



THE SOUTH INDIA BOY SCOUT

The Official Organ of the
Boy Scout Association:
Madras Province

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LOOK WIDE



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Editorial Notices:

All contributions should be written preferably typed, on one side of paper, and must be accompanied by the name and address of the sender, addressed to the Editor, S.I.B.S. 4/19, Vyasanthi St., Vengal Rao, Madras. Contributions should reach the Editor on or before the last day of the previous month. Accounts of Troop events, excursions, camps etc. should be sent earlier for publication. Unaccepted MSS. should be returned unless stamps are sent to cover postage.

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

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

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

2. Its intended purpose is for helping Scout Leaders and Troops in carrying on their work and to get themselves fully equipped in all particulars.

3. It is a great advertisement of firms, and their products, and a place in our Magazine.

4. You will be doing a great good turn to the Movement and to Scouts and Scout Troops by enabling them to choose wisely and well.

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THE SOUTH INDIA BOY SCOUT

Vol. VI.]

JULY, 1926.

[No. 10

THOUGHT FOR THE MONTH.

"What are you, my young Indian? A child of India, the land of the Himalayas and the Ganges, of the Vedas, the Upanishads, the Mahabharatha and the Ramayana, of Heroes like Asoka, the first of Emperors in the History of the World, as the historian Lord Acton has said, to establish religious toleration as the mother of civil liberty and the first also to establish hospitals for not only men but also for animals. You are of the land of Akbar, of Shivaji, of Kalidas! What a glory for you to think and be proud of! Look not low upon life, then. Say, Life is Duty, Life is Beauty. Fill yourself with a glorious vision of both. Young men see and ought to see visions. A nation with no visions of a life of noble thoughts and great deeds must necessarily perish."

Sir. N. G. Chandavarkar.

COUNCIL ROCK.



Barisal, East Bengal,
Rose Moon,

My dear Akelas,

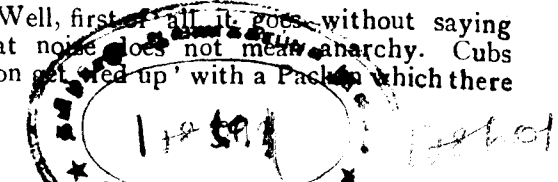
I wrote to you last month about the Land of Make-believe, in which our Cubs live and have their being. Into which land we Akelas must be willing to enter and take our part in the life our Cubs are leading there.

This month, I am writing to you about Cubs and noise, for making a noise is just as much one of the characteristics of boys of Cub age as make-believe. A really healthy Wolf Cub Pack is quite certain to make lots of noise, and we must not try to suppress it, but rather use this characteristic to train our Cubs. I wonder if the Akelas of South

India have ever met my friends Gopal and Rakhal! They are both 'featured' in a first reading book for Bengali children. Gopal is the good boy, who always gets up early, prepares his lesson carefully, is always in good time for school, is never inattentive in class, and never on any account takes part in rough or rowdy games. Rakhal the bad boy, is always noisy, is often late for school, usually has lost his book, in class instead of attending to his lesson, lets his mind range over all the wonderful, and to him, much more interesting things to be seen out of doors. When once school is over all he cares about is making a lot of noise, and playing rowdy games.

Of course the object of this story is to show children how much nicer Gopal is than Rakhal, and to try to make them want to become Gopals themselves. But few children have any use for the Gopals of this world; there is nothing in his character they admire. All the boys who join our Packs are sure to be jolly little rowdy Rakhals, who love games with plenty of noise, rather than sitting quietly down to work at their lessons. And it is our job to use the Cubs' love of noise as a means of training their characters. Now I come to the question of the method we are to use, in making the love of being noisy, a means of developing the boys' characters.

Well, first of all, it goes without saying that noise does not mean anarchy. Cubs soon get 'red up' with a Pack in which there



is nothing but noise and rowdy games the whole time. They will love a Pack in which they are allowed to have one or two noisy games during the evening meetings as a change from work and stories. The noise in the Pack must be controlled, the control being in the hands of both Akela and the Cubs. I found when I was running a Pack in Yorkshire, that if the Pack were playing a noisy game and I shouted "PACK" the Cubs would stop *at once* and keep so silent that one could hear a pin drop. We made a game of this, when Akela yelled "PACK," every Cub used to 'freeze' and any who moved or said anything were 'OUT'. We used to go on till only a few cubs were left and these were the winners. This is splendid discipline for the Pack and the Cubs love it as a game.

Then when one forms the circle—Akela says "Pack, Pack, Pack" the cubs yell "Pack" *once only* and run in silently and form the circle. Again the Kaa dance is good, for, the cubs make as much noise as they like when they are Banders, but once the snake is formed they keep quite silent except for the hiss of Kaa. The Sixer when he calls his colour 'white' or whatever it is must have silence from his six. If this is, carefully explained to every Tenderpad and always insisted upon, there will be no difficulty in having good, willingly offered discipline in the Pack.

Next month I hope to write to you about another characteristic of boys of Cub age.

Good hunting.

Tall Pine,

Ak. L.

NATURE NOTES.

Babies brought up by wolves.

Lieut. Col. Faunthorpe writes in the 'Pioneer':

In the Moradabad district, of which I once had charge, some wolves had earths in some undulating sandy country, covered with grass jungle, and carried off a number of children. In the hot weather the villagers sleep out of doors in string beds, and a prowling wolf frequently finds an opportunity of carrying off a sleeping child.

In the harvest season, when the whole family goes out in the fields to reap their wheat and barley, the mothers frequently take out their small children, there being no one at home to look after them, and leave them sleeping on the little ridges which separate the fields. These particular wolves got to know of this practice, and sneaking up through the high crops carried off quite a number of children. We offered big rewards for these wolves and eventually got them destroyed.

Not far away from this place, there was a bathing festival in the Ganges, to which a large number of people travelled along the main road, sleeping at night in the groves of mango trees on the road side which form the usual halting place for travellers. On one occasion a girl, about ten years old, was taken by wolves when sleeping with her

parents on the way to the fair in one of these groves.

The story that babies are sometimes brought up by wolves, like Romulus and Remus and Mowgli in Kipling's Jungle Book, is founded on fact, and there have been two or three instances when such children have been captured. One case I heard was that of a boy, aged about eight years. I think. He went on knees and elbows and behaved quite like a wild animal.

He did not live long after being captured, a most unfortunate thing, as his recollections of his wolf life would have been most instructive. I never saw him, but saw photographs of him. The most reasonable theory to explain why a female wolf should adopt a human child is to suppose that her cubs had died and that she found it a relief to suckle something else. I once had a cat which adopted a baby squirrel, but the latter did not live long.

Wolves will sometimes hunt in combination. A well known hunter in India told me that he once saw a wolf moving in a strange manner up and down in front of a small herd of antelopes. Over a ditch and out of the ditch, another wolf sprang at them. I do not remember whether the second wolf caught the antelope or not, but my informant was quite reliable, and I accept the statement as

proof that wolves will act in combination when hunting.

Wolves in India are regarded as pests, and a reward is given by Government for their destruction, as also for man eating tigers and leopards. In Northern India, there is a tribe of gipsies called "Kanjars", who make it a speciality of smoking out and killing wolves in their earths and bringing out the bodies to the local district officers for reward, and there is no doubt that these people very often draw rewards on heads and skins which are not those of wolves at all.

The 'New India.')

Mowgli and his Foster Mother.

Apart from the mythological story of Romulus and Remus which may very well have been founded on fact, many people no doubt think the story of Mowgli and the wolves to be only a delightful imagination. Well, at all events, a Bengali priest vouches for the fact that two girls of two and eight years of age wandered from home and were brought up by a she-wolf. They lived in an underground cave of about twelve feet diameter, and were found huddled up with two real cubs. They crouched on all fours and crept about like dogs. They could run very fast on all fours. If handled by strangers they bit and made weird, shrill cries. They could not speak. They would not wear clothes. They smelt their food before eating it and preferred raw meat and what is more, enjoyed it most if eaten from the same dishes as the dogs. When these children were being taken from the cave the mother wolf was very angry and had to be killed. The younger girl died, but the elder was still living when last heard of and was very slowly learning to speak.

(The 'Scouter.')

The Law of the Jungle.

Just to give you an idea of the immense variety of the Jungle Law, I have translated into verse (Baloo always recited them in a sort of singsong, a few of the laws that apply to the wolves. There are of course, hundreds and hundreds more, but these will do for specimens of the simpler rulings.)

Now this is the Law of the Jungle—as old and as true as the sky:
And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.
As the creeper that girdles the tree-trunk the Law runneth forward and back—
For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack,
 Wash daily from nose tip to tail-tip; drink deeply, but never too deep;
 And remember the night is for hunting, and forget not the day is for sleep.
 The Jackal may follow the Tiger, but, Cub, when thy whiskers are grown,
 Remember the Wolf is a hunter—go forth and get food of thine own
 Keep peace with the Lords of the Jungle—the Tiger, the Panther, the Bear;
 And trouble not Hathi the Silent, and mock not the Boar in his lair,
 When Pack meets with Pack in the Jungle, and neither will go from the trail,
 Lie down till the leaders have spoken—it may be fair words shall prevail.
 When ye fight with a Wolf of the Pack, ye must fight him alone and afar,
 Lest others take part in the quarrel, and the Pack be diminished by war.
 The Lair of the Wolf is his refuge, and where he has made him his home,
 Not even the Head Wolf may enter, not even the Council may come.
 The Lair of the Wolf is his refuge, but where he has dug it too plain,
 The Council shall send him a message, and so he shall change it again,
 If ye kill before midnight, be silent, and wake not the woods with your bay,
 Lest ye frighten the deer from the crops, and the brothers go empty away.
 Ye may kill for yourselves, and your mates, and your cubs as they need, and ye can;
 But kill not for pleasure of killing and *seven times never kill Man.*
 If ye plunder his Kill from a weaker, devour not all in thy pride;
 Pack-Right is the right of the meanest; so leave him the head and the hide
 The Kill of the Pack is the meat of the Pack—Ye must eat where it lies;
 And no one may carry away of that meat to his lair, or he dies.
 The Kill of the Wolf is the meat of the Wolf. He may do what he will,
 But till he has given permission, the Pack may not eat of that Kill
 Cub-Right is the right of the Yearling. From all of his Pack he may claim,
 Full gorge when the killer has eaten; and none may refuse him the same.
 Lair-Right is the right of the Mother. From all of her year she may claim

One haunch of each kill for her litter, and none may deny her the same.
 Cave-Right is the right of the Father—to hunt himself for his own :
 He is freed of all calls to the Pack ; he is judged by the Council alone
 Because of his age and of his cunning, because of his gripe and his paw,
 In all that the Law leaveth open, the word of the Head Wolf is Law.
 Now these are the Laws of the Jungle, and many and mighty are they ;
 But the head and hoof of the Law and the hunch and the hump is—OBEY.

(Kipling's Jungle Book)

To Rovers.

Responsibilities of Young India. THE OPPORTUNITY TO SERVE.

(BY KANJI DWARKADAS.)

"I was waiking in the street; a beggar stopped me, a frail old man. His tearful eyes, blue lips, rough rags, disgusting sores,—oh! how horribly poverty had disfigured the unhappy creature! He stretched out to me his red, swollen, filthy hand; he groaned and whimpered for alms. I felt in all my pockets: no purse, watch or handkerchief did I find. I had left them all at home. The beggar waited, and his outstretched hand twitched and trembled slightly. Embarrassed and confused I seized his dirty hand and pressed it. 'Don't be vexed with me, brother! I have nothing with me, brother.' The beggar raised his bloodshot eyes to mine, his blue lips smiled, and he returned the pressure of my chilled fingers. 'Never mind, brother' stammered he, 'I thank you for this; this too was a gift, brother.' I felt that I too had received a gift from my brother." (Turgeneff's "Poems in Prose")

I believe I am not in any way doing injustice to them when I say that the educated young men and women of this country are not exerting themselves to their utmost capacity in the cause of humanity in general and the Motherland in particular.

In this vast country, there are naturally many big problems which await tactful handling and solution. The problems of swaraj, untouchability, communal strife, relations between capital and labour, fight against old bigoted orthodoxy and superstitions (the fight, all the harder because these

are mistaken for big religious principles)—all these cannot be solved by making eloquent speeches or by passing pious resolutions at conferences. What is needed in this country is a spirit of genuine brotherhood and consideration of the other man's point of view and for the other man's feelings, so well expressed in the quotation given above.

Most of our troubles just now are due to the absence of this spirit of consideration and charity.

Our first task must be personal selfcontrol, implying thereby kindness of thought, kindness of feeling, kindness of action, all the time.

The problem of untouchability presents special difficulties for in fighting it our young men have not to fight against a foreign Government. Here we have to carry on a struggle—a bitter struggle sometimes—against our own people more advanced in years than ourselves. And this unhappy struggle means personal discomfort for many of us. But we should be ranked as moral cowards if we sulked in our fight on behalf of justice and humanity, if we allowed personal considerations to have the better of our reason and of our sense of justice.

Our first task is to raise the tone of the whole country—this task which we have to undertake is tremendously big, and we must be big enough to realise the responsibilities that it throws upon us. Calmness, eagerness, enthusiasm, deliberateness, cheerfulness, healthy optimism, sense of humour and tact must be our constant allies. We have to try to awaken the right sort of public spirit and in order to do that we must show that public spirit ourselves. The need of the moment is that we must endeavour to substitute public spirit for party spirit. We must try in every possible way to induce all Indians to think in terms of India, not in terms of this political party or that or this community or that, to study not only their own personal interests but, in addition to that and far more than that, the interests of India. You might well think it somewhat hopeless to introduce such an idea as that to our politicians: but by dint of our strenuous and persistent efforts the idea can be sufficiently deeply implanted in the breasts of a sufficient number of voters and it is probable

in that even our politicians may find it worth while to consider it.

Service of our fellow-men should be our main activity, and the only reward for such service we must look forward to is increased opportunity to serve.

(*"The Times of India."*)

Things all scouts should know.

Cleaning a clock.

The works of a clock can be cleaned quickly and effectively by pouring or squirting petrol, over them; or by immersing them bodily in a vessel containing petrol, and rinsing them for a few minutes in a second vessel. This operation must not be conducted anywhere near a fire or a lighted lamp. An alternative method is to boil the clock for half an hour in distilled water and dry it in the oven. In either case after drying apply a very little clock oil, which can be purchased at the Ironmonger's (almond oil is as good as anything), to all points of motion. Another method: soak a lump of cotton wool in paraffin oil and lay it inside the clock case. The vapour will free a considerable amount of dust dirt, and allow it to fall. Oiling follows. In some cases all that a sulky clock requires is the application of oil to the points where there is friction. Also warming a clock in front of the fire (not suitable for wood encased clocks) will sometimes improve its behaviour.

Care of Books.

Books should not be packed tightly in the shelves, as this damages the bindings; nor should they be so loose as to become distorted and allow dust to get between the leaves. Strong light is not good for books, but fresh air is. When dusting a book, turn the top downwards, and flick it with a brush or duster. This is best done during fine weather in the open air. Bindings are benefited by the occasional application of paraffin dissolved in castor oil. When cutting a new book, use a bone or ivory paper knife, not one of metal; and take care to cut well back into the angles, or there may be ugly tears when the book is opened. Bulky bookmarkers are to be avoided.

Dogs.

The treatment meted out to dogs should be worthy of the deep affection and loyalty which make them among the truest friends of man. Keep them properly or not at all.

The best age at which to buy a puppy is about five months, when it is most teachable and has no fixed bad habits to unlearn. Wherever possible, dogs (sporting dogs excepted) should be kept indoors, as they are happier when near their owners. An indoor dog should not have to lie on cold flags or in draughts, which are much worse on the floor than elsewhere. Nor should it be turned out of a warm room to sleep in a cold stable or outhouse. If a dog has to sleep out of the house, let it have a place in a comfortable stable or outhouse on a raised wooden platform or bench; or at the worst give it a properly made kennel containing plenty of clean straw. The great secret in training puppies to be clean is to keep them in a shut up basket or box at night, letting them out last thing at night before they go to bed, and as early in the morning as possible, when they should be carried out. Don't let them run loose in the house.

(more about dogs next month.)

DO YOU KNOW THESE?

Too much of furniture is almost as bad as too little.
 Tissue paper is effective as a glass polishing material.
 A copper is a very economical means of heating water.
 A possession stored away and forgotten is a possession half lost.
 A Knowledge of Knots will prevent many hitches.
 A Horse-Power is equivalent to raising 33000 lbs. one foot per minute.
 One inch of rain means 100 tons of water per acre.
 The Smaller the seed the Shallower it should be sown.
 A cat is not made a better mouser by being kept hungry.
 (Selected).

Our Short Story.

Janakiram Shastri At The Camp Fire.

The impressive ceremonial of "Blessing the Fire" and the sudden transformation of the whole arena into dreamland where the atmosphere was surcharged with good cheer, the quick, but orderly succession of fun, frolic, songs, mimic studies and every kind of jollity to which the whole party gave themselves up heartily, the self-forgetful absorption in their endeavours to contribute to the enjoyment of the whole party and above all, the example unreservedly and cheerfully set by Scoutmaster Mani himself in this innocent employment acted as a tonic to Janakiram Shastri's spirits and sent thrills and thrills of pleasure through him to see human nature there in all its humanness, simplicity, and candour. The Camp fire was so affecting and bracing to the spirits of every one present. And when towards the close of the function, Mr. Mani referred in cordial terms to the kindly interest taken by Janakiram Shastri in their work and when invited by him to offer a few words of encouragement to the youngsters assembled there, Janakiram Shastri could not respond without feeling and, though, in the rendering of his speech from his native tongue into a foreign one it has suffered in charm, the following version has not blurred the impression to extinction.

"Hopes and Pride of Mother India"

May Bhagavan Agni (God of Fire) forgive my presumptuousness in rising to give counsel to you. Here, you are in His sacred presence actuated by the purest of spirit, the Spirit of good-will and brotherhood, and pledged to establish enduring Peace—unruffled peace, Heaven's natural blessing, whose rare value your elders all over the world have but feebly endeavoured to understand.

"Every child born in this world brings with it the message that God is not yet discouraged of man."—So sang a modern Poet. Truly inscrutable are His ways and sublime His Wisdom. In the very pride of knowing Him, Religion fights with Religion and one devotee condemns and hates another. That still! He thought it worth His while to create more and more men seems really to have puzzled the poet, and on meditation, in good faith, this Truth must have dawned upon His mind.

I feel the truth of the above statement now more than ever before. Here, sitting round this sacred fire, with beaming face and glowing hearts, do we not all feel our hearts beating together in love and harmony? Do not our souls realise now their unity and rise to shine with a lustre not less strong than this Campfire itself? Why then need God be discouraged of man? Dear Hopes of our Lord! do you bear in mind also that by virtue of your pledge of good will and brotherliness to humanity you have taken upon yourself the task of killing all war and strife? May it be given to you to read His Laws aright and to acquit yourself as His sons worthy of his Fatherhood. If you will establish the Kingdom of God on earth never forget that every other soul, also, on earth is just as sacred as yours and occupies quite as much status as yourself.

In this respect, as in many others, I consider you the inheritors of the Religion of the Rishis, as specially favoured. The name Hinduism is given to your Religion by others and it is not our name for it. Sanātana Dharma or Arya Dharma are the names by which it is known here and these names are significant. The one means the Eternal Laws of God and the other means the Laws that bind the Aryas or the noblest of men. Both these names have now no parochial label parcelling out a portion of Humanity alone as the sole inheritors of these Laws. The Upanishads, the bedrock of our religion are a series of speculations on the relationship of the human Soul (mark you, not of the Hindu Soul alone) to the Universal Soul. There is visible only a search after Truth and not dogmatic assertions of definite conclusions. Lord Budha who perceived the oneness of all Humanity but who may or may not have despaired of a God is also one of the seekers of Truth and the great

men of the past looked upon him, too, as an Avatar by reason of his search after Truth and he still is one of the Avatars worshipped by us Hindus. If Lord Christ or the Prophet Muhammad had been heard to preach, during their life-time, in India, they too should have become the Avatars of the Hindus, for the sons of Bharatavarsha have always felt that there was no finality in speculations of this nature and all inspired speculators deserved worship by Humanity. It was such a power of understanding with which your good old ancestors had been endowed, and to you the Pride of Bharata Matha it is going to be an easy affair, the adoption of the Scout spirit or the feeling of Brotherhood and Goodwill towards the sons of every land.

"Let me close with drawing your particular attention to the text of the prayer that we daily offer—especially that line which says that even as all water showered upon the earth in the form of rain from heaven finds its way to the same ocean, the worship of God in diverse ways finally goes unto the same Lord."

Mr. Mani who along with the others was subjected to a spell of electrified silence as word after word flowed in sweet easy cadence from the trained lips of the Pauranik whose yarn differed from his usual discourse only in its depth of feeling arising from his heart, had no intention of making any remarks of his own as he feared that he would be marring the effect of Mr. Shastri's speech. So, he closed with reading an appropriate passage from the autobiography of that great man of America, Benjamin Franklin, whose views on religion ran as follows:—

"I had been religiously educated as a Presbyterian: and though some of the dogmas of that persuasion such as the eternal decrees of god etc., etc., appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, I never was without some religious principles. I never doubted, for instance, the existence of the Deity: that He made the world, and governed it by His providence: that the most acceptable service of God was the doing good to man: that our souls are immortal: and that, all crime will be punished and virtue rewarded, either here or hereafter. These

"I esteemed the essentials of every religion: and being to be found in all the religions we had in our country, I respected them all, though with different degrees of respect, as I found them more or less mixed with other articles, which, without any tendency to inspire, promote, or

"confirm morality, served principally to divide us and make us unfriendly to one another. This respect to all, with an opinion that the worst had some good effects, induced me to avoid all discourse that might tend to lessen that good opinion another might have of his own religion."

K. R. R.

When you are Nurse.

This Series of Sickroom hints will be found most useful, and will help Scouts to pass the Missioner's Badge test.

When to take Temperatures:—

If the patient is seriously ill his temperature should be taken four times a day—at 6 a. m., 10 a. m., 2 p. m., 6 p. m., i. e., once every four hours. The night nurse should take it at 10 p. m. and 6 a. m. A patient is *not* waked at two a. m. to have it taken unless by the doctor's orders. Ordinarily in slight illnesses twice a day is sufficient, i. e., before breakfast and 6 p. m.

In hospitals temperatures are taken strictly at the above stated times. But in one's own home a nurse would not wake a patient at 6 a. m. as any time between 6 a. m. and 10 a. m. will do so long as you take it before breakfast, and before the doctor's visit.

For the doctor's benefit keep the temperatures charted up, but as a rule don't let the patient see it if he is inclined to be nervous about himself.

Never take temperatures directly after meals. Wait at least ten to fifteen minutes, as hot food and drinks affect the temperatures of the mouth, and might cause you alarm if the clinical thermometer registered a high degree.

Place the clinical thermometer (cost 1s. 6d. to 2s.) under patient's tongue and ask him to close his lips. Do not let him touch it with his fingers and make him lie down when possible meantime, so as to hold fairly well back. It can also be taken under the armpit. This is necessary in children and difficult cases, as the thermometer might be bitten.

Dry the armpit, place the thermometer in position, fold the patient's arm on that

side across the chest to hold it firmly in position. Always wash in cold water after use.

Some thermometers register the temperature in one minute, others in five minutes. In any case allow a minute or two extra.

Temperature in health is 98.4 degrees, which is called normal or at a blood heat. In sickness and debility it is above or below this. Above denotes fever.

104 degrees is very dangerous.

The thermometer is divided into degrees and points, thus:—

98 degrees, point 4 is written 98. 4. Each degree from 95 degrees to 110 degrees has 4 points, i. e., 98. 0., 98. 2., 98. 4., 98. 6., 98. 8., then 99. 0., 99. 2., and so on. 100 degrees is fairly a high temperature.

103 degrees is high.

104 degrees is very dangerous.

105 degrees is so high that a patient seldom recovers from such a temperature.

Children have high temperatures for very little reason.

The temperature is usually at its highest in the evening.

To Test the heart:—

In cases of sickness the doctor and the nurse always test the patient's heart beats. The first and second fingers are used (never the thumb) on the pulse which is to be found on the thumb side of the inner part of the forearm, about 1½ in. below the thumb. For this, a watch with seconds hand is necessary.

The patient's arm should be in a restful position, palm downwards, with the wrist slightly bent and held limply. Practise taking pulse beats with a friend discovering how many times it throbs during a minute.

To save time, a trained nurse counts the beats of a fairly regular pulse for thirty seconds, multiplies the total by two, and records it on the chart.

PULSE CHART.

In health	Average beats per minute.
at birth	... 130 to 140
Children	about ... 95 to 100
Adults	... 75 to 95
Old people	... 60 to 75

In health pulse beats are full and regular and easily felt.

To test the breathing :—

The average person breathes from 15 to 20 times a minute.

Place your hands lightly on the bed clothes over the patient's abdomen. Or, better still keep your hand on the patient's wrist as if taking the pulse. Watch carefully the movements of the bedclothes as the patient inhales (breathes in air), or exhales (breathes out again), at the same time keeping an eye on your watch. This also requires some practice.

Bed-sores and their treatment :—

Bedsore are caused by insufficient care of those parts of the patient's body that are in constant pressure upon the bed. Perspiration is always going on, but no air gets to

those parts to dry them. The parts affected are buttocks, heels, elbows, and sometimes the knees. Bed-sores can be prevented by keeping these parts clean and dry. Redness on parts of a patient's body denotes discomfort, and should be attended to.

Wash the sores with soap and warm water, especially under the buttocks and bottom of of back. Roll the patient on one side to do it thoroughly during general body washing time, morning and evening. Dry thoroughly. Neglected signs of redness would in time turn into bed sores which are very difficult to heal.

Boric ointment on scrupulously clean soft linen (or old handkerchief), or better still on boric lint or dressing gauze, is a safe dressing for sores till the doctor comes.

Keep everything absolutely clean. Spread the ointment on lint or soft linen with a spoon which you have previously had in boiling water. Touch any dressing as little as possible with your fingers.

Wash hands thoroughly before and after any dressing.

N. B. The spoon takes the place of a spatula, a surgical instrument for spreading ointment, made of metal or glass.

(More next month)

(From the "Scout.")

Star Talks to Scouts.

This month, I am going to tell you another way of telling time by the Moon. The Indian Panchangam or Almanac which is in constant demand in every Hindu house, even for very trifling purposes, contains very useful information in this line. You will find there the Thithi (date) the Nakshathra (asterism) etc., for each day of the year. The first tells you the number of days after the previous full or new moon. This is exactly what you want for telling time by the Moon according to the method given in the last month's magazine. Now we want the Nakshathra for each day.

To begin with, it is very important to know that the Moon on any day is in the Rasi or Sign corresponding to the Nakshathra of that day as found in the Almanac. Those who want more definite information

regarding the Moon's position would ask—In what part of that Sign? Well, that is easily known if only you remember the table that was given in the first article of this series, which gave a list of the asterisms and the corresponding Zodiacal signs to which they belong. For example, on the 30th of July, the Nakshathra given in the Almanac is Revathi, the last of the 27 stars. The Sign corresponding to it is Meena or Pisces. You know already that the last quarter of the previous star Poorattadi and the whole of Uthirattadi and Revati go to occupy Pisces in the order given. Therefore the Moon on that day is within the last 13 deg. of Pisces at the rate of 30deg. for 2½ Nakshatras. To be still more correct, we should take into consideration the duration of Revati on the 30th of July. The Almanac

says that beginning from about midnight on the previous day it lasts up to midnight that day. Hence at about sunset on the day in question, only 6 hours out of the total of 24 hours (from midnight to midnight) of Revati remains to be passed by the Moon. If it is 13 deg. of a sign for one full Nakshathra extending over 24 hours, it would be slightly over 3deg. for 6 hours. Thus on the day in question, at sunset the Moon would have yet to pass only the last 3 deg. of Pisces.

Where will this Pisces be at sunset on the 30th July 1926? It being 3½ months after New Year's day (14th of April), the Sun would have progressed through three full signs and beyond half of the 4th sign Cancer. So, at sunset, more than half of Cancer would have gone down the western horizon. Working back, the Rasi at the eastern horizon at the same time will be the sixth behind Cancer that is Makara or Capricorn and more than half of it would have come above the eastern horizon. From that to Pisces would be two Rasas yet. Accurately speaking, from the eastern horizon at sunset on the day mentioned above, it would be two Rasas and 12 deg. yet to the last of the 3 deg. of Pisces, the place where the Moon that day is. For the Moon to appear at the eastern horizon, on that night, 2 Rasas and 12 deg. should have advanced. Putting it in terms of hours of duration, it will take 4 hours and 48 minutes; for 15 deg. of the Rasi correspond to one hour of time.

Therefore 4 hrs 48 minutes after sunset, the Moon would appear in the east. Since it is summer and the days are long, the sun sets at 6. 20 P. M. on the 30th July, the time of Moon-rise on that day would be about 11. 8 P. M.

Now, boys, have I told you yet, how to tell time by the Moon? Certainly not quite, but very near it. Why, suppose you get up on that night and your sleepy eyes see the Moon somewhere about 45 deg. above the eastern horizon. If the Moon takes 12 hours to pass from end to end of the visible half of the sky, it should take three hours to have passed ¼ of it from the east, i. e., to have come up by 45 deg. Thus to know the time then, you have only to add 3 hours to 11. 8 P. M. already found out and it will be 2. 8 A. M. You have now been enabled to tell time by the Moon, only you should know the month, date and the Asterism on that day.

All that you have read till now would certainly be confusing to you, but if you took the help of the old folk at home who know it so well as to make your eyes wide with surprise at the ease with which they tell you the time by merely looking up at the sky, your work will be made very easy and incidentally you would be doing a very good good turn to the Movement by letting them understand that you are trying to "Be Prepared" by learning useful things of old in new ways.

(More next Month)

G. R.

Special Articles.

The Depths of the Universe—II.

By MR. YEDUNANDAN PRASAD.

In the last article reference was made to the star system, a family with the sun as the father and eight attendant sons revolving round the father, each with its own satellite or the moon. Let us briefly consider the various planets that are found in this family system. Any one who has at all carefully watched the sky in the evenings when the stars are shining brilliantly, will notice that the stars are of varying degrees of brightness and not only that, some there are that keep the same relative position, while the others shift their places in the heavens. The path of the sun and the moon in the

background of the sky is a belt which for purposes of convenience, has been divided into twelve equal parts, both by Western and Eastern astronomers and the stars that occupy each portion of the belt are grouped together and are called constellations. Let it not be imagined that these stars in any constellation have any real link with each other as the planets on the solar system have with the sun, but that they are merely in the same line of sight from us, though some may be millions of miles further away from us than the others. The planets like the sun and the moon, hence, march in procession along this belt with one or the other of these constellations as their background at any time. Astrologers say that the positions

of the planets and the sun and moon in the various constellations at the time of birth determine the character of a man or woman. Be that as it may, it will be conceded by all that the will of man, or rather of the Divine in man, if exercised, is stronger than any influence of planets or constellations.

Of all the planets and stars in the sky, Venus presents a most brilliant appearance and is the most conspicuous object in the sky. It makes its appearance either in the evening after sunset or in the morning before sunrise. The lively sight of the planet and the suitability of time when it is most conspicuous has given it the name of the "Lovers Star". Due to its path being nearer the sun than that of the earth, it does not appear overhead, but only as a morning and an evening star. It completes the whole circle in about one year and seven months. Looked at 'through a telescope' gives one a great surprise, for instead of being circular, it seems to have a crescent appearance and has phases exactly as the moon has.

Mercury is nearest the Sun and is like Venus, a morning and evening star, but is much less brilliant and takes only four months to complete the circle; hence it requires an acute vision and watchfulness to observe it.

Jupiter is next in brilliancy to Venus and is found in all parts of the sky, as its path is far outside the orbit of the earth. It is also much slower in its motion and takes twelve years to complete the circle and is thus about a year in each constellation.

Mars, though not very bright, is also quite conspicuous because of its redness. It takes two years to complete its circle and is about two months in each constellation.

Saturn is also quite easy to make out because of its dull yellowish white appearance, but when looked at through a telescope it makes one thrill with delight, as it has a very unusual appearance. Instead of being merely a flat disc, it has a circular flat band encircling its equator though separate from it. The study of this band and its structure, its relation with the body of the planet and its origin, have been the subject of several years of entrancing study by astronomers. The planet moves very slowly round and takes thirty years to complete the cycle, thus taking two and a half years in each constellation.

Uranus and Neptune are at the frontiers of the star system and take 84 years and 165 years respectively to go round the sun, that is, they stay for seven years and 14 years respectively in each constellation. They cannot be seen easily with the naked eye and the aid of a telescope is needed.

All these planets are like the Earth and shine only in the reflected light of the sun. They all revolve round the sun and hence have a year and seasons like us. They also rotate on their own axis and hence have days and nights. The lengths of the years, the seasons and days and nights vary considerably from planet to planet—the year being shortest for Mercury and longest for Neptune. The larger planets have also atmospheres—essential for animal life, like the earth. Mercury and the moon have no air, but Mars has a thin atmosphere and even clouds have been seen in the Martian atmosphere. The larger ones are too hot and may even be red hot, as they have not yet cooled down to the temperature of the Earth, hence no life, at least like that in the Earth could exist in them. Mars and Venus are thus the only planets that can support animal life as known to us.

The planets can be divided into three chief groups depending on their sizes, but the sun who is the father of them all, far outweighs them. The Sun has a weight which is 700 times that of all the planets put together and has need for all that weight and size for two reasons. Firstly, because he has to keep on shedding light and heat, so necessary for their existence, on all his children, the planets, for a considerable length of time and secondly because his great mass leads to stability in the system and his children, with their much smaller masses and consequent smaller attractive powers, therefore cannot upset each others paths and disturb the steady and peaceful equilibrium of the family system.

The three groupings of the planets are as follows:—

The first group consists of Mercury, Venus, Earth and Mars; all with solid surfaces. The Earth and Venus are of the same size and weight but Mars has only one-ninth the weight of the Earth, and Mercury, one-twenty-seventh. It may be mentioned that the moon has a weight 81 times less than that of the Earth.

The second group is that of Jupiter, Saturn, Uranus and Neptune, all with much bigger surfaces and greater weights. They have all heated surfaces and some of them may be molten. The thick clouds that envelope them prevent a clear view of their surfaces except through rifts in the clouds. Jupiter is the biggest of them all and has a weight 318 times that of the Earth, while Saturn, Neptune and Uranus are 95, 15, and 17 times as the earth respectively. Jupiter is $2\frac{1}{2}$ times as heavy as all the other planets put together and yet it would take a 1000 Jupiters to make the sun. These large planets rotate on their axes very rapidly and it takes only 10 hours for Jupiter to go

round once on its axis. They are all richly endowed with moons; Jupiter and Saturn each having nine while Uranus has four and Neptune has only one.

The third group is that of tiny planets that go round the sun between the paths of Mars and Jupiter. Some of them are only a few miles in diameter and have irregular non-spherical surfaces. In other words, they are like loose mountains or even hillocks going round the sun. It is estimated that there are about 50000 of them in our system.

Such is the grandeur and the complexity of the Divine House in which we dwell.

Where the Scout Movement can help.

BY MR. R. A. NARAYANA IYER, M. A., B. L.,

There are some organisations which exist among us merely marking time. They have all been started once upon a time with all the best of intentions, with zeal immeasurable and with a lofty sense of the public weal. They are vigorous for a time and prosper very well. But as with all or nearly all human institutions, they suffer the weakness of growing age, and people then feel that those institutions had better die!

Have any of you thought why such a catastrophe takes possession of good and serviceable movements as these, that they linger and as I said only live to 'mark time' after a certain stage in their career? To my mind the difficulty arises from two main causes.

Many of you would have seen machinery, a fine motor car for instance, purchased brand new from an Automobile Company. When it is purchased, how new it is, the brass gleaming, the running so smooth that you marvel at the coordinated music that proceeds from it, the polish over the body reflecting even the tiniest speck that appears before it,—yea, as the poet says the whole thing is 'one of beauty and joy for ever'. But as months pass and you have run thousands of miles, the creaks and noises that proceed from the engine, the jerks and jolts from the worn-out springs, all these point out to you that the machine needs over-hauling and repair.

So it is with all these movements which linger and 'mark time'. They have arrived at a certain stage in their erstwhile useful career that they should examine every part and parcel and rearrange them in consonance with the new posture of events. They must be greased, oiled and made to run smooth.

I claim to the Scout Movement this great privilege of overhauling and repairing the worn-out institutions of men. Just as every old and creaky machine in Madras is shunted to the Automobile Engineer, so should every old and creaky institution apply to our band for fresh inspiration, for fresh energy, for fresh enthusiasm.

I was speaking of another cause contributing to the break-down of our popular institutions. This cause is super-physical while the other one is merely physical. You may have done the overhauling, put in enough of grease and oil, the springs and other parts thoroughly repaired; yet, there will be something wanting. I would refer, this "something" as the heart, the spirit, the soul of it all, which wields the momentum and power.

More vitally perhaps than the first contribution, it is the unique joy of the scouts to render this also. I am not extolling or theorising over the greatness of our Movement that it supplies the heart and body for every worn-out institution. Let any one of you who is at all connected in some capacity or other with such dying or dead institutions

speed to where a smiling scout meets his brother scout in a camp full of life and adventure. Will you not be filled with fresh enthusiasm, with a new buoyancy of youth, and with a zeal to render greater service through the institution which you have left so piteously to suffer? Again how many new ideas you get by associating with people far younger than you and know from them what their point of view is? And when you and the other members of your society return to your ordinary avenue of life, you will, if you have lived the proper scout life, be reckoned new men, with new

ideas about things, with new enthusiasm and more than all, with new methods of doing old things. What a great privilege this—that our Scout Movement can be as it were the *Amrita* for every institution by drinking which, its whole spirit is transformed. This is where the Scout Movement can help every man and every institution to live its life better, more nobly and more full of spirit. You, Brother-scout, and I are called upon to fulfil this great work in our scout brotherhood and on our success depends the success of our Brotherhood. In what will you help, please?



Patrol Leaders' Training Camp: Pulimangalam, Tanjore Dist.

The above camp was conducted at Pulimangalam a village 3 miles from Papanasam from 25th June to 28th June inclusive, for the benefit of the members of the I and II Troops of Papanasam, with Scouter R. Srinivasa Iyengar as Scoutmaster and Scouters G. Ramamritham and Ramabhadran as A. S. Ms., all the three being Scouters of the troops.

The camp was located in a well wooded grove of about 250 × 150 yards extent, belonging to the Temple of Tiruvadi. The canals a couple of furlongs off the camping ground afforded facilities for washing and bathing and a few wells sunk by the villagers for their use supplied good drinking water. Transport to the camping ground was a little difficult as part of the way was through cross country, but the campers walked to the site with parts of their kit through a short cut.

The heavy rain that poured on the evening of the 25th served to test the efficacy of the huts erected by the boys themselves, and also to cool the atmosphere which would otherwise have been unbearably hot. One of the huts had to be shifted to a higher ground. The spirit of the campers was very good throughout. Each Patrol put up its own shelter, provided its own provisions and did its own cooking. The rain in no way interfered with the jollity of the camp.

Some old scouts of the troop were in charge of the Officers' mess and kept it going thoroughly satisfactorily. This was very kind of them especially as the boys in camp had, in addition to their fatigue duty, to go through a very strenuous and crowded programme of work in camp.

The Patrol System, the ONLY method of, running a troop to the best advantage depends purely on the successful leadership of the Patrol Leader, who is expected to instruct recruits and Tenderfoots in scout

craft and practices, in his own Patrol. Hence endeavours were made to make the camp helpful to the P/Ls in picking up the right methods of giving instruction in scouting work. At the same time the Patrol Leader, to be able to lead effectively, should be given facilities to be clearly in advance of his Patrol in point of scouting knowledge and efficiency. So I Class test instruction was an important part of the programme of work followed in this camp.

The Patrol Leaders' friend is and has always been Capt. Roland Philipps, through his 'Letters to Patrol Leaders' purposely intended to equip the Patrol Leader to instruct and lead his Patrol. Troop Leader Butlers' 'Points for Patrol Leaders' is also a very valuable book for all Patrol Leaders. The above books being in English and referring to Practical work, and the Indian Patrol Leader not being, in every case proficient enough to read and appreciate for himself those books and benefit by them, the training camp was thought to be the proper place where the books might be profitably expounded to the boys. Of course due stress was laid on the importance of the boys' acquaintance with Scouting for Boys. The obligations of the Scouts to the Chief Scout and their duty to him, viz., the Observance of the Scout Law was repeatedly brought home to the minds of the boys.

The practical work in the camp was of the following nature:—

Pioneering—Hut building The boys built the huts they had to live in as also the Headquarters hut.

Bridge building and lashing—The bridge they built was strong and serviceable and the campers had the satisfaction of seeing it used by the people of the locality too. They also learnt practically how to lash trestles for trestle bridges.

Trails and tracking and compass directions. In the form of an inter-patrol competition.

Cooking—by Patrols and the Patrol system was very strictly adhered to.

Inter-patrol Competitions—Tenderfoot and II Class tests, as also the spirit shown in the camp throughout. Continual

comparison was made between the various patrols in various particulars of camp life and discipline and activities and the results notified on the camp notice board daily. The Patrols took up their places at Parades in strict order of rank, every day.

A special feature in this camp was the acting of the Scout Law. This item was of special interest and provided a very good means of making the boys understand the various sections of the Scout Law aright. The boys acted out the laws in a very original and realistic manner and the stories were mostly incidents from real life.

Games—The trails set and sand tracking afforded real scope for scouting games, besides the Sense Training Games played during the whole of one evening. The last evening was consumed in a display of Play acting, finally ending in fire rescue work.

The Course had a tight programme and it was meant to be so. Such a camp in which the boys have to take a very large share of fatigue duty, might be felt a strain if prolonged to more than three days; but in this camp, the boys having had previous camping experience and having been scouts for some time, stood the 4 days' training fairly well and carried the programme through enthusiastically. The I Class Tests and instruction conducted by the Organising Secretary really made the Patrol Leaders efficient and well in advance of the other members of their Patrols.

Our thanks are primarily due to the parents of the boys, who thought it worth while to help their boys to attend the camp. We are indebted to the Headmaster and the School authorities for having kindly organised this camp and creating facilities to run it through successfully. The kindly interest and sympathy evinced by the people of the village were very encouraging to us. Finally the success of the camp was due to a large extent to the help rendered by the old boys of the troop and to the spirit of comradeship that prevailed in the camp between the scouters and the scouts.

G. R. & K. R. R.

Scouters.

(I & II Papanasam Troops)

Our Serial Story.

PRATAP SINGH.

Chapter IX.

The happy ending.

The feast was over and Lal Singh entered the apartment where Lakshmi Bai and Suneethi were talking fondly. Suneethi related all that had happened to her since her abduction and told her parents what she had heard from Chandralal. At last when the story was finished, Lal Singh asked his daughter what reward she thought would be the best to be given to her rescuer.

"The richest thing in our possession and that which we could sincerely give" was the reply and as she said this, she thought to herself that only her heart was such a thing and she blushed.

"What do you say, my dear," asked Lal Singh facing Lakshmi Bai.

She smiled and said, "Of course Suneethi is right. I would give him what I value most and that which I could give with sincere feelings."

There was a significant exchange of looks between the husband and wife and they smiled.

"You are right, my dear," said Lal Singh. "I perfectly agree with you. Now I must go and see Chandralal."

A few minutes later Lal Singh returned accompanied by Chandralal, Pratap and his companions. Being modest ladies Lakshmi Bai and her daughter rose up to withdraw behind the curtains. But Chandralal bowed and said, "Madam, you need not feel shy before us. I am your servant and these youths are equal to your own children. There need be no modesty between us now at least."

Lal Singh seconded it and the ladies stood where they were but Suneethi bent her looks down out of maiden modesty. Pratap, dressed in better clothes, looked every inch a very handsome figure. They all sat down on the cushions provided for them when Lal Singh opened the topic by expressing his grateful thanks to Pratap and his companions for saving his daughter's life and also his own from the tigress.

"The tigress is Pratap's pet," said Chandra Lal.

"But I know what he loves more and I shall give it to him presently." He rose up from his seat and clasping the right hand of his daughter Suneethi with his left he led her gently towards Pratap and said, "Here, sir, you have the fitting reward for your valour. It is the only thing which I value most and which my wife and I offer to you with the best of blessings. Here, clasp it."

Pratap blushed, but meekly rose up from his seat and with a profound bow clasped the maiden's hand with a gentle and proud hand while the others showered flowers on the couple.

Next day it was announced by the headman of the town that Kala Singh, the robber chieftain was to be set at liberty from his confinement, at the special appeal for mercy of Lal Singh and Pratap Singh and Chandra Lal, the very persons whom he had grossly injured. The death sentence had been revised and the people wondered at the merciful feelings of Pratap. It having been proved decidedly that Mohun Singh was innocent, all his property that had been confiscated, was restored to Pratap Singh at the Royal order. And amidst the exuberant enjoyment of the people, the marriage of Pratap Singh with Suneethi was announced.

A few days later, the town of Purandhapur echoed to the sounds of tom toms and musical instruments that led the marriage procession of Pratap Singh. And even then, beside the palanquin carrying the bride and bridegroom, walked a huge tigress as docile as a lamb.

"Alla ho Akbar"

A. S. SREENIVASAN,

Mahomed Rovers.

Reviews.

Eversleighian 1925.

The Annual Journal of the Eversleigh Boys' Club: It gives us great pleasure to welcome this bright Annual once more. It is as usual full of very good fare, but the most interesting of all is the series of letters of old boys of the Club. Those of us who know Nagel of Eversleigh will be very pleased to read through the interesting

experiences of his out in New Zealand. We wish the Annual a long life of uninterrupted prosperity and usefulness.

We are indebted to Father Molony, Akela Leader of Calcutta for a beautiful little book of Prayers specially compiled by him for the use of Christian Cub Packs. The book is very appealing and inspiring and we would like it to be in the hands of every Cubmaster, Christian or otherwise.

Books to be read by all Cubmasters and Assistant Cubmasters, and Scouters:—

"Jungle wisdom," "Stories of Saints told by the Candle Light," "The Golden Age", by Kenneth Graham.

Games for Cubs and Scouts.

A game for Cubs.

Changing Numbers.

Number of Players: 10 to 20.

Formation: Party in two ranks, facing each other, with a space of about 30 to 40 steps between the two ranks.

Place an odd player, B, in the centre of the space. Number off the ranks as shown below. The object of the game is for B to try and catch one of the players while they are changing. If a player is caught while changing, he then goes in the centre and B takes his place and number. For example, the Cubmaster will call out a number, say 8 and two "8's" will change places.

1	30 to 40 steps.	10
2		9
3		8
4		7
5		6
6	* B.	5
7		4
8		3
9		2
10		1

Variation: Instead of B trying to catch one of the players while they are changing, he may try to secure one of the vacant places. The player left without a place then goes in the centre.

Organised Games.

A game for scouts.

Chalk Line Jump.

Number of players: 10 to 60.

Formation: One, two or more files.

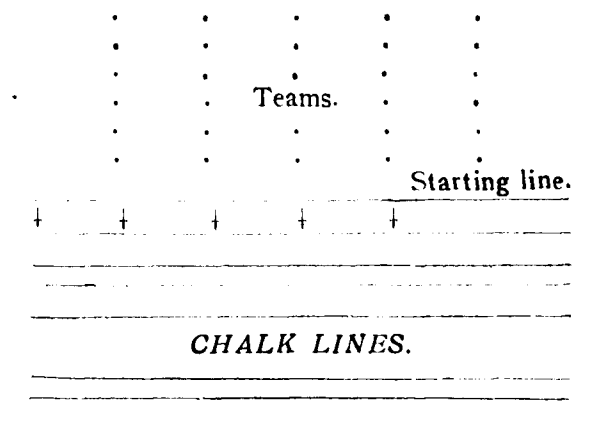
The chalk lines may be arranged as following:—

(a) Evenly, with a smaller or greater distance between, say two or three feet between each line.

(b) With varying distance between. (See figure below)

Players stand in files or teams, ready for jumping across the lines.

Each player jumps up the succession of lines in turn. The Team showing the greatest accuracy can be counted the winner; if competition is desired, the players must jump on the lines. Good style in jumping should be encouraged.



The "Bobbing John"

A Scout game.

Select a low wall or bank with the moon shining behind it. The "Bobbers" number say ten Scouts, the rest of Troop act as observers.

The "Bobbers" are placed at unequal intervals apart from the shadow of the wall, and when the whistle goes, a certain number of them bob up from a kneeling position and merely show head and shoulders, remaining perfectly still.

The remainder of the Troop are observers, and are placed say forty paces away on an

extended line at intervals, each observer lying down flat and face to the ground. No looking before the whistle goes.

Ten seconds again is a fair time to allow for the 'exposure' and as soon as the whistle goes, up bob a certain selected number of the "Bobbers", and the "Observers" immediately raise their heads and try to spot as many as they can in the time allowed.

The umpire on the "Bobbers" side can make the game very interesting by arranging a prepared scheme like this:

1st time up—only three scouts expose.
2nd time—five Scouts, 3rd time—all up, 4th time—none at all, and so on.

After each 'exposure' each "Bobber" Scout will, of course, change his position so as not to come up next time in the same place. You will find it very difficult to spot the correct number each time, especially if the back ground behind the bank be sea or dark country, trees, etc. The object of the game is to train Scouts to use their eyes at night and quicken sight, as well as get a rapid idea of numbers. And it is very amusing to note how many of the "Observers" declare they can see four, five or more Scout "Bobbers" when none have been exposed at all on that round!—

(The 'Scouter'.)

Stalk a Bird and Answer these Questions.

1. What is its name?
2. Did you first hear or see it?
3. Where did you see it?
4. What kind of a tree was it on?
5. What was its general colour?
6. Had it any distinctive markings?
7. Did it hop or walk?
8. How close did you get to it?
9. Did you disturb it?
10. Did you see its nest?
11. What was the nest built of?
12. Make a rough sketch of the bird?
13. Add any remarks you like.

The underlying idea is to add to the boys' interest in birds and thus encourage observance of the Sixth Scout Law.

Try it as a Patrol Competition feature of a hike.
(The 'Scouter'.)

News From Various Quarters.



The Rover Moot.
(from the 'Scout').

During the Easter Festival, Rovers from twelve different nations and hundreds of others from all parts of the British Isles, gathered in London for the great Rover Moot. Such a remarkable gathering of Rovers has never before been held, and the Moot proved to be one tremendous success.

On Easter Saturday, 6000 Rovers gathered in the Royal Albert Hall to welcome the Chief Scout and Admiral of the Fleet Earl Jellicoe, County Commissioner for London. The Prince of Wales, who through illness was unable to be present, sent a message of congratulation to the Brotherhood on the fine spirit in which it had taken up its work, and wished it every success.

Earl Jellicoe delivered a wonderful address, but most inspiring of all were the Chief Scout's words when he was conducting the ceremony of "Presentation" of ten Rover Scouts after a ceremony of Knighthood in Mediaeval days had been enacted by the Rovers of Holborn.

"It is up to us all," said the Chief, "to develop and make the best use of this wonderful body and mind and soul that the Maker has given us. He has only lent it to us; and that is where our responsibility is—here and now to determine to enter on life, going forward with man's ideas."

On Easter Sunday, a wonderfully impressive Rover's Own was held in the London Coliseum, at which an inspiring

address was delivered by the Bishop of London. A great Conference of Rover Mates was held on Monday, when Lord Hampton represented the Chief Scout, and many views and ideas were exchanged.

As the French Delegate, Count Marty, said at the Rover Mates Conference: "The Moot has been even greater than the International or Imperial Jamborees"—it was the finest scouting show yet!

South Arcot:

Bharath Matha Troop, Mangalampet. A party of scouts when out on a tramp camp to a beautiful grove 8 miles from the troop Headquarters and camped on the banks of a fine river, near a temple. They had some nice games and scouting practices. They went round the village near by and the activities of these scouts attracted the attention of the villagers. The Scoutmaster talked to the curious villagers on scouting and other topics and the villagers were very kind to the party. They returned home after some sight-seeing on the way back.

Papanasam, Tanjore.

The Scouts of the I and II troops of Papanasam camped at Pulimangalam on the Papanasam-Saliyamangalam Road and the camp was intended for training Patrol Leaders and Prospective Patrol Leaders. The Camp was in every way a success and some new experiments in patrol work and training of Leaders were tried with very great success in this camp. A short account of the camp is published elsewhere.

Called to Higher Service.

Patrol Leader G. Rajagopalan, eldest son of Mr. V. Guruswami Sastri, Hon. Scoutmaster of I Tirukattuppalli Troop, passed away at 8 A. M. on the 26 June after a week's typhoid. He was a Scout of this Troop for over three years and a Patrol Leader for the past one year. He had an exemplary character and was ever cheerful, social, helpful and obedient. He was a real brother of every Scout and school-boy. The Almighty has been pleased to call him away for Higher service when he was full of promise and we have only to bow to His will and pray that our brother-Scout's soul may rest in perfect peace.

Madras.

Practically the very first Sea Scout Troop in India was started in Madras some months ago and on the 23rd June, the District Commissioner of Scouts, Madras North, visited the troop at its Hd. Qrs and invested a number of tenderfoots of the troop. The club room of the troop is very well situated, right in front of the sea at the harbour and is well equipped. Boys of all communities—Anglo-Indians, Hindus, Mohamedans and others—are represented in the troop and the spirit of brotherliness that prevails is remarkable. Great credit is due to the Scouters of the troop.

Ourselves.

It is our very pleasant duty to congratulate all those Scouts, Rovers and Cubs who have scored a success in their examinations. It is often said by people who do not know much about scouting, that scouting interferes with school work but so far as we have been able to gather it has been our experience that a good scout is always a good student. We only wish for the day when every student will be a scout. At the same time we must not forget to sympathise with those Scouts, Cubs and Rovers who have not been so successful as their luckier brothers. It may be that the efforts of the former were not

fully exerted or it may be that the circumstances were adverse, but anyway the proper thing for a scout to do under the circumstances would be to smile and whistle and "Do better next time."

It is very encouraging to find that the various districts throughout are beginning seriously to realise the importance of training camps and we are very glad to be able to announce the following camps, which will come off very soon.

1. Cubmasters' training camp Tanjore District. 16th to 21st of July, 1926. (The

camp will have been over by the time the Magazine reaches you and we wish it success in advance.)

2. Training camp for scoutmasters in Coonoor. From about the 9th of August, 1926 to about the 20th of August.

3. Scoutmasters' Training camp, Madras. 3rd week of August 1925.

We hear strong rumours of training camps and refresher camps for the Districts of Chittoor, N. Arcot, Coimbatore, Madura, South Arcot, and Ramnad. This means that the long felt want of Scouters for leading our boys who are keen to come into the Movement will to a certain extent be fulfilled. But more important than all these is the roping in of the Rover to take more interest in the Movement for the sake of his younger brethren. Most of us who have worked in the Movement for some years past, came into the Movement raw and had to work up everything in a short time and our efforts however good cannot be so good as the efforts of one who comes into the movement from the lowest rungs. It is up to the Commissioners of the various districts to think of this aspect of getting men for scouting work and to get the Patrol Leaders of the various troops to really LEAD if the scout training has to be of any use to our boys at all. These same Patrol Leaders will grow up into faithful Rovers and if we scouters have done our duty by them well, these Rovers will not forsake the Movement when their services are requisitioned. It is therefore the duty of Commissioners to call for periodical conferences of Scouters in their Districts and discuss ways and means of tackling the problem of the Older Boy and how best he can be retained in and for the Movement. We understand that a particular District in the South is arranging for holding a conference for scouters of the District in the near future and proposes to invite representatives from other districts to be present as guests. This is very good news and if the conference synchronises with a refresher's course for the scouters of the District and comes as a fitting close to a useful camp, it would be most desirable. There is bound to be a very large number of items for discussion in such a conference and we invite suggestions in the shape of

topics for discussion from scouters all over the Presidency.

Inter-Patrol Competitions keep the patrols of a troop up to scratch and inter-troop Competitions in an Association serve to keep the troops efficient throughout the area. Side by side with these, District or Association Rallies serve to keep the public interested in the Movement and the public have a right to know how scouting goes on in the locality, so long as the Movement depends upon the support of the public. The various districts might take example from the District of Chittoor which makes it a rule to have its annual competition and Rally. Malabar is arranging for a Rally of the kind and we hope that the District authorities will include inter-troop competitions in the programme. It is important that the boys should have some definite aim to work for and the constant effort to reach up to the standard will certainly be of great help in keeping up scout efficiency in the District.

One other way in which scouting could be popularised is by means of District Scout Gazettes and we are glad to notice that the District of Malabar has followed the example of Tanjore in issuing its own gazette. Besides stirring up popular interest, the gazette would be a record of scouting history in the District and would serve to stimulate scouters and scouts in their work.

The First series of interesting studies of the Indian Scout "Little Bisu" which have been appearing in the columns of the S. I. B. S. for some months past have come to a close and we are thankful to the contributor for giving us the psychological aspect of scouting from the Indian standpoint in such an agreeable manner. We are glad to be able to announce to our readers that the Second series of "Little Bisu" will commence from next month's issue and we can promise equally agreeable fare for our readers. The importance of popularising Scouting through the medium of the vernacular is being increasingly realised and we are glad to find laymen taking interest in the Movement. The tamil songs on scouting which appeared last month would have interested our tamil readers and we are glad

to be able to publish three more this month. We are grateful to the author of those songs for permitting us to publish them in the magazine.

Serious efforts are being put forth to send out very soon, Handbooks on scouting in Malayalam and Tamil and Telugu and when once these books are in the hands of scouts and scouters, we can be sure of a great forward push for the Movement in the various districts. Meanwhile, it is the duty of all keen enthusiastic scouters to try and interest the public Press and get Newspapers and journals to open their columns for regular scout news. It is our earnest desire that every paper and journal in the Presidency should have at least a column of scouting matter in it. Will our brother scouts do their best in the matter?

Judging from the account received from England, the Rover Moot seems to have been a magnificent success. When are we going to have our Rover Moot? It is time we had one! India now wants, more than at any other time young men imbued with the spirit of Service and Self-Sacrifice. The interesting article by Mr Kanji Dwarkadas, published elsewhere will be read with interest by all Rovers and Scouters. Rovering has to be put into proper shape and thoroughly well organised, if it has to do solid good work. What better way is there than by means of a gathering of all Rovers all over the Presidency? "Where there is a will there is a way."

We offer our congratulations to the scouters who attended the Pedro Camp at Newara Eliya, Ceylon, and came out successful in Part II of the Akela Course. This is the first time in which we have had men of such qualification in the Presidency and we trust Cubbing will get a real push up in their respective districts owing to the efforts of these scouters. The possession of the Wood Badge or the Akela Badge does not entitle the wearer to any special privileges but it serves to make him feel that as the wearer of the Badge, he should serve the cause more effectively and offer his help whenever and wherever needed. Our thanks are due to Ceylon Scout Head Quarters for the courtesy.

The Census is the most important thing now and we request every scouter and Cubber to do his best to send up accurate returns promptly to the Headquarters. As we remarked last month, the man in the street can judge and does judge the progress of the Movement only by the Census figures. Not that numbers do really count above efficiency, but it is a matter for serious thought for every one of us to see if our efforts have been crowned with any measure of success and if we have been able to get more boys to come in to play the Great Game for their benefit and for the benefit of the Motherland. It is therefore the duty of every scouter to cooperate with the Commissioner of his district and help the former to get the required returns as promptly as possible.

The Provincial Headquarters are trying to maintain up-to-date records of all troops, scouters, cubbers, scouts, cubs and Rovers, and particulars have been called for from the various troops, associations, etc. District Commissioners are requested to send up the sets of questions furnished by the Headquarters to the troops in their area and obtain from them the information required and send it up to the Provincial Headquarters together with the Census. All warrants issued till now are being recalled for purposes of scrutiny and re-registration and issue and we request all warranted officers to send up their warrants either to the Provincial H. Q. direct or through their District Commissioners. Warrants not returned by the 31st of August will be considered to be cancelled after that date.

We have been asked to announce that the latest copies of All-India Rules with addition slips are available at the Provincial H. Q. and will be supplied on receipt of annas ten only. It is imperative that every scouter should have a copy for his troop, and as there are only a few copies in stock, it would be advantageous for any scouter who wants one, to apply early.

The scout year ends with the 30th of September and it is time for the District Commissioners to take stock of the work that has been done in the past year in their districts and devise means for bettering the

achievement in the coming year. As the Chief Scout says in the May "Scouter", "Commissioners are the representatives of Headquarters on the spot and this is the fact *which is sometimes forgotten* (Italics are ours. Editor. S. I. B. S.) For instance, one commissioner complained of the neglect of Headquarters to take the right steps in his district; and in reminding him of his position, I had to say, 'My dear chap, you are Headquarters. You are criticising yourself.' We at Headquarters don't want to be sticky, but of course we cannot twist our rules to suit every man's wishes. As a rule, when a man doesn't get what he wants, he generally starts to sing out 'Red Tape'.

That is what happens elsewhere. But there can be no such feeling between those who have grasped the Scout ideal, because (and I think it is generally realised) we are a

Brotherhood rather than an organisation, moved by the spirit and unwritten law of loyalty rather than by printed rules and regulations. Our rules, such as they are, are intended to define the position and to be helpful in making a standard for all to be guided by. In any big organisation, especially when working under a Charter of Incorporation, a certain amount of discipline has to be. What is more, it is good for us, for with us Scouts, it is largely self-discipline rather than the discipline of red-tape."

Good Scouting.

Pharag Answami

Editor, S. I. B. S

PATROL LEADERS' PAGE.

Letters to a Patrol Leader: "Drowning"

Dovecote by the River,
Down South,
July Moon, the 10th.

My dear Kingfisher Blue,

Do you really want me to yarn on the "Accidents Test" for the I Class? The one on "Fire Rescue" was the only one I proposed to give you, and after the embarrassment (and the fright) I must have caused the Editor to find room for it,—you remember he chopped it off into two!—I thought I wouldn't really attempt any more of them. Nor should I do it now, but for you!

Well, in addition to fire rescue, there are such things as rescue in cases of drowning, what to do in case of a runaway carriage, electric shock and so forth, snake bites, dog bites and so on. To know theoretically what you have to do in such circumstances is little use. An ounce of practice is worth more than a hundredweight of theory, here at all events.

This time I will take up "Drowning".

Every one who wants to save life from drowning must first know how to swim. You Kingfishers are all right in that respect, but it will pay you to get every one of you to be

more expert. Expert that is to say not in speed swimming (which when all is said and done is only a selfish sport), but in 'Utilitarian' swimming.

I mean to say that you must aim at acquiring perfect ease and freedom in the water, nearly as much as you have on land, so that when the emergency does come, you are really master of the element.

Floating on the back and swimming on the back, with only feet-propulsion in either case, are useful kinds of exercise. They leave your hands free for other work, and in life saving, there is plenty of job for them.

There are various modes of rescuing. Their choice no doubt depends on the nature of the situation. If your man is a tired swimmer, or one suffering from cramp, there isn't much difficulty. You have only to get him to touch you by the shoulders and you can swim forwards or backwards just as you feel inclined. He floats easily and you have only to tow him to the shore. Or you can place your hands on either side of his head and swim along.

If it is a river or stream and the current can at all be felt, it is wise to swim down and not tire yourself by trying to go up or

even across. Go down the river and gradually approach the shore.

It is very convenient to use one of the following one-arm holds, especially when you are dealing with a non-swimmer, or one who has been drowned. One of such holds is this:—Your arm grips the victim around his body and you support him on the small of your back—his face upward—and you swim forward—breast stroke—with your feet and the free arm. The other is this:—Your bent elbow goes between the near arm and the side of the victim's body—he being face upwards—and you grip him tight on his biceps and your bent elbow supports him on his back and keeps him floating, while you swim forward as before.

The rescuer should in all cases be very cautious in approaching the drowning person. There is the danger of his being caught and unless he knows how to extricate himself, well, there may be two lives lost instead of one.

The best of swimmers get careless at times and do often get "gripped". When you find yourself in that predicament, don't lose your wits, but think out the appropriate method of release and apply it. This, not merely for your safety, but also for the safety of the other as well.

Here is one of these methods. The drowning man may grasp you by the wrists very firmly. What you have to do then, is to throw both your hands above his head, and then violently and suddenly swing them downward and outward in a sort of a circle. This causes a severe strain against the other man's thumbs and he lets go readily.

And here is another; when you are gripped by the neck from the front. As soon as you feel the hold, cover his mouth with your palm, firmly and well, clasp his nostrils between two fingers and close them too and with your left arm on the small of his back draw him towards you.

Now take a full breath yourself, apply your raised knee to his stomach. It makes him lose his breath and he cannot breathe in. He lets you go and you promptly get round and cautiously tackle him and tow him away.

But the Back Strangle is an awkward one. And when you are so hampered, you must break it promptly. Grasp the encircling arms

at the wrists and push back with your buttocks against the other's abdomen. By so doing, you get room to slip out.

In a life and death struggle, even sharper measures are needed. If you throw your head suddenly with a bang against the other man's nose, you will easily get freedom and in addition have the other man thoroughly under control while he is in a dazed condition.

It is promptness that counts in all these matters. And you see you have to be apparently somewhat harsh and cruel, isn't it? But you are cruel only to be kind, so it does not matter. For as soon as you are released, you hurry up and rescue him, don't you?

One thing to remember is that it is not always necessary to swim out. Where it is possible and sufficient, you can throw a life-line, say, your 18 ft. rope with a bow line at the end.

When throwing you should see that it gets well over and beyond the drowning man and should fall within his reach. Otherwise, it is little use.

Sometimes, if a boat is handy, you can use it. Or you can throw out a life buoy. A motor inner tube inflated, will make a very useful one. Only, you can't have one ready!

If the victim has sunk to the bottom and you have brought him to the shore, resuscitation methods promptly applied will restore breath.

When you have effected a rescue in such circumstances, you must send for medical assistance, blankets and dry clothing and meantime proceed to treat the patient on the spot.

The most urgent thing to be done is the restoration of breathing. When that is restored you can attend to the promotion of warmth and circulation.

The efforts to restore breathing should be begun immediately the patient is taken out of water. No time is to be lost in removing the clothing. Quick as lightning, loosen them round the neck and the chest and persevere energetically for 2 or even 3 hours till a medical man says life is extinct.

For applying artificial respiration lay patient face down, arms extended. Turn face to the side, kneel or squat astride on one

side of the patient, place the hands on the small of his back one on each side, thumbs parallel and nearly touching.

Bend forward (with your arms straight) so as to allow your weight to operate on your wrists and thus make a steady firm downward pressure on the lower part of the patient's back. Count slowly one, two, three. Air is expelled from patient's chest and water will also be flowing out.

Immediately after this, swing backwards so as to release the pressure on the ribs but without lifting off your hands. Count 'one two'. Air is inhaled. This is called Schafer's method.

Repeat the pressure and relaxation of it without any marked pause between them. Continue the movements at the rate of about 12 per minute, until natural breathing is recommenced.

The moment the breathing has fairly begun, cease the movements but watch closely and if it ceases, repeat as before.

When natural breathing has been fully restored allow the patient to lie in a natural position, on one side and treatment for promotion of warmth and circulation may be proceeded with.

The application of artificial respiration is of the first importance and it should go on for hours, if necessary. Have a few to help you if possible.

After breathing is fully restored you may change the patient's clothes and give him dry ones. But do this without disturbing the patient.

Let him lie quiet, watch him for an hour and encourage him to sleep.

To promote warmth and circulation, rub the limbs upwards with firm grasping pressure. You are really propelling the blood along the veins to the heart.

Dry hands and feet. Remove wet clothes and cover with blankets and then little by little put on dry ones.

Warmth of the body may be promoted by hot water bottles and so on applied to the pit of the stomach, to the arm-pits and the soles of the feet.

When, after the restoration of life, the power of swallowing has returned, give small quantities of warm coffee or milk or other warm nourishment.

As I have already said, there is not much good in learning these off the books. You must put in lots of practice. Get some of your chums to play the roll of the unhappy victim and you set about to do the rescue and resuscitation. Stick to the minutest detail.

Begin the drill and the training on the land; and when the details of rescue and release are grasped, try the same in water.

Make the thing as nearly realistic as you can, and then you and the rest of your patrol will enjoy the learning of it.

More than that, when the call comes, your patrol will be there to do its duty efficiently.

With best wishes,
Your sincere friend,
and brother Scout,
T. V. NILAKANTAM.

WHAT IS A SCOUT?

A Scout holds his honour to be his most precious possession, and he would die rather than have it stained.

He knows what is his duty, and all obligations imposed by duty he fulfils of his own free will.

His sense of honour is his only taskmaster, and his honour he guards as jealously as did the knights of old.

In this manner a scout wins the confidence and respect of all people.

A Scout enjoys a hike through the woods more than he does a walk along the city streets.

He can tell north or south or east or west by the "Signs."

He can tie a knot that will hold; he can climb a tree which seems impossible to others; he can swim a river, he can pitch a tent; he can mend a tear in his shorts.

He can tell you which fruits and seeds are poisonous and which are not; he can sight nut bearing trees from a distance.

He can pull an oar or use paddles and sculls.

He knows the stars by name and can find his way by them.

He can identify birds and animals and fish and knows the ways and habitat of each.

A scout walks through the wood with silent tread. No dry twigs snap under his feet, and no loose stones turn over and throw him off his balance.

His eyes are keen and he sees many things that others do not see.

He sees tracks and signs which reveal to him the nature and habits of the creatures that made them.

He knows how to stalk birds and animals, and study them in their natural haunts.

He sees much, but is little seen.

A scout like an old frontiersman does not shout his wisdom from the house tops.

He possesses the quiet power that comes from knowledge.

He speaks softly and answers questions modestly.

He knows a braggart but does not challenge him, for he knows the boaster would expose his own ignorance by his loose-wagging tongue.

A scout can kindle a fire in the forest on the wettest day, and he seldom uses more than one match.

When no matches can be had, he can still have a fire, for he knows the secret of the rubbing sticks, and he knows how to start a blaze with only his knife blade and a piece of flint.

He knows the danger of forest-fires, and he kindles a blaze that will not spread.

The fire once started, what a meal he can prepare out there in the open!

He knows the unwritten rules of the camp-fire and he contributes his share to the pleasures of the council.

He also knows when to sit silent before the ruddy embers and give his mind free play.

[V. B.—For the earlier portions, I have drawn freely on the American Handbook for Boy Scouts.]

(To be continued.) T. V. NILAKANTAM.

Camp Prayers.

We thank Thee for rest and health, for work to do, and strength to do it, and for all the surroundings of a life that make it desirable and enjoyable. Do Thou raise our thoughts and purify our aspirations. Strengthen our wills on the side of what is right and good, and against what is wrong and evil.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man. Help us to perform them with laughter and kind faces. Let cheerfulness abide with industry. Give us to go blithely on our business all this day. Bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep.

Provincial Notices.

Passed AKELA BADGE at Pedro Camp, Ceylon
Part II. T. V. Nilakantam Pillay, Timnevelly,
K. R. Ramabhadran, Tanjore.

Passed WOOD BADGE
Parts I & II K. R. Ramabhadran, Tanjore.

Scouters' Training Camp, Madras,
from 23rd April to 23rd May, 1926. } Conducted by
Mr. G. B. W. Woodroffe.

Efficiency Certificates Issued to:—

- 184 Mr. H. C. Stag.
- 185 Capt. F. Maxwell Lawford
- 186 Commander Digby-Beste
- 187 Mr. J. C. M. Stewart.
- 188 Mr. F. W. Rouse.
- 189 Mr. A. M. Clutye.
- 190 Mr. E. D'Costa.
- 191 Mr. James Murphy.
- 192 Capt. E. Parker.
- 193 Mr. D. A. K. Ford.
- 194 Mr. T. Johnson
- 195 Mr. A. Leedham

Scouters' Training Camp, Kulasekarapatnam, Tinnevely District. from 19th May 1926 to 29th May, 1926.

Conducted by Mr T. V. Nilakantam Pillai, Assistant District Commissioner, Tinnevely, and Mr. P. S. Narayanswami, Provincial Organising Secretary.

Efficiency Certificates Issued to:—

196	Mr. D. Sundaresa Aiyer, B.A. L.T.
197	" G. Gnanaprakasam.
198	" S. Muthusami Pillai.
199	" R. S. Swamidoss.
200	" N. Parakmasiva Aiyer, B.A. L.T.
201	" V. Santhanasam Aiyengar, B.A. L.T.
202	" K. G. Subbayer.
203	" M. P. Navamani Daniel, B.A.
204	" S. D. Chelliah Pillai, B.A. B.L.

Efficiency Certificates issued to:—

Serial	Certificate	No.	No.
32	Mr. S. Muthuswami Pillai.	18	
33	" N. Venkatachalam Aiyengar.	19	
34	" A. V. Virabhadra Pillai.	20	
35	" A. P. Sivaprasad, B.A. L.T.	21	
36	" S. S. Namasivaya Mudaliar.	22	
37	" K. S. Sundaresa Aiyer.	23	
38	" Y. Sundara Raj.	24	
39	" D. Sundaresa Aiyer, B.A. L.T.	25	
40	" J. Cordoza.	26	

Warrants cancelled:—

S. M. 263 R. Vaidyanathan, Koilpatti, Tinnevely.
307 V. Srinivasachar, Natrampalli N. A. L. T.
D. C. R. Venkat Rao, District Scout Comr. Nandyal, Kurnool Dt.

Warrants issued:—

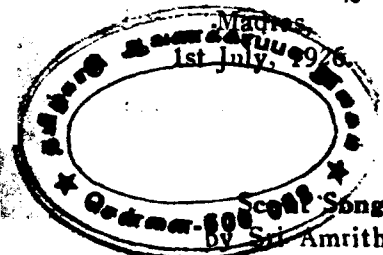
District Scout Master:—
N. Appu Pillai, Malabar Dt.

District Commissioner:—
Rao Bahadur, C. V. Rangareddi, Kurnool Dt.

Local Association Registered:—
Mannargudi, Local Association, Tanjore Dt.

Cubmasters' Training Camp, 12th to 17th May, 1926, Kulasekarapatnam, Tinnevely District. Conducted by Mr T. V. Nilakantam Pillai, Assistant District Commissioner, Tinnevely and Mr. P. S. Narayanswami, Provincial Organising Secretary, Assisted by K. R. Rainabhadran of Tanjore.

Prov. Scout Hd. Qrs.,



OUR VERNACULAR PAGE.

Scout Songs in Tamil.
by Sri Amrithalingam Pillai.

‘எல்லோரும் வாருங்கள்’ என்ற வர்ணமொட்டு.

பல்லவி.
எல்லோரும் வாருங்கள்—சகலிருக்குது பாருங்கள்(எல்)
அநுபல்லவி.
வல்லவரெவர்களும் சொல்லிப் புதுநீதி
வல்லசாரணியத்தில் (எல்)
கரணம்.
எப்போதும் மகிழ்ச்சியைக் கொடுக்கும்
எற்ற நற்பழக்கத்தையெடுக்கு ம்
இப்புலியோர்க் கன்பைவளர்க்கு ம்
இகபரசுகவழி கிளக்கு ம்
சசனிடத்தென்றும் நேசமளித்திடு ம்
காசினியிற்புகழ் வீசமிவ்வியக்கத்தில் (எல்)

கண்ணிகள்.
சிறிதும் பொய்யிலே, அருமை, அருமை.
வறுத்தபயறும் முனைப்பிலிலே நரைத்தரோமங்கறப்ப
திலிலே
என்றமொழிகள் பொய்த்துப்போக இளமை தருமே
சாரணியம் (சிறி)
மனத்திற்க்கிக முயற்சியளிக்கும் மருவினோரை
மகிழ்ச்சியும்
இத்தவலெவற்றமில்லா இன்பத்தருமே சார
ணியம் (சிறி)

அறிவுமன்புமழகங் கொடுக்கும் யாரும் புகழ்வாண்
யளிக்கும்
பருவத்தளவிற்கேற்ற பயிற்சி பண்புத் தருமே சார
ணியம் (சிறி)

ஆனந்தக்களிப்பு.
வாலிபச் சாரணவியக்கம்—இங்கு—
வாய்த்தவர்க் கில்லையே துன்பமயக்கம்
புத்துயிர் தேய்த்திற்கிந்து—கல்வ—
புகழ்கொண்டவர்களும் போற்றிமொறு
சத்தியந்தன்னை நிறுத்தி—மிக்க—
சாத்தீகத் தன்மையைத் தந்திடவல்ல (வாலி)
மேகத்தினுன் மறைவுற்ற—ரவியை—
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