

ECIAL SUMMER TRAINING CAMP DOUBLE NUMBER"
Reg. No. M. 1560

THE SOUTH INDIA BOY SCOUT

The Official Organ of the
Boy Scout Association:
Madras Province

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Vol. VII] MAY & JUNE 1926. [No. 8 & 9.

15 JUL 1926

LOOK WIDE

The cover is decorated with various animal icons: a boy on a bicycle at the top corners, birds on the sides, an elephant, a monkey, a cow, and a peacock on the left; a bird, a cow, and a peacock on the right; and a rabbit, a deer, an owl, and a peacock at the bottom. A central illustration shows a scout standing next to a fallen log, with a date stamp '15 JUL 1926' and the text 'LOOK WIDE' below it.

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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 5th of each month. Accounts of Troop events, functions, camps etc. should be sent earlier for publication. Unaccepted Mss. cannot be returned unless stamps are sent to cover postage.

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Post Box 424, Triplicane, Madras.

THE SOUTH INDIA BOY SCOUT

Vol. VI.]

MAY & JUNE, 1926.

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THOUGHT FOR THE MONTH.

The test of life is living. The test of worth is service. He who serves himself and no other is a failure, though death releases his grasp on the ransom of an empire. He who finds life bitter is a failure, though multitudes cheer him on the street. The king who rules an unhappy and maltreated people is a failure. The carpenter who hangs a door well is a success. There is more honour in using one talent well than in abusing the possession of ten.

To keep clean, to do good work, to earn friends, to be happy and bestow happiness, to develop opportunity, to serve where possible and learn not to whine, this is success.

ROBERT QUILLEN.

Elder's Point of View.

Rao Bahadur N. Krishnasawmi Iyengar, President of the District Scout Council, Tanjore, in his message to the Scouts of the Tanjore District through the Tanjore District Scout Gazette says "..... The progress of the Movement in this district has been remarkable and we may congratulate ourselves on the achievements. But it must be remembered that it has only touched the fringe and that without continuous and sustained efforts kept up with all the enthusiasm with which it was taken up, no tangible results can be expected. The Movement has great potentialities and if the country at any time needed that her youths should be made fully alive to the principles of self-reliance, self-help, mutual trust and tolerance, comradeship, reasoned discipline, ready resource and above all, to realise the importance of being prepared always, the need of the present times is even greater, as the forces of disintegration are busy at work. Here is the opportunity for giving our youngsters a sound training which will stand them in good stead when they are called upon to shoulder the responsibilities of citizenship. It will be a crime, nay a sin, to miss it. And when we remember how well the movement has been received, we need not feel diffident about the result. It is our sacred duty to use it to the best advantage and the result is not our concern. Let our aim be "Forward" and our watch word "Excelsior."

As others view us.

The following account of the Madras Jamboree appears in the April issue of the Jamboree, the Quarterly Magazine of the International Bureau of the Boy Scouts Association:—

The Jamboree held in Madras at the end of December is significant of the definite hold that the scout system of training has taken on the imagination of Indians. It is by far the largest and most important event organised by the Scouts of India, no less than 3500 taking part. Those attending came from far and near, Ceylon in the south, Kashmir in the north, Baluchistan, Mysore, Cochin and many other parts of India being represented, in addition to the scouts of the Madras Presidency.

His Excellency the Governor, as Chief Scout for Madras, was present, as well as numerous other prominent persons. It has served a very important purpose in bringing the general public into touch with the movement, and this is a matter to which special attention would seem to be necessary every where. Even now, there are numbers of people who do not realise that the scout movement has no taint of militarism, that it is non-class, non-political, non-racial and non-sectarian. There are still larger numbers of people who fail to recognise that by instilling self-reliance, thrift, independence, physical health and clean living, it is a preventive movement as contrasted with the large sums of money that have to be spent on remedial and often penal institutions. Only in this way can one account for the fact that it has been impossible hitherto in India to raise the comparatively small amount of money, without which full advantage cannot be taken of this wonderful educational adjunct.

All the needs for a camp of this kind seem to have been provided—Post Office, Medical Staff and Hospital, Fire Brigade, Enquiry Office and stalls for the sale of articles needed by the campers. As in the case of



III MADRAS TRAINING TROOP.

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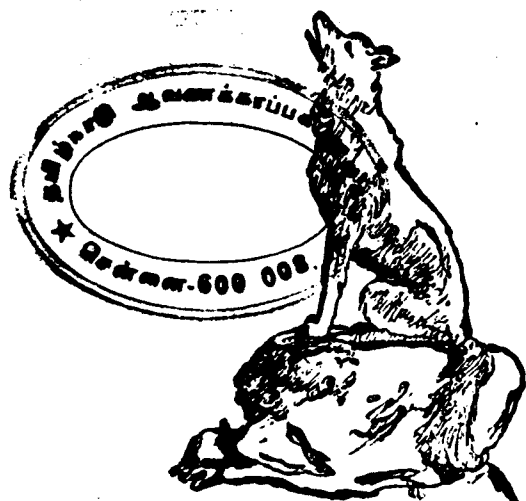
Wembley, Rover Scouts did valuable work in connection with the camp. In the light of Jamboree experiences elsewhere, it will surprise no one to hear that the camp started in heavy rain. This always seems to come in order to test the efficacy of the scout attitude towards trouble and discomfort, and in this case again the rain found it was powerless to spoil a scout camp.

The Programme included in addition to the official opening, a wolf cub rally and display, scout sports, folk dances, camp fire, scouters' conference, a concert and a march through the city. There was also an exhibition of scoutcraft and a boxing tournament.

One cannot but feel that when the Chief Scout went to India and gathered the various scout organisations into one united body, he laid the foundation on which work of the utmost importance to the future of India is being built. Without for a moment decrying the importance of political effort, it must be obvious to all lovers of India that the future happiness of the people there must in the last resort depend on harmony and good will subsisting between the different races and religions inhabiting that great continent.

To the promotion of this spirit of efficient fellowship the scout movement in India can make most valuable contributions, the effects of which will persist and accumulate as generation succeeds generation.

COUNCIL ROCK.



CALCUTTA,
11th May, 1926.

My Dear Akelas,

In April I was running training camps for cubbers in Ceylon and I met there one of your South Indian Akelas, who suggested I might write notes to help you in the running of your Packs. Since then I have heard from the Editor of the South India Boy Scout, and so I am sending this letter about one of the real difficulties in our work as Akelas. That is, we Akelas are "grown ups" and our cubs are only little boys, and so, too often the relationship between the cubs and ourselves is all wrong. We are apt to

look on life from the adults' point of view, while of course the cubs look at it from the child's point of view. So I am afraid unless we can rid ourselves of our own grown-upness and see things from a cub's point of view, indeed more than that, unless we can become cubs ourselves we will never lead our Packs very far through the Jungle. To be a proper Akela we must be keen on the things the cubs are keen on, whether they are playing noisy games, or collecting the covers of match boxes. We must enter the 'land of make-believe' and not mind being an elephant or a battleship. Unless we can be keen on what the cubs are on, then we are better not having anything to do with the Movement.

I am going to ask you read a book called—The Golden Age—by Kenneth Graham; it is a wonderful book because it shows us what children think about and what they feel about grown-ups. I want to quote one passage to you. [Pages 6 and 7.]

"On the whole, the existence of these Olympians (the grown-ups) seemed to be void of interests, even as their movements were confined and slow, and their habits stereotyped and senseless. To anything but appearances they were blind. For them the orchard (a place elf-haunted, wonderful) simply produced so many apples and cherries; or if it did not, then the failures of Nature were not infrequently ascribed to us. They never put foot within firwood or hazel copse, nor dreamt of the marvels hid there-

in. The mysterious sources, sources as of the old Nile, that fed the duck pond had no magic for them. They were unaware of Red Indians, nor recked they any thing of bisons or pirates (with pistols), though the whole place swarmed with such portents. They cared not to explore for robbers' caves, nor dig for hidden treasure

To be sure there was an exception in the curate, who would receive, unblenching, the information that the meadow beyond the orchard was a prairie studded with herds of bison, which it was our delight, moccasined and tomahawked, to ride down with those whoops that announce the scenting of blood. He never laughed nor sneered, as the Olympians would have done, but would contribute such lots of valuable suggestion as to the pursuit of this particular sort of big game that, it seemed to us, he could scarce have attained such knowledge unless he had put the creature in its native lair. Then, too, he was always ready to constitute himself a hostile army or a band of marauding Red Indians on the shortest possible notice; in brief a distinctly able man, with talents, so far as we could judge, immensely above the majority."

So, like this delightful curate, Akela must be willing to live among pirates, robbers and lions, and must not mind crawling through jungles or exploring the sources of imaginary rivers. Now I must really dry up, my dear cubbers, but perhaps another time, I may be able to write you more about our little brothers' queer little ways.

Good hunting.

Tall Pine,
Ak. L.

Be Prepared.

Being prepared for everything is a tall order and one that few people can attain to, but we can be prepared for a great number of things if we take them in turn and really master the facts. Better be *really* prepared for 6 emergencies than only half prepared for 60.

Let us also remember that all the knowledge we gain only rusts if it is stored at the back of our brains. To keep it bright and shining, it must be constantly used for the benefit of those who follow us. Only thus can we really help others.

J. D. TYTLER,
AKELA, ALBANY PACK.

NATURE NOTES.

The Wolves on their Council Rock.

Mr. A. L. P. Tucker, a retired I. C. S. writes in the Spectator his experience of the mystery of the wolves' council rock.

Mr. Tucker was deputed in the year 1889, to settle quarrels between one of the Rajas of Rajputana and his tenantry in a small outlying Pergana, which lay on the fringe of the large tract of hilly sandy country known as Shekhawati.

Here, Jungle life abounded; the Nilgai or blue-bull, ranged in herds and did much damage in the fields. The small ravine deer, called Chikara were also numerous, as were Lakarbagha and Bhairya (hyenas and wolves); while Cheta's footmarks were frequent. Women working in the fields slung their babies in cradles suspended from the boughs of trees, to keep them safe from wolves and even then occasionally lost them.

It was in March that Mr. Tucker, escorted by a Rajput named Chimanji, started to

ride back home, from a distant group of villages. They had gone scarcely three miles when an extraordinary sound reached them. It was something, but not altogether, like the cry of hounds, but there was a wild eerie sort of note in it. The sound was persistent—loud, then dying down, and then swelling again. It grew louder as they came nearer and was evidently made by a number of animals, perhaps jackals. Soon they could hear individual cries followed by a general chorus. Then their path opened a little, and they saw a rocky hillock less than a mile away, whence the sound evidently came.

Alive with Wolves.

Mr. Tucker says, "we stopped and scanned it closely, and I could see animals one or two moving on the top. The tall grasses kept us pretty well out of view, and as we were well down wind and I was very anxious to see what the animals were and what they were doing, I moved on quietly and Chimanji

followed me, though I noticed that his mare was restless, and that he was very uneasy. However, on we went, the cries growing louder and louder, until I reached another spot about 200 yards from the hill, when I could see it well.

It was now quite clear that the animals were wolves, and that they neither saw nor winded us. There were two or three flattish rocks on the top of the hill, and one large one about three parts up. On these, and especially the last one, every now and then full-grown wolves appeared, sometimes by twos and sometimes singly. They threw up their heads and gave tongue for about a minute and then disappeared. Then rose a chorus from apparently as many as fifty throats—the sound that had first reached us.

Looking hard into the rocky hillock I could see that it was alive with wolves, and after the big wolves had left the flat rocks their places were taken by half grown or even smaller wolves, which came up by threes or fours, sat or stood on the rocks for a while, and went down again when a big wolf reappeared there to throw up his head and start the chorus again. The smaller wolves were silent when they were on the rocks. I saw this performance if my memory serves me, three or four times.

Then I looked round and saw that Chimanji had halted about fifty yards

behind me. As he caught my eye he waved to me violently to follow him, and turned and fled, and I lost no time in hurrying after him. My own horse had been perfectly quiet all the time that I was looking on. No wolves followed us; Chimanji, when I picked him up again, told me that he had seen a wolf down in the lower sand-hill, which had alarmed him. He had never seen such a sight or heard such sounds before, and he had lived there from birth. "Khatra hai, there is danger" he said.

A Mystery.

The wolves were not hunting; wolves do hunt by day for I have seen them doing so singly or in pairs. These were a pack, and a very large one, and were evidently stationary from the time we first heard them. Possibly they had hunted and been baulked of their kill by a tiger, for we were not too far from the famous tiger country. I do not think a panther would have braved the anger of so many. But these wolves did not seem to be angry, their cry was rather plaintive than fierce. The cause and object of their gathering was long a mystery to me. I did not see the Jungle Book until a good many years afterwards. I now think it possible that they were gathered in Council, not indeed by night, but by day. I saw no sign of the presence of any other animal."

Rover Scouts.

The Chief Scout writes as follows in the April number of the Jamboree:—

This month will mark a definite step forward in the development of the Rover Branch of the Scout Movement in a Mass Meeting or "Moot" of the Rover Scouts held in London.

The aim of this branch is primarily to complete the sequence of progressive training through the grades of the Wolf Cub, Scout and Rover.

In the first two grades the boys are in preparatory stages of instruction in which they are taught through rendering good turns, first aid, etc., to be ready to render service to others. In the Rover Branch the practice of service is made possible to them.

The Rover Branch supplies the link in completing the chain of scout life from wolf

cub to scoutmaster, through intermediate grades of instructor, assistant scoutmaster, etc. When this is carried out in its entirety the movement will be breeding its own supply of scoutmasters.

The initiation ceremony and the subsequent work of the rover scouts gives the young men a better perspective of life and a proper balance between self and service for others.

As a rule the rover scouts are those who have gone through the preliminary grades of cub and scout, but there is no reason why young men should not be admitted as rover scouts and derive the benefit of their ideals and training, even though they may not have been perviously in the scout movement.

The main point to be emphasised to those who join the rovers is that their main object is service, and that this service can be

carried out within the movement or outside it according to local conditions and personal qualifications.

The initiation or, as we call it, the presentation of a young man to be a rover scout should be carried out with a certain amount of ceremonial such as is likely to impress the importance of the occasion on the candidate.

For this reason we have in some degree followed the lines of the initiation of a knight in the Middle Ages. Every civilised country had its order of chivalry in old times which was derived from ancient ceremonies and tests by which the youth was passed into manhood.

Such ceremonies are still to be found, in their primitive form, among savage tribes even of the lowest kind.

Those of the middle ages had a high ideal coupled with a very impressive ceremonial whereby a young esquire was raised to the status of a knight, inspired with a deep sense of honour and of duty to God and neighbour.

The ceremony of his induction included The Bath where under the guidance of two sponsors (or governors) he was figuratively cleansed from his former misdeeds. This was followed by The Vigil in which he thought out his future relation to life and religion. Then he took the Oath to carry out the Code of rules instituted for knights and he was then "dubbed" a Knight.

The ceremony of leaving the scouts to become a rover being very similar in its intention has been arranged on somewhat similar lines.

Thus the candidate or postulant is introduced by two sponsors.

In the Laving he is washed from his boyish failings. In the Vigil he examines himself spiritually and determines to carry out the service for others for which he has been prepared as a scout. The Promise is then formally taken to carry out the Scout Law under his new reading of it from a man's, and not a boy's, point of view.

The result will be to bring young men out into the world with their eyes open as to what they should avoid and what they should pursue; how to see things in their right perspective and how to make the best of the life God has given them. It will teach them to work in goodwill and harmony and in

humility and service for others. In other words, to put their religion into practice in their daily life and doings.

Hitherto we have allowed the rover movement to make its own way on a very sketchy outline. This was done intentionally in order to let it grow up on its own initiative under the varied conditions obtaining in different parts of the world. Almost everywhere the experiment has been successful and the movement has taken root and grown healthily. In London especially it is already on a strong foundation of very great promise and the right spirit of cheery brotherhood whose one aim is service.

The following are some of the forms of service practised by Rovers:—

1. Service among scouts in such capacity as quartermaster, librarian, magazine editor, secretary, coffee shop manager, employment agent, instructor, and examiner, etc.
2. "Rover Pals," i. e., being a friend to a boy or young man who needs a good friend. Also assisting probation officers, court missionaries, after care committees, prevention of cruelty to children and animals, etc.
3. Rover patrol service in the form of first aid dispensaries for poor children, dispensaries for animals, managing holiday outings for poor children, etc.
4. Hospital service, visiting the sick in hospital, reading the news, taking convalescents out for airings, fitting up wireless sets in poor homes, and more notably the blood transfusion service which is now being carried out by rovers in large centres. In London alone there are over three hundred cases of blood being given by rovers to patients needing it in hospitals.
5. Entertaining by dramatic and choral societies, orchestras, etc. Folk dancing by teams of rovers, etc.

"What is meant by gentlemanly conduct? The carriage, the gait, address, gesture, voice; the ease, the self-possession, the courtesy, the power of conversing, the talent of not offending; the lofty principle, the delicacy of thought, the happiness of expression, the taste and propriety, the generosity and forbearance, the candour and consideration, the openness of hand

These are qualities which are so difficult of attainment and which are so strictly personal when attained"

(Cardinal Newman.)

The Poets Translation of The Morning Song :

"Janagana Mana Adhinayaka Jaya- he."

III. The procession of pilgrims passes over the endless road, rugged with the rise and fall of Nations ; And it resounds with the thunder of Thy wheels, Eternal Charioteer.

Through the dire days of doom Thy trumpet sounds, and men are led by Thee across death.

Thy finger points the path to all people, O Dispenser of India's destiny.

Victory, victory, victory to Thee !

IV. The darkness was dense and deep was the night. My country lay in a death-like silence of swoon.

But Thy mother-arms were round her, and Thine eyes gazed upon her troubled face, in sleepless love through her hour of ghastly dreams.

Thou art the Companion and Saviour of the people in their sorrows, Thou Dispenser of India's destiny.

Victory, victory, victory to Thee.

V. The night fades ; the light breaks over the peaks of the eastern hills ; birds begin to sing ; and the morning breeze carries the breath of new life.

The rays of Thy mercy have touched the waking land with their blessings.

Victory to Thee, King of Kings ! Victory to Thee, Dispenser of India's destiny !

Victory, victory, victory to Thee

Things all scouts should Know.

The care of your clocks :

The hands of a striking clock must never be turned backwards, or the striking apparatus will get out of step. Nor must they be turned forward without allowing the clock to strike at the hours, half-hours, and quarter-hours, as the case may be. The hands of a non-striking clock or of a watch may be turned backward. The mechanism is designed to allow this. Eight-day and fifteen-day clocks should be wound up regularly on a fixed day of the week—Sunday morning is a convenient time and the duty be assigned to a definite person. A "losing" Pendulum clock should have the pendulum shortened by turning the screw below the bob in a clock wise direction. A "gaining" clock of course requires the reverse treatment. Regulate a clock or watch gradually by stages. A hanging clock should be so adjusted that the pendulum swings equally to right and left of the centre line. Pendulum clocks with barrel bodies in a wooden or marble case are sometimes deranged by the body being twisted slightly during winding, so that the escapement cannot act properly. (More about cleaning the clocks next month)

Do you know these :

A square plot requires less fencing than an oblong one of equal area.

Gas fumes are injurious to leather book binding.

Dried orange-peel and lemon-peel are good for lighting fires.

The strength of a chain is that of its weakest link.

An hour spent on planning often saves a day in making.

A cubic yard of fresh water weighs just over three-quarters of a ton.

Hints on Cycling :

On greasy roads keep to the centre as much as possible. Keep to your side and slow down when turning a corner. Slow down when passing the end of a side road, or when entering a main road from a side road. Don't overtake a vehicle when another is approaching from the opposite direction, or you may get caught between them. Don't recover your proper side too soon after overtaking. Don't fail to signal before stopping or turning to the off side. Keep a sharp look-out for signals from vehicles etc. in front and leave yourself plenty for pulling up in.

A simple spanner :

Two ordinary nuts and a bolt to fit can form a serviceable spanner in an emergency. The nuts are placed on the bolt in the usual way and the space between them is easily regulated. Bolts of various lengths can be used in this way to enable work to be done in otherwise awkward positions.

Keep your flask healthy :

If you carry a vacuum flask on your rambles bear in mind these points :—

Before filling a vacuum flask with any liquid either hot or cold it is a good plan to rinse out the flask with water of the same temperature as the liquid to be carried in the flask. If this is done the liquid will keep its temperature much longer than otherwise.

After use, thoroughly rinse the flask with hot water and dry beside a stove. Repeat the washing process several times when milk has been carried in order to avoid a sour odour. The flask should be left uncorked when not in use.

Wind Bandages on spools :

An excellent way of keeping roller bandages is to wind them on to roll film spools. Photographer friends will willingly hand over empty spools, and as they are of various sizes, bandages of different widths may be wound on them. Cut a V shaped end to the bandage and pass this through the slot in the spool, then wind in the ordinary way.

Short Story.

JANAKIRAM SASTRY AT THE CAMP.

The Scouts' Camp.

The Pauranik's Impressions.

Which layman is there that will not be impressed by a Troop of Scouts on camp? The quaint noticeboard, the gypsy get-up of the Scouts' shelters, the picturesque, novel, but simple devices that smack of primitive Tribal life, the weird atmosphere of poesy and primitivity as enhanced by the absence of mechanical aids to the luxurious comforts of the modern home, the crude improvised furniture testifying to the manly undepend-

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ing self-reliant attitude of the boy-camper, the simple relationship of unconventional and affable companionship leavened by the spirit of brotherly solicitude for others' welfare, the sympathetic lead of the elder brother given voluntarily to the freshest recruit, and the very amusing mistakes and blunders that lead to right knowledge in practical camping, afford ample food for thought and reflection to the outsider who has the opportunity to visit a camp and see boys at work there.

The employment of these youngsters rouses the interest and the appreciative faculty of the farmers or the country artisans of the neighbourhood to such an extent as to attract a crowd of these people to the camp site. The kindly interest that they take in their activities and the solicitude with which they offer useful 'tips' in practical life-knowledge and the hearty patronage that, with their experience of the world, they offer to these youths, are all evidences of the affinity and sympathetic kinship of the Human soul.

The Scoutmaster who is very busy putting these urchins in the right way by helping them in all their contrivances is the envy and the object of admiration of these people and they bless him for doing so much for the young ones.

To Jankiram Shastri's mind all these appealed and more. His mind was a-fire, and pleasant feelings inspired noble thoughts and these camp experiences were making his mind keenly alive. For, did not this kind of life smack of the Hindu Vedantin's? The Vedantin denies himself even the comfort of the preparation of his food by another, nay, not even by his wedded wife, for, according to him, it involves him in a debt of needless obligation. But this ideal of the self-reliance of the Vedantin has not permeated people other than Vedantins who unfortunately number very few. Here, the Scout Movement is unostentatiously bringing the ideal into everyday practice and preparing the way for a true *self denial*.

Passages and texts that had, hitherto, savoured merely of the fever of fantastic poetic imagination in the Ramayana and the Mahabharata, came into his mind now with the fresh and clear significance of truths. The Chitrakuta life in the forest was depicted to be so enjoyed by Sita that she seems to have expressed herself more happy.

in the forest than in the palace at Ayodhya. The Pandavas, in the midst of their adversities seemed to have enjoyed their life in exile, in the forest, better than theirs on the throne of Indraprasta. All that now struck him to be quite true to life. Now, Janakiram Shastri, in his own poor sphere, enjoyed his camp life far more avidly than that anywhere else before, particularly as he was here surrounded by lively spirits all engaged in an innocent round of pleasant activities, and in the employment of each looking after his job. Janakiram felt, that the whole camp was subject to a discipline to which *Fear* did not contribute in the least, but only *Love* and brotherly solicitude.

In fact, the Camp was a splendid success for it was now more the boy's own show than ever; Bisu's whole-hearted zeal was in no small measure responsible for the success, especially as it encouraged him to think that his active participation was a positive satisfaction to his father now.

To Jankiram Shastri's mind the camp had the air of the sweet Brindaban of the Pauranik's imagination and though he missed the physical presence of Sri Balkrishna, he felt that He presided over the boys' activities invisibly. That in this hyper-civilized age, people sincerely endeavoured to turn to primitive life to realise the Manhood of Humanity and to self-assert Man's puissance over mechanical comforts, struck him as a great idea and a laudable object. To deny oneself all superfluous comforts and to prepare oneself to bestow on others the utmost good that one can, is actually to realise the Divine in Man, for mere self-satisfaction smacks of the beast rather than of man. The kinship of all humanity and the membership of God's family in this common home of the whole World are the only bonds that count in the Kingdom of God. Above all, the cultivation of the happy sociable mind unruffled by cares or ambition or the passion of self-glorification is the greatest achievement of the Movement in that it arms the individual against the disease of Discontent—the father of all ills.

In the midst of these reflections, Jankiram was roused by the call for "Camp Fire"—which function he was now for the first time to witness.

(To be continued.)

K. R. R.

Our Serial Story.

PRATAB SINGH.

Chapter VIII.

The Restoration.

It was two days since the abduction of Suneethi had taken place. All was confusion in Lal Singh's mansion and the whole town resounded with the appalling news. A large reward was promised to the discoverer of the whereabouts of the merchant's only daughter. Many a person endeavoured to find out the fate of the girl and the search went on in a very active manner. "either Lal Singh nor his wife would partake of any food. At last on the evening of the third day, a cowherd ran up to Lal Singh and told him of how at a certain spot in the forest near by he had seen the image of Goddess Kali and in front of it the ashes of a fire and close to it a pool of blood beside a blunt trunk of a tree and that human bones lay scattered here and there.

All at once Lal Singh understood the matter. Oh! It was terrible! His beloved Suneethi had been sacrificed to Kali by some robbers! He uttered a cry of agony but regaining his composure he requested the cowherd to conduct him to the spot the next morn.

Just as the sun was rising Lal Singh and a few of his servants followed the cowherd to the bloody spot. There it was even as the cowherd had described it. It was a shocking sight and poor Lal Singh wept aloud. But suddenly an angry growl of a tigress was heard closely by. With a cry of terror the followers of Lal Singh took to heels. Poor sorrow-stricken Lal Singh fainted on the spot. But the cowherd stood unmoved. Soon a full grown tigress emerged from out of the thicket close by but on seeing the cowherd she crouched like a dog before him. The cowherd then moved away from the spot and still the tigress did not move.

When Lal Singh regained his senses, he found a comely youth standing beside him and watching him closely. And two yards away from him crouched the tigress in a very docile manner.

Lal Singh trembled to see the tigress and was about to run away when the youth said "You need not fear sir, she will not harm

you." He whistled twice in a peculiar manner and the tigress rose up and scampered off into the bushes near by.

Lal Singh stood stupefied. At last he found tongue to ask who he was.

"I cannot tell you who I am now" replied the youth, "But I would advise you to follow me if you wish to know some joyful news."

"What joy can one whose only daughter has been sacrificed by robbers to Kali here two days ago, have."

"I assure you sir, your daughter has been saved." Lal Singh started with surprise.

"Is my daughter, my beloved child, alive? Where is she? Please don't delay. Show me the place", cried he in great anxiety.

"Then follow me" said the youth and led the way.

Soon they came to the cottage where Chandralal sat talking with his sons and a little away from them sat Suneethi listening to Chandralal. As soon as Lalsingh approached the cottage, Suneethi saw him and with a jump she ran into the open arms of her father crying "my father, my father". With a cry of astonishment Lalsingh received his daughter saying "My beloved child" and caressed her fondly. For a moment they forgot themselves in an ecstasy of joy and remained locked in each others arms. At last the silence was broken by Lal Singh. He observed the features of Chandralal closely and said, "Are you not the cowherd that brought me from the town?"

"Yes, sir" replied the old man. "You know me now as the cowherd, but you have known me by some other name for some years."

"I am not able to identify you. But I doubt if you were my clerk's servant" said Lalsingh.

"I am the man sir," said the old man, "I am Chandralal who served Mohun Singh during his life which ended by a murderer's hand seven years ago."

"Why, Mohun Singh committed suicide out of shame," said Lalsingh.

"I am sorry you are wrong, sir," replied Chandralal, "He was not the murderer of himself. The murderer is to be seen in the next apartment of this cottage."

Lal Singh's curiosity was extremely intensified. He burned to know the story and to see the culprit.

What was his surprise when he beheld his own brother's son Kala Singh lying stretched on a mattress with a huge bandage around his right knee! Chandralal related the story of the wound and Lal Singh stood stupefied with astonishment. To think of Kalasingh's crime, Oh! it was terrible.

Then Chandralal related his own story and how Mohun Singh had been foully misrepresented and murdered. At last repentance came to Kalasingh. He narrated to his uncle and the others how he was responsible for all their past troubles. His repentance moved them to tears.

All this time Pratab and his companions and Suneethi remained silent. But Suneethi often looked at Pratab and whenever his eyes met hers, they both blushed and looked aside. This had been silently and in a very sly manner noticed by Chandra Lal and Lal Singh. They smiled at each other and each understood the other.

"It is high time for me to return home" said Lal Singh at last. "Poor Lakshmi Bai will jump with joy at the news I am to carry to her."

Then after a moment's thought he said that he would return home alone and come the next day to take his daughter home. With Chandralal to guide him again, he reached home and announced to his wife and servants the good news.

How could the joy of Lakshmi Bai be described at seeing her husband whom, the servants had told her, she believed to have been swallowed by a tigress and to hear from him that her dear child was safe.

In the evening the town of Purandhpur resounded with tomtoms and other musical instruments that headed a procession of palanquins and joyous men. The news that Suneethi was in one of the palanquins with her mother and that another carried the wounded and captured robber chieftain, flew from mouth to mouth. Men, women and children gathered here and there to take a peep at the young men that had rescued her. Lo! What was their horror to see a huge tigress walking by the side of a palanquin carrying Pratab Singh, Lakshman, Bharat

and Chandra Lal! She walked as docilely as an innocent lamb. The surprise of the townspeople knew no bounds when they learned that Pratab was the son of Mohun Singh whom they styled the Good. They admired the youth's courage and talked highly of his comeliness and one and all thought that Pratab would be the proper bridegroom for gentle Suneethi.

The next day there was a rich feast to all the townspeople in honour of the recovery of Suneethi.

(To be Continued.) A. S. SREENIVASAN.

When you're a Nurse.

This series of sick room hints will be found most useful, and will help Scouts to pass the Missioner's Badge.

For nursing, a short clean cotton coat or apron (Like a chemist or grocer wears) always look nice, so get one if possible.

Avoid wearing noisy boots. Rubber soled and healed footwear or canvas boots are suitable, if you wear shoes at all.

You can't help stairs or a floor-board creaking, as they have an aggravating way of doing at times. You can only manouvre to dodge them. But don't creep or tip-toe about the room. This is apt both to startle and annoy the patient, who wonders whereabouts you are next going to turn up.

Just walk firmly but quietly with as little fuss as possible. Be kind always and never impatient.

Also be "Top Dog."

Give the patient the food or the medicine ordered by the Doctor in attendance. A nurse's first rule is to obey the doctor absolutely.

Some patients are difficult to manage, but whilst you are the nurse you must be "Top Dog," and a firm but very kind one.

If you have much trouble about the patient refusing the food report to the doctor on his next visit.

Meantime try kindly persuasion.

For instance:—

Patient refuses to take his diet.

Nurse: "Look here old man, mother has specially made this for you and she will be unhappy if you don't have it. Try just a little, it is so nice."

Patient: "Oh, I don't want it, thanks. Please take it away."

Nurse: "Come on, old man. Dr. B. said it was just the very stuff to strengthen you, and all your pals are longing to see you again."

Patient: (Languidly): "Are they?"

Nurse: (Encouraged): "Yes, so I shan't leave you till you have drunk every drop. There is not much after all."

Patient: (rather more cheerful): "All right, I'll try."

Nurse: (inwardly delighted): "There is a good man." A few minutes later. "That's splendid! You are a brick!" (Takes the empty cup away.)

Sometimes it is good to let a patient see other's needs, e.g., the nurse might be longing for his dinner, and delayed getting it owing to patient's lack of thought, i.e., getting a bit too self-engrossed. It does no harm if done tactfully, and often helps. But don't overdo it.

Kill all flies.

Never let them touch food, milk, or feeding utensils. Rid your kitchen and sick room of them. They are the worst disease-spreaders, as they carry germs on their legs. Rats are also most unhealthy disease spreaders.

(More next month.)

(Adopted from the Scout)

Letters to a Patrol Leaders.

The Journey.

THE DOVECOTE BY THE RIVER

DOWN SOUTH,

April Moon, 7th Sun.

My Dear Kingfisher-Blue,

I didn't think I was going to write to you on the "journey test"; in fact, didn't I say I wouldn't? But the Ed. is a bit—well—, importunate! and do you know he tells me you would find it useful if I do!

Well, I wonder; anyhow here goes!

By the way, last time, did I say Captain Philipps has written on this test? Well, I must apologise. It was a very nasty slip; for it wasn't he but Ince his faithful comrade and friend that did so.

You can't do better than reading it up before you take up the training for this test. Ince suggests you should have a P-in-C over the affair, and wants you, like the clever Leader that you are, to elicit, from your pals the 'why' and the 'wherefore' and the 'how' of this test.

You will easily see that there is a jolly nice lot underlying the journey idea. In fact, when you come to think of it you will see it is something that is going to test every bit of your Scoutcraft and Scout efficiency! It is going to test your *endurance*, your *self-reliance and resourcefulness*, your *pluck and grit*, your *powers of observation*, your knowledge of *map reading*, your *ability to sketch*, your *efficiency as a camper*, and last but not least your ability to make a clear and concise report.

That sounds like a big order. in fact it is one, but scouts can carry it out if they are true to their motto.

Don't you think that the journey is the Scoutiest of all Scout tests? You see it is going to test your all-around ability. And unless one is a really efficient Scout one can't take it satisfactorily.

But you can make it jolly silly if you want! I have known fellows starting off in the morning with a bundle of rice or other food (ready cooked for them by an obliging mother or the Boarding House cook), trotting along aimlessly down the most frequented portion of the grand Trunk Road, giving a right about at the 7th mile and retracing every inch of the same way in the same mental abstraction and aimlessness and arriving at their H. Q. not a bit the wiser for the splendid 'Hike'. A fellow like that is not much of a Scout, but a jolly nice ass!

You aren't going to tackle the test that way. And you won't be doing it so if you carry out your test so as to illustrate your all round ability—well, that would be all that is wanted.

While you are out on the journey, if you can imagine that you are sent out to reconnoitre the course and report on it for some

other prospective operation, and if you also persuade yourself that the person to whom you are submitting the report is utterly unfamiliar with the route chosen, then you will have the correct angle of view and your journey and the report would easily come up to the scratch.

Out on a mission like that, the least you can do is to walk with your *eyes open*, isn't it? you must see everything, in *all* its aspects, and keep on thinking; and as you go along pick and choose the things you are going to *report* on. There is no need to be writing down everything you see or hear, if you do you would be as much an ass as the other fellow, though of a different type!

It is important to notice certain weather conditions—say the wind, the sun, clouds and so forth. Read your direction and time from nature's face so to say rather than from your watch or compass, though you may now and then use these latter when accuracy is material.

You must observe and report carefully about the nature of the road you are passing along, not because your Scouter or Examiner is interested in macadamising, but information of the kind is a handy counter-check and will reassure one when one feels like having missed the way, and further it will help you to arrive at proper modes of transport should it, later on, be necessary to do so.

Do not fail to observe and sketch in prominent landmarks like factory chimneys, distant spires, bridges, characteristic boulders or Trees. For you know they fix your way.

If you are crossing a river, you must think out carefully how it will affect the imaginary body of scouts or other persons who are going to follow you there. If you resort to fording, report on it carefully—giving landmarks—and indicate the safest and best place to do it.

Other things that are of interest about a river are its speed and the direction of its current; the nature of the bridge if there is one; and if the river is without a bridge and is not fordable, whether boats are available and so forth. If you can ascertain the H. W. L. all the better.

Look out for suitable camping sites as you go along, for it may be, the party for whom you are reporting may want to camp *en route*; and look out also for good water, facilities for obtaining supplies and so forth.

Look out again for birds and animals. When you see them, observe where when and how you see them, their numbers, whether they are on the ground or flying across the heavens, or whether you notice them perching on tree branches. Make sketches of interesting and of unfamiliar birds, taking care to note down colours. If you come across animal foot prints you must hurry up and make plaster casts. These will form part of your report.

Look out again for natural beauty. When there is a pleasing scenery, sit down and make a Panoramic Sketch. It adds greatly to the quality of your report and also to its value.

I was speaking of reporting on the road you are passing through. But you wouldn't be having to do much of it if you are carrying out your journey as you ought to.

It is silly to choose the trunk road and beaten tracks when you have all the country before you. Get as far as possible away from beaten tracks; You may be crossing them now and then, but it is dull trotting along endless lengths of them. It wouldn't be Scouty.

You should also interest yourself with human beings, should you notice any. Without asking, find out as much as possible about any that may interest you, and if you like, *politely* verify. It is sometimes jolly good fun—that is, so long as you don't put the stranger into a temper!

And mind you don't forget good turns. You have to look out for opportunities, and do as many as you can.

Probably there will be a little trouble about the Route Map—especially since you are not going to patronise the King's High Road. The more meandering the route, the more exasperating it is likely be to the inexperienced scout. You surely know the Gillwell Method! Your Scouter must have explained it to you. If he hasn't, you had better come round and take me out anyday for a mile Hike and then you can easily learn it,

But here is the idea. Instead of representing the entire course as one map, which if you do would compel the use of a huge sheet of paper or endless numbers of them pasted together, what you do is to divide your course up as you go along into so many "reaches", and sketch them in "reach" after "reach" vertically one below another, taking care to specify the appropriate compass directions in each.

The sketch itself should be side by side with the Log. This can be easily managed this way. Divide the page of your note book into 4 columns, for "time", "the log", "the distance" and the "Route Map" respectively—that is beginning from the left. Columns 1 and 3 need be only $\frac{3}{4}$ inch wide. The rest of the page may be taken up equally by the other two.

All the four columns should get filled up side by side. It isn't any use leaving the report to be written at the end of the day or when you are likely to take rest.

You understand what I mean by a "reach", don't you? All that you see in the direction you are going when you are standing at a point is what I want to signify by that word.

As you proceed from one end of a reach to the other, as occasion demands fill up columns 1 to 3. Time is given at the top and distance below. Log contains all that you do or notice and thumb-nail sketches of what you see. As regards distance, you always give total distance travelled up to the moment.

Now for column 4, the Route Map. This is done each time you arrive at the far end of every "reach". You stand there facing the starting point of the reach, with your note book lying spread on your left palm; and draw roughly a sketch of the route within that section giving the land marks and other necessary bearings. Don't forget to mark in N. E. S. W. This is easily done. Without changing the position adopted for sketching in, put your compass on the note book and draw the usual cross in one corner to signify the cardinal points of the compass.

When you come to see it, there is nothing simpler than this sort of map-sketching. But lots of fellows bungle over the thing and give it up. Fact is, they don't think for themselves!

If instead of adopting this easy and concise method of map-sketching, you are going to adopt the, shall I say, *vulgar* method, you will be pasting bits of papers together as you progress *en route*, you will paste one bit here, another there, now at the top and now at the bottom, so that before you have done your second mile you will be in a jolly mess, and will have lost your temper, and will be cursing your scoutmaster who sent you on the fool's errand, and probably you will be going mad!

The Gilwell Route map is a sort of Composite map—consisting of a suitable number of convenient sections or separate maps each with its separate compass directions. That is all.

Now peg away.

Cheerio!

Your affectionate friend
and Brother Scout

T. V. NILAKANTAM,

Spotted Dove.

P. S. Just one word about Equipment. The *Back Pack* is the thing if you have it. Failing, a *Pack Harness* is handy. Your hands should be free to swing as you march along. If you tie a string to the staff at say $\frac{3}{4}$ th of its height so as to give a bight, you can sling it from your shoulder, and it would not be in the way.

And again, don't forget to mail a post card to your S. M. if you pass a post office. He will enjoy it!

T. V. N.

Camp Prayers.

We thank Thee for Thy blessings in creation, for the beauty of the earth and sea and sky, for the happiness of our lives, for peaceful homes and healthy days, for our powers of mind and body, for faithful friends, for the joy of loving and being loved.

Grant that we may perceive and know what things we ought to do, and also that we may have grace and power faithfully and wisely to do them.

May Thy merciful Loving Kindness and Protection be with the sick, the suffering and the sorrowful. Be with us and with all whom we love now, and in every time of need.

Some games for scouts.

A Variation in Kim's Game.

The scoutmaster arranges, say 24 articles on the table and covers them with a cloth. He should have prepared a list of these things in alphabetical order beforehand.

Each Patrol in turn looks at the articles for a minute and returns to its own corner. The table is covered again. The S. M. calls on each patrol in turn to name one of the articles. The P/L alone can speak for his patrol, but all the members of the patrol can consult together and suggest things to the P/L. As each article is mentioned, the S. M. crosses it off the list. Directly the S. M. has called on a Patrol, he starts counting up to "Ten". When the P. L. mentions an article the S. M. stops counting and looks at the list. If the thing has already been mentioned and is therefore crossed off in the list, he says so and then continues counting. If he gets to ten before the P. L. with the help of his patrol, can mention

something not already called out, the Patrol loses a point. The A. S. M. marks up the points. The game gets exciting towards the end when there are only a few articles left.

The game may be made more difficult by increasing the number of articles, shortening the time of observation. While one patrol is observing, the other patrols make as much noise as they can to distract their attention.

It is more difficult if the articles are placed very widely apart on a large table or the floor, or on a cloth of a highly colored pattern, or on a tray which is being continually turned round. If a few unusual articles are included amongst a number of quite ordinary things, the tendency is to spend a lot of time looking at the unusual things and neglect the ordinary things.

(Can you think of other ingenious variations and write to us?)

(From the Scout.)

Star Talks to Scouts.

A Study of the Heavens.

To qualify yourself for the Starman Badge, you should be able to tell time during the night by the Moon and the Stars; isn't it? Here is an attempt made to tell you how you could learn to do it by observing the position of the Moon, some of the star groups familiar to us in India, and also by some of the planets of our solar system. Meanwhile I trust you have got by heart the names of the Rasis and Nakshatras and remember what else has been told last month.

I told you the sun is moving; and you see it. Whether he really moves round or the Earth, is another question. We shall go by appearances; at the same time not be deceived by them. So the sun is moving round. He can be taken to start at the beginning of the first of the signs on the 1st day of the Tamil month Chithrai i. e. the 13th or 14th of April each year. He travels at the rate of one Rasi for one month; thus he completes the 12 signs in the 12 months of the year and is ready to begin the next annual cycle by about the same time next year. Just pause and think what this means. You

remember that one sign in the sky corresponds to an angle of 30° subtended at our eye. If the sun takes one month, i. e. on an average, 30 days to pass through one Rasi i. e. 30° of angle, then you know he takes one day for the degree of the same. Well there are 365 days in the year and 360° of angle to go through. So you see we are not far wrong in the one day one degree inference we have drawn.

I shall give you an exercise. Where will the sun be on the 1st of January of any year? very simple. From 14th April to 14th December it is full 8 months; thence to the 18th of January it is 18 days. Therefore the answer is that the sun will have traversed full 8 Rasis beginning from Mesha corresponding to the 8 months and would have done 18° of the 9th sign i. e. Dhanus, corresponding to the 18 days. So then, at Sunrise on the 1st of January, this sign also will be in the eastern horizon. You will say, when the Glorious Orb makes its appearance in the east, it would be at the 19th degree of Sagittarius; and you are right.

Now I shall take you to the Moon. But before leaving the sun let me remind you that since he makes one complete cycle in 24 hours his speed is 4 minutes per degree or 15° per hour. Well you know of the Full Moon and the New Moon. On the former day you see the Moon is full in size, rises just when the sun sets and night begins, and thus it rules the nocturnal heavens. But on the latter you have no Moon: where has it gone? It is where the sun is. You don't require to go to scouting to know that there is an interval of fifteen days between the New and the Full Moon. Do you know what happens in the course of these 15 days when, the Moon from its coincident position with the sun goes to the diametrically opposite place? Some of you might require me to tell you that. The fact is that the Moon does not move at the same rate as the sun; each day it lags behind the sun by about 12° interval; or how many minutes? counting at the speed of the sun it is 12×4 or 48 minutes. Well you may take it as 45 minutes for convenience of remembering. So one day after the New Moon, the sun will be 43 minutes in advance or 12°; two days after 24° or 96 minutes and so on till on the Full Moon day, i.e. 15 days, the Moon will be behind the sun by 180° or 12 hours. Now you see why, when on that day the sun sinks in the West, the Moon rises in the East at about the same time of day.

You have really been patient to have gone through this so far; but have you learnt to tell time during the night by the Moon at least? Yes and no. Yes, because you have been told already what you require; no, some will say, because they have not been even told yet how to put this and that together. And that, presently. All of you can invariably remember or learn from your grandmother when the New Moon or Full Moon came and went. Let me take a concrete example. Suppose on the night of the 1st June you go out of your study and find the Moon just rising in the East. Can you tell me the time then? Of course you know that the 26th May was a Full Moon Day. Straightway you tell me that the 1st June comes full five days after the Full Moon: yes; and you remember that the Moon lags behind the sun at the rate of 48 minutes per day. Therefore in the night in question, the Moon should rise 5×48 minutes after Sunset. That is all; there you have it. It will be four hours after sunset. But it should have been a camping experience of yours to have felt glad over the comparatively long days of the summer out in the open. Yes, days are longer in summer. The sunset on the 1st of June is at about 6-36 P. M. Therefore when the Moon rises on that day the hour by your neighbour's clock would be 10-36 P. M. or thereabouts

G. R.

To Scouts and Patrol Leaders.

(The following is the Yarn on Post-Jamboree work contributed to the Tanjore District Scout Gazette by the District Commissioner for Tanjore, Rao Sahib P. Raja-gopala Iyer, M. A. The yarn, though primarily intended for the scouts of the Tanjore District, is splendid advice for scouts all over the Madras Presidency and we are thankful to the District Commissioner for Tanjore for kindly permitting us to reproduce it in the S. I. B. S. We hope that all scouts will read and try to put into practice the advice which the District Commissioner gives. Editor, S. I. B. S.)

I am quite sure that such of you as were present at Madras at that great gathering of Scouts called the JAMBOREE, would consider yourselves to be lucky, very lucky indeed. What a wonderful and magnificent spectacle it was! Oh! what a strange medley of gorgeous colours greeted our eyes! the flags, fustoons, and bunting of various hues perched on the tops of myriads of white tents fluttered in the cool air, flowing turbans

of variegated colours that sat on the crowns of smiling faces betokened scores upon scores of Scouts marching in orderly procession, intently bent upon one purpose. Did you not rub shoulders there with your brethren from all parts of this continent of India? Did you notice the spirit of comradeship that pervaded, the whole host speaking a medley of tongues and yet unified for the common purpose by a single aim, made easy by the common medium of English? Were not all of them dominated by the one desire to do their best for the success of this festivity? Did not each of them contribute his mighty little cheerfully with a beaming countenance, to the fun and enjoyment of all.

Do you not sincerely wish for a repetition of this same carnival in another part of this

continent, to enable you to renew that comradeship which you have acquired in Madras and to widen your outlook? The only way in which this noble wish of yours could be realised is to remember our motto "BE PREPARED", not only to recall it occasionally, but always to keep it in mind and fully act up to it. Have you by constant practice got to "BE PREPARED" in body and in mind, so that the right thing is done at the right time, and that, in the right way with facility and ease? Are you really Prepared to participate in the Jamboree if one should be organised to take place say, next week, in the distant Punjab?

Reflect:

Can such a great gathering, can so much mirth and amusement in it, be possible without implicit obedience to the words of the Leader? Do you practise obedience at home to your elders and to your parents? Has it by constant practice become your second nature? Is not obedience a primary virtue? Do you give a helping hand to your elders at home, in their household duties? Please tell me whether a weakling has a place in it. Can he participate in it actively? What have you done so far to improve your physique? What are you doing now to improve it? Do you go through the Physical Exercises given in the "Hand-book for Boys" by the Chief Scout, regularly and methodically? Have you taken the measurements of your chest, height, weight, etc. periodically and drawn conclusions therefrom? Do you remember the saying "Early to bed and Early to rise makes a man Healthy, Wealthy and Wise," and act up to it? Do you observe the hygienic principles given in that same book? Do you breathe through the nose, waking or sleeping? Do you keep your lips close together except while talking or laughing? Do you know how to prepare your own food? Do you eat in the right way, and only wholesome food, and do you drink only pure water, and do you know how to get at pure water and how to purify it, if it is impure? Do you observe the sanitary measures at home as well as in camp, and thereby set an example for others to follow? Can you answer in the affirmative the above queries? Even if you do, will that alone enable you to be helpful to others and to yourself?

How many of you have passed the II Class Tests, and how many of you are ready to go through them at a moment's notice, readily, quickly, and correctly? Can you render First Aid in the same way? How many of you are aspiring for a First Class Badge? Is it not worth one's while to become a First Class Scout? Are you at least preparing for it as every Scout should be? Can you mend a hole in your coat and sew a button on? Are you taking proper care of your clothing and uniform, and keeping them neat and clean? Can you swim, rescue a drowning man, and, if necessary, resuscitate him? Have you a hobby of your own? Have you gone through the book "Boy Scout Tests and How to pass them"? Are you preparing for some Proficiency Badge or other as a hobby suited to your inclination? Is not a Scout without a hobby like a bird with a broken wing?

Are you, Patrol-Leaders, really the leaders or are you still in the leading strings of your S. M.s and A. S. Ms? Do you realise that SCOUTING is only for BOYS, not for MEN, that it aims at the building of character and resourcefulness and that it aims at making you, young boys of today, into good citizens when you come of age? Have you earned by right conduct, the confidence of your S.M.? Do you, leaders, meet together at regular times, discuss plans of action, programmes of work, and carry them into execution? Do you organise and attend Refreshers' camps? Are you confident that your Troop has confidence in your leadership? Does your Troop smile and whistle under difficulties? Have you a Court of Honour? Does it work smoothly? Do you camp often?

Will you, Scouts, remember the following lines of Tennyson:

"Love took up the glass of time and turned it in his glowing hands,

Every moment lightly shaken ran itself in golden sands.

Love took up the harp of life and smote on all the chords with might,

Smote the chord of self, that, trembling, vanished out of sight."

Do you realise that Scouting is for the sake of Scouting alone, and that it is not a passport or a cloak to achieve personal ambition? Does not a Scout consider that

what he does and has done for others is a matter of duty and that he regards it to be the reward that he had an opportunity to serve and that he has served rightly?

Have you Scouts learnt the art of thrift? Are you practising thrift by not wasting money on things not required? How much have you saved out of your pocket money and do you keep an account?

Are you God fearing and religious, and do you go through your daily prayers regularly? Are you cultivating a religious spirit and setting an example for others to follow? Do you fulfil your particular religious obligations, each in his own way?

Does it not strike you that Scouting may be divided into two parts, the art of Scouting or the Scoutcraft, and the philosophy of Scouting inculcating the Scout spirit? Does not the art consist in learning the several Tests and acquiring the Special Badges or, in other words, does it not mean the acquisition of an accurate knowledge of those modes of operation for helping others in times of any emergency and of performing them with ease in the right way and at the right time? And is not the philosophy of Scouting contained in the three Promises which you have made, and in the ten Laws which you have promised to observe? Can you put the philosophy or the Scout spirit

into action fully without knowing the art of Scouting? Of what use will the art of Scouting be, if you do not make it the handmaid of the Philosophy of Scouting? Is it not patent that the two are closely related to each other, as the body and soul? Do you not see that if you possess the scout spirit truly, the other, the art, must follow as a necessity, as the shadow follows the substance? Do you now realise that if you possess the scout-spirit, the whole world will become your kith and kin, and that every one of you becomes one of a universal Brotherhood, when, the present-day miseries of the world will disappear? Is it not the noblest of objects worthy to be achieved and worthy of self-realisation?

Propose to yourselves these questions and more of the sort and answer them to your conscience, and translate them into action; then and then alone will you become the fit partners of the Universal Brotherhood. The uniform and turban that you wear are not for shewing yourself off. Just as this body of ours is a vehicle for the soul to work out its destiny, even so, the uniform is a convenient vehicle for working out your Scout-spirit.

Scouts of Tinjore, ever "Be prepared" and be worthy of yourselves. A call may come to you at any time.

The Depths of the Universe.

BY MR. YADUNANDAN PRASAD. (Special for the S. I. B. S.)

Few of us ever bother to look beyond our immediate surroundings and preoccupations. There are not many who care to know anything beyond this small globe on which we live; only so much attention is paid to the sun and the moon as is due to objects which to a certain extent regulate our life and activity. Of course few realise how largely dependent on the sun are all their life's activities and that were it not for the heat and the light of the sun, all life would cease to exist on this globe of ours. No doubt there are many who have a fair acquaintance with the names of the planets and the stars in the sky, due to their interest in astrology for personal and very often selfish reasons, but it can be said without fear of contradiction that the acquaintance does not go further

than the knowledge of their names. They do not know what these celestial objects really are. Are they merely points of light or objects like the earth, what are they made of, how far are they, etc., are questions which may be asked in vain. Yet it may be emphatically declared that there are few subjects, a study of which is as effective in guiding one's steps to heaven, as the study of heavens. The vastness of the distances involved, the enormous magnitudes of the heavenly bodies chasten one's pride and ambition. The achievements and glory of humanity seem but puny and trivial. The slow, majestic measure, the orderliness and regularity of the movements involved, give one a sense of the immanence of God and His laws while the evolution and the decay

of stars lend support to the view that God has a plan for the Universe.

On any clear, cloudless night, if we step out in the garden, and look up, we may see innumerable stars. Not that there are no stars in the sky during the day time, but the bright light of the sun makes them invisible. Whenever there is a total eclipse of the sun, the stars become visible again as the light of the sun is cut out. Besides the moon and the sun, which are conspicuous objects in the sky and stray visitors like the comets, the other objects appear to be all more or less alike, differing only in brightness and to a certain extent in colour; but a careful observation extending over several weeks will show that some of these bright objects move in the sky relatively to the others that are fixed. These movable objects are planets and are very much like the earth in structure, and together with the sun form a group called the solar system. They appear luminous because of reflected light from the sun, just as the moon shines with the borrowed light of the sun.

The solar system is a small family, the various members of which are very close to each other. The sun is in the centre and may be called the father or the heart and soul of the system. It is a luminous ball of fire many thousand times bigger than our earth and at a distance of about 86,000,000 miles from us. The other sons of this great father are Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune. The youngest or the smallest and nearest to the father is Mercury, the others are bigger and further from the sun in the order mentioned, except that the earth comes in between Venus and Mars. All these sons or planets go round and round the sun, which is at rest at the centre, in nearly circular paths; not only that, but they also rotate like the spinning top. It is on such a rotating, revolving globe, rushing through the space at a terrific speed that we live or rather hang on. It may be that there are beings on the other planets hanging on in a similar, though undignified, manner; we must not imagine that all the planets take the same time in spinning or going round the sun. The spin causes the day and night, while the revolution round the sun causes the seasons and the year and the time taken for a complete spin or a whole revolution causes the length

of the day or the year respectively. The days or nights of the other planets are quite different in duration as also their years.

Where does the moon come in, in this family system of the father and the eight sons? The moon is a slave of the earth and has to dance attendance on her. The moon goes round and round the earth, as the latter goes round the sun. These are wheels within wheels, as it were. This slave or attendant in going once round the earth, gives us the measure of our months. When the earth is between the sun and the moon—nearly but not quite, otherwise there would be a lunar eclipse—the light of the sun falls full on the face of the moon and we enjoy that beautiful event called the Full Moon. When the moon is between the earth and the sun—nearly but not quite, otherwise there would be a solar eclipse—we look at the face of the moon in its own shadow and on which no light of the sun falls and we have what is called New Moon or no moon. The intermediate positions of the moon show us the other phases or rather faces of the moon. But this is only half the journey round the earth, so the moon travels on from the New moon to Full moon again and we complete a month.

But we inhabitants of the earth, need not pride ourselves on the fact that the gracious Father bestows His reflected and mellowed light through a slave, an attendant or a moon on us alone; in other words, the earth is not the only planet round which a moon revolves. The other planets also have their attendant moons, except Mercury and Venus. Mars has two, Jupiter and Saturn nine each, Uranus four and Neptune one. Consider the beauty of a moon-lit night in Jupiter, with sometimes four or five moons of different colours and different sizes, all shedding their mellow and coloured effulgence simultaneously from the sky on the inhabitants of Jupiter, if such there be, and try to imagine the multi-coloured romance that may be woven in such beauty and such grandeur and our own silvery moon light, beautiful though it be, to us, and highly productive of romance, seems but a dull affair.

There are more things in heaven and earth than are dreamt of in our philosophy.

(To be continued.)

NEWS & NOTES.



North Kamakrishna Troop of the High School, Wandiwash had a 2 days' camp, 5 miles off Wandiwash.

Gopalakrishna Troop, Board High School, Arni, celebrated the Third Anniversary on 10th and 11th April. Scouts and cubs of the 2nd Arni Troop and of Wandiwash, took part also. There was a lecture on first aid, a Drama was staged and the District Commissioner gave an address on 'Scouting, and Education' at the time. The Dist. Commr. with the Asst. Dist. Commr. visited the Mission Board School and the 2nd Arni Troop and discussed with the scouters the prospect of future scouting work. The Head Master of the Board High School deserves to be congratulated on the vigour and the enthusiasm that he is displaying.

The District Commissioner visited Natrampalli where the Scout Master has left owing to transfer. The Asst Scout Master and the Rovers were advised to carry on the good work.

The Health Week committee has presented a shield to the 1st Vikrama Troop of Ambur for good work done during the Health Week. Well done! The Scouts of the Vikrama Troop!

The Commissioner visited Ambur on the 27th April, and in a conference of the scouters at the time pointed out the lines on which scouting should advance. Arrangements were made for a short camp to a village near Pernampet.

The proposed Training Camp for North Arcot will probably come off during the Michaelmas holidays when climatic conditions will be more favourable.

Palakole.

On 23rd April the Rovers of the Hanuman Troop, Palakole, helped in the local car festival. They saved a boy and a dog from being crushed under the wheels of a car. The Rovers had to pull the car to its resting place on its return journey. Well done Scouts and Rovers!

Negapatam.

Wesleyan Mission High School Scouts celebrated their 6th anniversary in a camp 8 miles from Negapatam. The total number was 25 including scouters. They had a display and a jolly Camp Fire.

Kumbakonam.

The scouts of the Swaminatha Troop camped in a mango grove on the banks of the Cauvery. Second class tests were conducted and there was a small excursion also.

The Dist. Commissioner of Tanjore invested the scouts. There were several guests on the occasion.

Vizagapatam.

The Gajapathi Troop Scouts had a three days camp in the garden belonging to Mr. K. Venkataratnam pantulu, Kasimcottah. The work followed was on Patrol lines: practice in identification of trees, hill climbing, tests for Tenderfoot and second class scouts. 9 Tenderfoots were invested and the camp fire was very much enjoyed. The campfire yarn was delivered by Mr. Parthasarathy Naidu of Mrs. A. V. N. College. The success of the camp was due to the generous help rendered by the hosts.

The Ambur Vikrama Troop.

Camped 10 miles from their Headquarters, for 4 days towards the end of April. 20 scouts and a few Rovers attended. A well-thought-out programme with special attention to indoor games was followed.

Cochin.

The investiture ceremony of the St. Antony's Boy Scouts came off on the 8th of

April, Mr. N. G. Hayden presided. Mr. Ramanatha Aiyer, M.A., L.T., Personal Assistant to the State Commissioner invested the scouts. Messrs Narayan Pai and E. C. Joseph spoke on scouting and service. The Chairman gave an address on thrift and abstinence.

Madras.

The report for the past year of the 4th Royapettah Muslim Troop has been received and forms an interesting record of continuous progress and activity. We congratulate the troop on its prosperity. We are glad that the scouts are doing their best in the cause of the movement. The troops contributed a large number of scouts to the Jamboree both as campers and as workers. The enthusiasm is kept keenly alive and the scouts are proving themselves useful to others in accordance with their promise.

Malabar.

A Training Camp for Scoutmasters was held at Kootali, North Malabar from the 1st to 11th May 1926. The Provincial Organising Secretaries started the camp on the evening of the 1st, but as Mr. P. S. Narayanaswami had to leave on the 6th for Tinnevely, the other Secretary carried it on till the closing on the 11th. Eighteen men were

present and took the Training. Among the visitors to the camp were Messrs. M. Kalimullah Farukhi Sahib, the Sub-Collector, M. N. Ramaswami Aiyar, the Deputy Director of Survey, Cannanore, K. P. S. Panikker, Inspector of Police and Manjeri S. Ramaier, the Assistant Provincial Commissioner.

On the recommendation of the District Commissioner for Malabar, Mr. P. Kunhiraman Nayar, the Provincial Commissioner has made the following appointments in the District:—Mr. V. Govindan of Cannanore to be the Assistant District Commissioner for North Malabar, and Mr. P. P. Venkatachalam of Angadipuram to be Assistant District Commissioner for South Malabar, and Mr. N. Appu Pillai, to be the District Scoutmaster.

The Fisheries Rovers, Callcut are being registered as a Troop of Sea Rovers, the necessary tests being conducted, under orders of the Provincial Commissioner, by Mr. G. T. J. Thaddaeus, Provincial Organising Secretary. Eight of the rovers have won the Swimmer's badge.

Arrangements are being made for a District Rally to be held at Tellicherry in September. The Provincial Commissioner is expected to be present.

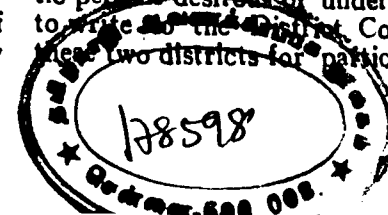
Ourselves.

The month of May was very eventful in the sense that no less than four camps for prospective Scout Workers were held in various parts of the presidency. Reports of these camps are published elsewhere and form very interesting reading. In addition to the turning out of more enthusiastic workers for the movement, these camps have served to open out the country and show to the jaded townsman the beauties of the rural parts of the Madras Presidency. They have also served to show that one need not go very far from his own home to enjoy the pleasures of a backwoodsman's life. Of these camps one was exclusively for cubbers and we can assure our readers that it was a superlative success. It was surprising to see men becoming children for the time being and enjoying all the pleasures of young children of Cub age. The Camp was one of the very

first, meant exclusively for cubbers and judging from the amount of work put in and interest created, a great future can be safely expected for cubbing by means of similar camps.

The second camp was run as a week-end camp—a great boon to men in active employment and consequently unable to get away for a long period.

It is gratifying to note that there is a persistent demand for trained scouters from all over the presidency and the Districts of Trichinopoly and Madras are definitely arranging for training camps in the immediate future. We would recommend enthusiastic persons desirous of undergoing training, to write to the District Commissioners of these two districts for particulars. We also



hear of two training camps for the Circars in the near future.

The Annual Census is coming up very soon and the final returns are due by the 31st of August. It must be remembered that mere numbers should not be a source of satisfaction to us. If the real aim of the Scout Training is always kept before us, it would be clear that the Scout Spirit is the thing to count and to attain that spirit the personal example of the scouters is essential. It is often said that the Patrol Leader is the Key-stone of the Arch of Scouting. The efficiency of a troop depends mostly on the efficiency of the Patrol Leaders and to keep the patrol leaders efficient the Scoutmaster must exert all his ingenuity. It would be interesting to find out how many troops have advanced beyond the 2nd class stage; how many troops have at least a few 1st class scouts in them. It is a matter of common experience that scouters often carry their troops to the 2nd class stage and leave them at that. The remedy is obvious. The value of a periodical refresher camp for scouters and a special camp for Patrol Leaders in both of which a good deal of practical work of a higher nature is done under the guidance of experienced scouters, and a number of subjects of a theoretical nature are discussed in the form of debates and conferences, is incalculable. We think that these are of greater importance just now than even Scouters' Training camps. It is the duty of the Commissioners therefore to take stock of the work that has been achieved in the past in their districts and to think of ways and means by which they could make their districts prominent in scouting in the future. The Commissioners' Handbook and Sir Alfred Pickford's "Notes to Over Sea Scouters" give very valuable information and we are sure that District Commissioners all over will stir up the slow-moving troops in their districts. The value of publicity as regards scouting should also be taken into account and one of the best ways in which wide and extensive publicity can be given to scouting activity in any district is by means of periodical bulletins issued by District Scout Councils and distributed broadcast to all in the district. The Tadore District Scout Council is to be congratulated on its success in this direction

and the first number of their District Scout Gazette shows promises of a vigorous future.

It is our hope that other districts will also take up the idea and work it out successfully.

Talking of the Census it must be pointed out that the progress of the movement will always be judged by the outside public, with a fair amount of accuracy, by the number of scouts and scouters in the presidency. To many sceptics the number of Scouts present in the Jamboree was an eye-opener. It must be remembered that more than half the number of scouts in the presidency could not attend the Jamboree. We request the District Commissioners, District Secretaries, and Scouters to co-operate and help in sending the Headquarters accurate and full returns IN TIME.

The holidays are over and the schools and colleges are about to open. This brings us face to face with the fact that many school troops will have to be 're-organised' owing to some of their boys leaving. Now, what happens to these boys when they leave the troops? We wonder if the Scouters keep in touch with them after they leave the troop; if not, one is inclined to ask, "what, after all has been done to the boy, for his betterment, by the troops or the scouters, i. e., the movement?" In other words, the problem of the elder boy always faces us and it is no use trying to avoid it. "Once a Scout, Always a Scout."—If we remember this, we would certainly see that the boys who leave are somehow retained in the movement. The correspondence column of the S. I. B. S. is always open and we invite helpful suggestions on this point.

Cubbing requires very great attention in the Presidency and if we have to hope for tangible results of a permanent nature, we should begin at the beginning. We must catch the boys young. The scout training will have full effect only when our boys "go up" to scouts from "Wolf Cubs". We are fortunate in getting the Rev. Father Molony (Akela Leader) of Calcutta to contribute cubbing articles for the S. I. B. S.

in this direction, they have gratefully to acknowledge the great assistance rendered by Toc H both by its influence, organising ability and financial aid.

A small Sub Committee was formed who having accepted the 'Camp Commandant,' proceeded to appoint a Quartermaster and who finally were able to announce that Sir Charles Spencer, I. C. S., had kindly lent his compound "Rutland Gate" and the lower floor of his bungalow for the course for the five weekends beginning from April 24th.

The necessary leave having been sanctioned from the Provincial Commissioner it only remained to see how best the training might be carried out and after some discussion it was agreed that the training should be based on the Gillwell Park method and all those attending should temporarily become Boy Scouts.

Location.

The campers were exceedingly fortunate to secure "Rutland Gate" for it is very centrally situated. The compound of several acres and full of shady trees proving an ideal spot for camping. There will be many possibly who will cavil at the idea of sleeping indoors on such a camp as this. Beyond the very necessary comforts at this time of the year in Madras of fans, there were no other comforts of civilisation introduced (except electric lights). It was rather difficult to emphasise the patrol system in the absence of separate tents though each patrol was responsible for its own cooking and on every other possible occasion the Patrol System was introduced. The Camp Fire was lit every night under a large tree which afforded ample shade for talks during the day. Seats were provided by old Ammunition boxes.

Sanitary Arrangements.

A latrine was newly dug each weekend in the extensive stabling which proved adequate. Nine buckets for washing purposes were always kept filled by the Duty Patrol.

Commissariat.

Water for cooking and drinking purposes (after being boiled) was available from two taps in the garden. Arrangements for the supply of food were made by one of the members of the course and they proved

excellent in every respect. In fact the real hard work put in by the Providore was an example to all.

Equipment.

Practically everything was borrowed and thus a very great saving was effected. Such items included axes, rope, cooking utensils, lanterns, buckets, fire rods and 'Camp fire seats.'

Financial.

The total cost of the camp was approximately Rs. 270/-. The principle adopted was for each to pay what he could, the standard rate being fixed at Rs 12/8/-. The general funds of Toc H gave a donation of Rs. 50/- while other members personally gave gifts both in cash and kind.

Personnel.

The course assembled during the evening of April 24th when eleven men somewhat fearfully permitted themselves to be put through the hoop. The latter weekends averaged 16 or 17. Eight completed all 5 weekends, three did 4, six completed three and one after doing the first two weekends, had to be treated for rabies having been bitten by a dog. Practically speaking every one did as much as they possibly could. Of the 18 who attended part of the time, 10 were Europeans and the rest Anglo-Indians. The ages ranged from well over forty to under 19 and all classes were represented including the Navy, Army, Mercantile, Trade, Railway and Bank clerks.

Composition.

The course was conducted as a troop of Scouts consisting of two patrols—Ravens and Buffaloes—with Mr. G. B. W. Woodroffe as Scoutmaster. Other Scoutmasters when available were used as instructors from time to time. Only one of the Campers had a warrant. Two or three had been doing some active work for a short time with various troops, but the majority would be the first to admit that they knew little practical Scouting.

The Syllabus.

This practically followed that given to the 2nd Madras Training troop by Mr. J. S. Wilson rather over three years ago. The programme included mainly practical work in connection with the Tenderfoot and Second Class test only with additional

talks on such subjects as General Aims and Methods, The Patrol System and Court of Honour, Uniform and Badges, Personal Hygiene, Troop Records and Finance, Cubs and Rovers, such subjects as would give beginners an introduction to the various aspects of Scouting. Short talks were given on Nature study, Axemanship and Judging Heights more to illustrate how a subject should be tackled rather than to impart definite knowledge. Games played a considerable part in the course and the various types were divided up into sections and a large number were played. The object of the course was to demonstrate the first principles of Scouting, starting from the assumption that no one knew anything about it at all. 50 sessions were held.

Patrol System.

All the work was done by Patrols, and every endeavour was made by means of friendly rivalry to foster the patrol spirit. Tests were held in order to secure a revision of the work done, these being held on patrol lines. By these means an attempt was made to show the necessity of running a troop by the only system possible—the Patrol System—and to emphasise the necessity of getting the boys to subordinate self to the good of their patrol.

Camp Cooking.

To suit conditions and in order to conserve time which on a weekend course is precious, the course were responsible for cooking their first two meals of the day while the latter two meals in the day were prepared by an outside agency. This was a pity as it is when a patrol is doing its own catering that the patrol spirit is fostered and learnt. A practical demonstration was given that if one patrol comes to grief the others do not suffer when cooking is by means of patrols.

Camp Fires.

These played their rightful part in the course and the atmosphere attained at each campfire was good. On Saturdays there were songs, yarns, yells and instruments to pass the time, while on Sundays, camp fire games "Scouting and Religion," "Stars," "Questions" were dealt with. Two specially enjoyable evenings were spent when local troops came out and gave the course a bright programme. Camp Prayers were said every morning and evening while on the

last Sunday some of the course attended Evensong at Christ Church and others a special "Scouts Own" at Rutland Gate. Local Scouts participated in each case. Mention should be made of two interesting and amusing numbers of the Rutland Rover Rag.

Results.

The results can be seen afterwards when those who have gone through this course take up Scout work.

Speaking generally and considering that the majority of those on the course were not actually Scouts and were present to ascertain what Scouting really was as against those who usually constitute courses of this nature who *know* but come to learn how to apply its methods, the spirit shown was remarkable. The competitive spirit between the two patrols was excellent and in the various Scouting practices all vied with one another in good spirits and friendly rivalry. There were cases where the Scout (Toc H?) Spirit was apparently missing, but considering that the course came to a triumphant conclusion, these cases may be said to have been rare. Too little allowance was made by some to the feelings of others and a few to whom such a course was in itself an education were too shy to undertake tasks which awaited them. It was very noticeable those who were always to the front when a job of work was necessary and on occasions there were some surprises—expectations exceeded and the reverse. Because of these failings it would be wrong to condemn the scout movement—those participating being mostly very young in scout age. Rather it goes to prove what can be done in so short a time. What all have to remember is that while 'size 12 in shorts' are playing at Scouting in such courses, to the boys the game is a very real thing and it is by their judgments we stand or fall. While the real unaffected friendship of a boy has to be enjoyed to be believed, their candid generous trust in those around them and their quiet response to calls of love and service should prove to us that the game of Scouting for Boys is one well worth while.

"And whosoever shall give to drink unto one of these little ones.... he shall in no wise lose his reward".

G. B. W. WOODROFFE.

Cubmasters' Training Camp.

Kulasekharapatnam, Tinnevely District.

12th May 1926 to 17th May 1926.

Under the auspices of the Tinnevely Dist. Scout Council, a Beginners' Course for prospective Cubmasters was held at Kulasekharapatnam, Tinnevely Dt. from the 12th to the 17th May 1926 (inclusive.)

Location and Arrangements.

The camp was, by the kind permission of Mrs. Weth, located in the casuarina plantations lying to the north of the Sugar Factory at Kulasekharapatnam. The camp site consisted of 12 acres of casuarina grove with small clearings here and there for the different tents. The Six tents were invisible from each other, and were situated at least 150 yards from each other, pitched so as to receive the full benefit of the sea breeze. The Kulasekharapatnam Light Railway passes along the eastern edge of the camp site and the work of transport of luggage and stores was very easy. The camp site itself was within a 100 yards from the sea which provided a very enjoyable and safe sea bathing.

Each Six had a separate area set apart for itself in which it carried on its own activities as an individual separate unit. The latrine trenches of the different sixes were situated to the lee-ward along the western edge of the plantations, and were maintained in very good sanitary condition throughout the duration of the camp.

The "Red Flower" circle (Campfire) was in the centre of the camp area and not too close to the habitations of the sixes or the Headquarters.

All the tents used in this camp were lent kindly by the Tinnevely Diocesan authorities and by the Rev. A. P. Randle of Nazareth. In addition to 4 Patrol tents and a Headquarters tent, there were also tents for the Quarter Master for kitchen use and two spare tents for visiting troops. Such elaborate precautions were necessary in view of the fact that close to the seashore, even in summer, sudden rain storms are common.

Firewood was available in plenty and could be purchased for a very nominal price. This convenience contributed not a little to the success of the camp.

The Agent of the Kulasekharapatnam Light Railway was very generous in not only extending to us concessions in Railway fare to and from Camp, but also in arranging for the trains to be stopped at the camp for dropping and picking up scout passengers. The Chief Quarter Master acted as Camp Station Master and every attempt was made to cause as little of inconvenience to the Railway as possible.

Instruction Sessions were held in a shady circular clearing in the midst of the plantation and was quite cool even in the hottest part of the day.

Control.

The course was conducted by Messrs. T. V. Nilakantam Pillay, Asst. Dist. Commr. Tinnevely, and Cub Master of the VII Palamcottah Pack and P. S. Narayanaswami, Prov. Organising Secretary of the Boy Scouts Association assisted by Mr. K. R. Ramabhadran of Tanjore District. Both Mr. T. V. Nilakantam and Mr. Ramabhadran had just returned from Ceylon after attending successfully the Akela Course Part II Practical.

Composition.

19 members attended the course; of these 6 were new to scouting and the others have had some scouting experience. This fact was of great help in the running of the course from the very beginning. 16 of the campers belonged to Tinnevely district, one came from Tiruvalur another from Mannargudy and the third from Papanasam. Except three, the others all belonged to the teaching profession. Of the three one was a retired Government Servant and the other two were Patrol Leaders of approved service who came in for training with a view to serving as Cub Instructors in their own Packs.

Method of Training.

The course was run exactly as a Wolf Cub Pack and consisted of three Sixes—the Blacks, the Browns and the Whites. The instruction was through games and practical demonstrations and occasional talks. There was a standing competition between the various Sixes as regards efficiency and Cub spirit.

The course was an attempt to expand the Jungle Book on the lines laid down by the

Chief Scout in his Wolf Cubs Handbook and bring home to the campers the value of jungle stories as a means of character training in children. With a view to bringing about a jungle atmosphere, at the Red flower on the first day the members of the course and the officers each took an appropriate jungle name which they retained and were known and addressed by throughout the camp.

Appropriate badges and distinguishing marks were provided from the very beginning—such as shoulder patches, yellow armlets etc. Tenderpad badges were supplied after the regular Investiture on the 14th May. The Pack possessed a Totem Pole representing a wolf's head mounted on a pole and this was fixed near the flagstaff during the day time.

The Scheme.

The course was an adaptation of the courses followed by Mr. J. D. W. Tytler at Albany, Madras and by the Rev. Father A. C. B. Molony, Akela Leader of Bengal at the the Pedro Akela Cub Camp, Ceylon. Thus the curriculum followed was a judicious blending of practical and theoretical cubbing and aimed at giving the campers sufficient working knowledge of a pack with an intelligent understanding of the cub scheme of child training. The syllabus is given elsewhere.

Attendance.

All the campers were in camp all through except one member who was given leave for 12 hours from 7 p. m. to 7 a. m. to enable him to attend to some urgent private business in his village three miles away, on the 14th May.

Spare time activity.

The value of hobbies and handicrafts in cub training was duly emphasised. The following spare time activities provided sufficient work and training for the campers during their leisure hours in the camp:—

The daily sketch, preparation of story and play acting, camp gadgets, modelling in plasticine, which by the way was very enthusiastically taken up by the campers resulting in very well made models of animals, common objects etc., with very little practice, Ideograms, Picture stories, Picture writing, practice in knots, practice in Signalling and diary of daily work done.

"RED FLOWER."

The first night's Red Flower was devoted to a preliminary Pow-wow on cubbing and the way the camp was to be run and what was expected of the Campers. The Red Flower on Sunday night 16th May was set apart for a talk on the "Wonder of Life". The rest of the Red Flowers were devoted to Sing Song, Story telling, Play acting and similar stunts. The campers developed the "Camp fire spirit" very quickly and appreciated the value of such activity. Some of the items were very creditable and showed great originality. Songs included English and Tamil songs and choruses and to enable the campers to sing them all in unison, cyclostyled copies were made and distributed. So that every camper was word perfect and did his best to sing them well at the Red Flower. The tunes adopted were popular and easy.

Commissariat and Cooking arrangements.

The stores necessary for the camp were brought in wholesale and were left in charge of Scout Master Paul Robert of III Palamcottah troop who acted as Quarter Master during the whole of the camp and spared no pains to make the camp successful in this particular.

Cooking was done in a central kitchen and all sat down together for food. The responsibility for providing food was vested in the Quarter Master to whose credit it must be said, that every meal was provided strictly to time and the programme of work was on no occasion interfered with. Permission was given to one member to cook his own food, on religious grounds.

Sanitary Arrangements.

Very great attention was paid to this side of camp life. The sandy soil was a natural advantage. The latrines, the grease and rubbish pits, the camp wells and surrounding area were used carefully and kept scrupulously clean with the result that the health in camp was perfect.

Religion.

Christianity and Hinduism were represented in this camp and every one was encouraged to practise his own religion. Camp Prayers of an undenominational character were said at the morning parade round the flag and at the close of the Red Flower. The Christian

members of the course were given facilities to attend Divine Service at the Church near by on the Sunday falling during the camp. The work on Sunday was confined to serious topics such as Nature Study and Nature Stroll in keeping with the usual practice.

Visitors.

Two evenings were set apart for visitors, some of the influential residents of the town visited the camp and were taken round and seemed to enjoy the visit. This resulted in the school children numbering about 100 coming in by appointment the next evening. They were treated to tea and light refreshments and were given interesting games which they enjoyed.

Expenditure and Finance.

The campers met their own travelling expenses and paid Rs. 6. to cover the cost of food. We are obliged to the Tinnevely Dt. Scout Council for providing the camp with cooking utensils and a lot of useful and indispensable equipment which contributed very largely to the success of the camp.

Efficiency and Results.

On the whole the campers showed great keenness and enthusiasm. The Cub Spirit they manifested was remarkable. In spite of great differences in respect of age, caste and social standing, the campers got on together as brothers, and the healthy SIX spirit which they maintained was sustained to the end. In deciding the results, we have taken into consideration not only the keenness and the cubbing efficiency of each individual camper but also the capacity for Leadership and display of Cub spirit noticeable during the camp. The general standard of efficiency observed was fairly high.

Conclusion.

The camp was fairly successful. The course fulfilled a long felt need. There is very great scope for cubbing in the District and many more such camps might be called for in the near future. Good Cubbing is a preparation for good Scouting and every encouragement should be given to people who come forward to take up the work. It is hoped that the Dt. Authorities will give all help. The utility of this camp is to be measured by the amount of good cubbing in the coming year and it is hoped that all those

who have gone out of this camp have carried with them the right spirit of cubbing and will apply it practically for the benefit of their younger brothers.

Our thanks are due to Mrs. Weth for permitting us to occupy the plantations, to the Kulasekharapatnam Light Railway for providing us with travelling facilities, to the Diocesan authorities and to Mr. Randle for the kind loan of tents and to several scouts, rovers, scouters and friends for different kinds of help.

Kulasekhara-
patnam,
26-5-1926.

T. V. NILAKANTAM.
P. S. NARAYANSWAMI.

SCHEME.

First day.

Assemble, Preliminary Talk, Our Job.

Second Day.

Mowgli's Story, Grand Howl—Story Telling—Play Acting, Mowgli Continued—Games—Formation of Pack, Tenderpad Tests—Jungle Dances, Games, First Star Tests, somersault, leapfrog, bowling a hoop, throwing a ball and catching a ball, signalling—Sing Song, stories and Plays.

Third Day.

Investiture of a cub, uniform of a cub—More Star Tests: signalling, skipping, book carrying, personal hygiene—Clocks and knots—Investiture of the cubs in the Pack—Flag—How to make (1)—Star Tests, Inter Six Competitions—Red Flower.

Fourth Day.

Signalling—Compass Points—How to make (2)—Physical Exercises—Pack and Pack Council—Investiture of a Two Star Cub—Games, Star Tests & Inter Six competitions—Red Flower.

Fifth Day.

Making a Lair—Camping—Nature Study—Nature Stroll—Wonder of Life.

Sixth Day.

Cub Badges—Going up—Cooperation in the Troop—Observation—Pack Registers and Books—Suggested Pack Evening—Red Flower.

Seventh Day.

Morning: Assemble, Parade, Final Pow-wow

ERRATA.

Page 145 Para 3 Line 5

For "18th" read 1st

Page 146 Para 2 Line 29

For 36 read 18

Page 146 Para 2 Line 31

For 36 read 18

Scoutmasters' Training Camp. Kulasekharapatnam, Tinnevely District.

19th May 1926 to 29th May 1926.

Under the auspices of the Tinnevely Dist. Scout Council, a beginners' course for prospective Scoutmasters was held at Kulasekhara Patnam, Tinnevely Dist. From 19-5-'26 to 29-5-26 (inclusive).

Location & Arrangements.

This camp was held in the same camping ground as the Cubmasters' camp held between 12th and 17th May. During the two days interval, the camp site was over-hauled and made ready for this course.

Accommodation for Patrols, Parade and Instruction areas, Campfire circle, were all the same as in the previous camp. Patrol corners were now made to include separate kitchens and wells. Fresh Latrine trenches and other sanitary provisions completed the arrangements.

Control.

The Course was conducted by Messrs. P. S. Narayanswami and T. V. Nilakantam who acted as Scoutmasters.

Composition.

17 members attended the course. Of these one was from Ceylon, two from Tiruvadamardur (Tanjore) and the rest from different parts of the Tinnevely District. One member was a Lawyer and the rest were members of the Teaching profession.

Method of Training.

The Course was run exactly as a troop of Boy Scouts governed by the usual camp rules. There were three Patrols in camp—The Kites, Crow-Pheasants and King-Fishers which are birds frequenting the locality—Instruction was through games, practical demonstrations and occasional talks. The work and activity in camp were conducted throughout in a healthy Inter-Patrol competitive spirit.

The main object of the course was to put into active practice the principles of scouting as laid down in 'Scouting For Boys', to practically demonstrate the value and scope of the Patrol System and also good camping.

Neckerchieves, appropriate shoulder knots and other equipment were provided for the

duration of the camp. The District Troop Flag was in use during the camp.

The Scheme.

In addition to the usual instruction in Tender-foot and Second Class work, and talks on Patrol and Troop Management, Finance, the Court of Honour etc., it was thought advisable to give the campers a few of the items of First Class work and also a talk on the Badge Scheme and Cubbing and Rovering so as to enable them to see that scouting was a systematic scheme for training in character and that it ought not to go slack after the boys attain the Second Class Stage. A whole day was devoted to Cubbing and the Jungle dances and cub games were demonstrated. Nature Study was dealt with in a talk and a Nature Stroll on an intervening Sunday and the question of Racial Duty and the Tenth Scout Law was taken up for a talk round the Camp Fire one evening.

Attendance.

All the Campers stayed in camp all the time.

Visitors.

The Influential residents of Kulasekhara Patnam including the Staff of Messrs. Parry & Co., were kind enough to visit us in camp one night (25th May) and stayed for Camp Fire. They seemed to be greatly interested in our activities. The campers provided the visitors with light refreshments and an excellent sing-song programme. The evening games session was open to children visitors of the neighbourhood and was amply availed of by them.

Campfires.

The first camp fire was devoted to a preliminary talk on the work that was expected of the campers in camp for the following ten days. Of the subsequent camp fires one was devoted to a talk on the Tenth Scout Law and another for questions and general discussion. The other campfires were devoted to Sing Song. In the beginning it was difficult to get the real camp fire atmosphere as the campers felt shy and self-conscious; but gradually they became more responsive. All the same, there was still great scope for further improvement.

Commissariat and Cooking arrangements.

These were in the hands of Scout Master Paul Robert of III Palamcottah Troop. He

carried on the duties of Quarter Master most efficiently with due regard to the comfort of every camper.

Cooking was on the Patrol plan. The members of each Patrol made their own arrangements consistently with their religious scruples. But every member had his own share of kitchen duties to do every day. Provisions were issued daily from the Quarter Master's Stores. Earthenware pots and new kerosine tins were tried for cooking food in and were found very satisfactory. Morning Coffee and evening Tea were provided by the Quarter Master and his Rover Assistants.

Sanitary arrangements.

The Sanitary arrangements were as perfect as during the Cubbers' Course. Latrines, grease and rubbish pits, camp wells, patrol corners and kitchens were all kept scrupulously clean. On break of Camp on 29/5/26, the camp area was as clean as it was before the camp began. The health in camp was very satisfactory.

Religion.

Seven of the Campers were Christians and the rest Hindus. Every one was encouraged to practise his own religion. Camp Prayers of a universal character were said at the morning Parades and at the close of the Camp Fire every day. On the Sunday falling during the camp, the Christian members attended the neighbouring Church and later in the morning conducted a camp Service, in which most of the Hindu members were present. The Hindu members were afforded facilities to visit Tiruchendore on the Visakham Festival day on the 26th where they had the opportunity of rendering organised public service in regulating crowds inside the temple and in finding out lost children and restoring them to their parents. Our thanks are due to the Union Board of Tiruchendore and the temple authorities for giving us this opportunity.

Spare Time Activity.

The value of Hobbies and Handicrafts in Scout Training was duly emphasised. The following Spare Time Activities provided sufficient work and training for the campers during their leisure hours in the camp:—

The Daily Sketch, Camp Songs, Camp Gadgets, Knotting and whipping a rope end Signalling Practice etc.,

Expenses and Finance.

The Campers met their own travelling and other expenses and paid a consolidated camp fee of Rs. 10/- to cover the cost of food. The District Council very kindly provided the cooking utensils and other necessary equipment.

Efficiency and Results.

The Campers were fairly efficient and displayed good scouting spirit.

On the whole the camp was fairly successful and the campers spent, what we believe a profitable time. The utility of of this camp can only be measured, however, by the amount of consolidation and good scouting that may be noticeable in the coming years; and it is hoped that all those who have gone out of this camp have carried with them a right conception of the spirit of Scouting and will apply it for the benefit of their younger brothers.

Our thanks are due to Mrs. Weth for splendid camping facilities and to the Kulasekharapatnam Light. Railway authorities for useful concessions and also to the Diocesan authorities at Palamcottah and also to Mr. Randle of Nazareth for the kind loan of tents. We are also very much obliged to several scouts, rovers, scouters and friends for different kinds of help.

Scout Camp, } P. S. NARAYANSWAMI,
Kulasekharapatnam, } T. V. NILAKANTAM,
29th May 1926. }
Scoutmasters.

Notice: The usual vernacular cub articles are not published this month owing to unavoidable circumstances.

(Ed. S. I. B. S.)

Mr. V. S. Rathnasabhpathy of Madras has completed the Theoretical and Practical Parts of the Wood Badge course and has been awarded the Badge and Parchment by the I. H. Q.

Our Vernacular Page.

இந்தியநாடு.

1. புவிமா மடந்தை முடிமீ தணிந்தொளிர்
[கிரீடமென்று புகல்வோமே
புகழ்மேய சந்திரமுகமே யிடுந்திலகமே இதைன்று
[புகழ்வோமே.
2. நவதர்னியங்கள் தன்ராசிடங்கம் முதலாய ஐந்தும்
[வினாவாகி
நதகோடி மண்டு பனீர உண்டு நிதமே வளர்ந்து
[நிதியாகி.
3. கவையா ஸ்ஷட்த பரதேச துங்க பண்டயாம்
[விருந்தை நகையோடின
சொலோ டாடை உண்டி பரிவோடு தந்து
[தனிகுறு நங்கள் திருநாடு
4. தவநாடு துங்கமலை நாடனந்த நதிபாயும் இந்திய
[அருள்நாடு
தவைய தானமன்பு நிறைநாடு மிஞ்சுவன நாடிதெங்கு
[மிலையிடு.

சாரணன். (The Scout.)

1. அப்புலி புள்ளவர் ஐயுறு தந்திலா
கம்பிக்கை நந்தெதி கொண்டவன்
உம்பிழை யென்று சொலா வழிநின்றிடும்
வம்புடை வாலிபன் சாரணனே உயர்
வம்புடை வாலிபன் சாரணனே.
2. வேந்தனிடத் தன்பு மிக்கவன்
தன்னைச் சார்ந்த தலைவர்க்கும் உண்மையன்
தாழ்ந்தவ ரோனுமோர் தீங்கிழை யாமனம்
வாய்ந்த நல்வாலிபன் சாரணனே. புகழ்
வாய்ந்த நல்வாலிபன் சாரணனே.
3. பிறர்க்குபாரமே பூண்யெனப் பூண்டவன்
பிறர் ஸமே நினை பெட்டினன்
பிறரெவர்க்கும் தொண்டன் போற்று
[நற்கரியம்
உறுவன் எப்போது நற்சாரணனே. முன்
ஹுவ வெப்போது நற்சாரணனே.
4. தன்னெத்த சாரணன் யார்க்கும் சகோதரன்
அன்னியர் யாவார்க்கும் நண்பனும்
பன்னும் விநயம் பகர் மரியாதையும்
மன்னு நடைபுள்ள சாரணனே புகழ்
மன்னு கடைபுள்ள சாரணனே.

Songs "புவிமா மடந்தை" and சாரணன் are by courtesy of the 1st. Papanasam Troop of the Tanjore District. (By kind permission of the authors).

5. ஓரறிவே முதலா முயிர்கட் கொலாம்
சாரணன் விலக கன்பனும்
சாரணத் தலைவன் தன் தலைவன் மொழி
வாமமோ தேற்பவன் சாரணனே மிக்க
வாரமோ தேற்பவன் சாரணனே.
6. கலிவுற்ற போது நகைமுக மாறிடா
செலவு வரத் தொத்த செட்டுளன் [ஊ
பொலி மனம் வாய் மெய் மூன்றாலும் தீங்கெண்
வலியுடை வாலிபன் சாரணனே புகழ்
வலியுடை வாலிபன் சாரணனே.

Translation of "Bande Mataram."

1. நளிர்மணி நீரும், நயம்படு கனிகளும்
குளிர்பூர் தென்றலும் கொழும்பொழிப் பசுமையும்
வாய்ந்து நன்கிலகுவை, வாழிய அன்னை.
வந்தே மாதரம்!
2. தெண்ணில வதனிற் சிலிர்த்திடு மிரவும்,
தண்ணியல் விரிமலர் தாங்கிய தருக்களும்
புன்னகை யொளியும், தேமொழிப் பொலிவும்
வாய்ந்தனை யின்பமும் வாங்களும் நல்குவை
வந்தே மாதரம்!
3. கோடி கோடி குறல்க ளொலிக்கவும்
கோடி கோடி புயத்துணை கொற்றமார்
நீடு பல்படை தாங்கி மூன் நிற்கவும்
கூடு தின்மை குறைந்தனை யென்பதென்?
ஆற்றலின் மிகுந்தனை, அரும்பதக் கூட்டுவை
மாற்றலர் கொணர்ந்த வன்படை யோட்டுவை
வந்தே மாதரம்!
4. அறிவுநீ, தருமநீ, உள்ளநீ, அத்தனிடை
மருமநீ, உடற்கண் வாழ்ந்திடும் உயிர்நீ
தோளிடை வன்புநீ, நெஞ்சகத் தன்புநீ
ஆலயந் தொறும் அணிபெற விளங்கும்
தெய்வச் சிலையெலாம் தேவி யிக்குனதே
வந்தே மாதரம்!
5. பத்துப் படையொளும் பார்வதி தேவியும்
கமலத் திதழ்களிற் களித்திடும் கமலையும்
அறிவின் யிருளும் வாணியும் அன்னைநீ
வந்தே மாதரம்!
6. திருநிறைந்தனை தன்னிக ரொன்றிலை!
திது தீர்த்தனை நீர்வளம் சார்ந்தனை
மருவு செய்களின் நற்பயன் மல்குவை
வளனின் வந்ததோர் பைந்தீரம் வாய்ந்தனை
பெருகு மின்ப முடையை, குறுகதை
பெற் றெளிர்ந்தனை, பலபணி பூண்டனை
இரு நிலத்துவந் தெம்முயிர் தாங்குவை
எம்கள்தாய் நிற்பதங்க ளிறைஞ்சுவாம்!
வந்தே மாதரம்!

(C. S. BHARATI.)

மனோரமணி.

Continued from the last issue.

புத்தி:—பிரபோ! சகப்பிரியன் அவன் மனதை பெய்ப்படியாவது திருப்பிவிடுகிறேன் என்று சென் னுக்கிறான். வரட்டும். குக்ஷமையும் அவன் என் னத்தை மாற்றாமாறு யணுப்பிவிருக்கிறேன். அதோ வருகிறார்களே வரட்டும்.

(குக்ஷமையும், சகப்பிரியனும் வருகிறார்கள்).

புத்தி:—சகப்பிரியா! என்ன சமாசாரம் கேசரி என்ன ஸ்திதியிலிருக்கிறான் வழக்கு வந்தாது.

சகப்பிரியன்:—யாது சொல்லியும் அவர் கேட்க வில்லை. ஒரே பிடிவாதமாயிருக்கிறார். அப்பெண்மணி யின் குணதீசயங்களை நான் அறிந்தவரையில் நமது கேசரிக்கேற்ற மனைவி அவன்தானென எனக்குத் தோன்றுகிறது.

புத்தி:—குக்ஷமா! நீ என்ன செய்தாய்.

குக்ஷமா:—நான் செய்வதென்னவிரும்புகிறது? நான் அப்பெண்மணியைக் கவனித்தவளவில் அவளிடம் கேசரி கொண்டிருக்கும் அபிப்பிராயங்களுக்குமேல் பதின்மடங்கு குணங்கள் வாய்ந்திருப்பதையறிந்தேன். அவள் பெரிய இராஜ வம்சத்தில் பிறந்திருக்கவேண் டும். நாமகளை அவதாரமானுத்போலித்திறு. அவளின் பொறுமை, தயை, கருணை, பட்சம், விஸ்வாசம், அழகு முதலியவற்றை ஆயிரம் நாவு படைத்த ஆதி சேனாலும் கூறமுடியாதென்றால் என்னால் என்ன முடியும். அப்பேர்ப்பட்ட பெண்மணியைமேல் ஆசை வைத்திருப்பதை கலைப்பது பாபமென்றே தோன்று கிறது.

புத்தி:—அரசே! குக்ஷமன்! கூறுவதை கவனிக்கு மிடத்து கேசரி அம்மாதை மணப்பதே சரியெனத் தோன்றுகிறது. மேலும் கடவுளுக்கு அரசனும், ஆண் டியுமொன்றே.

சீதா:—அப்படியானால், நீக்களிருவரும் உயர்ந்த ஆடைகள், நகைகள் எடுத்துக்கொண்டுபோய் நிச்சயஞ் செய்து வாருங்கள்.

(இருவரும் போகிறார்கள்).

(காட்சி முடிந்தது.)

Scene 5.

இடம்:—தருமத்தன் வீடு. (தருமத்தன் படித் துக் கொண்டிருக்கிறான். மனோரமணி கம்பளம் றெய்து கொண்டிருக்கிறாள்.) புத்திகிளாமணியும், சகப்பிரியனும் வருகிறார்கள்.

தருமத்தன்:—வாருங்கள், ஏதில்வளவு தூரம், நான் செய்த புண்ணியமோ, அல்லது இக்குடியில் செய்த புண்ணியமோ, நீவிர் இங்கெய்தியது.

புத்தி:—தருமா! அரசர் உனக்கு இப்பரிசை யளித்திருக்கிறார்.

தரும:—பிரபோ! எனக்கெதற்காக பரிசு.

சகப்பிரியன்:—ஒரு சாரியமாகத்தான் அனுப்பி யிருக்கிறார். அக்காரியம் உன்னுடைய ஆகவேண்டும்.

தரும:—தங்களுக்கு என்னாலாகவேண்டியதென்ன விருக்கிறது.

புத்தி:—அப்பா! அரசரே உன் தயவை எதிர் பார்த்தவராயிருக்கிறார்.

தரும:—ஐயையோ! இதென்ன வரிதம்! அரசர் என் தயவை எதிர்பார்ப்பதாவது, ஐயா! நீங்கள் என்னை இவ்வாறு அவமானப்படுத்துவது சரியல்ல.

புத்தி:—தருமா! வருந்தாதே, நான்கள் உன்னை அவமதிக்க வந்தவர்களல்ல, உன் பெண்ணைய மனோர மணியை நமது இளவரசராகிய கேசரி வதுவைபுரிய எண்ணக்கொண்டிருக்கிறார்.

தரும:—என்ன! அரச குமாரர் என்பெண்ணை மணம் புரிவதாவது, உங்களப்பிராய மென்னவோ, பிரபுக்களே என்னை இவ்வாறு பங்கப்படுத்தவேண் டாம். உங்களுக்கு வந்தனம்.

புத்தி:—அப்பா! நான்கள் விளையாடுகிறோமென் றெண்ணதே. கேசரி உன் மகனாயே மணக்க வேண்டு மென்கிறான். ஆகையால்தான் அரசர் இப்பரிசுகளை யனுப்பி நிச்சயஞ்செய்து ஈருமபடி சொன்னார். நீ வேறு விதமாக யெண்ணவேண்டாம்.

தரும:—பிரபோ! நானென்ன சொல்லப்போகி ரேன் இவ்விஷயத்தில், அதோ மனோரம் இருக் கிறாள். அவளைக் கேட்டுத் தெரிந்து கொள்ளுங்கள். மனோரம் இங்கு வா.

மனோ:—அப்பா! எதற்காக யழைத்தீர்கள்.

தரும:—இதோ நிற்பவர் நம் தேசத்து மந்திரி. அரச குமாரர் உன்னையே மணக்கவேண்டுமென்று கூறினாராம் (மனோரம் சற்று லஜ்ஜை யடைகிறாள்.) உன் அபிப்பிராயமென்ன.

மனோ:—(புத்தி கிளாமணியை வணக்கிவிட்டு) பிரபோ! அரச குமாரர் என்னை மணப்பது சரி யாகுமோ, அவர் அவ்வாறு கூறுவதில் ஏதோ குது யிருக்கிறதென்று எனக்குத் தோன்றுகிறது.

புத்தி:—பெண்மணி! யாதொரு குதும்பில்லை. உண்மையிலேயே உன்னை விரும்புகிறார்.

மனோ:—எனதுப்பிராயத்தைக் கூறுமின் யான் ஒரு கேள்வி கேட்க விரும்புகிறேன்.

சகப்பிரியன்:—என்ன கேட்கிறாய் இதோ நா னிருக்கிறேன் விடையளிக்க.

மனோ:—நமது இளவரசருக்கு ஏதாவது கைத் தொழில் தெரியுமா?

சக:—கேசரி, ஜனேபகாரிடம் கல்வி பயின்று நுட்ப புத்தியுடையவராயும், விநயம், பரோபகாரம், கருணை முதலிய நற்குணங்களே குடிக்கொண்ட மனத் தோடையவராயு மிருக்கிறார் மேலும் அழகில் மன் மதனைப் பழித்தவராயு மிருக்கிறார்.

மனோ:—ஐயா! நான் கேட்டதற்குச் சரியான பதில் இல்லையே.

சக:—அவருக்கு எதற்காகக் கைத்தொழில் அவர் தான் இத்தேசத்தை யாள்ப்போரும் அரசராயிற்றே.

மனோ:—பிரபோ! என்னை மன்றித்தவாய், என் கேள்விக்குப் பதிலில்லையே அவருக்கு ஏதாவது கைத் தொழில் தெரியுமா?

கக:—தெரியாது.

மனோ:—அப்படியானால் நான் அவரை மணரப் பிரியப்படவில்லை. ஆகையால் பரிசுகளை நான் பெற்றுக்கொள்ளமாட்டேன்.

கக:—டே, தருமத்தா! பார்த்தாயா உன் பெண்ணின் அகம்பாவத்தை எங்களின் 'இதழை அவள் அறிந்திலையோலும். இவள் பரிசுகளை யேற்காமல் எங்களை அவமானஞ் செய்தாள். நீயும் பார்த்துக் கொண்டு சும்மாவிருக்கிறாய். நான் உங்களை என்ன செய்கிறேன் பார். மந்திரி! இவர்களைச் சும்மா விடலாகாது வாரும் போகலாம்.

புத்தி:—சகப்பிரியா! அவசரப்படாதே அப்பெண் மணியை விசாரிப்போம். பெண்மணி! நீ கைத் தொழில் தெரியுமாவென்று கேட்டதின் அபிப்பிராய மென்ன.

மனோ:—பிரபோ! இவ்வுலகில் நிலையான வஸ்து எது, செல்வமோ சகடக்கால்கள் போன்றவை இன்று அரசாங்கப்பவர் நாளை இரந்துண்ண நேரிடும்.

நேரும். நான் தன் ராஜ்யத்தையும், மனைவியையும் இழந்த காலத்திலும், சமையல் தொழில் தெரிந்தகாலலவோ அயோத்தி மன்னவிரட்டி வமர்ந்து தன் வாழ்நாளைக் கழித்துவந்தான். வெவ்வேறு தொழில்கள் தெரிந்த பாண்டவர்கள் எவ்வாறு தங்கள் அருளுத வசத்தைக் கழித்தார்களென்ப படித்திருக்கிறோம். ஆகையால் எவருக்கும் ந தொழில் முக்கியமென வுறுதிகொண்டேன். காரணத்தைப்பற்றி நான் இளவரசை மணக்க ரு யாது.

புத்தி:—பெண்மணி! உன் புத்திக்கு தெனின். சகப்பிரியா! இங்கு நடந்ததை அரசருக்கு தெரிவித்து விடுவோம். இதற்குத் தகுந்த யோசனைகேசரியே, செய்யட்டும். தருமா, நாங்கள் வருகிறோம்.

(இருவரும் போகிறார்கள்.)

காட்சி முடிபுகுது.

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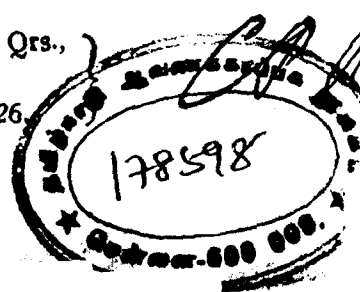
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