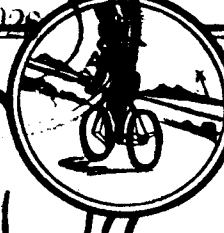


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THE SOUTH INDIA BOY SCOUT

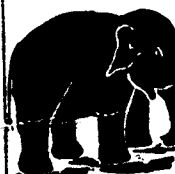
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Editorial Notice: -

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.

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THE SOUTH INDIA BOY SCOUT

Vol. VI.]

MARCH, 1926.

[No. 6.]

Message from the Chief Scout.

To Boy Scouts And Girl Guides of the Empire.

What Can Grow From an Acorn.

We are the biggest family of boys and girls in the world. Have you ever thought of that?

We have our brothers and sisters in every civilised country, working together on the same idea making themselves into happy, healthy, useful citizens. We number close on two millions, and are growing every day, not only in number but in the right spirit as well.

And besides these there are probably one or two more millions among grown up people who have been Scouts or Guides in their time. Isn't that wonderful?

When we started only seventeen years ago, as one little troop of about 30 boys on a little island in England we never dreamed that we were going to grow into a big world-wide brotherhood like this. But there it is.

Little things grow into big ones, "From little hard-shelled acorns do strong and great oaks grow".

In old days our forbears started out with brave hearts across the big seas in their little cockleshells of ships to seek out new lands, whether it was in Newfoundland, the Cape, Australia, Canada, New Zealand or the Indies East and West. Across to the farthest corners of the world they went. Who could have pictured then that from the ventures of those little ships the mighty countries of to-day would come?

And these are to be greater yet. They are growing every day to become great nations in the future, and mightier for being linked together in spirit, tongue and nationality.

"From tiny hard shelled acorns do strong and great oaks grow."

Yes, your different countries form together the great Commonwealth of British nations, all starting from the same little Old Country at home.

Instead of separating and becoming further apart as they grow stronger, they are getting in closer touch both with the parent country and with one another through improved communications by steamers, airships and wireless.

So too, you Scouts and Guides have your Brothers and Sisters here in the Old Country and in all the other countries of the Commonwealth, all in close touch and sympathy with you.

Do what you can on your part to keep up and strengthen that brotherly feeling through letters and visits to each other.

Remember, you Boy Scouts and Girl Guides, that you, too, are acorns that will grow into oaks; that, though you are but boys and girls today you will soon be growing up to be the citizens, that is, the makers and leaders of your countries. You will then have a big responsibility, but at the same time a glorious opportunity before you, if you like to take it and use it, the job of making your country greater than before.

But you can only grow into big strong oaks if you make yourselves acorns with hard shells first. You can only become makers of your country if you have taught yourselves really to carry out your motto: "Be Prepared." You must prepare yourselves by being strong in body through lots of out-doors scouting games and camping; make yourselves strong in character by really carrying out the Scout and Guide Promise and Laws; carry your religion into practice in your daily lives by giving your help and service to other people and your country.

During the Great War it was a disgrace to any man if he did not do his bit towards making his country successful in the war, even at sacrifice to himself.

In the same way when there is no war it is just as disgraceful if a man shirks doing his bit for his country and does not sacrifice some of his amusements in order to help to make her mighty in peace.

There are too many men and women today who forget this, and are slackers so far as the good of their country is concerned, when they might be helping you youngsters in your job of making yourselves into good citizens.

They could be Scoutmasters and Guiders, as I hope you will all be when you come of age for it.

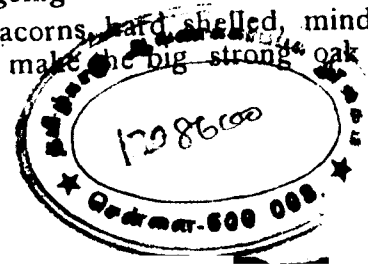
Perhaps you may have been a bit disheartened by hearing the rumours which have been spread by some other countries (to which the wish was father to the thought) that Britain is done for—down and out.

Don't you believe it. We stood up in the war, we gave and we took some heavy knocks over it; but we are on our feet again once more. We are coming on, not merely to be where we were before, but to be "mightier yet."

This we can and will do if all our Empire Team play up and play the game, play in their place not merely for their own particular good but that the whole side may win.

Scouts and Guides, you are going to be the players in that team.

Be Prepared. You are the acorns, hard-shelled, mind you, that is full of pluck and service, coming on to make the big strong oak as you grow into men and women.



THOUGHT FOR THE MONTH.

Here's to the land of our thoughts and our dreams,
Here's to the sky that bends over her,
Here's to her mountains, her rivers, her streams,
And here's to her Future before her!
Chorus the Strain,
Swell the refrain,
And pledge to our country again and again!
Here's to the heroes and sages whose fame
So brightly illumines her story:
Here's to each thinker and worker whose name
Shall add a new ray to her glory!
Chorus the Strain, etc.

Here's to her brave men who do and dare
What'er befits honor and duty:
Here's to her daughters so good and fair,
Renowned for their virtue and beauty!
Chorus the Strain, etc.

Here's to her race that shall live to the last,
The World's brightest story adorning:
A race that shall flourish when others have passed
From earth like a mist of the morning,
Chorus the Strain, etc.

(T. D. SULLIVAN.)

COUNCIL ROCK.



THE BEAM UNDER THE CEILING
INNER CORRIDORS,
THE TEMPLE OF ECHOES.
February Moon.

My dear Cubs,

I wonder if you often think of Baloo. He looks so big and strong and steady. Mowgli was always playing all sorts of pranks with him and used even to pull him by the ears! Baloo was so strong that he sometimes did not know his own strength. What do you think was the secret of his strength? Now guess! Talking of Baloo, I remember now a great big Baloo of days long gone by. He was one of the most important helpers of Rama in his quest of Sita. He was a very old and wise Baloo and he was always asked to advise whenever there was a difficulty to get over. He was very strong, and it is said

that he walked round the world thrice. Ask your Akela to tell you more about him and you will like the story very much. His name was Jambavan and I am sure you have heard your mother telling you something about him one time or other.

I was almost forgetting. Now what was the secret of the great strength of Baloo? Have you guessed the cause? It is so simple! Baloo kept his teeth and claws perfectly clean always and that was why he was healthy and strong.

Now Cubs, is a Wolf Cub worth the name if he does not take care to keep his body clean? Do not forget your First Star Tests. Have you won the First Star? Or, are you on the way to do so? Well, DYB.

Good Hunting, Cubbies,
Ever yours on the Trail.
Mang the bat.

COUNCIL CIRCLE,
ALBANY PACK,
February Moon.

My dear brother cubbers.

Perhaps the bones I seek for you are not as juicy as Akela's, but all of us are trained enough now, I believe, to hunt for good ones even in the most unpromising places. Aren't We?

Out here, in these Jungles, I heard a Wolf remark that the Cubs here did not seem to be fed on proper matter at all. Their Akelas, he said, probably presented them stones where they wanted 'bread'. I, at once, gave a dissenting grunt at the last remark and said that 'bread' or 'stone' meant the same thing to Wolf Cubs, and that "Juicy

Bones" were the real 'thing' that really mattered to Wolf-Young-ones. Bread might be the proper food for "men-cubs" but not for Wolf-Cubs.

The above fact *cannot be ignored*.

Our Akela's ears, always on the alert, did not fail to catch this wail on the part of the Cubs for 'real eating matter'. In one of his last talks he has hinted that Junior-Scouting was not Wolf-Cubbing.

I shouldn't preach much now, for you might take me to be a bore. But I'll just tell you what I hold to be the Secret of Success, in a whisper. For, I will not authoritatively shout. Sometimes we, the Cubbers, forget that we are *Wolves* and not *Senior Men* and that our wards are *Wolf-cubs*—just the members of a *jungle*, and not boys under training to become Scouts immediately. Only that imagination can give fertility to play the Game.

Ever, you will agree, shouldn't certify to himself "Play the Wolf always", his text should run "Be the Wolf always." It is *Being the Wolf* in the Game that is *Playing the game*. Woof! Woof! Woof!

Ever yours,
MANG.

Elder's Point of View.

To be ready to meet any emergency in an altruistic spirit is what must be cultivated from early youth and there can be no opportunity for training in this manifest duty in life greater than what is afforded to you in the Scout Movement. The Scout Law in its present form and what you promise when first you become a scout and just now, sums up virtues which will do credit to any citizen of the Empire. To our Motherland at the present day, torn by jealousies and differences which have no foundation on true patriotism, the Scout Movement must be invaluable.

(SIR T. DESIKACHARI, KT.)

Camp Prayers.

O Hidden Life vibrant in every atom,
O Hidden Light shining in every creature.
O Hidden Love embracing all in oneness,
May each who feels himself as one with Thee
Know he is therefore one with every other.

Patrol Leaders' Corner.

Letters to a Patrol Leader.

"Estimations."

THE DOVECOTE BY THE RIVER
DOWN SOUTH.

February Moon, 9th Sun.

My dear Kingfisher-Blue,

I have sometimes wondered which out of the various First Class Tests required the longest practice, and I always thought it was the one given last in the list, namely "Judgments." By placing it last, surely it wasn't intended that it should be least cared for; though heaps of people make that silly mistake.

Most fellows I know, imagine it is the easiest of all the tests. They almost feel like snapping their fingers, at it! It won't do for you, my dear fellow, to take up that attitude. You and your pals should approach the thing more *seriously* and more *reverently*. It won't do to take it easy! For mind you, if the thing *were* really easy and didn't require months of careful practice, the Chief *isn't* the man to smuggle it surreptitiously in among the tests for the "A1 Badge"!

The object of the test is to see if you can be relied on to judge satisfactorily. Efficiency here means long and patient practice. You can't of course hope to wake up one morning to find yourself adept! It is on the other hand going to mean you days and days of real hard, and not altogether uninteresting, work—and it must be done!

Well, if you want success, and I have no doubt you do, there is a Golden Rule you should stick to, and that is this—*Don't Guess!* Wild guesses do not pay, and no sane Scout ever does his 'Judgments' that way. On the other hand you have to proceed on some *systematic method*.

If it is a length or any easy height you want to estimate, first cut it up, that is to say mentally, into a few convenient bits, say 4 or 6. Next, you estimate each of them separately and add up, or if the bits are all equal you employ your multiplication table!

To enable you to manage your calculation fairly easily and correctly, you want a measuring rod. And you wouldn't be very

much at sea if your scout staff is what it should be—a measuring rod, with feet and inches marked out.

But there are occasions when you don't or can't have the scout staff and still want to measure. Even then you can manage all right and show your resourcefulness and being right and well "prepared" if you do what the Chief wants you to do, about the middle of *Camp Fire Yarn No. 8*. You should ascertain your "self measures", and these figures corresponding to the different portions of your anatomy should find a place in your memory, at any rate in your Pocket Book!

Well, I wonder if you do know what your height is. You *do*? But what about your *pals*, does *every one* of them know *his*? You should know the height you can conveniently reach with your extended hand. It often is a very handy 'self measure'; so is your "fathom" or the length between fingertip to fingertip when both hands are extended fully. Probably you know this very nearly equals your height?

You should again know the length of your arm, armpit to finger-tip.

These bigger units are very useful and come in handy when you want the dimensions of a piece of furniture, or the height of a wall.

Well, I was about to forget, you should also know your normal pace, the length of each easy stride. Mine works up to 110 for every 100 yards. Find out what yours is. It is not so much use to find out the feet and inches corresponding to each stride, for that would lead you to calculation on paper. Better leave it the way I have, as so many strides for 50 yards or 100 yards.

Here are some "shorter units." For instance the length of your thumb; the breadth of your hand, all fingers close together and hand extended; your *span*—thumb to little finger; the width of your thumb; the length of your bare foot and that of your boot if you wear one; your '*cubit*'—elbow to finger tip; and also the length from elbow to wrist which by the way perhaps equals the length of your bare foot. And so on.

The usual way fellows attempt to learn these is to spend one evening over it all and

then sit down and 'swot' it up. That is the usual way, but it is not quite the best! You should do it differently. Take them up one by one, say a pair every evening your Patrol meets. And get to remember them by "*using*" them, by judiciously and thoughtfully working them into your patrol games and patrol duties. That makes it all the more sporty and interesting and, believe me, all the easier to remember them for after-use.

These self-measures are surely of little avail when you want the height of a tree or the width of a river, or other such big-scale estimations. Well, the Chief also gives you several interesting and perfectly reliable methods. Do look up the 5th Yarn. You find them at page 73 of the book—(the Edition for India). You surely don't want me to repeat them here. The illustrations will help you considerably and when *about* really tackle the problem there can be difficulty at all.

But your tree *must* be a *real* one? Have away out in the open, at some distance from the Troop Den, and your river something really deserving of that description. A very good bit of advice I can give is "*Don't play at estimating, but do the thing seriously from the very outset.*"

Well, "*area*" can't give much trouble, can it? It is merely the product of two lengths! And "*size*" is similarly easy.

But "*weight*" is a more weighty affair. It requires much practice and you should spend some time over it. The trouble is to get your finger tips and the hand to become sensitive. In fact they have to do the work of the *spring balance*!

The weights of ordinary and standard objects you should be familiar with. For instance the Rupee weight or *tola*; the *pound* and its equivalent in *tolas*; the *seer* and so on. It is a good thing to have a few articles of known weight in your Patrol corner—a few blocks of stone of varying known weights; and you can ascertain the weights of odd things and furniture you may have. Do you know your bicycle is about 30 lbs. more or less? Familiarity with their weights and their constant handling can alone make you efficient in the matter of estimation of weights.

Similarly as to "*numbers*." Wild guesses are of no use—in fact they are dangerous!

Practise methodically and assiduously. The number of persons in a crowd, the number seated in a Railway carriage or in a meeting hall, the number seated at dinner in our big marriage *bandals*; the heads of cattle in a herd, or sheep in a flock; the number of bags of grain in a heap or hoarding and so on. You see all this is not to be managed by one evening's practice. It will mean constant attention and frequent practice. Whenever you notice anything worth counting, first "estimate" and note down the figure and then quietly count, note it down again. The first attempts may show large difference, but do not lose hope. As you go on you will improve. "*Softlee, Softlee, catchee monkee*" as the Chief would say.

Atmospheric conditions are a factor to be taken into consideration when you make your "judgments." How they can affect you materially is set forth in Brown's Diary (Q. V.), and the Chief himself at p. 97 of *Scouting for Boys* gives a few "optic hints" and "confirmatory tests."

So you see, Kingfisher-Blue, this isn't any way the easiest of the tests the Chief has devised for the A 1 Badge. That makes the Badge all the worthier of one's ambition doesn't it? You must make your pals see how much of hard work the test means, and be sure you put all of it in *before* you report to your S. M. that they *are* ready.

Well Kingfisher-Blue, this "scrawl" has been too long already. But the weight of that "P. S." in my last one is upon my mind! But I won't have it out just now.

Anyway we enjoyed the Jamboree nicely, didn't we? It did us all immense good to see such a sea of scout faces every morning and evening. And, my! the spirit of *comradarie* and brotherliness, did it not show that ours is a brotherhood more than in name? But I had one regret, and that was they didn't give us enough time to enable all of us to "Jam" together and knock against each other and know more of each other first hand. Out of the 3500 that gathered together there, I wonder how many were you able to meet and know? I couldn't make more than half a dozen *new* friends, though I had hoped quite for a big shoal! Better luck next time.

Now peg away at your "*judgments*" and get through your "*journey*" also. You

surely don't want me to tell you anything about it, for hasn't Roland Philipps already done that?

When all of you have qualified for the *Badge*, do let me know, I should like to be there, when your D. C. gives it to you and I want badly to give a vigorous left-hand shake to you and to every one of your pals.

Cheerio!

Your affectionate friend
and Brother Scout
T. V. NILAKANTAM,
Spotted Dove.

A Novel Method of Life Saving.

In Japan they have a very curious method of reviving the drowned. There is a spot in the middle of the back which is a very sensitive nerve centre, and a sharp blow there will stimulate the brain into immediate action. The anatomist would describe the spot as the base of the Eleventh Cervical Vertebra; for the layman it would be simpler to say the eleventh knob of the spine counting from the large knob that marks the base of the neck.

This trick is part of the Japanese system known as "KUATSU", or the restoration of life. Kuatsu was a natural and inevitable sequel to Ju-Jitsu. Several of the tricky throws practised by Japanese wrestlers, if they are not fatal in their effects are at least sufficiently dangerous to stop all the vital processes.

An actual kick in the small of the back is the last resort, however. The blow is usually struck with the second knuckle of the second finger. The smaller the striking surface, the greater is the stimulation of the nerve-centre.

At foot ball and other sports, players are frequently knocked out by severe blows or kicks. For this class of injury, another Kuatsu way of revival which may seem weird to Western ideas is said to be very good in its effects. A medical authority describes the procedure as follows:—

"The patient is laid on his back, and one person holds down his shoulders, while the other removes one of his boots and pulls the foot strongly upwards. The operator then

clenches his fist so that the second knuckle of the second finger protrudes beyond the others, and strikes a blow at the patient's instep just under the bones which form the arch."

(*The Daily Express.*)

Some new games for scouts.

Silent Tread: Mark two long parallel lines along the ground about a foot apart to represent a path. Strew this path thickly with twigs which are dry and thin. Each scout in turn has to walk along this path without snapping a single twig and without stepping outside the lines. The scout who does this without snapping a single twig is considered to have passed the "treading test". Scouts may use their staves if they choose.

Find The Accident: Think of any accident. Find what articles are necessary to render first aid, and pin the name of each article on the back of each player. If 'burning in a blazing room' is chosen, then, you could select such articles as rope for bowline, wet cloth, scissors, boric acid, lint, carbolic oil solution, cotton wool, and as these will probably be not enough, you can add to the list such necessities as care, patience, fireman's lift and so on, until you have enough papers for every one. The scouts look at each other's papers until they find the correct accident.

Escaped Convicts: This is essentially a camp game and is best played at night. A lantern or flag is fastened to a stick to mark the centre of operations and, at four positions, each ten yards distant from the centre, large white pieces of paper are held to the ground to mark the ten yards radius line, by sticks.

Beyond this at a radius of at least 200 yards, are stationed the 'warders' whose duty it will be to capture the two convicts who will shortly escape from the centre of the inner ring.

Just on the outside of the inner radius line is stationed the 'guardian warder' whose duty is first to sound the alarm and then help to secure the convicts.

Supposing that a suitable site has been chosen for the game, with plenty of cover, such as rocks, or clumps of bracken, or hedges; (at night times even darkness is

sufficient) then the game commences by the officer in charge blowing a soft, short blast in his whistle which is only heard by the convicts and the guardian warder 10 yards away.

The former instantly dash off into cover in whatever direction they choose and at the same time as they pass the 10 yards radius line, the guardian warder blows loudly on his whistle to warn the others of the escape, and then he shoots off after the convicts.

Any convict who is touched on the shoulder by a warder is considered to be captured, and also any warder who is touched on the shoulder by a convict is out of action for the time being.

If after a given interval of time, no convicts are brought in, the whistle is blown and the convicts considered to have won the game.

(*Selected from the 'Scout'.*)

Tips for Missioners.

The Missioner's Badge: Qualifications are: A general elementary knowledge of sicknursing; invalid cooking; sick room attendance, bedmaking and ventilation.

Ability to help the aged and infirm.

Able to carry on a conversation in the deaf and dumb alphabet or be able to read and write Braille.

The following hints will be found very useful to scouts who are working for the Missioner's badge. It is one of the most important of the Public Service Badges and Scoutmasters ought to encourage their scouts to train themselves thoroughly in Missioner's work; by getting the coöperation of local doctors, the practical part of the work can be easily managed.

Choice and arrangement of Sick Room.

Window should face west or south, because the afternoon sunshine is warmer, and the evening light and sunset have a cheering effect on the patient towards the end of the day. Early morning sun pouring through an east window is apt to disturb the patient and prevent extra morning sleep, which he might be able to enjoy later on.

Ventilation.

The window should always be open 8 in. to 1 ft. Draughts can be avoided by placing

a screen around the patient. An improvised one can be made by safety-pinning clean sheets on to a clothes horse. A light frame with a porous muslin stretched across and secured so as to fix in the aperture of the window will also keep off draughts and prevent the entrance of flies.

Temperature of the sick room.

The temperature must be kept cool for mild illnesses and care should be taken that the temperature is not too low in cases of lung troubles like bronchitis or pneumonia.

Number in nursing commonsense plays a great

Doctor's instructions to the latter.

month. (Adapted from the Scout.)

Our Serial Story.

your "junior" PRATAP SINGH.

material—The Sacrifice

(Q. V.

S. "Thank God," said the eldest youth at last. "We have averted a wicked murder. What devils must these fellows be to sacrifice such a beautiful woman. Poor thing! she has fainted and yet a smile is playing upon her lips."

"It was fortunate Pratap," replied the second youth, "that we missed the mark. It was a godsend I think, that called us out from home in time. Imagine what would have happened if the brute had not disturbed us from sleep and if your arrow had not missed the mark."

"Yes Lakshman," Pratap replied, "It was a Divine messenger and I am glad that the brute has not been killed. Now to our present business. You both stay here while I go and fetch father."

"No, Pratap," cried Lakshman. "We both shall keep guard here while Bharat will run home to fetch him."

Mean while Pratap and Lakshman were busy extracting the arrow from Kala Singh's knee when the robber chieftain regained his senses and to his utter disappointment and rage, he found himself helplessly bound hand and foot and that he and his lieutenant were in the power of the very youths he detested.

But in the mean time Meera Khan had rolled himself near to the fire that had been

blazing all the while. The two youths were busy watching the features of Kalasingh and Suneethi and so did not observe what was happening with Meera. At last they heard a shrill cry and looking round, Meera Khan was seen to have rolled himself into the flames. Instantly he was pulled out and rolled forcibly on the ground. His cries and moans subsided and the flaming clothes were extinguished soon. But his soul had passed away mean while.

At that time Bharat returned with his father to this scene of a series of accidents. A cry of rage escaped from the lips of Kala Singh and his eyes flashed fire. But the old man merely laughed and said, "Virtue must triumph and vice must fall, Kala. A lion's cub can be a lion and nothing else."

A big round tear of joy rolled down the wrinkled cheek of the old man as he fervently embraced Pratap and Lakshman.

"To day is the happiest day of my life," cried he and from today I hope our troubles are at an end. But now to the girl, my dear lads. Oh! She is Suneethi the daughter of Lal Singh, my master's employer and benefactor."

The youths stared with dumb surprise.

"Who was it, Papa, you said?" asked Pratap anxiously.

"It has a story to tell, my sons," replied the old man. "It is time to take care of her. She is senseless. I shall tell you the story while at home. Now to the removal of the poor girl to our cottage. We must convey Kala Singh also over to our hut. He is of the utmost use now."

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

Short Story.

Janakiram Shastri's Discourse.

It was the chapter of Krishna's boyish pranks—how in his early age, he led his mates in all activities—alike mischievous and dutiful, always cherished by them as their favourite, and never assuming the role of superiority. He served his ilk, the juvenile brood of the village with his extraordinary powers of resourcefulness and ingenuity. These juniors led by Krishna were not the most tractable of human creatures, and

certainly not the passive "charmers" that the Seniors among us would love. They romped, they yelled, they undid many a "profitable work" of the Elders, and they gave cause not for one complaint but a multitude, in the narration of which the learned Vyasa, that wise Sage took such ecstatic delight. Of all the chapters of *Srimad Bhagavatam*, that on Shri Krishna's boyish pranks is the most remarkable and sublime. This fact dawned upon Janakiram Shastri's mind and he was possessed by a strong impulse to divulge this secret. It proved what value Vyasa set on boyish activities.....as indicators of future character. That the great sage should have taken such trouble as to describe every device that the lad Krishna invented to rob the Gopas and Gopis of their hoarded butter and milk—hoarded with a commercial instinct, denying the calves their due share and their own young one's, their's, too—was significant. How natural and human does the picture look and how, indeed, could this sage help applauding these urchins in making their cause common with that of the calves and endeavouring their very best to set them free from restraint to drink off their 'fill'. How human and how wise the Sage must be to think it worth his while to narrate these incidents in all detail. And here he spoke:—

"Now, my hearers, how would we have looked upon such deeds on the part of our youngsters? And how do we look upon such, usually? Would we not have taken the cudgel and showed these urchins their proper place? Would we have given them such freedom? Would we not deem it enough to spoil them?"

Never, too, for a moment, think that the Gopas and Gopis of Brindaban put up with all this in angelic patience. Vyasa depicts Yasoda alone as the Ideal Mother, who, though tormented by the reproaches and complaints of her neighbours, could not call forth enough anger to inflict physical restraint on her charming boy. And did not these Gopas and Gopis take the rod in their own hands to put this restraint? Yes they did make all preparations for it and every time, on detection, when the mischief-doers broke off in innocent laughter, their simplicity struck confusion in their hearts and they were power-

less. The only difference between them and us is that their hearts were not as dry of the milk of human kindness as ours have become by blind policy. Human treatment of our youngsters we do not consider sound, and by a studied policy of restraint, we have hardened our hearts against giving them freedom to express themselves and draw upon their resources. Were the Gopas worse for the liberty they gave their youngsters? What price could be adequate for the bliss it all finally ended in? Again, who made Gokula habitable for them? Did they not forsake it once and flee to Brindaban? And did not those very juvenile mischief-mongers prove their saviours? But to proceed. Has not Vyasa depicted Yasoda and Nandagopa (the guileless dupes of their youngsters, as you might think) as the Ideal parents? Does he not give the ruling, here to us, parents and plead for more milk of human kindness for our boys? Search your own hearts. And do we not see in these pictures powers of ingenuity and resourcefulness, and unostentatious Service in the future Lord Krishna? But for such freedom for self-expression and for such parental love, how could these traits have developed?

And finally, what was Lord Sri Krishna himself in life? Was He the greatest king of his day? No. Was he the greatest warrior? No. Was he the greatest Saint? No. What then, was he? He was the most unostentatious servant of humanity. Just think. Was he not the friend of the forlorn, like Draupadi? and of the meek, and poor, like Kuchela? Was he not the chivalrous but unassuming supporter of the handful of Pandavas against the hundreds of mighty Kauravas? Was he not the friend and counsellor of Arjuna in the hour of his trial? And what was the nature of his mental power and equipment that he used in the service of the world? Immeasurable as is evidenced by his famous production of the *Bhagavat Gita*—the Gospel of Human Wisdom and Ideals as we view it! He laid all these powers quietly and unreservedly at the service of Humanity. The Good and the Just availed of it, and the humility of his conduct deceived Insolent Might blinded by Self. So Service was the mission of his life. Brethren, do we not claim to have been made in his image? Do we not hold all Avatars of whatever race or clime as our guides in life? should not we

them follow this Ideal of Service held out to us by the great Lord Krishna Himself? What, then, should be the training of our boys? The boyhood of Krishna is the message of Vyasa, in this respect. Brethren, we have blinded ourselves to this message so far that we are unable to see the trail of it even after it has been refound for us by a great man of the West? The trail is there well blazed out before us in the Scout Movement. It embodies the Ideal of Service. It pleads for human treatment of boys as it is the right road to self-expression. And freedom for self-expression is the boy's birthright, and it follows that parents' repression can never train them up frank and straightforward in character. May I, therefore, commend it to you in the name of the great Sage Vedavyasa himself?" (to be continued.) K. R. R.

Rover Mates!

You should read this and act on it.

Suggestions for service to scouts and Rovers.

Boys are never so happy as when they can be doing things, the bigger the better. To be a good citizen means just that—doing things, some big and some bigger, for one's country. As a citizen and coming voter, you want to play your part in this great, cooperative game for the good of others. What can you do?

The first thing to do is to gain a knowledge of both the Government and the Province in which you live, and what both these expect of you as a good citizen. The place to begin is your own city, town, village or community. Learn who the public officials of local, provincial and national government are, with their respective duties. Acquaint yourself with the work of the various departments, such as Police, Firebrigade, Parks, Public works, Municipal Public Health, Post, etc. Also the method of levying and collecting taxes, the care of the poor, the conducting of public markets and hospitals, and the granting of licenses and franchise.

More particularly, you can cooperate in seeing that streets, parks and public places are kept free from rubbish and litter of all

kinds; that public buildings, park benches and the like are kept free from all marks and defacement; that birds, trees and flowers are protected. In going about their respective duties, the policeman, the postman, the street sweeper, in fact every one is glad to count the boyhood of the locality his friend, and to have their intelligent sympathy and co-operation. Their work is all a very necessary part of good government, and for the good of society as a whole. Anything that you can do, therefore, to help them do their work more efficiently, no matter how small it may seem to be, is to play the part of a good citizen, and to give you the satisfaction which comes to all who serve their country well. It is for such service that we honor our great men, who give freely of their time, their money and their energy to make the whole world a better and a happier place in which to live. Their Motto is "Help the other Fellow", one that is worthy of being adopted by every one, because it is founded on the greatest law of all—the law of love. (Adopted).

Things all Scouts should Know.

The "Pen" Knife. In an emergency, a pocket knife can be used successfully as a pen. First wet the blade between your lips so that it will hold ink like the ordinary pen, and write with the cutting edge pointing to the right. The character of the writing can be altered by sharpening the point on an oil stone.

A First Aid Idea. Every day accounts are given in the newspapers of accidents happening, at which Scouts could, if present, have rendered first aid efficiently. This suggests an idea for a first aid test, which Patrol Leaders who are instructing their boys in first aid might carry out.

Warn the scouts in the Patrol that they are to search in the papers for the accident reports and that at the next first aid lesson they are to give particulars as to how they would have dealt with the cases mentioned.

This idea will help to make first aid more real to scouts and will be a great help to the instructor in bringing out the first aid knowledge that the boys have gained.

(Selected).

Ourselves.

It is our very pleasant duty to wish success to every one of those scouts who have got to sit for examinations this month. It is too late in the day for us to point out that parents and elders naturally set great store by success in examinations. It is therefore imperative that scouts should do their best in their school and college work and fulfil the expectations of their elders. It has been our experience that a good scout is almost always a good student and we are longing for the day when every student is also a scout. We are fairly on the way to achieve this ideal and vigorous attempts are being made to place the whole organisation on a sound and systematic basis. There is nothing wrong with the boys and thousands are eager to join up but the lack of scoutmasters stands in the way. The obvious method of getting over this difficulty is to create facilities for eager and enthusiastic men to take up scoutmaster's training and we are glad to be able to announce the encouraging news that many districts are organising Scoutmasters' Training Camps on their own initiative in their districts during the coming summer holidays. After all money is not everything for successfully running camps of this sort. What is wanted is unbounded enthusiasm on the part of the people who volunteer themselves for training. Tinnevely and Malabar have already gone ahead and have even fixed the dates of the camps. North Arcot, Trichinopoly, and Tanjore are on the way to do so and a persistent demand for Training Camps is coming from the Telugu Districts. All this is a sign of the healthy growth of and a prosperous future for the movement.

The Chief has somewhere said that the essence of scouting is in campig and what more glorious opportunity could there be for scouts and scouters than the long summer holidays for realising the truth of that statement? It cannot be denied that there is a tendency among troops to make scouting more or less an indoor affair, with the result that the boys tire out and get disgusted very soon. The Jamboree was probably the very first camp for a few troops but it certainly was the first camp for the new year for many troops which habitually camp out. May we

hope that the practice of camping, so happily inaugurated by the Jamboree will be kept up by all the troops in the Presidency? The camp is *The* opportunity for the resourceful scoutmaster to carry his boys on through the Tenderfoot, 2nd class and 1st class tests. A glance at the Census figures of last year reveals the deplorable fact that out of the nearly 6000 scouts and more in the presidency we have very few 1st class scouts. Now what is this due to? Certainly not due to the want of keenness among the boys. They are eager, but have we scouters kept our part of the bargain properly? Have we given the boys opportunities to advance? This ought to make us think seriously and—act.

Our readers will join with us in congratulating Mr. C. Brooke Elliot on his being awarded the "Silver Wolf" by the Chief Scout for his splendid work in Ceylon.

Scouters and Scouts who might have any idea of going to Madras during this summer are requested to call at the Provincial Scout Headquarters. They will always be welcome. They will be pleased to find that substantial improvements have been made to the Provincial Headquarters. The grounds attached to the Headquarters present a busy scene and many troops carry on active scouting in the extensive grounds.

We are at last able to announce that a large consignment of badges of all kinds has been received from England and that they are available for sale to troops through District and Local Associations.

The all India Headquarters Simla, have agreed to the suggestion made by the Provincial Headquarters that

"A scout who has qualified himself as a First Class shot in any Military Organisation and who has obtained a certificate from his Company Officer to this effect may be deemed entitled to wear the Boy scout Marksmanship Badge."

A small mistake crept into the Jamboree Number which was published in January

last. Mr. J. D. W. Tytler was described as District Cub Master for Madras. As a matter of fact, he was not actually warranted as one, though he was practically doing the work. We are sorry that the mistake occurred.

Arrangements are well in hand for the production of a suitable Jamboree Souvenir and the book will be published by about the end of June. A circular letter is being sent to all the Commissioners from the Headquarters asking for particulars with regard to the contingents sent in from their districts. We request that every one who participated in the Jamboree will co-operate with his Commissioner in furnishing accurate and interesting information as early as possible, for incorporation in the Jamboree Book.

Will all Scouters and scouts make a special attempt this summer to further the cause of the S. I. B. S. by securing as many new subscribers as possible? The Magazine is for the benefit of you all and we look up to you for help in the matter of interesting contributions, such as news and notes, short stories, instructive hints on practical camping and scoutcraft and anything else calculated to make the magazine interesting and useful.

Good Camping!

Editor, S. I. B. S.

NEWS.

The Jackal Patrol of the Bharatha Troop. Egmore, Madras, had a pleasant two days camp at the familiar Albany Jungles on Saturday and Sunday, 27th and 28th February last.

The Triplicane Mohamed Troop camped out at Kodambakkam in an ideal spot the last three days of last month and had a splendid time. The campers were Scouts and Rovers and the scoutmaster deserves great credit for spending a good deal of thought and care on the selection of the camping grounds and provisions and the arrangement of the programme which was followed in the camp. The last day of camp, some visitors including Mr. and

Mrs. M. A. Candeth and Dr. and Mrs. Adiga and children, Mr. Clutterbuck and others visited and took part in the games and the camp fires and were pleased with every thing. They have promised to render all assistance in future camps. The troop is grateful to all the gentlemen who kindly helped to make the camp a success.

Dharapuram Board High School scouts had a two days camp at Sembabadai, near Dalavoipatnam Village. The Patrol Leaders were responsible for the successful running of the camp. The programme included practice in second class tests, some first class tests and jolly games and campfire sing-song. The Trustees of the late Mr. Alagiriswami Reddiar of Dalavoipatnam helped the scouts very much in conducting the camp successfully.

Kadianallur B.H.S. Scouts are going on in right lines. They have earned nearly Rs. 40/- for troop funds by giving a variety entertainment and the Tinnevely District Board has sanctioned 60 Rupees towards the equipment of the troop. The troop has a strength of 35 scouts of 5 patrols and the patrol system is worked out with full effect. The District Commissioner who visited the troop on the 4th February was very pleased with the keenness of the boys and the efforts of the scoutmaster to foster it.

North Arcot District News. The 1 Anniversary of the Ambur Scout Association was held on the 1st February last, under the presidency of the Hon'ble the Rajah of Panagal. The Dist. Commr. Mr. C. Dorasami Iyah addressed the audience on Scouting and National progress. The Ambur Scouts took a leading part in the Health and Baby Week. The Dist. Commr. who was present at the time impressed on the scouts the ideal of service to others and pointed out that no form of service was more valuable than service among the ignorant and simple villagers.

The District Commissioner visited the Pokur and Tiruppathur scouts and the Bhisma troop of Natrampalli and invested three scouts in the latter place.

Mysore Boy Scouts. News has been received of the formation of a Local Association with a strong and representative personnel at Chicknaikanahalli.

The Mattancherry Boy Scout Association, Cochin, celebrated a very successful Scout Week on 21st & 22nd February. There were scout sports, competitions, a public meeting in which the annual report was presented, a public lecture on "A Scout's Life" and the presentation of a Thanks Badge to Mr. D. G. Koder. The Association's annual report forms interesting reading and shows a record of a year's all round progress.

The First Vepery C. R. C. H. S. Troop Madras celebrated the 8th anniversary of the troop on the 14th February. The District Commissioner Dewan Bahadur P. Parankusam Naidu Garu presided and addressed the boys. The proceedings terminated with tea, and a Camp fire sing song.

The Rajah Saheb of Sivaganga was "At Home" to the Provincial Commissioner on the 18th February at his residence in Madras when Mr. E. D. Philip received the warrant of appointment as the Assistant District Commissioner of Rampad District.

The Provincial Scout Headquarters presented a gay and busy scene on the 1st March. The Rajah Saheb of Sivaganga was presented with a Gold Thanks badge by the Provincial Council for his good services to the Movement. The Provincial Commissioner was the host at a party on the occasion and as many as 50 distinguished guests, ladies and gentlemen, were present. There was a rally of about 250 scouts and the presentation was made formally in the rally. A successful camp fire sing song terminated the pleasant function.

The Provincial Commissioner entertained the scout visitors to the All India Ambulance Competition, at the Lady Wenlock Park at Tea and a camp fire on the night of the 18th February. Scouts and Rovers numbering about 60 from Allahabad, U.P., Bengal, Mysore and other distant places responded to the invitation and had an enjoyable time.

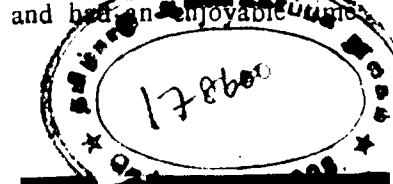
The Madras Scouts acted made the guests comfortable.

From the Annual report of for the Protection of Children 19.

A Hindu boy and girl named Venk and Annapurney aged 9 and 6 years respectively, of the Vellala caste, natives of Vellore. The mother died of cholera some years ago and the father who was earning his livelihood as a petition writer in Vellore became mad, and the children were thus left helpless. Certain sympathisers who were supporting them for sometime sent them to Madras, to seek admission into any one of the orphanages. A Boy Scout of the Northern Circle, Madras, found them on 15-1-25 near Chintadripet and kept them in his house for the night; and on the next morning took them to Purasawalkam and handed them over to his Patrol Leader, who accommodated them in his house and sent them to his Scoutmaster on 17-1-25. The latter under the advice of Dewan Bahadur P. Parankusam Naidu Garu, I. S. O. sent them to the Society's Home where they were admitted.

A Scout of the II George Town Troop who is also a Student of VI Form D. Section Christian College High School, helped the police by bringing to book an old offender who was habitually stealing umbrellas from the school. The good work was highly commended by the Police Authorities and a reward of Rs. 10/- was recommended by them but the scout refused to accept the reward.

During the visit of the Provincial Commissioner to Kumbakonam on 7-3-1925 the scouts of Kumbakonam, Mayavaram, Tirukattuppalli, Tiruvadamarudur, Papanasam and other places in the Tanjore District gave him a rousing reception under the leadership of the District Commissioner. There was a rally in which about 250 scouts and rovers took part and an interesting programme of displays etc., was gone through. The Tanjore District Scout Council presented an address of welcome and the Provincial Commissioner replied in suitable terms and exhorted those responsible for the direction of the Movement in the district to make the Movement a real, live, indigenous Move-



laient" and to rouse public interest and enthusiasm so that the movement might be able to advance rapidly. He spoke a few words of advice to the boys and complimented the District Commissioner on the efficiency of the scouts of the District.

The Common Birds of South India

BY

Douglas Dewar.

Author of "Birds of an Indian Village"
"Beasts of an Indian Village" etc.

Specially written for the S. I. B. S.

Those of you who have visited the Nilgiris or other hills must have remarked that the birds found there differ greatly from those which live in the plains. The reason is that most birds are very sensitive to heat and cold, so that those which like cool weather frequent the hills while those which like heat keep to the plains. Another sign of the sensitiveness of birds to temperature is the fact that many of them migrate, that is to say move from place to place with the changes of temperature. Now, in Madras there is not a very great difference as regards temperature between the winter and summer; it is hot all the year round, hence comparatively few of the Madras birds migrate. It is very different in the Punjab where it is exceedingly hot in summer and cold in winter; there, many of the birds migrate in winter to avoid the cold, and birds such as the koel, sunbird and paradise flycatcher, which occur throughout the year in Madras, are only summer visitors to the Punjab.

I propose to write about only the common birds found in the plains of South India, and to say nothing about the uncommon birds or the hill birds. An attempt to deal with the birds of South India—possibly there are five hundred different kinds—would fill a large book.

We will talk about only those we are likely to see almost every time we go for a walk in the neighbourhood of Madras.

Let us begin with the crows, because these are the most obtrusive of all the feathered folk. Most of you know a good deal about these, you know that there are

two kinds, or species as men of science call them: a large fellow with a big bill and the plumage all glossy black, called the jungle crow or corby, and a smaller one with the feathers on the neck dark grey, known as the house crow. You must have noticed that the big species nests from March to June and the smaller one in June, July and August, that the nest is usually in a tall tree, but in the case of the smaller one, not always, and that after the first egg has been laid one of the parents always keeps guard over the nest. You may have noticed that crows roost in large companies high up in trees. But there may be matters which you have not noticed. For instance, can you say whether both birds take part in building the nest and whether both feed the young, how long the young birds keep with their parents and why it is, seeing so many eggs are laid every year, crows do not become more and more numerous? Boys have sharp eyes and are splendid observers, and, if they know what to look for, they are likely to make many discoveries. I should like every boy scout to keep a note book in which he makes note of all his observations on birds, beasts and plants. I should like each one to try to find out for himself in the case of every bird he sees:

1. Where it roosts, and whether alone or in flocks.
2. Its courtship and whether it mates for life or only for one season.
3. When and where it nests, the kind of nest it builds, how many eggs it lays, what these are like.
4. Whether both the cock and the hen take part in nest building, incubation and feeding the young.
5. How long the young birds remain with the parents after leaving the nest.
6. Whether all birds mate every year.
7. How long the eggs take to hatch out, how long the young remain in the nest after they come out of the egg and how long they keep with the parents after leaving the nest.
8. How many broods each species brings up in a season.
9. Whether each species lives all the year in the same locality or whether it moves about.
10. The food the various kinds of birds eat, whether this varies with the season and the sort of food the young are fed on.

No one in India knows all these things about any one kind of bird, so you see there is plenty to find out about birds, and every boy and girl, every man and woman may derive much amusement in trying to discover things about even the commonest birds.

Nearly as common as the crows are the house sparrows. These bring up several broods in the year. Can you find out how many? If you have some spare time you will find it interesting to count how many times in, say, an hour the cock and the hen come to the nest bringing food. Once at Lahore I watched a pair of sparrows feeding their young and I calculated that they brought in food about 250 times in the day. Will you watch the sparrows in South India and see whether your observations agree with mine?

Although you all know the house sparrow, perhaps there are some who do not know another sparrow which does not come much into houses and of which the cock has a pale yellow patch on the throat. For this reason the bird is called the yellow-throated sparrow. Try to find out all about this bird. School boys in North India call it the "tootac."

Nearly as common as the crow is the pariah kite, or cheel. You must all know this bird well, and have noticed its forked tail and its wailing scream: *Chee-hee-hee*. You must also have noticed the beautiful brahmny kite, with its chestnut red plumage and white head and breast; perhaps the more observant of you have remarked that there are dark streaks in the white plumage and that the young birds are in colour like the pariah kite, but the tail is rounded at the end and not forked. Those of you who have visited any of the large lakes must have seen a large dull bird, rather like a kite which plunges into water after fish, making a great splash. This is the osprey.

I believe this fine bird comes to South India only in winter; can you say by observation whether I am right in my belief? There is another big fishing bird which you must not confound with the osprey, it is the white-bellied sea-eagle. This sometimes robs the osprey of its quarry. It may be recognised by its loud clanging cry and by the fact that the end of its tail is white.

These belong to the family known as birds of prey because they live on other birds and small animals, also insects, all of which they catch alive. About a dozen different kinds of birds of prey are found in Madras, but I have not space to name them. The commonest is the little shikra with which most of you must be familiar.

Then there are the nocturnal birds of prey or owls; one of these is exceedingly common; it is known as the spotted owl. This is not very much bigger than a sparrow and feeds on insects. You may have seen it hawking moths and other insects round a street lamp at night. It often comes out of its hole in the daytime and you must all have heard its strange call partly chuckle and partly what Mr Aitken describes as 'a torrent of squeak and gibberish'. The much larger owl, with a white face, which utters blood-curdling sounds is the barn owl. An owl which spends the day sleeping in grass is the short-eared owl.

Akin to the birds of prey are the vultures, which feed on carcases and other nasty things.

You must all be familiar with the huge bird with naked head, red wattles and black plumage. This is the black or Pondicherry vulture. There there is the white-backed vulture, a black bird with a white back.

If you would see these vultures you have but to go to a slaughter house. There also is the hideous dirty white vulture, known as the small white scavenger vulture, which hunts for its food on rubbish heaps and other even dirtier places. When I was in Madras a pair of these birds used to nest every year on a ledge of the steeple of the Scotch Church.

Very different are the doves. Several kinds are found in South India. In Madras itself the commonest dove is the spotted dove, so called because of its spotted wings. Perhaps in your part of the country one of the other doves is commoner; either the little brown dove, which has plain wings, and like the spotted dove, a miniature chess-board on either side of its neck, the ring dove a grey bird with a black collar. There is another dove with a black collar, this is called the red turtle dove because the male has brick-red wings, the female is very like the ring-dove. Each species of dove has its own peculiar call, quite distinct and easy to recognise, so that if you hear it you can identify the bird without seeing it. Allied to the doves are the pigeons; those most commonly seen in South India are the blue rock pigeon and the southern green pigeon.

With the charming bulbuls every boy is familiar. There is the white browed

species, a dull greenish brown bird having no crest, but showing a white eyebrow and a patch of pale yellow feathers under the tail; this bird is very common about Madras, and, on account of its cheery notes has been called "the blithest little bird in existence." Then there is the red vented bulbul with a short crest and crimson patch under the tail, also very common; the more perky, red-whiskered bulbul prefers the hills to the plains and is the common bulbul of the southern hill stations.

(To be continued.)

Rover Notes.

It is well known that Rover Scouts ought to be Real Servers and to be Real Servers they should have two qualifications. First and foremost is the desire to serve others. One should have that sympathy for others and the desire to remove the sufferings of other people, to give relief and make them comfortable. But that is not enough, for to serve effectively, they should not only have the desire to serve but have the capacity to serve. Only when a Rover is efficient, he can do real service. Capacity then is the second thing. Hence it is that the Chief gives us the various badge tests, so that by selecting the ones that are suited to one's tastes and being proficient in that, he might be a Real Server. To begin with before he is enrolled as a Rover, the Rover has to satisfy that he knows.

- (a) The Scout laws,
- (b) Signs and salutes,
- (c) Six knots,
- (d) The right way to fly the Union Jack, and what it stands for, and the underlying Principles of the Constitution of the Indo-British Commonwealth.
- (e) First aid as for 2nd class.
- (f) How to lay and light a fire and cook a simple meal.
- (g) The use of a compass and how to read a map.
- (h) How to look after his own health in matters of cleanliness, fresh air, food and clothing
- (i) The danger of excessive use of tobacco and alcohol and the importance of continence. Then it is that he has to try and work for

becoming First Class and Rover King's Scout. The following are the tests for them.

- (a) Swim 200 yards.
 - (b) Journey, hike, back packing, 20 miles, taking two days and sleeping out one night in improvised shelter or tent carried in his pack. Make a detailed journey report on approved lines with sketch map of route taken.
 - (c) Pass the competitive standard for First Aid as defined in the St. John's or the St. Andrew's handbook.
 - (d) Pass Camper's Badge.
 - (e) Judge distance, area, size, numbers, height, and weight as in the 1st class scout Test.
 - (f) Thrift,—knowledge of management of personal finance, Savings Bank, investments and National economy.
 - (g) Understand the principles of Local Government and the administration of Justice.
 - (h) Service for others. Possess the Rover Instructor Badge.
- Rover Instructor* Must show a knowledge of, and ability to instruct in, the subjects of one or more of the Scout Proficiency Badges. And have made use of it by instructing others for a period of not less than six months.
- (i) Nature Lore—in one of the following:—Astronomy—Bacteriology—Zoology—Biology—Chemistry or Electricity.
 - (j) Have had 12 months Service as a Rover Scout. V. S. R.

Rover Citizenship Talks VIII.

By K. R. R. SASTRY.

Rights of Citizens.

Much loose thinking has always surrounded the term "rights". The individual's right to defend his person, liberty, or property against "unlawful violence" and all-devouring Executive encroachments has to be asserted in all modern States. How is one to defend in practice his rights? The various theories apart, any use of force on the part of the afflicted is limited by the "necessities of Self-defence". A valuable story is narrated by Prof. Dicey of a captain who shot a

trespasser in the arm after fair warning. The lad unexpectedly died of the wound; and the captain was "convicted by the jury, sentenced by the judge, and hanged by the hangman." Here is a case of a well-meaning man who "perished from ignorance of law." Thus every right may not be lawfully defended by force.

That true Servant of India, The Rt. Hon'ble V. S. Sreenivasa Sastry has given in his Kamala Lectures, a sound interpretation to the concept of "right." In outlining the characteristic of rights, he says that (i) they subserve the growth of the citizen to his perfection,

(ii) They were enjoyable by the whole of the community.

(iii) and that they were worthy of being enforced."

Further, this dignified worker has a well-reasoned plea addressed to all responsible thinkers—and this appeal has a peculiar relevancy to our Rovers— "Just go round and see our rural population. How abject they are in their outlook... They understand to be let alone. Out of such material you have to build up the future citizenship of the Empire."

How to look at a South Indian Temple.—IV.

A Brief Outline of early South Indian History

We have now traced the history of South Indian temple architecture from the time when stone first began to be used by the Pallava King Mahendra I up to the end of the Pallava period. Important as the Pallavas are, however, in this history they were really intruders among more ancient kingdoms with one or more of which they were almost constantly at war. Of these ancient kingdoms that of the Pandyas may be considered as centring round Madura & occupying the extreme south of the peninsula; the Chera or Kerala Kingdom stretched northwards from it along the Malabar coast to the neighbourhood of

* Derived mainly from Vincent Smith's "Oxford History of India" (2nd Edition)

Mangalore; and the Chola Kingdom extended from the Pandya and Chera frontiers to the Pennar river on the north and the Coromandel Coast on the east. And a more short lived Andhra kingdom was early established in the deltas of the Kistna and Godavari rivers.

But although these kingdoms were centred in different places their bounds were continually being altered by conquest or defeat. Thus the Andhra kingdom extended at some period, probably not long after the death of Asoka, right across the Deccan to the Western Ghats or even to the West Coast. The carvings on the Amaravati Stupa, it will be remembered, were done under the direction of the Andhras, not very long before they finally disappeared before the Pallavas. The Pallavas in their turn were quickly dispossessed of these deltas by the Eastern Chalukyas and never regained them. From their capital at Conjeevaram, however, they soon deprived the Cholas of most of their territory and became the most powerful rulers in Southern India. At the close of the ninth century the Cholas reasserted themselves and the Pallava kingdom fell to pieces. In the thirteenth century the power of the Cholas declined and a new style of decoration was developed which seems to have been adopted by kings of both Chola and Pandya dynasties. About the middle of the fourteenth century the Vijayanagar Empire was established to protect the southern Hindus from the attacks of the Mahomedans. This empire in its turn came to an end in the latter part of the sixteenth century. Each of these historical epochs is distinguished by its own style of architecture distinct, although derived from, the style that preceded it.

Further north, the original (western) Chalukyan kingdom was established in the middle of the sixth century for about two hundred years, with its capital first at Badami in the Bijapur District of the Bombay Presidency and later perhaps near Nasik. After a period of about two hundred years of subordination to another dynasty the second Chalukyan dynasty was established about the middle of the tenth century with its capital at Kalyani. About the middle of the twelfth century, shortly before the final decline of the Chalukyas, their

subordinates the Hoysalas rose to power and established a kingdom which was centred in Mysore. Both the Chalukyas and the Hoysalas were temple builders, and before returning to the kingdoms with which we are more immediately concerned, it may be well to mention that they built in a style which, though essentially northern Hindu, shows certain marked Dravidian characters, particularly during the earlier stages of its development. The Hoysala style was until recently confused with the Chalukyan, of which it may be regarded as a special development; and it is to the Hoysalas, not the Chalukyas, that we owe the exquisitely decorated temples for which Mysore is famous.

To be continued.

F. G.

Where the Scout Movement can help.

By R. A. NARAYANA MIYAR, M.A., B.L.

Dist. Commissioner, Rannad.

During my tour last week for inspecting the newly formed troops in the mofussil, I met a really earnest young man who told me in all seriousness that he was yearning to be of service to the people in his locality but that he was not fortunate enough to get any opportunity for rendering service. In my opinion, there are hundreds of our educated men who think in the same way as this friend and are waiting for some opportunity or other to come to them.

The fact is that if one is a Scout, he *never waits* for any opportunity to come to him. He *creates* whatever opportunity of service that he desires he should have; and instead of waiting, hoping or yearning as many do like our young friend for some great situation to occur when he would be useful, he feels the need of every righteous cause and espouses it in every possible way he can. That every Scout is required to do a good turn every day is not that he *must* do it willy nilly before he closes his eyes for rest at the end of that day; it is because the patient doing of at least a good turn every day would awaken in him an alertness for service that would

seize every passing opportunity before it is missed.

I want to bring to my readers this aspect of a boy's alertness to do the help at the right moment as a matter of the gravest importance in the great education of self-preparation that the Scout movement inculcates in every one of its members. Let it be juvenile court legislation; the starting of night schools for labourers; the spreading of cottage industries for the huge unemployed population in the rural parts of India; or the doing of the hundred and one good things that may occur to a really earnest young man but upon doing service. In all this good work what is of vital importance is the doing of one's help at the right moment and not when it is late—too late to be any real use!

I would specially urge this in the case of small and trivial acts of scout service before one would think of such great movements as we know. Let it be a question of troop organisation:—Sending out of regular circulars, attendance at meetings, making our magazine efficient, keeping the Headquarters neat and tidy etc. In all these, we as scouts should teach to the outside world by showing how beautifully we carry out in our own affairs the ideals of service for which we stand.

Just as in these small matters, so will we (because of our training and practicality) be found to be efficient in what pass for great movements. The fact that a scout knows that nothing in his life is too small or too insignificant to demand from him his best effort will prove to be a motive power for doing all things great with like single-minded devotion. Then will everybody know that the scout is one who does his duty in the best possible manner. I have heard that the best products of the Civil Service of India are men who would fill any place efficiently because they have been grounded in the doing of small things with efficiency. So must it be with every scout in our movement.

I shall therefore lay emphasis in the present month on our duties to ourselves in small matters as in important matters, as perhaps the chief occasion where the scout movement can help.

R. A. N.

Our Vernacular Page.

அடுத்தபடி நமது அரசருடையதான் ஐக்கியக் கொடியைப்பற்றி (union Jack) தெரிந்துகொள்ள வேண்டியவற்றைத் கவனிப்போம்.

இது, ஒன்றுக்குமேலான கொடிகளின் சேர்க்கையாலானது. நமது பிரிஷ்ட இராஜாங்கத்திற்குத் தாயகமாக விளங்கும் கிரேட் பிரிட்டன் என்பது இங்கிலாந்து அயர்லாந்து ஸ்காட்லாந்து என்னும் மூன்று தேசங்களாலானது. முன்காலத்தில் இந்த மூன்று தேசங்களுள் ஒவ்வொன்றுக்கும் தனித்தனி கொடியும் இருந்தது. ஆனால் காலையில் இந்த மூன்று தேசங்களும் ஒரே அரசரின் ஆட்சிக்குவர கேரிடவே, இந்த மூன்று தேசங்களின் தனித்தனி கொடிகளும் ஒன்று சேர்க்கப்பட்டு ஐக்கியக் கொடியென்று பெயரிடலாயின. இனி, இந்தேசங்களின் சனத்தனி கொடிகளைக் கவனிப்போம், இங்கிலாந்திற்கு—முற்றும் வெள்ளுப்பான துணியின் சுவில் நேருக்கு நேரான ஓர் சிகப்புச் சிலுவை மிடப்பட்ட கொடி சேர்த்துள்ளது. இது முன்காலத்தில் இங்கிலாந்திலிருந்து ஜார்ஜ் என்ற அடியவரால் உபயோகிக்கப்பட்டது.

ஆன்று என்னும் அடியவரால் உபயோகிக்கப்பட்ட கொடியானது ஸ்காட்லாந்திற்குச் சொந்தமானது. இது சுற்றும் சுவற்றிலும் இடையில் மூலேக்கு மூலையாயுள்ள வெண்ணிறச் சிலுவையையும் உள்ளது. ஸ்காட்லாந்தின் அரசராயிருந்த ஜேம்ஸ் என்பவர் இங்கிலாந்திற்கும் அரசராயினர். அப்போது இவ்விரண்டு தேசக் கொடிகளும் ஒன்றாய் சேர்க்கப்பட்டன. இதற்கு முதல் ஐக்கியக் கொடியென்று பெயர்.

இன்னும் கொஞ்ச காலானதும் அயர்லாந்தின் கொடியும் இத்துடன் சேர்க்கப்பட்டது. சுற்றும் வெண்ணிறமும் இடையில் மூலேக்கு மூலையாயுள்ள சிகப்புச் சிலுவையுமுள்ளது அயர்லாந்தின் கொடியாகும். இது அத்தேசத்தின் பாட்கிக் என்னும் அடியவருக்குச் சொந்தமானது. இதையும் மேற்கொன்ன முதல் ஐக்கியக் கொடியும் ஒன்று சேர்த்தே தற்போதுள்ள ஐக்கியக் கொடியாகும்.

ஆனால் முதல் ஐக்கியக் கொடியுடன் அயர்லாந்தின் கொடியைச் சேர்த்தும்போது சில சட்டங்கள் கேரிட்டன. ஆனால் கடைசியில் இது எல்லா சட்டங்களின் ருடையவும் சம்மதமான தீர்மானத்திற்கு வந்தது. அதாவது கொடியைத்திற்கு அருகாமையிலுள்ள பக்கத்தில் அயர்லாந்தின் கொடியை குறியான (மூலேக்கு மூலேக்கு மூலையையெய்யப்பட்ட) வெண்ணிறச் சிலுவை மேற்புறமாகவும், ஸ்காட்லாந்தின் கொடியின் சின்னமாகிய (மூலேக்கு மூலையான) சிகப்புச் சிலுவை ஓடி வெண்சிலுவையின் கீழ்புறத்தில் இருக்கவேண்டுமென்றும்—மற்றொரு மூலையாகிய பக்கத்து நேருக்கு நேருக்கு கொடியை ஸ்காட்லாந்தின் கொடியுடன்

* The Cubmaster will kindly make use of the illustrations found in the Handbook or Scouting for boys when taking to the cubs the flags.

மேற்புறமாகவும்—அயர்லாந்தின் வெண்சிலுவை கீழ்ப்புறமாகவும் இருக்கவேண்டுமென்று தீர்மானிக்கப்பட்டது.

ஆகவே—சரியாய் ஏற்றப்பட்ட கொடியில், கொடியைத்திற்குவிருள்ள ஓரத்தில் மூலேக்கு மூலையான செஞ்சிலுவைக்கு மேலேயுள்ள வெண்சிலுவை அகலமாகவும், பறக்கும் பக்கத்தில் ஓடி மூலேக்கு மூலையான செஞ்சிலுவைக்கு மேலேயுள்ள வெண்சிலுவை குறுகியும்—இருக்கவேண்டும். இதற்கு மாறாக கீழ்புறம் மேற்புறமாக கொடியானது ஏற்றப்படுமானால் அது விசனத்தையோ—அல்லது ஆபத்தையோ குறிக்கும்.

மு. வ. வே. ரா.

மேலே:—இதோ, நீர் பருகுங்கள். (இருவரும் பருகிவிட்டி.)

தோர்:—அம்மா! காங்கள் தண்ணீர் கேட்டபோது சீக்கிரத்தில் கொடுக்காமல் கீழே ஊற்றிக்கொண்டிருந்தாயே என்பபடி எங்களை அலட்சியஞ் செய்ய வேண்டும்.

மேலே:—பிரபோ, அவ்வாறன்று தங்களுக்குத் தாகப்பிறுக்குப்போது தேசத்தில் உலகமெங்கிலும் யேற்பட்டிருக்கும் அச்சமயத்தில் குளிர்த்த நீரைப் பருகினால் அச்சைக்கியமுண்டாகும். அவ்வுலகமெங்கிலும்பொருட்டு அவ்வாறு செய்கேன். வேறொன்று மில்லை. நான் செய்தது தவறென்று தோன்றினால் என்னை மன்னிக்கக் கோறுகிறேன்.

தேவர்:—குக்மா! பார்த்தாயா இப்பெண்மணியின் புத்த காமையை, இச்சிறிய விதயம் நமக்குத் தெரியாமற்போயிற்றே. அன்னவளின் அழகிய தோற்றத்தையும் கவனி—அம்மா, நீ யார்? உன் தகப்பனார் யார்?

மேலே:—பிரபோ! அதோ தெரிகிற கிராமத்திலிருக்கும் கமகத்தர் புதல்வி தாங்கள் யாரோ?

தேவர்:—பன்னால் தெரிந்துகொள்ளுவாய்.

குக்மா! வா போகலாம். நான் இப்பெண்மணியைத் தான் மணப்பேன்.

(இருவரும் போய்விடுகிறார்கள். மகேஸ்வரமணியும் தண்ணீர் எடுத்துக்கொண்டு வீட்டிற்குப் போகிறாள்.)

(பாட்கி முடிக்கிறது.)

Scene 4

இடம்:—நர்மபுரி, சித்ரவரீயரின் கோலயகம்பாய்.

சித்ர:—பத்திரி நாயணி! தேசரி கருமத்தின் புதல்வராகிய மகேஸ்வரமணியையே மணம் புரிய வேண்டுமென்ற கூறுகிருனே சம். அத்தஸ்து என்ன அப்பண்ணை? ஸ்திரிதியென்ன இவைகளை அவர் கொஞ்சங்கூட எண்ணவில்லையே.

(கொஞ்சும்.)

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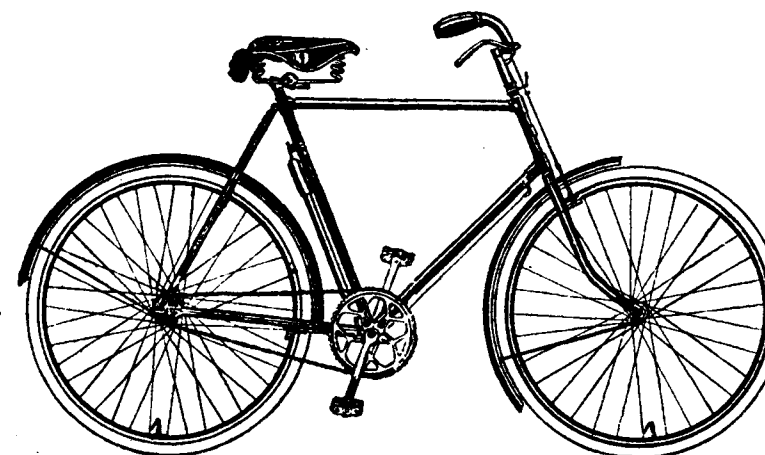
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