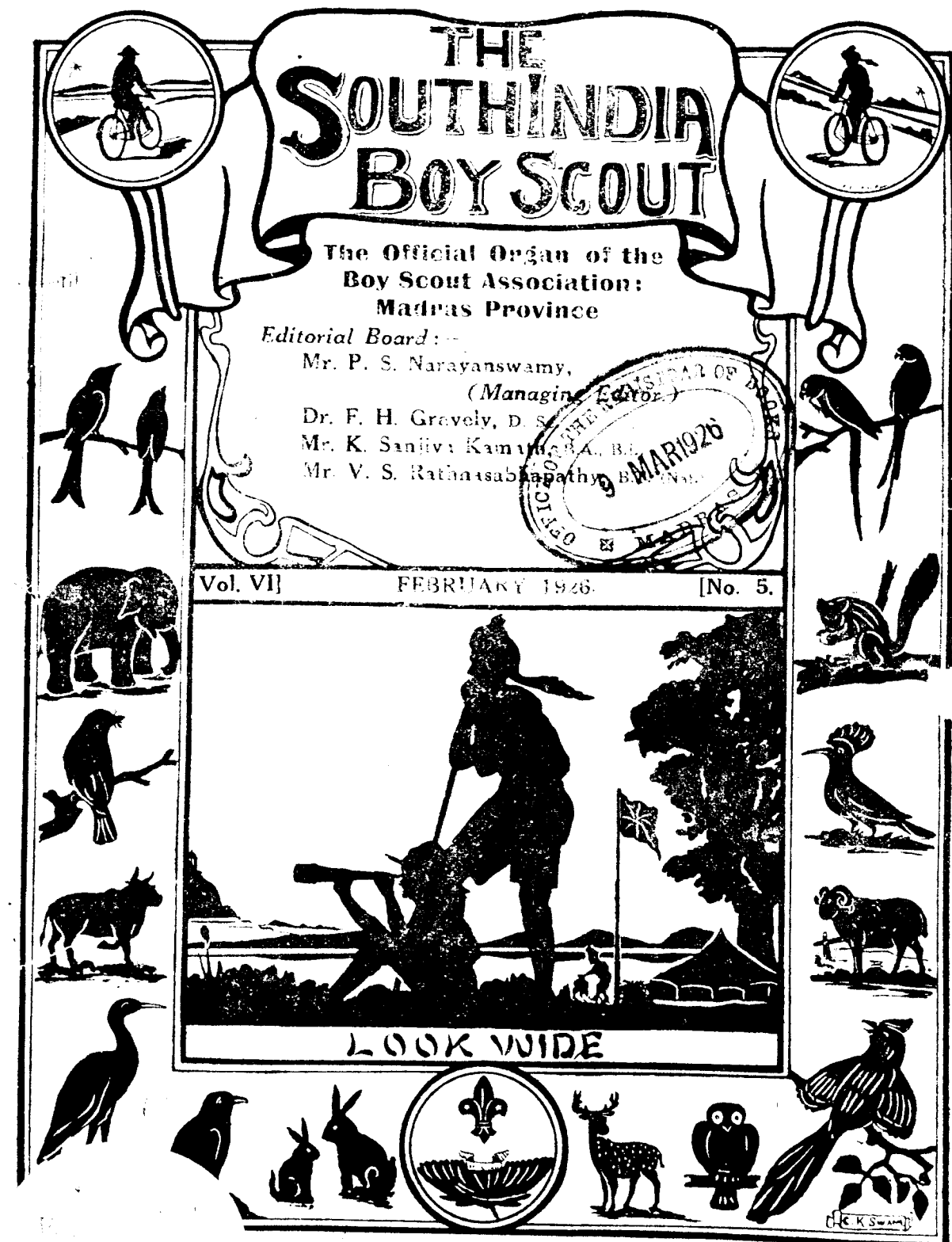




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Editorial Notice:—

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 8th 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.

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

Results of Subscribers Competition.

The I Prize has been awarded to the Crow Patrol of the I Vepery C. R. C. H. S. Troop Madras, by the Editorial Board.

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SARMA BROS.,

Vepery, Madras

THE SOUTH INDIA BOY SCOUT

Vol. VI.]

FEBRUARY, 1926.

No. 5.

THOUGHT FOR THE MONTH

Take pride in the very physical environment of INDIA. Let thy song sing of her hills and rills, her mountains and ashrams, her vales and dales, her rivers and lakes, her villages and workshops.—sing of the glory of her sunrise, the glory of her sunset. Blessed is he who has this wealth of love for Her.

(Selected.)

Ourselves.

Though already more than a month old, the Jamboree is still in the minds of all and we are sure that all those that participated in it have had time to reflect coolly on the lessons which the great event has taught us. We wonder if every one concerned has spent some thought on that aspect of the Jamboree! Was there not a splendid chance for every one to do his best and the question is—"Has every one done so? Is there any particular in which we could have done better?" We are sure our readers will have interesting suggestions to make and we welcome such in our columns.

Apart from the spectacular side and the advertisement which it gave to the Movement, the Jamboree taught us one great lesson and that is that, whatever we might have done in the past, we have to organise, systematise and consolidate our forces more efficiently in the immediate future, if we are to have permanent and lasting results and make the Movement take its real place in the building up of the youth of the Province. It must be agreed that there could have been more coordination between the different links in the chain of organisation,—Between scouts and Patrol Leaders, Patrol Leaders and Scout masters and between Scoutmasters and the Commissioners. However keen and enthusiastic individual Scouters, Scouts and Commissioners might have been, a want of proper coordination between all these various units does naturally bring in some confusion. This coordination can come in only when Commissioners take more active interest in the troops in their areas and keep the Dist. Councils active and progressive.

It was a pity that some scouters did not realise their responsibilities as much as they ought to have done. This was probably due to inexperience in the matter of camping and the working of the Patrol System. Nothing is more conducive to the successful working of the Movement as decentralisation, i. e., division of responsibility and as far as possible non-interference, once such division is made. This decentralisation begins at the troop, the P/L. being given sole charge of his patrol, the S. M. being given sole charge of the troop and the Commissioner the sole charge of his division. This helps the onward march of scouting and makes every one take his due share of the responsibility. The Jamboree was nothing but a big camp and if the Scouters and the Patrol Leaders had only properly understood the Patrol System, and the camping spirit, the camp would have been much more successful. This, we think was the most important lesson of the Jamboree to all, including the organisers.

There is a persistent demand for Scoutmasters' Training Camps from all parts of the Presidency and that is a matter for gratification. This shows that people are feeling that they ought, in duty bound, to do something to help the thousands of boys who have not joined up yet, to become scouts. What we want is men who have a genuine love, desire and interest in the work of welfare for our boys and it is only such that can lead the boys properly. We have many who are already doing the good work, but there is always the danger of such people's knowledge becoming out of date and rusty for want of constant exchange of ideas. the S. I. B. S. is intended to serve as the medium for such exchange of thoughts, ideas and

experiences and the only request that we can make of our scouters all over the Province is—"Will you not help some brother who might be in doubt, with the benefit of your experience? Will you please send us your ideas for publication?"

We offer our hearty congratulations to Capt. Barnard our Honv. Prov. Treasurer and Mr. Thaddaeus, our Organising Secretary on the well-merited distinction of the Medal of Merit conferred on them by H. E. The Chief Scout for India and Burma.

The Juvenile Offenders in the Madras Presidency stand in need of sympathy and help, and we are sure, Scouters and Rovers would have read the Appeal on behalf young delinquents published under the signatures of Mr. V. T. Krishnamachariar and other prominent public men, in the Hindu of the 28th January, headed, "The Children's Aid Society". There is a splendid chance for service and we are sure Rovers will take advantage of this opportunity. Dr. Pandalai the Chief Presidency Magistrate, Madras, will be very glad to give particulars of the scheme, if written to.

We are publishing below a communication from our Provincial Secretary. It is our earnest request that you should pay particular attention to it.

"Every Troop its own copy"

There was an interesting discussion in the last annual business session of the Madras District Council if the subscription to the "South India Boy Scout" by every scout unit consisting of a Boy Scout Troop, a Rover Patrol and a Cub Pack should be obligatory or not. Opinion was fairly divided but the Council expressed itself in favour of compulsion by a large majority. It is needless to say this is the right view, though, we being an interested party, our opinion in this matter is not entitled to much weight. It must, however be realised that the Magazine which is the Official Organ of the Provincial Council, exists only for the troops and serves no other purpose. It contains all authoritative information about scouting and any troop which is not a sub-

scriber is in danger of not being quite up to the mark in matters scouting. The Magazine is carried on at a loss and the trifling sum of TWO RUPEES which is the annual subscription does not carry the management very far. It must therefore be a point of honour with every troop that it possesses its own copy of the Magazine, which, as each volume is completed, can be bound and placed in the troop library. It is not only that every troop should possess its own copy. "Every Boy His Own Copy" is the ideal which the Magazine has placed before itself and it is the endeavour of the Editorial Board to make it worth while for every boy to co-operate in achieving this ideal.

It is the aim of the Editorial Board that the Magazine should contain the latest news regarding scout activity in the Districts. District Commissioners are requested to act in a way as District Correspondents and Scoutmasters as Local Correspondents of the Magazine and send in items of scouting interest every month. This will enable every district to be in touch with the progress of scouting in every other District.

We are told on all hands that the Jamboree has been a great eyeopener. If this is a fact and the troops have really opened their eyes wide to all their faults and excellences, will such troops as do not see a copy of the South India Boy Scout on their tables, write immediately and enrol themselves as Annual Subscribers without further delay? We have print 500 copies of the Special Jamboree Number of the Magazine extra and expect that the whole stock will be exhausted very soon. So, please apply for copies by becoming a subscriber at once, to avoid disappointment.

K. SANJIVA KAMATH,
Hon: Pro: Secy.

Let us all unite together in praying to the Almighty for strength to work for the good cause.

Good scouting!

Pharanyandram

Editor. S. I. B. S.

COUNCIL ROCK.



COUNCIL CIRCLE,
ALBANY PACK,
January Moon.

My dear brother cubbers,

Our beloved AKELA has gone away from us to his own home jungles. Who can rightly fill his place on the Council Rock? Not I, certainly. He is gluing his eyes right dutifully elsewhere to his new trail trusting fully that we will follow his example here. It is not for us to be slack hereafter and let others say that we are not fit to hunt in our jungles with our packs. Let us play the game bravely, and prove to every one that we are worthy of being members of the great Brotherhood to which we belong. Are you all with me in this? I am sure you are. Then let us all DOB for good cubbing for the coming year, and let us howl together in gratefulness to AKELA for the very good lessons he has taught us in the great Game of Cubbing and wish him the best of hunting and good luck in new jungles.

One of the results of Akela's training in my case is this: I have developed my sense of hearing very much more keenly than before and I heard a whisper that the Cubs at the Jamboree gave a very good account of themselves, but that it was a pity that more cubs were not there. Now, really whose fault was it? Not the Cubs', surely. They at least were eager to be on the trail. Then, the blame of not leading the cubs, naturally falls on us cubbers. It must have been a great dis-

appointment to Akela to see so few of the cubs turning up at the biggest gathering of the Brotherhood ever held in the East. Let us, right now, make a new year resolve that we shall not let the Movement down by such uncubby doings.

Hurrah for cubbing! Hurrah for Akela!

Good hunting to you all.

Yours on the trail,
Mang, the bat.

The Beam under the ceiling,
Inner Corridors,
The Temple of Echoes,
January Moon

My dear Cubs,

I wonder if you have ever heard of King Midas of old! If not, ask your Akela to tell you all about him. He was a funny old man and was a miser.

If you had seen him, you would have thought that he was a fully grown wolf, well trained in the art of hunting and leading. But he was nothing of the sort, not really anything more than a silly young cub spoilt by Bunder Log. He never was one of our Pack, you may be sure. How could he, when he was so greedy that he never thought of others, but always gave in to himself? Will any Wolf Cub eat what he has not hunted himself, or wish for an idle gift? Is it not cruel to grab more than one wants and thus take another's food out of his mouth?

But Midas was never brought up as a Wolf Cub and his hunger for gold was such that even Shere Khan was some times not so hungry! Midas wanted all the gold in the world for himself! How selfish! He wanted all the gold just for the pleasure of keeping it all to himself! Is that Cubby, I wonder. You know, Cub's, that we Wolf Cubs never hunt for pleasure.

Well, one day, the God of Good Luck came to him and asked him what he would very much like to have. The silly old man could not think of any thing better than the Golden Touch. I am sure you know what it is. He wanted that every thing he touched should be turned into gold! The God granted the boon and poor Midas could not

check himself. Though old, he ran about every where and touched every thing he saw; and everything he touched become gold at once! I hear just now some of you cubs whispering to each other—"How nice it would be if we had the Golden Touch! There would be no work or study to get through and we should always be happy and jolly, with plenty of money to buy anything we want."

It is only silly young cubs that think like that. Was Midas happy with his gift? Yes, he was until breakfast time! You know he had run about all over his garden touching every thing just to change it into gold and he was very hungry and expected to eat a good breakfast. But, as soon as he put his food into his mouth, it became a hot lump of gold and burnt his tongue! He tried some hot drink! It was worse! Now Midas knew how awkward it was for him to have the Golden Touch. Poor fool! He could not eat anything and wished that he could get rid of his gift.

A good cub would never choose so badly as Midas. You know that Cubs always think of others first. If Midas had thought of his people first, he would not have been so miserable. But he was greedy and wanted more than he needed. He wished for idle gifts. He did not think that it was a pleasure to work for a thing and enjoy the gains at the end of the labour.

Cubbies, you know our Akela has gone back to distant jungles and expects you to DYB, DYB, DYB, DYB.

Good hunting, cubbies,
Yours ever on the trail,
MANG THE BAT.

Elder's Point of View.

The Scout Movement is valuable not only because it instils into young minds ideas of honour and helpfulness and service, patriotism and practicability but also because it brings our beloved boys into touch with Nature and will lead them through Nature to Nature's God. The Movement must be thoroughly Indianised in name and in reality. It must not sacrifice Indianness to modernness or modernness to Indianness. If it must have the trappings of woodland life in the midst

of a thorough and ceaseless urban life, it can hark back to the forest "Ashram" life.

(Mr. K. S. RAMASWAMI SASTRI,
in "Our Little Friend.")

"You are the School going young men of to-day and will before long be called upon to take your part in the drama of public life. The training that is being given you here is a training of mind and body. You are taught to practise self-control and self-discipline, reverence for law and order, which are the premier qualifications for good citizenship and the duty you owe to your fellow men. I earnestly trust that the principles inculcated in your mind will be for ever the guiding factors to be set before yourselves wherever your lot in the world may be cast. Remember that before a man can govern others, he must know how to govern himself and it is a simple truism."

(H. H. THE YUVARAJA of Mysore.)

Patrol Leaders' Corner.

Notes for Patrol Leaders regarding Patrol Logs (Patrol record Books.)

A cover of Log is optional, the matter being left to the discretion of the Patrol Leader. If one is decided upon it gives scope for originality and it might be made up of colours of Troop or the Patrol if possible and bear the emblem also of School, Church or Club. If Patrol history is known, date of its formation and any special achievements or even original members could be recorded.

The Log itself should contain a record of the Patrol's doings and include its scout progress and attendances; these latter should be clearly marked, totals being carried forward week by week. If subscriptions are collected these also might be shown or the fact recorded.

A margin should be left on the left hand side of the paper of one inch for binding or pasting together. A specimen page is given over as a suggestion.

It is suggested that late attendances should be marked as $\frac{1}{2}$ mark in case of any scout attending late provided he is present within 10 minutes of roll call.

The following markings are suggested, but are optional: P for present, L for late, S.

for sick, M. for playing monkey, (i. e. when a scout is not sick but slacking).

Suggestion as to Week's Record.

1st Timbuctoo Troop: Log of the Bull Patrol for week ending 7th January 1925.

The Patrol went out for a trek on Saturday afternoon and the Bull Patrol distinguished itself by its promptness in preparing fires and water for tea for the bun fight at the end of which they were commended by the S. M. Several members passed their fire lighting test.

D'Costa was reported to be in hospital with enteric but doing well.

Attendances.

	Parade 2nd	Parade 7th	Trek		Total up to last week	Carried for ward
P.L. Jones	P	P	P	3	10	13
2 Smith	A	P	P	2	10	12
3 D'Costa	S	S	S	0	5	0
4 William	L	A	A	1	8	8
5 D'Sylva	P	P	P	3	10	13
6 Blake	P	A	P	2	6	8
7 James	P	P	P	3	7	10
8 Rozario	P	P	P	3	7	10
					161	63 791

Scout Progress.

Fire Lighting passed on 8th January 1925: Blake, James, Rozario.

Subscriptions

These were all receiving during the week excepting those of D'Costa and William.

Heroes.

Rani Samyukta

The History of Ancient India affords many an example of heroism and valour exhibited both by men and women. Probably the most popular name even now in Northern India is that of Prithvi Raj (wrongly pronounced and spelt as Prithi) of Delhi. Many an anecdote is told about the chivalry and valour of this noble Rajput prince. With Prithvi's name is associated the name of his kinsman and neighbour of Kanauj. Jaichandra, whose dislike towards the former brought about the ruin of both his own Kingdom and also that of Delhi by letting a foothold to the enterprising and skilful

Afghan ruler, Muhammad of Ghor. Even as youngsters living in the same family of their elders, the two princes developed animosities towards each other and this led to worse consequences by the arrogance and foolishness of Jaichandra.

It so happened that the comely person and gallant bearing of Prithvi won the heart of the charming Samyukta, daughter of Jaichandra, and the tales of the prince's valour enhanced her affection for him. Jaichandra came to know of the secret passion and formed a plan to wreak vengeance upon his opponent. He proclaimed the Swayamvara of his lovely daughter. Many a proud prince came in grand attire and all pomp to win the fair hand of the charming princess. And on the platform erected for the purpose, stood she with garlands in her hands to decorate the neck of the prince of her choice, while on either hand stood the maids of honour. Many a prince's heart throbbed with expectation and ecstasy when Samyukta came near him, hoping to be the winner of the fair prize; but she passed by every one of the Rajas and princes in the hall and came near the gates. There she beheld an effigy of Prithvi Raj, all shabby and dishonoured, by even the menials of the Court. This was done at the special orders of her father. She could not brook the sight of her lover's image being put to such indignities by her too envious father and she thought for a moment—

"Oh God!" she exclaimed, "I depend on thee and follow my Duty's path. I love my noble Prithvi and Prithvi only will I espouse. Let my father do his worst. I must be Prithvi's wife or let Agni consume my mortal frame. I know my lord will come to my rescue even now."

So saying she garlanded the loathsome inanimate figure at the gates. Prithvi was not invited to the Swayamvara; but it is said that he was hiding himself near the gates and when the princess garlanded his image, he suddenly made a rush and lifted the lady on to his horse's back and galloped away even before any body could raise the alarm.

Indeed the steadfast love of the princess and the risk which her faithful lover undertook to secure her, are admirable.

Samyukta was also good at horsemanship. Her keen eyes and steady aim with the bow

and arrow were admirable. As a young girl she would go out with her father on his hunting expeditions and acquit herself very creditably.

Jaichandra's spite towards his son-in-law was enhanced by the daring deed of his only daughter. So he determined to ruin him and invited the Afghan invader to his help. The Moslem ruler promised to leave his kingdom untouched and the allied armies met Prithvi's host in the famous battle field of Panipat. The overwhelming forces of the Afghan King were irresistible and soon Prithvi was slain and his gory corpse lay over a heap of moslems slain by him. It is said that Samyukta led the army with great valour and many a man did she kill before a treacherous and cowardly hand gave her the death blow from behind. Thus ended the life of a brave Rajput Queen whose name still sounds in the traditions of Northern India.

S. SREE IVASAN.

Rover Citizenship Talks.

BY K. R. R. SASTRY, M. A.

On Individual Liberty.

It is often erroneously stated in platforms that the Sovereignty of the State is in conflict with the Liberty of the Individual. In the last article we had occasion to note that there was no such conflict at all and that liberty was possible only in a well-ordered society. Not a little of the prevailing misconception is due to the many senses in which the term "liberty" is used.

Readers of Prof. Seeley's excellent lectures on Political Science know that the eminent Professor writes about "Social Liberty," "Liberty of Conscience," "Civil Liberty," "National Liberty," and "Constitutional Liberty." Without going into a detailed examination of the foregoing concepts, it is relevant for our present purposes if we remember Herbert Spencer's famous "Formula of Justice". Says he, "every man is free to do that which he wills, provided he infringes not the equal freedom of any other man." Any one can realise what will be the result of the liberty of an untrained character. Freedom of contract in this sense may mean the trade in slaves which has been condemned by the moral sense of humanity; a mistaken indul-

gence of liberty of opinion may lead to the defamation of a neighbour or a relative; a misguided freedom of thought may actually result in the vilification of the duties of another religion; a false freedom of movement may lead to criminal trespass. It must be clear to every reflecting citizen *that freedom turns into license, so long as there is no organized Government which shall protect the legitimate rights of individuals and organized associations.*

An excess on the other side was to attempt too great an amalgamation of the Individual and the State. Just as there is a hand to the body, and a leaf to the tree, so is the Individual to the State. This opinion of the German thinkers does not lay sufficient stress on the "willing" capacity in the individual.

The modern idea of civil liberty consists not in the incompatibility of liberty with the State; but as Professor Leacock has it, "No freedom, except for a single being, can be absolute and complete. *Such freedom as can be enjoyed by all, must from its nature imply a compulsory restriction on the action of each*" Personally, it is arguable that there is no unrestricted freedom even for one individual; and liberty is possible only in and through the State.

Rovers Section.

The "Scouter" of last month brings us the news—"Rovering is going ahead, there is a better understanding of the aim of Rovering, the spirit of service, though there are however, still weak spots, and it is up to all of us to see that we do not rest until these are removed." It is indeed very encouraging news. But how far our Province has advanced in Rovering is a question that we should try and solve for ourselves: It seems to me that Rovering has not yet taken root in our Province. The test for this would be the amount of service that is done by the Rover day after day. It can be said with certainty, that the success of the Jamboree was due to the large number of Rover guides, who willingly came forward and did the work of the Jamboree volunteers in the particular form of service each group was assigned.

Many more could have come forward and made it a greater success. The reason

for this slackness on the part of many is due to not having understood the aim of Rovering and not having a definite form of service programme as part of their troop activity.

There are very many service activities one can select from. The Chief Scout puts the following question to every Rover—what service does the country need most at the present time?—as an answer to this question, he talks of "Slum Scouting" thus—"I have a vision of a far-reaching possibility which lies before the Rover branch in this direction, and one which may well become of national importance. When we look round and see the masses of poor boys who are still untouched by Boys' Brigade, Church Lads' Brigade, the Salvation or Church Army Boys' Clubs, scouts or other organisations for helping them to better their lives, one feels an impatient urge to press forward and do something for them. Where is there an agency? The schools? These have them for a time, but they are obliged to turn them adrift at fourteen, half baked, to work out their own salvation. The churches? They only deal with a fraction of them. What about Rover Scouts?

At our present rate of increase there will before long be many thousands of these—more than can find service in their own immediate Troops and though one hopes that a great number of them will become assistant scout masters and eventually scout masters, there will still be thousands who could if they would, take up slum scouting—that is getting one or two poorest boys to come under their hand to pick up some of our ideas, some of the enjoyment of hikes in town or country, of scouting games and handicrafts, some of the joy of living. The Rovers could then gradually increase these numbers till they have each a patrol of six or eight ragamuffins learning in their turn to become happy, healthy, helpful citizens. That would be service indeed of their country and kind."

The above remark is enough for a serious troop or Patrol of Rovers to begin active work along this line. Attempts at starting and working village Rover troops have been made at Urur, Kottur, and Alwarpet near Adyar and they have done well in bringing joy and happiness to the villagers. They look to the village sanitation, clean up the

surroundings and look to the welfare of the villagers. There is immense scope for Rovering in the villages and the slums. The former Provincial Commissioner, Arundale, used to advise the Rovers that a Rover Patrol in turns, should go and camp during week ends near a slum in Madras, such as in Perambur, Chintadripet, the villages of the fishermen and so on, and try and study the conditions of these slums during their stay and should actively engage themselves in removing the evils there, after making definite plans to eradicate them.

The dirt and squalor with which these slums and villages are surrounded is too well known to us all, and such an intolerable state of affairs should not be allowed to exist. Here is an important line of activity for the Rovers.

V. S. RATNASABHAPATHY.

Short Story.

Janakiram Shastri's Resolve

Even after Scoutmaster Mani had departed, Janakiram Shastri was observed to be sitting and brooding. It was his habit of mind to pursue a thought or a theme once started, to a satisfactory stage and not until then to settle down to attend to mundane or other affairs. It was that power of thinking and imagination that built up his career. Sometimes he was found to be occupied of mind and reticent of speech even in the midst of his day's activities, which indicated a vigorous mental operation. He was found in one of those moods that day. Its result influenced that night's discourse.

"There was some telling truth in that man's argument," thought Mr. Shastri, about Mani. "It was a theory never hitherto conceived or given currency. In dealing with the young, the rule seemed to be only one and that too, a simple one. The young were to obey and the old simply to order or to direct. Too much sympathy was held to spoil the boy. The parent was incapable of training the youth for, in spite of him, he was likely to exhibit sympathy for his young one which was unwholesome for the boy. Whenever a complaint was made against the young it was always to be taken for granted that the youth was wrong, and never the elder who complained against him. Was that not a policy deliberately built and observed

scrupulously by the parents as their duty by the young? Now, here is a man, who seems to be one of a few, that held that sympathy is good for the boy and that the boy's wishes count most for his advancement and in the manner in which he is to be handled. Instead of the young adjusting themselves to the old, here, it is the old who adjust to the young. Under this order it is the parent who will be most efficient as a leader of the youth. Though it all looks like preaching against the present order of things, there is something sound and convincing in this advocacy which compels attention.

"If truth there be, in this thing, how could the ancient Seers of our land whose vision missed nothing sensible and vital, have ignored it?"

So brooded Mr. Sastriar, and lo! light began to dawn partially into the dark chamber of his mind, and this experience fixed him to his seat in a concentrated mood. Bisu, meanwhile, came twice or thrice into his presence and left it unnoticed by his father who had, all the while, his eyes wide open. Poor boy! His heart was in a storm. Was he not the cause of such anxiety on the part of his father? The thought tormented Bisu.

But Janakiram Shastri went on brooding. He sought light from Vyasa and Valmiki, and turned in mind to Shrimad Bhagavatam to find sanction for Scouting. A frenzy of joy tore his heart that palpitated with the tumult of pleasure. "Was there no sanction for human treatment of boys? Oh! Who says no? What a deluge of darkness has flooded the poor country of Aryavarta! What a curse had fallen over the land that we the inheritors of the glorious legacy of the cream of human geniuses like Valmiki and Vyasa should so utterly be blind to their messages and grope for policies of our actions merely in the dark chambers of our poor heads!

How is the youth of our land to be treated? Ask Vyasa. He refers you to Shri Krishna, the ideal Youth of human temperament, and to take lessons from the way in which he was handled and brought up. Yes, I will make this my theme for my discourse, to night.—Why, to what nobler purpose can I live than to make our people see that they are mistaken in their method of dealing with the young which is as holy a duty

of the parent as any. Yes, I have found the mission of my life. I will preach Puranas hereafter for a nobler purpose than pleasing this man and that. Yes, I will dedicate myself to the young.—For it is God's work."

What Mr. Shastriar preached that night and how it formed his Puranic discourse, I shall describe later. But it will be interesting to know that it was such a bright discourse that Mr. Mani's prejudice against Puraniks as a mercenary class of people was thoroughly dispelled. (K. R. R.)

Our Serial Story.

PRATAB SINGH.

The Sacrifice.

The whole of the night was spent in great exultation by the robbers. With the first sign of dawn, three of the men entered Suneethi's apartment and pulled her out into the hall with rough hands. Poor Suneethi offered no resistance. They would have undressed her by force but for her entreaties. "Bid me what to do," said she, "And I shall obey at once. Only do not molest me for the sake of your beloved goddess."

They bade her bathe in the water that had been brought for the purpose, dress herself in a coarse cloth soaked in saffron and follow Kala Singh who led the way out with a drawn sword while they followed behind with the necessities of the sacrifice. Suneethi was led to an adjoining clump of trees where stood a frightful clay figure of Kali. A few feet in front of the figure stood the short trunk of a tree that had been cut off for some purpose. A huge fire burnt in front of the altar and into that the ruffians threw some incense. Two pots full of toddy and a bundle of tobacco and some bhang and opium were also placed in front of the goddess near the altar. Then Gangu Rao who acted as the priest bade Suneethi bow to the goddess and then to come and stand at the altar. Without the least sign of fear or despair, the girl obeyed. Gangu bade her place her neck on the altar and in order that she might not move when the fatal stroke should be delivered, he bade Durga Singh and Meera Khan hold her for a moment. Then he lifted the huge axe to the fullest extent of his arm and taking a steady aim was about to swing the axe down when with a shrill cry he jumped up and fell down

lifeless upon the ground with a heavy thud. The huge axe in its course down to the earth delivered a mortal blow to Durga Singh and cleft his head almost into two. Before any thing could be made out, a shrill cry of pain came from Kala and down he sank on the earth, unable to get on to his legs. And immediately followed the triumphant cry of some men. Roshan Khan fled from the spot in great precipitation.

The next instant three well built youths ran up to the spot. The eldest of them first went up to the altar and caught hold of the staggering senseless form of young Suneethi. Near by lay the lifeless forms of Gangu Rao and Durga Singh in a pool of blood. Meera Khan stood stupefied in his place with wonder and fear at the sudden turn that matters had taken when he was caught hold of by two strong youths. He tried his best to escape but his rivals were too strong for him. The eldest youth set the body of Suneethi down on the green earth and joined his brothers. Soon, Meera Khan was bound hand and foot with the ropes he had brought an hour ago to bind Suneethi to the altar if she should resist.

The youths then turned their attention to Kala Singh who lay senseless on the ground with an arrow that was pierced through the knee. A similar one stuck to the very feathers into the heart of Gangu Rao. Without further delay they secured Kala Singh also. All this was the work of a few minutes.

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

Publications Received.

The following publications have been received at the Office, with thanks:—

The Scouter, London
The Jamboree, London
The Bombay Scout Gazette, Poona
The Outdoor Life, Colombo
The Burma Boy, Rangoon
Gosri Scout, Cochin
Children's News, Delhi
The Scout Brother, Meerut
The Mysore Scout, Bangalore
Our Little Friend, Ernakulam
Camping, England
The Volunteer, Hubli
The Health, Madras
The Hyderabad Scout, Hyderabad, Deccan
The C. P. and Berar Scout, Nagpur
The Scout Sign, Bengal
The Young Citizen, Madras
The Uthsaha, Benares
The Bund Deutcher—Neupfadfinder, Germany

Things all Scouts should Know.

Don't lose the badges. Scout and Cub Service Stars and other badges of a similar nature are often damaged through the snapping of the small fasteners at the back, and when both prongs of the fastener have snapped, the service star cannot be made to keep its right position on the uniform. An effective repair can be made by soldering an ordinary paper fastener to the back of the star.

Saves Secretaries' time. Two pieces of wood are grooved down one side to take five or six pencils when placed together. A small bolt at each end clamps the two blocks together. This contrivance will prove extremely useful for troop secretaries, librarians and others who require ruled paper.

An Attractive Pen-rack. An old horse-shoe picked up during one's ramblings can be turned into an attractive pen rack with little trouble. Small horse shoe nails are placed in the holes and a metal strip is attached to the toe to form a support. The nails hold the pens in position. To improve the appearance the article can be given a coat of gold or silver paint.

(Selected).

Where the Scout Movement Can Help.

Juvenile Court Legislation.

(Readers of the South India Boy Scout would have read the article on the above subject which appeared in the last Month's issue of the magazine. I am reproducing this month an excellent article on the same subject which appeared in the December Scouter from the pen of Mr. Laurence W. Siggs, D.C.C. It is interesting to note that a Committee has been appointed by the Madras Government to organise this movement in the city of Madras; it is proposed to work it along the same lines in the Districts of Madras and Ramnad. R. A. Narayana Aiyar, District Scout Commissioner, Ramnad.)

Scouting and the Boy Offender.

BY LAURENCE W. SIGGS, D.C.C.

We are rightly proud of the fact that Scouting has prevented a large number of boys from offending against the law, and thus, as the Chief has pointed out, incidentally assisted the finances of the State, but there is no reason why, in those cases where we have been unable to "prevent," we should make no effort to "cure." In assisting the treatment of offenders there is a field of

activity hitherto barely touched upon by our Movement.

What is a "boy offender?" The days when he was thought of and treated as a "criminal" are, happily, passing quickly away, and social workers, magistrates, and the public are appreciating more and more the fact that he is usually a boy who has never had a chance to make good, but needs protection from evil influences, legitimate outlet for his energies and training in citizenship. What a chance for Scouting! Think of a boy who is brought before the Magistrate for such an "antisocial" act as playing football in the streets, calling up the fire brigade "for fun," or even "piracy" on a greengrocers' cart! His need is not a flogging, a fine (for his parents to pay) or even a lecture from the chairman of the bench; he wants to be shown some way of using his energies, his imagination, his boyishness, to which Society will not object; in short, he needs Scouting.

There are two kinds of treatment of the offender, in which Scouting can assist:—

Probation.—Only recently have the possibilities of probation been realised. It is rightly felt that if at all possible, the boy should not be removed from the family circle, but should be placed under the supervision of a suitable social worker—the Probation Officer. But the Probation Officer can do little beyond keeping a watch on the boy and bringing better influences to bear on his life. Close touch is difficult with boys scattered over a large town or country district, and the healthy environment of a Scout Troop will go a long way to reduce the Probation Officer's work to a minimum. I know one country district where the Clerk of Petty Sessions is also the Chairman of the Local Scout Association, and it is a common practice of the court to place a boy under the supervision of the local Scoutmaster when a case of juvenile delinquency arises. In larger towns the Probation Officers might well be asked to become *ex-officio* members of the Local Association, and be given facilities for keeping in close touch with the Troops. Rovers, too, could do a great service by helping Probation Officers. If a trained Rover would take upon his shoulders the responsibility of becoming an elder brother of the probationer, leading him to

an appreciation of the amenities of Scouting, linking him up with a Troop, and generally fostering his Scout career, it is unlikely that the probationer would fall again into the hands of the law.

Home Office Schools.—Where the home influence is very bad, and it is necessary for the boy's protection to remove him, he may be sent to a reformatory or industrial school. It is not to be denied that these schools were once more like prisons than schools for the protection of children, but they have vastly improved in most cases, the boys are allowed plenty of freedom, are well-fed, have educational facilities at least equal to those of other boys, and are in the end placed in good jobs. The superintendents are mostly excellent men who have a real interest in the welfare of their boys, but their task is by no means an easy one. A superintendent must, with the assistance of a staff which is none too numerous, perform all the duties of a father to a family of perhaps over 100 boys—boys who have been, to say the least, neglected. He must see that they are fed and clothed; take care of their health; study their individual characters; organise their training and education; find them jobs, and keep an eye on them when they leave. The overworking of the staff and the unfortunate taint of criminality, combine to make the schools become isolated, but the experiment of running Scout Troops in these schools, with voluntary officers from outside has been tried, and has produced excellent results. By bringing these boys into the brotherhood of Scouts, we can retrieve their self-respect and get them to realise that they are still expected, and are still able, to become good citizens. Camping already plays its part in the school life, and I think most superintendents would appreciate the value of Scouting in the training of character, and would welcome the relief which outside helpers could give to their staffs. When a boy leaves a Home Office School, every endeavour is made by the staff of the school to keep in touch with him. Here again Scouting should be able to help in the way outlined for probationers.

If Scouting has been able to adapt itself to the requirements of deaf and crippled children, how much easier should it be to absorb

(Continued on page 82)

How to look at a South Indian Temple.

Later Pallava Temples.

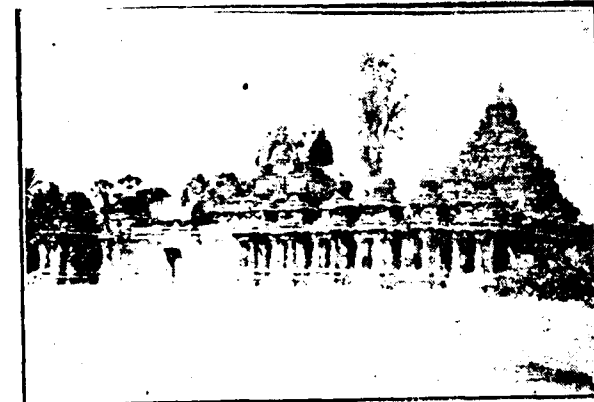
We have now considered the origin of the South Indian style of temple architecture as shown in the temples carved out of solid rock by Pallava kings of the Simhavishnu dynasty, and have come to the time when they began build them of blocks of stone.

The first such South Indian temple that is known was built at Kuram in the Conjeevaram district by King Paramesvaran I, by whom the latest of the rock-cut temples at Mamallapuram were probably also made. It is now in ruins, but it evidently had the same general form as the so-called Sahadeva Rath at Mamallapuram, with one end straight and the other semicircular. From this time forward the building of temples of stone became general.

Paramesvara's son Narasimha II, also known as Rajasimha, who succeeded his father in about 700 A. D. and appears to have been the only Pallava king who had a long and peaceful reign, built in a style slightly different from that developed by Mamalla in the temples carved at Mallapuram. He perhaps carved, early in his reign, the Atiranachandeswara and "tiger" caves at Saluvankuppam (two or three miles north of Mamallapuram) but his most typical monuments are all buildings. It was he who built the shore temple and probably also the Olakkanneswara temple at Mamallapuram and others elsewhere; among which the Kailasanatha temple at Conjeevaram stands out as probably the finest specimen of his work.

General view of Kailasanatha Temple, Conjeevaram

The central shrine of this temple is not unlike the Dharmaraja Rath at Mamallapuram in its general form; but it is enclosed



General view of Kailasanatha Temple, Conjeevaram.

in a court, the outer entrance to which is through a gateway surmounted by a small gopuram. This gateway leads into a small outer court which, through of approximately the same date as the main building, was evidently not part of the original design; and the position of the original entrance to the large inner court is occupied by a shrine surmounted, as was presumably the original entrance, by a gopuram somewhat larger than the other instead by of a vimana tower.

But the vimana tower over the central shrine rises to a much greater height than either of the gopurams. Squatting lions are still used as supports for pillars; but rearing lions now also begin to be used, especially to decorate pillars which form part of a wall. And other less striking departures from the style of Mamalla are

found as well.

Rajasimha's son, Paramesvaran II, who was the last king of the great Simhavishnu dynasty, probably built the Vaikuntha Perumal temple at Conjeevaram and the Virattaneswara temple at Tiruvadi, in both of which his father's style is continued.

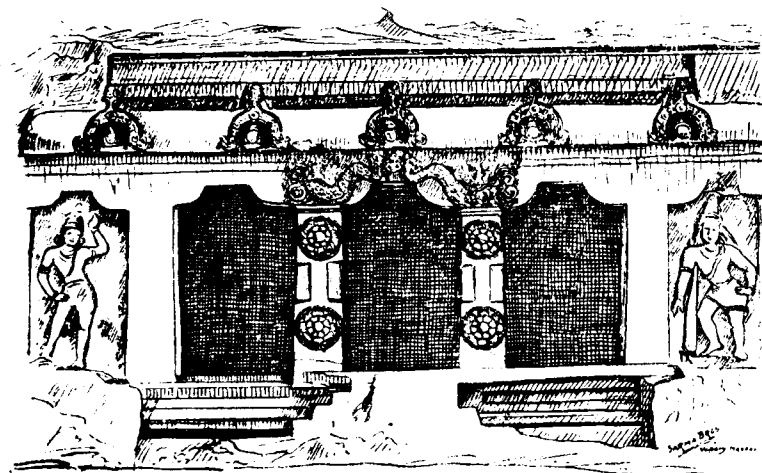
By this time, however, Pallava art had begun to decline and it continued to do so under the succeeding dynasty, founded by Nandivarman II (Nandivarman Pallavamalla) towards the middle of the eighth century. The Matangeswara and Mukteswara temples at Conjeevaram appear to have been built by this king. Towards the end of this century a further change of style appeared under a king named Aparajita, after which Pallava architecture became extinct. This last style is transitional between the earlier Pallava styles and the Chola style which succeeded them. The only known example is the Virattaneswara temple at Tiruttani in the Pondicherry district.

We have now traced the beginnings of South Indian architecture in the country round Conjeevaram, the capital of the

Pallava kingdom, from buildings of perishable materials, which we know chiefly from representations of them in Buddhist carvings, through cave temples and raths carved out of rock to the buildings of the later Pallava kings. Outside this area the evolution, under other kings, appears to have been somewhat different. Four styles of Pallava architecture have been recognised, characteristic of four successive architectural periods, the distinctive characters of which it will be convenient briefly to summarise.

Cave Temple of the Mahendra Period.

1. *The Mahendra style, 610-640 A. D.* The pillars are thick and heavy, and are square in section above and below with the



Cave Temple of the Mahendra Period.

corners of the middle third cut away so that this portion is octagonal; they are decorated with conventional lotuses such as adorn the railings of Buddhist stupas. The ornamentation sometimes carved above a niche or doorway (torana) is double arched, being bent downwards in the centre. The upward extension of the kudu or window ornament is shaped like the head of a shovel. The lingam is cylindrical and the walls of the shrine are without carving. The doorkeepers, which never have more than two arms, have a characteristic pose somewhat different from that of later periods. All known monuments of this period are mandapams excavated in solid rock. Examples may be seen at Dalavanur, Trichinopoly, Pallavaram, Tirukkalluram and elsewhere.

2. *The Mamalla style, 640-674 A. D.* The pillars are of more normal shape, but frequently have the base carved into the form of a squatting lion. The corbels above the pillars are curved in side view. The Somaskanda group of images begins to appear on the back wall of the shrine. The form of the kudu and torana ornaments remains as before. Free standing raths as well as subterranean mandapams were carved out of rock during this period, all known examples being at Mamallapuram.

3. *The Rajasimha style, 674-800 A. D.* In addition to squatting lions, rearing lions are used in decoration, especially on pillars which form part of a wall. The torana is single arched. Lion heads begin to appear

in the upward extensions of the kudus. The lingam is prismatic and the Somaskanda images are carved on the back wall of the shrine. The caves at Saluvankupam near Mamallapuram probably belong to the commencement of this period, but built temples form its most numerous and characteristic monuments. The Kailasanatha temple at Conjeevaram and the Shore temple at Mamallapuram are its best known examples.

Part of Shrine, Kailasanatha Temple, Conjeevaram.

4. *The Aparajita style, about 875-900 A. D.* The Virattanesvara temple at Tiruttani near Arkonam is the only known example of this style. Its upper part closely

From page 80.

these boy offenders, who, after all, are by no means a separate class, but boys very like ordinary Scouts, except that many of them are alone in the world, with bad homes, or no homes at all, and in need of a helping hand in their fight against such great odds.

resembles the Sahadeva Rath at Mamallapuram; but except for this and for the corbels, which are curved in side view like those of Mamalla and Rajasimha's temples,



Part of Shrine, Kailasanatha Temple, Conjeevaram.

there is little or nothing architectural to indicate its Pallava origin. This is, however, definitely established by inscriptions. There are no lions on the pillars or Somaskanda images on the shrine wall. The lingam is cylindrical. The doorkeepers have four arms and the kudu is surmounted not by the typical Pallava "head of a shovel" ornament but by the head of a lion as in the subsequent Chola period.

Camp Prayers.

Keep us from want of sympathy with friends and neighbours: from harsh judgments and ill-feeling towards any; from want of love for our country, and unwillingness to seek the common good.

Grant that to live in such glorious times may cleanse us from all pettiness and self-seeking, filling us with a gallant and undaunted spirit that we may be diffusers of life, invigorating all we meet.

Round the Factories of Madras.

Bicycles and How they are Made.

An entirely new and interesting Factory for the manufacture of cycles, motor-cycles and other types of vehicles, has just been opened in Mount Road, Madras. This, we believe, is the first of its kind ever to have been attempted in India.

The idea of starting a new industry in India, was first mooted by Mr. S. A. A. Annamalai Chettiar, the well-known banker and financier, whilst on a visit in England, and preparation and plans were made straight-away to bring this into practice. A cycle engineer was invited over to Madras to make a start, and the most up to date plant and machinery were imported from England. The plant which is at present in operation at the factory, is only used by the better known makers of the various quality cycles now imported into India, and no expense has been spared to make the "UNIVERSAL" machines, under which name they are sold, a thorough, workmanlike and distinctive proposition. A description of a tour round the factory at this juncture will not come amiss, and the reader can follow step by step the methods of production from the raw state to the finished article.

The stores are first visited, where tubes, special high tensile steel lugs, bottom brackets, fork blades and stays are drawn. These are kept in bins where they are marked in various sizes and lengths. They are then taken to the "Jig and Cutting" Department. Here all tubes are cut to correct lengths, mitred and the ends dipped in special anti-heat resisting composition. They are next fitted together and accurately jigged on steel plates, clamped down and aligned. This procedure, unfortunately is very often overlooked by small manufacturers owing to cost of jigs and general expense; but where high grade cycles are concerned, it is a most necessary item as by this method alone will the ultimate buyer be assured of having a frame which will have perfect balance and run true.

At this stage they are sent to the brazers, where brass solder is run into the joints. This operation, owing to the high quality material used, only takes a few minutes, thereby preventing excessive heat losses to

the metal. After the frames are brazed up, they must pass the first inspection where each joint is carefully tested for strength and alignment. The passed frames are now ready for cleaning. This is a most interesting procedure. The frames are placed in a steel lined chamber and a stream of small shot is played on the joints. The shot is projected from a nozzle at a very high velocity, the propellant being compressed air. The striking force is governed by an air pressure controller. Pressures are shown on a gauge. The whole machine is capable of systematically cleaning about 30 or more frames per hour. Owing to the high velocity of the shot, it is necessary for the operator to wear a heavy leather mask, a strong canvas coat and thick rubber gloves. All dust, grit and fine particles of scale which are blown off the frames during blasting, are automatically sucked out of the chamber by a huge fan and carried out over the roof. This ensures healthy conditions for the operator.

After passing through the blast chamber, the frames are again inspected and any portion of solder still adhering is filed smooth. They are then polished, numbered and, after inspection, sent to the Enamelling Department. Here, before enamelling, the frames are sweated under a high temperature to ensure entire freedom of damp which is nearly always present in steel. After cooling down, they are ready to receive the first coating of anti-rust primer. This

and the finishing enamels are sprayed on by a special plant which does away with the laborious and very uncertain brush method hitherto employed. The enamel is gently blown on the frames in the form of spray, thereby insuring a thoroughly even coating. The frames are next placed in the ovens and baked for $1\frac{1}{2}$ hours for each coat. After baking, they are left to cool and harden for 48 hours before being lined and placed in store ready for the assemblers.

It is interesting to note that the latest mass production methods have been innovated in this modern factory, and one complete cycle is turned out every 15 minutes of the day, and nothing is ever given to the buyer where at least five inspections have not passed, thereby ensuring the customer many miles and hours of trouble-free riding, whether it be for business or pleasure. The prices of these cycles range from Rs. 60 to Rs. 95. There is a cycle to suit every class and every pocket, whether for the student or the peon.

The manufacturers' address is:

The Universal Wheel & Eng. Co.,
14, Mount Road, Madras.

and they will at all times welcome any intending buyer who may be interested in a tour round their works. The Manager would be very glad to show parties of scouts round the factory and they are required to write to him through their Scoutmasters.

(Mechanic.)

BICYCLES AND HOW THEY ARE MADE.



Here we have the Gas Plant—in other words, the Heart of the works, where gas is generated to obtain the necessary heat for brazing and enamelling.



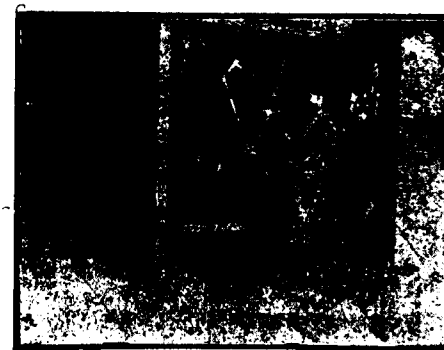
This is the jig and Brazing Department where Frames are jigged together and brazed. After brazing, they are sent to —



the Sandblast, where they are automatically cleaned of scale and brass and then —



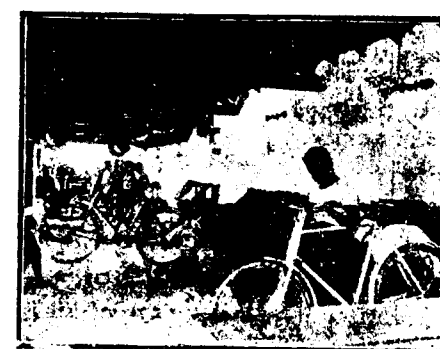
the Polishing Department Where they are next polished to a high gloss, examined and are then ready for —



spraying with enamel. In the background can be seen the Ovens where the frames, etc., are baked for several hours, temperatures being correctly controlled.



Here is the Wheel Department where wheels are accurately and quickly built up and afterwards sent to —



the main Assembly Department where the cycles are built up ready for despatch.

In Nature's Ways

Birds and their homes.

The Eskimo lives in a house built of ice blocks, the hunter in a hut, The Arab in his tent, The Jap in his card board house and the Red Indian in his wig wam. Each of these types of dwellings is such as to suit the habits and modes of life of the dweller.

It is just the same in the Animal Kingdom.

The bird chooses a place which would best suit its convenience and builds its nest there year by year until it is scared away from the place. The bird knows whether her neighbours are kind or not and adjusts herself accordingly.

All birds should not be considered to have the same habits and customs. Just as we have men of different types and different occupations, each bird has its own peculiar mode of life and picks out its habitation and environs to suit her life. Birds generally build where they can be sure of a good food supply and it is needless to mention that all birds do not live upon the same fare.

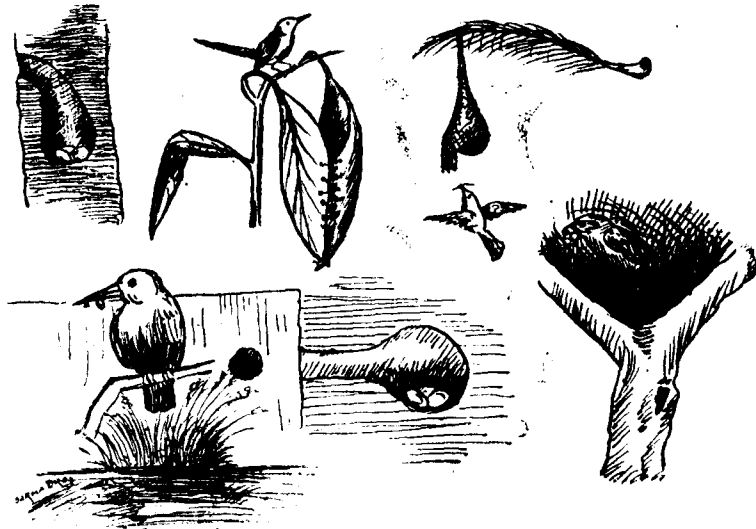
There are careful birds and careless birds in the matter of nest building. Some have veritable palaces with all conveniences while others put together a few twigs and leaves together any how and anywhere and call it a nest. Some do not take the trouble to build, but look to some ready made shelter like a hollow in a tree, while some others selfishly usurp nests made by other obliging, but simple creatures!

Generally, it may be assumed that the smaller the bird the greater is her carefulness of workmanship in building, and the nest is almost always built in a place near which food is easily available and where outside disturbance is least.

The Eagle or his cousin the Brahminy kite is very careless as regards his nest. It consists of a clumpy of mass of sticks on a

high tree (generally a palm tree). Occasionally lined with some rags or other soft material mixed with dust and earth.

The Weaver bird is a master builder. We have seen the familiar flask shaped nests hanging down from the branches of trees, often overhanging a pool. The nest is a marvel of construction and is always made of fibres so closely interwoven so that it is almost impossible to pull the nest to pieces. The deep portion of the nest is the bird's home, while the neck of the nest is the passage. The nest must have cost long hours of tedious toil, but the finished home is worth the trouble and it is therefore protected from marauders by being situated in a secure place. This nest is very soft and



Birds and their homes.

warm and some clay is found stuck to the top of the inside. It is popularly believed that the bird sticks some glow worms to the clay to illuminate her mansion! Perhaps the clay is fixed as an additional weight to the otherwise light nest, to keep it steady in a high wind.

The Kingfisher lives in long holes ending in an enlarged aperture on the bank of a river or tank and he lines his nest with fish bones and shells. The bird is one of the most beautiful of birds we have, but it is extremely indifferent about his nest.

We shall consider about the nests of some other common birds next month. But in the meantime if would be a very good practice

Our Vernacular Page.

நமது இளஞ்சாரணர் மந்தையைத் துவக்கி நெடு நாட்களாயின. ஆயினும் இப்போதுதான் நமது இளவோகாய்கள் இளஞ்சுவடர் பதவியை அடைந்தனர். அவ்விதம் அடைந்தும் இரண்டு மாதங்களாயின. இதுவரையிலும் குன்றாத ஊக்கத்துடன் நமது மந்தையில் தங்கிவந்த இளஞ்சாரணருக்கு இனி—First Star tests என்ற “முதல் கண் திறப்பு பதவிக்கு வேண்டியவற்றைக் கற்பிக்கவேண்டியிருக்கிறது. அவற்றுள் முதன் முதலாக கற்கவேண்டியது.

தன் நகத்தைச் சுத்தமாகவும் கீளமாய் வளராமல் அவ்விதப்போது கத்தரித்தும் வரவேண்டும். தம் பற்களை எப்போதுந் சுத்தமாக வைத்துக் கொள்ளுதலோ—எப்போதும் தனது மூக்கிலே லேயே சுவாசிக்கும் பழக்கமுள்ளவராயும் அப்படித் தாம் மூக்கிலேயே சுவாசிப்பதின் காரணத்தை யறிந்தவராய் இருக்கவேண்டும்.

[இந்த முதல் நகத்திறப்பு பதவிக்கு ஒரு இளஞ்சாரணன் கற்கவேண்டிய விஷயங்கள் யாவற்றன்றும் மேற் சொன்னவைகளே மிகவும் முக்கியமானவை யென்று எனக்குத் தோன்றியதால் அவற்றை முதலில் எடுத்துக்கொண்டேன்.]

தன் கைகால்களைச் சுத்தமாய் வைத்துக்கொள்ள வேண்டும் என்றதால் தேற்றத்தையும் உடையையும் அசுத்தமாய் வைத்திருக்கலாம் என்று பொருள் கொள்ளக்கூடாது. யாதேனுமோர் காரணத்தினாலோ அல்லது வேறொரு காரணத்தினாலோ கைகளுங் தால் கழுமே அடிக்கடி அழுக்காக்கக் கூடிய பாகங்கள்.

* அவற்றையே அடிக்கடி கழுவி சுத்தமாய் வைத்துக் கொள்ளவேண்டுமென்றால் கைகால்களைப் போல் அவ்வளவு அடிக்கடியாவது.—அவ்வளவு அதிகமாக வாவு அழுக்காவதற்குக் காரணமில்லாத தேற்றத்தையும் உடையையும் சுத்தமாய் வைத்துக்கொள்ள வேண்டுமென்பது சொல்லாமலேயே விளங்கு.

எந்தக் காரியத்தையும் கையிலேயே செய்ய வேண்டுமாதலால் கைகள் அசுத்தமாயிருப்பின் அவ் வசத்தம் நாம் கையிட்டுச் செய்யும் ஒவ்வொரு காரியத்திலும் பரவக்கூடும்.

அன்றி, மண்ணிலோ மணலிலோ விளையாடும் போதோ அல்லது தன் தந்தையுடையதோ அல்லது அண்ணனுடையதோ அல்லது தன்னுடையதோ (By-cycle) வாகனத்தில் வண்டி முதலியவற்றைத் துடைக்கும்போதே ஒரு இளஞ்சாரணனுக்கு கத்தரித்திலையில் அழுக்குப்பற்றலாம். கையை எவ்வளவு தான் கழுவி ய்போதிலும் இந்த அழுக்கானது விடவே விடாது. அவ் வித அழுக்கைக் கஷ்டப்பட்டாவது நாம் வெளிப்படுத்தா விடில் நாம் உண்ணும்போது நமது ஆகாரத்துடன் அவ் வழுக்கு உட்சென்று நமக்குக் கொடுதி செய்யக்கூடும். அவ்விதமெல்லாம் நேராமலிருப்பதற்காக அவ்விதப் போது அழுக்கைத் துடைப்பதைவிட அழுக்கு சேவவே இடந்தராமலிருப்பது நலமென்று நகத்தை எப்போதும் ஒட்டக் கத்தரித்து வைத்திருக்க இவ்விதி

* இளஞ்சாரணர் தம் கைகால்களை எப்பொழுதும் சுத்தமாய் வைத்துக்கொள்ளவேண்டும்.

யால் கற்பிக்கப்படுவதோடு அப்பியசிக்கவும்படுகிறது. பற்றும்—விளையாடும்போது நமது நகத்தால் பிரகட்குக்கெடுதி ஏற்படாமலிருக்கும்வா?

நாமுண்ணும் ஆகாரம் சுலபமாயும் சரியாயும் ஜீரணமாகி அவ்வாகாரத்தின் ஸ்தவ அம்சங்கள் நமது தேகத்தில் லயிக்கப்பட வேண்டுமாயின் முதலில் ஆகாரத்தைச் செவ்வையாய் மென்றுவிழுங்கவேண்டும். இத்தகாத நமது பற்கள் எப்போதும் திருடமாயிருக்க வேண்டும். அன்றேல் நாம் எல்லாவற்றையும் உண்ண முடியாது. அவ்விதம் நமது பற்கள் வலுவாயிருக்க வேண்டுமானால் பற்கள் சுத்தமாயிருக்க வேண்டும். இத்தகாதவும் மற்றும் பற்களில் இருக்கக் கூடிய அசுத்தங்கள் ஆகாரத்துடன் தேகத்தின் உட்பிரவேசியாமலிருப்பதற்கும் எப்போதும் பற்களைச் சுத்தமாய் வைத்திருக்கவேண்டும். இளஞ்சாரணர் தமது 7

அல்லது 8-வது வயதில் இவ்விதக்கத்தில் சேருவாராயின் அப்போதுதான் அவர்களுடைய பற்கள் விழுந்து பிறகு புதியவை முளைக்குமாதலின் அது முதல் பற்களைச் சுத்தமாகவைக்கும் பழக்கம் மிகவும் உத்தமமும் அவசியமுமாகும். யாதாயினும் கரியினால் பல்லைத் தேய்ப்பது நல்லது. ஆலம் விழுது அல்லது வேலன் குச்சி ஆகியவற்றால் பல்லைத் தேய்க்கும் வழக்கம் மற்றும் நல்லது. துவர்ப்பு—காரம்—கசப்பு ஆகிய ருசியுள்ள உஷாயங்களால் வாய்கொப்பளிப்பது மற்றும் நல்லது. மொத்தத்தில் பல்லிலும் பல்லிடுக்குகளிலும் அழுக்குகள் சேராமல் பார்த்துக்கொள்ள வேண்டியது முக்கியமானது. தவிர எப்போதும் மூக்கிலேயே சுவாசிப்பது மிகவும் அவசியமாகும். வாய் ஓரல் சுவாசிப்பதால் சுவாசாசய சம்பந்தநோய்கள் சுலபமாய் விளைவத்திடமுண்டு.

மூக்கிலால் சுவாசிப்பதால் தேற்றத்திற்குக் கொடுதி சம்பவிக்கக்கூடியதும்—காற்றில் எப்போதும் இருப்பது மான விஷத்திருமிகளும்—தூசு முதலிய அழுக்குகளும் சுவாசாசயத்திற்குச் செல்லாமல் தடுக்கப்படுகின்றன.

மற்றும் மூக்கிலால் ஏற்கப்பட்ட காற்று சுவாசாசயத்திற்கும் போகுமுன் கொஞ்சம் உஷ்ணத்தையும்—கொஞ்சம் நயப்பையும் பெறுகிறதாதலால் சுவாசாசயத்திற்கு அதிக ருளிர்ச்சியான அல்லது அதிக உஷ்ணமான வாயுஸேவனையால் விளையக்கூடிய கொடுதிகள் விளையா. மற்றும் மூக்கிலால் சுவாசிப்போமாயின் அசுத்தவாயுவை வாசனையால் அறிந்து அதை சுவாசிப்பதைத் தடுக்கலாம். இவ்விதம் அசுத்தமான காற்றை வாசனையால் அறியக்கூடிய சக்தி மூக்கிற்கே யன்றி வாய்க்கு இல்லை. ஆகவே எப்போதும் மூக்கிலேயே சுவாசிக்கவேண்டும். மு. ல. வே. ரா.

From Page 86

to study the habits of the three birds mentioned above. Try to observe their nests but do not under any circumstances destroy the young ones if any or destroy the nests. Try to observe the nests with a and secure photographs or sketch nests.

General Headquarter Notice. No. 41.*Dated Delhi, the 28th January 1926.*

It is notified that one of the Commissioners in Natal—Professor A. F. Hattersely, M. A., P. O. Box 375 Maritzburg, Natal, South Africa—is starting at the request of the Union Scout Council an International Correspondence scheme. Will those Indian Scouts, who are willing to correspond with their Brother Scouts in South Africa, be good enough to send their names and addresses to General Headquarters?

The following Warrants have been issued:—

North-West Frontier Province.

Mr. J. H. Towle ... Provincial Commissioner.
Mr. B. C. A. Lawther ... Asst. Provincial Commissioner.
His Excellency the Chief Scout for India and Burma has been pleased to make the following awards:

Medal of Merit.

Captain Barnard Honorary Treasurer, Madras Provincial Council, for his hard work in connection with the Scout Movement.

Mr. P. S. Narayanaswami, Organising Secretary, Madras Provincial Council for his efficient work in connection with the Scout Movement.

Mr. G. T. J. Thaddaeus, Joint Organising Secretary Madras Provincial Association for his excellent work keenness and enthusiasm in the cause of Scout Movement.

Silver Cross for Gallantry.

Scout Giovanni Pedroni of the 1st Meiktila Troop Burma, who at great personal risk rescued the life of Mg. Thauing Shwe from drowning.

Provincial Head Quarters Notices.**No. 2. Dated 1st February, 1925.**

Mundanthurai Training Camp: Conducted by Mr. T. V. Nilakantam Pillai, in Tinnevely Dist. in May 1925.

The following campers have been recommended by the Scout master in charge, for Certificates:—

V. S. Sivakomundru Mudaliar, Kollipatti.
V. K. Ramasubba Aiyer, Do.
C. V. Krishna Aiyer, Do.
S. S. Namasiwoya Mudaliar, Udangudi.
M. Siromani, Do.
S. Venkatesa Iyer, Kannad.
K. P. Ramasubba Aiyer, Tiruppur.
Y. Sundara Raj, Mannargudi.
S. Jothinayagam, Palamcottah.
Paul Devadasan, Do.
K. Narayana Rao, Kadambur.
A. Subramania Pillai, Tinnevely.
T. V. Arunachalam Pillai, Do.

(The last two hold certificates already, having qualified in an earlier Camp.)

Four more originally considered to have been found fit for certificates have not been recommended to be awarded certificates as in the period since their training there is no information of their having done any scouting.

Troops Registered:—

Reg. No. 391 Tagore Troop, Tirupatture, N. Arcot.
Do. 392 Bhuna Troop, Natrampalli, Do.

which Scout Hd Qrs. outside Madras,

The E. Madras, kite is very. 1926.

consist of a club.

Gilt Cross for Gallantry.

Bubu Bireswar Lahiri, Secretary of the Rajbari Boy Scouts Association, Bengal, for his great assistance in the rescue work after the accident to the Dacca Mail train at Halsa in September last.

The 1925 Census is now available for distribution. Provincial and State Scout Associations have already been supplied with one complimentary copy free of charge, and if further copies are required, will they please intimate to the undersigned their requirements? Price Rs 1-8-0.

Intimation has been received that a Punjab Boy Scout—Rup Lal by name—has been missing from his home since December the 20th last. He was desirous of joining the Benares University. It is thought that he may have gone to Benares, Haridwar, Cawnpur, Mathra or some other religious centre. The following description is circulated for general information, and Provincial Headquarters are requested to help, as far possible, in discovering the whereabouts of this boy:—

Name of the boy	Rup Lal, of the 1st year class, D. A. V. College, Lahore.
Father's name	L. Ram Pertap Kapur, Tahsil-dar, Kaithal.
Complexion	Fair; of normal build.
Marks	A healed wound mark on the left eye brow; a small healed wound mark on the upper left lip.

G. F. DE MONTMORENCY,

General Secretary,

All-India Boy Scouts Association.

Reg. No. 393	Saraswati Troop, Kattumannarkoil, S. Arcot.
" 394	Nandi Troop, Nandyal, Kurnool.
" 395	1st Beypore Troop, Beypore, Malabar.
" 396	C. A. M. Troop, Nellore, Nellore.
" 397	Varadaraja Troop, Narasingampettai, Tanjore.
" 398	1st Musiri Troop, Musiri, Trichinopoly.
" 399	Ranga Troop, Trichinopoly, Do.

Packs Registered:—

Reg. No. 82 Sri Sirada Pack, Oomungalam, South Arcot.

Warrants issued:—

Assistant District Commissioner, E. D. Philip, Sivaganga, Kannad.

S. M. No. 298 A. Krishnamurthy Rao, Conjeevaram, Chingleput.

" 299	Moses Jaganathan, Madras.
" 300	S. V. Daniel, Guindy, Madras.
" 301	L. R. Seshu, Madanapalli, Chittoor.
" 302	G. F. Andrews, Madras.
" 303	N. Krishnarao, Kanipet, North Arcot.
" 304	L. V. Vaidyanatha Aiyer, Trichinopoly.
" 305	T. Doraisami Pillai, Musiri, Trichinopoly.
" 306	A. K. Sircar, Tirupatture, North Arcot.
" 307	V. Srinivasachar, Natrampalli, N. Arcot.
" 308	V. Krishnasami Aiyer, Narasingampet, Tanjore.

A. S. M. 122 Y. Sundarraj, Mannargudi, Tanjore.
" 123 P. Daniel, Tanjore.

C. P. Ramaswami Aiyer

Provincial Commissioner.

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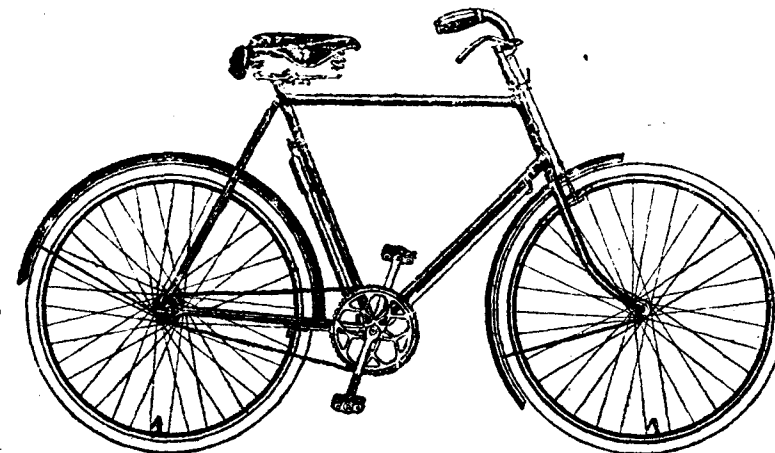
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