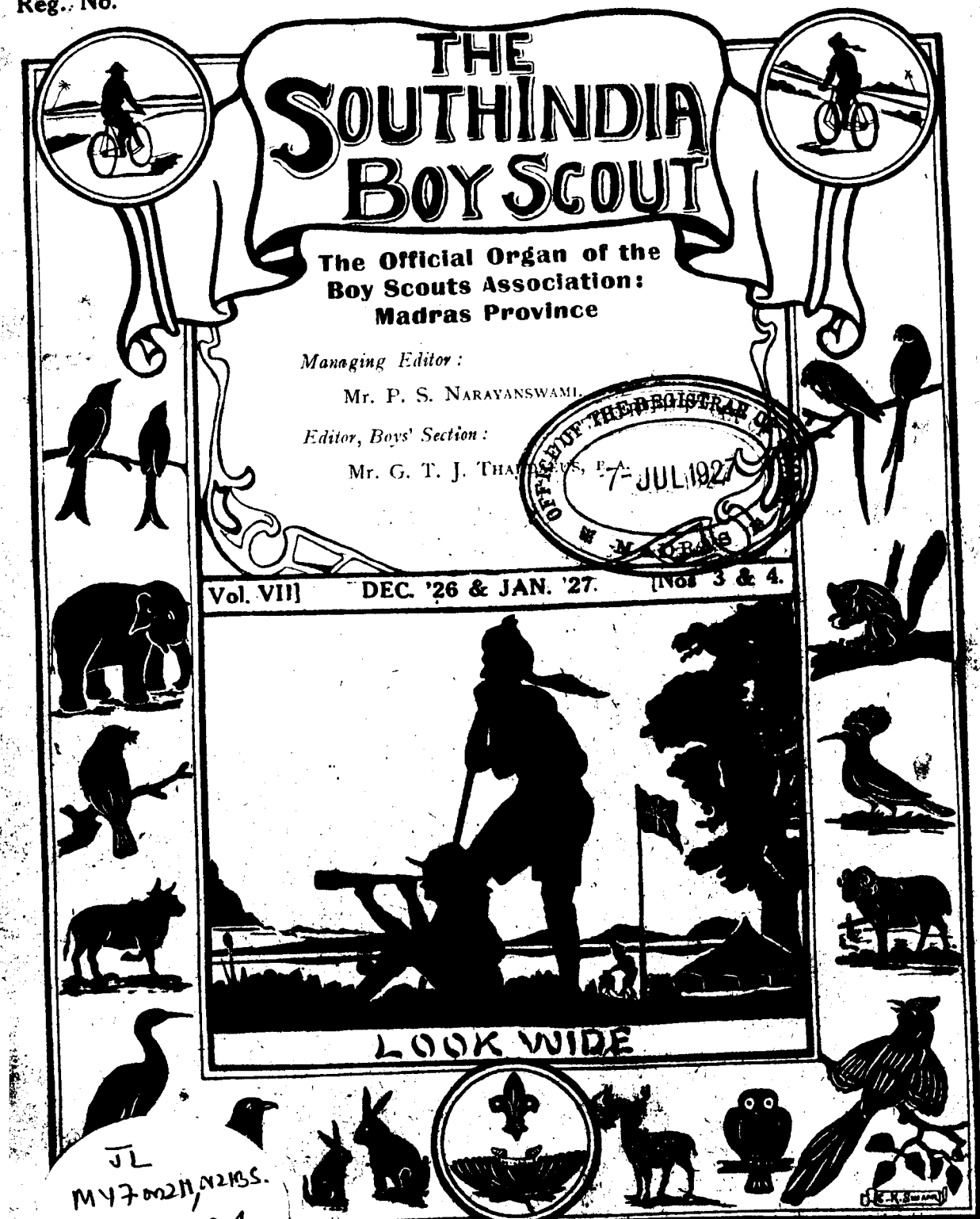


Reg. No.

Special New year Double Number.

M. 1560.



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M47m2H, N2H5.
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CONTENTS for DEC. '26 & JAN. '27.

SCOUTERS' and ROVERS' SECTION.

	Page		Page
Thought for the Month	49	The Scouters' Job	58
Provincial Commissioner's Message	49	Patrol Leader Bisu : The Doves & Mr. Mani	59
Ourselves	49	More of Rovering	62
To Cubbers : The Jungle Dances	50	The Presentation of a Rover Scout & Vigil	63
Council Rock	51	Rover Citizenship Talks	64
A Word to the Parent	52	Round the Camp Fire : Kuttalam Training	
Why Call Them Wolf-Cubs ?	52	Camps	65
Kandersteg	53	Star Lore	70
Letters to a would-be Scouter (II)	54	Games for Camps : Bang ball	70
Educational Reform in the Light of		News from Various Quarters	71
Scouting (contd.)	55	Correspondence	72
Local Associations and how they can help		General and Provincial Hd. Qrs., Notices	73
(III)	57	Our Vernacular Page	75

BOYS' SECTION.

	Page		Page
Question Box	77	The Golden Backed Wood Pecker	87
Shadowgraph	77	Our Neighbour Mars	89
Short Story : "Now for your Turbans"	81	The Legend of the Fourth Magi	90
An Alphabet of South Indian Fishes	82	Do you know that	92
Tent-Making	86	I George Town Troop (Pachaiyappas):	
		Gingee Camp	92

Editorial Notices.

Articles and photographs, intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19 Audiyappa Mudali Street, Vepery P. O. Madras, excepting matter relating to the Boys' Section which should be sent to the Editor, Boys' Section of the South India Boy Scout, Avantika, Royapettah P. O., Madras.

All matter for publication should reach the respective Editors on or before the 25th of the previous month, and should be written clearly or preferably typed, on one side of the paper only.

The Editors do not hold themselves responsible to the views held by the correspondents.

All communications should bear the signature and address of the writers.

Subscriptions, advertisements, and other business communications should be addressed to the Manager, the South India Boy Scout, P. B. 424, Triplicane, Madras.

The S. I. B. S., is sent direct by post from the Manager, P. B. 424, Triplicane, Madras to any part of India and Ceylon at the rate of Rs2/- per annum Post free. Foreign Subscription 3 shillings a year.

All general correspondence with reference to the Movement should be addressed to the Organising Secretaries, Provincial Scout Hd. Qrs., Post Box 424, Triplicane, Madras.

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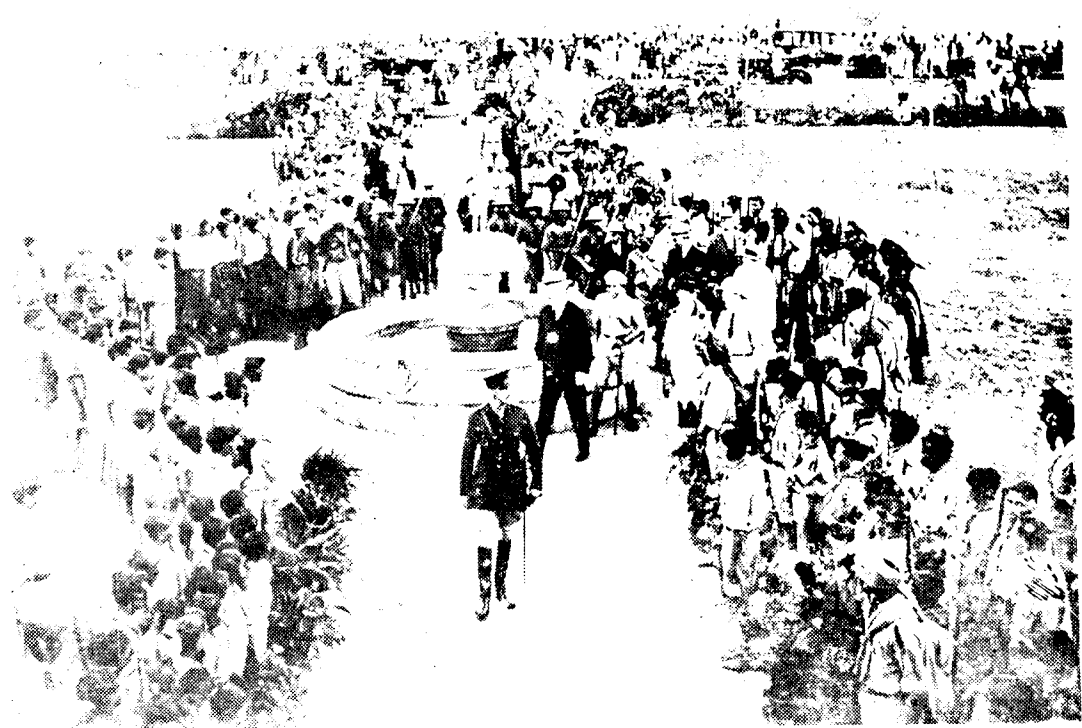
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1st December, 1926. The opening of the Jamboree Hall. H. L. The Provincial Chief Scout inspecting the "Four" Legion.



C. G. Smith, Esq., M.P., Private Secretary to H. L. The Governor of Madras, to whom a Gold Thomas Badge was presented on the same occasion.

THE SOUTH INDIA BOY SCOUT

Vol. VII.] DECEMBER '26 & JANUARY 1927. [No. 3 & 4.

THOUGHT FOR THE MONTH.

Hate none; be friendly and kind to all creatures; be self-less, free from conceit, rejoicing with those who are happy, sorrowing with those who sorrow. Be forgiving ever.

THE BHAGAVADGITA.

Provincial Commissioner's Message.

"The Grove",
Cathedral, P. O.
Madras.

the formation of many District Councils following on the great Jamboree.

It is my privilege as Provincial Commissioner to send the heartiest New Year's greetings to all scouts, scouters, sympathisers and helpers of the scout Movement in the Presidency.

It is to be hoped that this year will witness the further consolidation and strengthening of the Movement so that it may become more extensive and intensive in character, so that the youth of the country may be more fully trained in those habits of courage and self-reliance and that robust faith in God and Country which is the foundation of the Scout Law.

Last year has been one of much spade work and organising activity and has been characterised by 9 training camps and

Prov. Scout Hd. Qurs.,
Madras,
1st January, 1927.

C. P. Ramaswami Aiyar

OURSELVES.

We have very great pleasure in publishing above, our beloved Provincial Commissioner's message of greeting to all connected with the Scout Movement directly or indirectly. We add our own humble contribution to those greetings and hope that the year 1927 will mark a definite advance in scouting in the presidency.

"I have been delighted to receive a number of issues of the South India Boy Scout,.....and I am writing to thank you accordingly and to congratulate you on the excellent quality of this magazine, a really amazing achievement in so short a time. I feel deeply touched by these kindly mementos of my all too brief association with the Scout Movement in Madras and am grateful that I am not altogether forgotten, although the Movement has so far outgrown the small beginnings of my one year's Commissionership....."

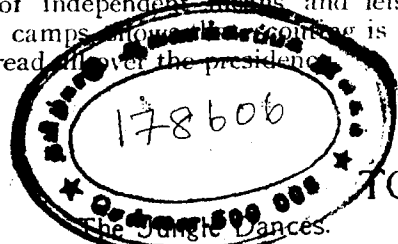
Those of us who had the privilege of working with Mr. F. J. Richards, our former Provincial Commissioner, will read with interest the following extracts from his letter to the Editor.

Will you please convey the kindest remembrances of Mrs. Richards and myself to those of your colleagues in the great work, who still remember us."

F. J. RICHARDS.
6, Lexham Gardens, W. 8, London.

The Annual meeting of the Madras Provincial Council was held on 7th December, 1926 and many representatives attended from the mofussil. The report for the past year presented by the Honorary Provincial Secretary showed that scouting had come to take its definite place in the Educational scheme for the Boyhood of India. Many important resolutions were passed and among those, it was very rightly resolved that a Conference of all Scout Workers in the Presidency should be held this year. The District Council of Trichinopoly very kindly invited the conference to Trichinopoly and has promised to make all arrangements. They have already begun to move in the matter and all enquiries regarding the conference may be addressed to Mr. N. C. P. Swami, Ponnuranga Vilas, Teppakulam Post, Trichinopoly. Such a conference has been in demand for a long time and we hope that every scout will make it convenient to attend. It is expected the conference will come off in February and our Provincial Commissioner has kindly consented to be present the whole of the time.

The demand for training camps has become very great and it is gratifying to note that one training camp per month has become practically the rule of the day. This shows that there has been a general awakening and the presence of cultured men of independent means and leisure in these camps, however the scouting is bound to spread all over the presidency.



Jungle Dances have proved snags for a number of Cubbers and it has not wanted some one to suggest that they are an unnecessary and aimless stunt of the Chief's—one of his few mistakes. But the more I see of them, the more useful wisdom here. I was inclined to be sceptical myself at one time, I must confess, but the fault lay with me. I think where most Cubbers go wrong is in the method of teaching the dances. If you will try the fol-

We are proud of the fact that one more Madras Scouter has been of great use in laying the foundations of the movement in an outside State. Mr. T. V. Nilakantam Pillai, has been connected with the movement ever since its beginning in the Province, and we are thankful to the Travancore Boy Scouts Assn. for having given him an opportunity to do some pioneering work for them.

We regret that the usual letter to Akelas does not appear this month. Tall Pine has been unwell for some time but has now recovered his health fully. He sends his greetings to all Akelas of Madras and hopes to write to them next month.

Many troops would have had camps and such other activities during the Christmas and may we request them to send up short accounts of such activities for publication in the S. I. B. S.? The time has now come for scouters all over the presidency to exchange experiences and the best medium for doing so is the Magazine. Let us hope that this year the correspondence column of the S. I. B. S. will be developed to such an extent, on the models of the columns in the 'Scouter', as to be of real help to all workers.

Wishing you all glorious scouting,
Yours in the Brotherhood,

Pharaya Andwami

Managing Editor, S. I. B. S.

TO CUBBERS.

Following method I am fairly certain the dances will catch on.

Start with a yarn about the animals concerned: follow this up by one or more games to illustrate their characters; then teach the dance. The Cubs will by this time have got into the spirit of the animal whose dance they are doing and this is half the battle. The difficulty will probably be to find appropriate games, but this can be got over with a little trouble and ingenuity. For instance supposing

it was the Tabaqui and Sherekhan dance you were teaching, and you wanted two games. Take the game "Circle Flag Raiding" on page 42 of the *Book on Cub games*. Call the defender Sherekhan, the attackers Tabaqui and the flag Sherekhan's bone which the jackals are trying to steal. You could not have a better illustration of the bullying tiger and the sneaking jackal. Or you could see "Sherekhan and the Gidurlog" (page 36) exactly as it stands, with a little effort you will be able to find games to suit the other dances as well.

But over and above the method employed it is necessary to have the right spirit. The Chief has traded on the boys' imagination and love of acting. The Akela must use his imagination also and enjoy the dances himself. He must always be prepared to demonstrate a particular point himself, whether it is to chase his own tail like the Bunder Log or to crawl on his stomach like a panther. He must see to it, that the Cubs enjoy the fun of the

dance (though this should not require much effort on his part) but must guard against allowing it to degenerate into a mere rag.

Finally we should notice that besides the general benefits accruing from acting, each jungle dance has a value of its own.

The dance of Kaa teaches instant obedience to the leader.

The dance of Bagheera teaches discipline of body.

The dance of Balu teaches two Cub Laws.

The dance of Tabaqui teaches certain very valuable and very obvious moral lessons.

When you have finished explaining, it is always a good plan to test how much the Cubs have really taken in by getting each six to make up and act it to illustrate the meaning of either of the laws. Cubs are fond of acting and will enter into the spirit of it.

(Brown Tip in 'Out Door Life'.)

COUNCIL ROCK.



make!" Of course they do. God bless their little lungs, but what is this cubbing all about?

Well, in 1907 Sir Robert Baden Powell started the Boy Scout Movement, which is a special system of training boys to be prepared, and has since that date, spread practically all over the world. Boys of twelve years and upwards were taken for training, but it was soon found that their small brothers were always hanging about, watching wistfully, the putting on of the scout uniform, the scout games and the scout camps, and felt themselves left out in the cold. It was for these small boys that the Cub Movement was started, and now boys of 7 and 8 years of age can become cubs, and learn many things which will help them to become good scouts later on. "But", says the small boy, "What is a Cub?" and the reply is given. "But", says the small boy, "a cub is a baby wolf, a cub is a wolf's child". "Oho!" says the boy, "but my father isn't a wolf!" Of course, not, but when we hear that call "Pack, Pack, Pack" and when we sit around the cubby circle, we at once enter into a wonderful world of make-believe. Now here is

PACK! PACK!! PACK!!!

By Grey Cub, 1st Gillwell Park Pack.

The call is for Cub masters this time to come and listen in. In case you are not a Cubmaster, but want to know about Cub work, you may also join the circle as we sit on the ground and listen too.

One hears Cubs howling all over the country in these days, and some one says "what a dreadful noise those boys do

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a very interesting thing to us who live in this land that a great part of the make-up of the whole system of cubbing, comes from a little jungle story connected with the wild country on the N. W. Frontier (?) of India.

A little boy, a woodcutter's son, one day strayed into the jungles and got lost. He is so small, so helpless and looks so woe-begone that an old mother wolf takes pity on him, takes him to her den, feeds him with her own cubs and particularly protects him from a nasty limping tiger, who has determined to eat this man-cub. As the boy grows up, he must learn the ways and laws of the jungle in which he will have to live. The big fat bear Baloo who waddles along, but who is very wise, teaches him these things. He must also learn to track down and to hunt for his own food. So, Bagheerah the black panther, who moves so noiselessly and yet certainly through the woods, and who strikes like lightning upon

his prey, teaches the man-cub Mowgli to hunt.

So the cubmaster says "come boys, we'll play at being cubs. I'll be Akela the father wolf. The Assistant Cubmaster will be Bagheerah the skilful and Baloo the wise. We must have rules for our game, so Baloo shall teach us the law of the jungle. We must become clever in the use of our eyes and noses, feet and hands, so Bagheerah will teach us these things. And what games we will play! Our enemy the power of evil shall be Sherekhan the tiger and we will learn to tickle and tease and defeat him, but he will never catch any of us. We will be good obedient cubs and live together happily in the jungles. Yes, of course we shall have to go to school every day, and do our work in our homes, but once or twice a week at least, we'll listen to the call "Pack, Pack, Pack" and get away to the jungle for a happy time."

(From the Drona Troop Magazine.)

A WORD TO THE PARENT.

Have you heard of the Boy Scouts?

Well, the Wolf cubs are the Junior branch of that Movement and here are eight excellent reasons why your boy should be a wolf cub.

1. *Cubbing fills a boy's spare time and employs his restless energy in healthy company.* He learns to work hard and to play straight.

2. *Cubbing gives a boy character.* Eight to twelve (the cub age) is the time when a boy is most impressionable, and good habits are then easily formed.

3. *Cubbing is not a military Movement.* The Wolf-Cubs howl! Most of the training is done by games and stories.

4. *Cubbing gives a boy opportunities of Service for God and his neighbour.* This is the basis of religion. He learns to be on the look out to help any one and every one.

5. *Cubbing makes a boy handy.* He has to learn to knot, to sew, to carry messages and a host of other things which help at home. There are Proficiency Badges and Stars which help to develop his natural gifts and so train him for his work when grown up.

6. *Cubbing gives a boy a sense of loyalty and honour.* The Cub Promise is:—"I promise to do my best to be loyal and to do my duty to God, King and Country, To keep the law of the Wolf Cub Pack and To do a good turn to some body every day." Ready to play and to learn.

7. *Cubbing teaches a boy obedience and self-reliance.* The Cub Law is:

"The Cub gives in to the Old Wolf; the Cub does not give in to himself."

The Pack is divided into units called Sixes, each in charge of a boy called a Sixer, who, with the assistance of a Second, does a great deal of the training of that Six. A Cub does not give in to himself.

8. *Above all, your boy and every boy enjoys Cubbing.* There are over 120,000 Wolf-Cubs in the British Empire, and none of them is forced to join or stay. So, if you know of a boy between 8 to 12 years of age, to whom this would appeal, apply to the nearest scout Headquarters or to the Provincial Scout Headquarters, Post Office Box 424, Madras, who will put you in touch with the nearest Pack. When your boy becomes a Cub or if he is already one, help him by taking an interest in his work; help the Cubmaster by seeing that the boy turns up to all Pack Parades. Give the Movement a chance of showing its worth in and for your boy, by seeing that he goes up into scouts when his Cub days are over.

(Adapted from the I. II. Q., Pamphlet.)

Why Call Them Wolf-Cubs?

Because we appeal to the Boys' sense of romance. Because the furry little brother of the jungle seems somehow to embody the ideals of keenness, purity, obedience, that we want to hold up to the Boys.

To the wild tribes who brought scouting to perfection, the Wolf is the Perfect Scout. And so, we call the junior scouts Wolf Cubs, and thus find ready to our hand a symbol of innocence and the gaiety of nature; obedience founded upon the realisation that the old wolf knows best and is in authority; of an alertness and eagerness to learn so becoming the skilful scout of the Jungle.

Kandersteg: A School of Good Will.

BY SIR ROBERT BADEN-POWELL, CHIEF SCOUT.

In the most peaceful valley of Switzerland, a new kind of school has been inaugurated, and after a year of experiment has just had its official opening. The building is a capacious chalet near Kandersteg, acquired by the International Association of the Boy Scouts for use as a hostel for scouts of all Nations visiting Switzerland.

It is a chalet of the true Swiss type and stands amidst beautiful scenery on the bank of the Kander. It has accommodation for over 200 boys. Thanks to the recommendation of the League of Nations the scouts of most European countries receive special facilities for travelling, so that, in spite of the prevailing low rates of exchange and high railway fare, no fewer than ten different Nations have made use of the hostel during the past year with a total representation of some 1,400 boys. That this institution gives health, adventure, and enjoyment to a large number of growing lads goes without saying. But its wider purpose promises still greater results in the direction of bringing these future citizens of the different countries together into personal touch and mutual comradeship. There is no more compelling means for promoting comradeship than the harnessing of several nationalities on the same rope for a mountain climb!

In the grounds of this hostel there was held a camp of instruction for officers of the movement, at which some 42 Scoutmasters of 5 different Nations went through a course of training at the hands of British instructors. In the few years of its existence, the school, whose headquarters are at Gillwell, in Epping Forest, has trained officers from no fewer than 24 foreign Nations and 25 British Dominions and Dependencies. Thus the true ideals and methods of Scouting are now being grasped and practised on an identical basis in all countries.

THE IDEAL.

The ideal, briefly, is to develop a "Happy, healthy, helpful citizenship," forming a world brotherhood. The method is self-education through play and activities. A further practical step towards international friendship consists in the interchange of visits between the boys of different countries. This has been going on and on in an ever-increasing scale for the past five or six years.

For instance, this season some 5,000 British Scouts, in small detachments, have been visiting and camping with their brother Scouts in various parts of Europe; and the foreign Scouts are continually repaying these visits or visiting each other.

Though the moral and intellectual value of these visits to the individual boy is self evident, the future political possibilities of the seed thus sown cannot well be estimated. But one may at least indulge in hopes, and one has just now all the more reason to hope, since the leaders of the movement, from 32 different countries, have just concluded their biennial conference at Kandersteg. In addition to the consideration and discussion of various items of principle and detail of the Scout organisation and training, they have developed valuable ideas in regard to its international development.

One notable feature of the Scout training is that it is carried out largely by the force of example on the part of the leaders themselves. If this method really counts for anything in results, as experience persuades one that it does, a development of the spirit of goodwill between the boys of the different Nations is assured. One hundred and twenty of their national representatives assembled at the conference in a very notable and spontaneous spirit of camaraderie. From the first they looked upon themselves as delegates rather than as representatives of their respective countries; that is to say, they were not there to guard and uphold the interests of their particular Nations, but rather to bring their experience from different quarters and varying conditions to bear upon the main question of developing the movement for the good of the boys and for the peace of the world.

The League of Nations attached sufficient importance to the conference to depute three of its members to attend. On the last occasion, at Copenhagen, 1924, when the League was also represented, one of its members went out of his way to remark that the spirit which he found prevailing throughout the discussions supplied exactly the essential foundation on which international relationships must be built; without it treaties and agreements and even the League itself would have little power to ensure peace. In the course of the Leaders' Conference questions, delicate from the point of view of

religion or of international politics, came up, as they were bound to do, for discussion, but in each case were readily solved, thanks to the generous spirit evoked by the prevailing sense of brotherhood. One particularly notable instance occurred when the relative position of minority Nations was in question and on what seemed likely to be an irreconcilable point between two of the countries represented. But a quiet talk between the respective delegates in this atmosphere of even temper, openheartedness, and broad vision brought about a ready solution of the difficulty. It was a remarkable example of putting into practice the give-and-take ideals professed by the Scouts' fraternity.

The two movements, the boy scout and girl guides together number to-day over two million boys and girls. Considering the comparatively short time that Scouting has been in existence, these numbers are remarkable; but when compared with the numbers of young people available of that age, they are small. The movement forms, at any rate, a nucleus. But when we reflect that in addition to these numbers in active training, there are probably as many more in the population, who have been through it, and when we reflect that these millions of boys and girls will, in the next few years, be the parents of many more millions whom they will impregnate with the same

spirit, we can hope that we shall have something more than a nucleus, that we shall have a definite leaven among the populations imbued with a personal sympathy and good-will not only with their fellow countrymen, but also towards their friends in other lands.

CO-OPERATION.

Almost every country in the present time is suffering from industrial, social or political troubles. These are largely the outcome of the contest of selfish interests of sect against sect or class against class. Suspicion, jealousy, and fear prevail. Authorities agree in saying that when these are eradicated and replaced by good will and co-operation, all will be well. It is to this end, therefore, that the efforts of the Scout movement are mainly directed.

But thanks to the fact that other Nations have so eagerly adopted Scouting and on so faithful a footing, the move is found capable of extension beyond the limits of any particular country, and able, through its brotherhood, to bring that same spirit to bear in place of ill-will and suspicions between Nations. Such a step must necessarily be a matter of education, thus the higher aim of the federated Scout Movement is to form a School of Peace and Good Will upon Earth.

(Selected.)

Letters to a Would-be Scouter.

II

Dear G,

So you have been reading up the Chief's Book carefully & think you have some idea of the aims of the Game and would like to play it. It is good to hear this and you may be sure you will jolly well enjoy it.

But you must have a few boys. One can't do without them! And you know Scouting is for boys, though many of us some time forget it. But that is by the way.

Now as to the best way to catch your boys. Get into touch with those of the village. Do not confine yourself to those attending schools. Get even others. Confine yourself however to the age limit, which by the way is 11 to 17.

Don't call up a meeting of the boys and give them a lecture on the psychology of Scouting and so forth as some of us have done

in ignorance. Get up a meeting by all means but instead of talking play away, play all sorts of good games and play whole heartedly—for a few days. And when you feel that the boys display good sporting spirit, just tell them briefly what Scouting means, dealing with the thing not from our elderly point of view but as a boy would see it.

Let the young fellows see how Scouting means lots of things it is worth knowing in practical every day life. Let them have an idea of the charms of camping. Let them see how scouting signifies clean and healthy life physically as well as morally. Let them feel it is a world-wide brotherhood always welcoming new and younger brothers like them with open arms. And so forth.

Do not have all this out as a lecture, but let it be a sort of informal conversation in which you take care to bring out the impor-

tant and points carefully and well, sugar-coating, if and when necessary.

A short half holiday hike or ramble may be made part of the preliminary Campaign.

If you proceed on lines like these viewing the thing from the Boys' points of view rather than yours, you will have no difficulty in catching your boys. On the other hand they will be in a dreadful hurry to catch you!

Another move should be simultaneous and that is, to pay a round of visits to the parents. You can't do without their sympathy and support. And they wouldn't give you either if you still let them continue to think that Scouting is Sugar-coated military training, or any thing else equally absurd! You must take them into your confidence almost from the outset and disclose to them the real object.

Let them see that you are merely out to do what they themselves are anxious to do, namely to see that the boys grow into good strong and healthy young men imbued with high ideals and able and fit when their time comes to serve the country as good citizens.

If they can see that you are merely out to train the boys in character, that is make them better and nobler than they are, by giving them a good and healthy environment, by putting them under the influence of healthy and noble ideals and through the medium of games and other agreeable occupation, far from withholding their consent they would be as eager as the boys themselves that you should do the job.

A good many boys will be coming in and you may be at a loss to know what to do. Do not promise to take every one of them straight away, and don't ask them all to make each a suit of Scouting clothes at once as the very first step!

Put all your applicants on the "waiting list"—all, that is to say, except the very best dozen. While the rest wait say for a month, you get busy with this dozen and make the best of them. For they are the little leaven that will leaven the whole mass of your future troop.

But next time about the training of this dozen. Meantime 'au revoir'.

S. D.

Educational Reform in the Light of Scouting.

(Continued from last month's issue.)

The so-called dull boy in the class is only dull to the extent of his not responding as we expect of him to, in the class in certain subjects. But it seems to be a curious coincidence that most of them become roaring successes in life. The Bishop of Liverpool, a former Headmaster of Rugby, is reported to have said that a boy has as much claim to be trained in mind and spirit as in body and that if such a claim is not satisfied, the failure is the failure of the school. There cannot exist a boy who is not fit for anything. As B-P says, every boy is born with some gift in him, with 5% at least of good and useful tendencies, and the business of the educator consists in finding out this and developing it to 80 or 90% basis. As at present we have very little opportunity to do this within the four walls of the class room.

As members of the sacred profession of teachers, as people in responsible charge of

moulding the mind and character of the young, we have to take stock of things, go into frequent moods of introspection and shape our method and programme so as to achieve the desired results. In fact it was the consciousness of these very difficulties that made us seriously think of the ways and means of remedying the defects as far as possible. All of us will agree, therefore, that some kind of effective reform is urgently needed if we really wish to prepare our boys for efficient citizenship and make them the true builders of tomorrow. The Montessori method and the Dalton plan and such other methods are costly devices of doubtful benefit to us. Can we then turn to Scouting for our help?

Scouting is an organisation of recent growth concerned also with the training of the young. In the opinion of Dr. Montessori herself, the Scout movement comes in due sequence for the training of boys of over 7 years of age. It aims at developing character, providing for hobbies

and handi-crafts, looking to the boys' health and bodily development, and trying to root out the cult of narrow selfishness in the boy and implant instead the ideal of sacrifice and service. It trains in citizenship through games and therefore is *complimentary* to the more scholastic training in schools. From the boys' point of view, Scouting puts them into friendly groups and fraternity gangs whether for games or for study. "It appeals to their imagination and romance and engages them in an active open air life. From the parents' point of view it gives physical health and development, it teaches him energy, resourcefulness and handicrafts; it puts into the lad discipline, pluck, chivalry and patriotism; in a word it develops character, which is the more essential thing to make one's way in life." Thus it seems to be the ideal sort of training to the boys and as B. P. himself predicts, this is going to take the place of the present system of education and training of boys, in due time.

So the best thing for us to do would be to anticipate this state and at once enter the movement and bring our boys also into it. But the ideal of every boy being a Scout is far from the actual and as a compromise we can think of getting acquainted with all its good features and adapt our course of studies and work in the schools to them. Of course a study of the more important at least of the books of scouting literature will have to be gone through by every one of us and I may assure you that "Aids to Scoutmaster-ship", "The Wolf-Cubs Handbook", "Scouting for Boys", "Rovering to Success", "The Patrol System", "Character Training in the Wolf Cub Pack", are some of the best which are not only interesting study but also immensely thought-provoking.

The elements that we have taken from scouting and introduced in our work are the following:—

1. Open air life by arranging for outings.
2. The Patrol system and the Court of Honour in class work.
3. Handi-crafts.
4. Class games.

1. *Outing*: This is the periodical camping out, of the whole class for a day, once in a school session at least, in some shady grove. The journey may be performed by walk as far as possible and the boys may be asked to carry their own provisions for their food during their stay in the camp. They may be divided into

convenient groups for purposes of cooking. The programme may be made to contain physical exercise, games, debates, and entertaining items.

2. *Patrol System*: As soon as the class is formed for the year it is divided into convenient groups, or Patrols as they are called in scouting, each consisting of six or seven of such of the boys as naturally take to each other. It will be found convenient also to put boys coming from one particular village or living very near to each other, together, in one group. It is better to mix in each group boys of more than the average capacity with the comparatively backward ones. Each group forms one unit for the class and its members choose one amongst themselves as their leader who is responsible for the carrying out of whatever is expected of his group. He is to arrange for periodical (weekly, if possible) meetings of the members of his group and discuss matters concerning their work and progress in the class. The more advanced of them may pay special attention to the backward among them and also be of use to those who have missed some of the lessons by their absence. Regular comparisons between the groups are made in the matter of regular attendance, efficient preparation for the class, their performance in the class, neatness, etc.

Court of Honour: This is constituted by all the leaders of the several groups with the teachers. They frequently meet (1) to discuss programme of work (2) to consider the several issues that might be raised by the leaders (3) and to deal with any cases of delinquency, misbehaviour etc.

Handi-crafts: To insist upon each and every one of the pupils making some article or other of utility whether in wood or clay or metal or card-board or to produce some work of art once in every session. An exhibition is arranged and the quality of the articles judged by groups if possible, and certificates awarded.

The cost of materials should as far as possible be borne by the boys themselves and they should provide themselves with the necessary tools for such work.

5. *Class Games*: Organising games in which all the members could take part and conducting them at least thrice a week, if not daily, limited to a fixed time, at the most one hour. Sports items, team races and team matches in Foot-ball and such other games may be frequently arranged with advantage.

(To be Continued.)

Local Associations and how they can help. (III)

Adopted from the I. H. Q. Publicity Pamphlet No. 19.

Visitors at meetings:—A. S. Ms are allowed to attend meetings of the Associations and speak, but unless they have been elected members they may not vote, except in the absence of the S. M., in which case one assistant may take his place.

Rover scouts are not, as such, entitled to attend Local Association meetings, although, if they comply with the ordinary requirements for membership, they may be elected members individually if desired by the L. A.

Outlets for service:—

Suggestions:

(a) *Badges*:—As all badges should remain the property of the Association, and since it is most desirable to encourage scouts in their various tests, it is a good thing for the Local Association to purchase and present all badges to the recipients, paying for them out of their funds, thus retaining the ownership thereof.

The Association is responsible for the issue of the Badges, and so they have to provide examiners for each of the Proficiency Badges. A vigorous association will have a complete list of examiners ready always. In large Associations, the badge work will be in the hands of a Badge Sub Committee with a Badge Secretary.

(b) *Conferences*:—The Local Association can assist in two ways.

1. By arranging, in consultation with the District authorities, to hold conferences for Scouters and Cubmasters, when all those engaged within a certain radius can meet together, and discuss their problems, and possibly too, have the advantage, because of their large numbers, of listening to speakers expert in some particular aspect of the Movement. The Conference might take the form of a week-end, members of the Local Association offering hospitality to visitors. At least one of the meals had better be common.

2. In case of Provincial Conferences, it would be an excellent thing for scouting,

both generally and locally, if every Local Association sent at least one representative. Interchange of ideas and sympathy, and the vision of a worldwide Movement, creates an impression in the minds of even the most prosaic of scouters, to the immense benefit of a Local Association. Travelling being expensive, the Local Association might step in and provide reasonable expenses to its representative in the Conference.

(c) *Training of Scouters*:—This is where the L. A. can be useful to the utmost. Many scouters do not have the time and money at their disposal, and yet they give of their best to Scouting. This best would be very much better for a short course of training, periodically, and the L. A. can with advantage organise Training Courses of various sorts, and afford facilities to attend and take the training. This is one of the items in which the District Commissioner could with the help of the L. A., do much to keep scouting in a 'high level of efficiency in the Association area. Such a scheme of training would serve the purpose of discovering men who would take up responsibilities later on.

(d) *Camping Grounds*:—In thickly inhabited localities, Local Associations should try to secure a camping ground, not too far away, to enable troops and scouts to hold their week end camps. This is very necessary in our Province, as the camping habit has not yet been fully formed, and scouting has in most cases been till now only a Club room affair. If the Association is lucky in point of finance, a standing camp with necessary equipment might be fitted up, with a Scouters' training scheme in view.

(e) *Headquarters*:—A good Local Association will try and get for its use a central building where the following departments might be gradually added on:—

1. A Secretary's Office.
2. An equipment department.
3. A central Library.
4. A place where all scouts of the locality might be gathered together on occasions.
5. Dens for all or some of the Troops.

6. A place open every evening where any Scout or scouter can come in and read or play table games.

(f) *Association Library*:—Many troops cannot afford an extensive library and here is the chance for the L. A. to spread up-to-date scouting knowledge among the scouts and scouters of the locality. The Library must be central and open to any scout in the Association. Gifts of Books of a suitable kind should be invited. The books will be used in the hall and not taken out.

(g) Side by side with the Library, the Association might come to some arrangement with the Provincial Hd. Qrs., in the matter of the "South India Boy Scout". To keep in touch with the Provincial Hd. Qrs., it is essential that every scout and scouter should get and read the Official Journal. It would be a good thing if the Local Association charged a consolidated Registration fee annually from each troop and supplied the magazine to the troop. Special terms can be had for large quantities of the magazine, on application to the Provincial Hd. Qrs.

(h) *Employment Bureau*:—Here is where the lay members of the L. A. might come in useful to the Scouts. It is a point worth paying attention to.

(i) *Equipment Department*:—In the case of poor troops, the L. A. maintaining an equipment department would be a real boon indeed. Uniformity in kit, and turn out, cheaper and standard equipment, convenient terms as regards repayment etc., are some of the advantages. Here is where the Rovers of the Locality might help. The department might be run on a Co-operative basis.

Finance:—is always a thorny subject, but should not be a difficult subject to tackle. The sources of income to a Local Association are some of the following:—

Membership fees, troop and pack registration fees, donations, grants from local, public and civic bodies.

It is always best for a troop not to approach the public for money, though the troop might give a concert, show or exhibition and earn money for itself. The ideal condition would be when the Finance Committee of the Association with the treasurer, collected money from the Public and financed the troops and Packs in its area according to needs.

Maintaining interest:—Every opportunity should be availed of to keep the Association members abreast of everything that is being done in the scouting circles of the neighbourhood. This can be done by the Propaganda Sub Committee, and the Rovers. The various ways in which it can be done are:

1. By meetings
2. Through the Local Press
3. Parents' days
4. Lay members inviting troops to their homes and giving them a good time occasionally
5. A Local or District Association Gazette.

The last is a most important and effective method of spreading the Scouting idea among people and every Association should have a Gazette, at least a 4 page pamphlet periodically. Some districts in our province are doing it systematically.

The "Game of Scouting for Boys" having fired the public with its enormous possibilities, the Association can be sure of their active help and practical sympathy, to the ultimate benefit of those for whom it should entirely and absolutely exist—the Boys of the World.

THE SCOUTERS' JOB.

Scrawl (i.)

Scouting aims at character training.

We should keep this prominently in mind, but should not let it obtrude too much in our talks to the boys. It is not what we tell them so much as what we

are that counts; and this latter counts for a very great deal!

Our work as S/Ms is mainly: (1) to provide the boys a healthy environment breathing with Scout Spirit,

namely the spirit of self-sacrifice and fellow-ship; (2) to provide them an atmosphere of romance and adventure for which they have a first and natural craving and (3) to give them plenty of Games and other out door activities like camping which will make them happy, strong and healthy, and self-reliant and resourceful.

Another important bit of work we have to do is to encourage in our boys the pursuit of a hobby. The sixty odd Proficiency Badges sketched out in the Hand Book are there to help us to give the boy a healthy and congenial recreation.

More than one hobby a boy may certainly have, and apart from mere hobbies there are certain "Public Service Badges" which every one should try for—namely such as those that qualify one for the King's Scout Badge.

We are not doing our duty if we don't keep alive in our boys the desire to qualify for the badges. They must always feel it an honour to win and wear them. We should therefore encourage them and give them every kind of facility for picking up what they have to know.

But, there is a but about it! Let us avoid producing a "badge-hog", which is not a desirable fellow in a troop or in the Movement.

Badges do look pretty, no doubt; and a good number of them on one's sleeves certainly gives added importance to the wearer.

But Badge-hunting is bad character-training! It just defeats its own purpose!!

Every badge worked for must be the result of an honest pursuit of a hobby for its own sake. And that will mean that the interest one feels for it is abiding and not evanescent. The pursuit of the hobby will not stop when the badge is secured.

Badges help the boys to keep on but they should see to it that they 'Keep on Keeping on'.

As S/Ms we have to see to it that our boys do that, and do not descend to Badge-hunting.

The "badge-hog" is an unmarketable commodity. There is no use for him. And he is a bad advertisement to the Movement. So let us not produce any!

Badge-hunting is certainly 'despicable'; but so is the other extreme—namely lack of interest in badges.

Heaps of Tenderfoots are Tenderfoots of long standing—which is little credit to themselves, or for that matter to their S/M's! The Chief did not intend that a boy should remain Tenderfoot for ever. Indeed he expects every boy worth his salt to be a 'Second Class' in three months of joining. And within the first year of his enrolment, the coveted F. C. Badge should find a place on his left sleeve.

And the King's Scout Badge does not require more time than one year after the First class.

It is indeed regrettable that in our Province the production of the first class Scout is so slow, and that of the King's Scout is almost next to nothing.

But even this state of affairs is very much better than mass production of poor stuff.

Poor quality is bad trade advertisement. Our First class Scouts must really be first rate; and the King's Scouts must be exemplary fellows!

The tests for these badges as set out in the Rules make no stipulations about character development, but does it mean it is of no account? No?

The First class scout must be a fellow of First class character, a living embodiment of the Scout Ideal of character and efficiency. Every one in the Movement and outside will look up to him and he must be worthy of it.

And much more so should be a King's Scout. With his all round qualification for the community, the King's Scout is a trusted servant of the public. And the knowledge that he really is of service is all the reward he looks for.

"No Scout is content to be second rate" that is what the Chief has repeatedly been saying. But as one looks round oneself, one sees that a great multitude have not heard the Chief, or if they have, not understood him.

No one should be contented with the Second class Badge. The first class should follow in its wake, and the King's Scout Badge in due course after that.

As Scoutmasters we have to see to it. It is one of our principal duties.

(To be continued.)

PATROL LEADER BISU.

THE DOVES & Mr. MANI.

A Scoutmaster is certainly not a professional Judge. He judges not by Law but by Love. He hears complaints not like an adamant statue but as a human, sympathetic brother, of flesh and blood. His face is certainly full of expressions—of sympathy, of sadness, and of Love. Anger is out of place there, and it disappears whenever it appears. He keeps no ruling rod and the complainants read his mind off his face as from a mirror. Hence, it must not be imagined that Mr. Mani heard the complaint with equanimity. He did not prepare himself to receive complaints just then from his younger brothers of the Troop. All the same he received them just as a brother does, and was all ears to their expressions of woe. The Doves cooed for vengeance, for once, though they did not term it so. It must be admitted that they succeeded in making Mr. Mani feel vexed with the conduct of Jamboo. Of course as a natural corollary, the youngsters expected Jamboo's expulsion. After calmness was completely

restored, Mr. Mani asked "So then, what have you decided to do?" This question perturbed the fellows a good deal, and some what puzzled the Leader who replied, "We propose nothing more to do sir. We have done what we thought we should do." "Is that a fact, Leader? Do you speak for your Patrol?" "Yes, Don't I fellows?" said he, addressing the question to his pals. "Yes, quite so" said they convincing themselves, too just then that it was so. "You've left it to me. You did right then. I think so" said Mr. Mani, "You have acted bravely. Your numbers must have been a temptation to you at least to take the Law into your own hands. You've sacrificed every such wish in the cause of our Troop. May the Movement prosper, if it serves you so well. It has done you this much good. A sense of discipline and a power of control—both admirable qualities—have been developed in you. And you have served the Movement well in not letting it down by acting as Jamboo did by giving yourselves in to passion and retaliation. Your cause is safe with me, Doves, thank you, Good Night."

And did it satisfy them? Who can faithfully say it did? But, before they departed, Mr. Mani took care to work their thoughts up to such a key as to wean off all mental suggestions to violence. He gave tongue to certain reflections and they settled in the youngster's brains like lines written with a diamond needle. "Whatever the nature of the case might be, and however aggrieved a person might feel, a member of our brotherhood always feels constrained to give a sparing tongue to it. The more one reflected on an unfortunate incident the more one seemed to protract it and even to help to incite it again. This a scout instinctively knows. Nay, it serves as a passage to the devil of Gloom to enter the door of his mind which is now barred by his conscious practice of the Eighth Law. Once let a ray of Gloom enter and settle in your mind and you are a prey to it for ever. A glum face betrays you and a clamorous tongue your Troop—Why, even your Movement—and all your talk of brotherhood is listened to by people with a discount. Let us sacrifice all thoughts not only of violence but even of vengeance. Let us not harbour even remembrances of unpleasant incidents longer than it is imperatively necessary for purposes of helping the management of our Troop. Jamboo must no longer be anything to you different from what he was before now. Try and forget your grievances. Practise the Eighth Law bravely on your way

back home and cease to wag your tongue over this affair, in the name of our Troop. It requires strength and courage to do it. Let the Doves prove theirs now!" With these words he brought the interview to a close.

In what mood did the Doves depart? The Leader and the Second had enough to think of, to be able to spare any thought on the interview. For the S/M, by design, devoted a good part of the interview to inquiries about how they fared as a Patrol, what plans they had made to come up in the troop, what methods and devices they proposed to adopt to solidify their patrol-spirit and about their future plans of work too.

The spirit of good will and fellowship breathed out into the responsible members of the Patrol by the S/M provoked reflections of an active nature and they occupied their minds intensely.

As to the principal aggrieved, Tenderfoot Balu, he was glad that the unpleasant affair was over and felt greatly relieved when he sallied forth out of the S/M's house.

But does not God make every fellow different in essentials from another? In that same way Dove No. 3. let fall a remark, not without some trepidity, that he was not satisfied on the whole, with the interview. Dove No. 4. made bold after a slight pause, to add "I do not think that Mr. Mani is a man of action." It was Dove No. 5. who boldly gave out as his opinion that "Mr. Mani was partial to Bisu's Patrol." The Leader refuted it and told him his mind that it did the Patrol little credit for him to speak like that of Mr. Mani. The Leader's remark might have been true. But there was that feeling in the mind of that Dove. He might have discreetly held his tongue, but was that the remedy? The feeling could not be helped. One of them expected Mr. Mani to promise to punish Jamboo. That was the usual thing which superior authorities—like the Schoolmaster with the ferule—committed themselves to, in the name of correction. Another accused him of partiality because the S/M enjoined on them never more even to talk of the incident. He ingeniously put it down to the S/M's concern for the good name of the Leading Patrol. What mattered it to these individuals whether the harmony of the Troop was preserved or spoilt. What did the Spirit of Brotherhood as yet spell to them? Was it a thing worth fostering at the expense of legal justice? One of themselves was beaten by a bully that

called himself a scout, and a member of the Troop. The S/M does not consider it due to him to tell them that he will see that the ellow was repaid for it. If that was not unfair he did not know what was. Commonsense, at least would brand it madness, if these fellows, the Doves, thought that they had been fairly treated by the S/M.

Here lies the crux of the Problem. Is the Scoutmaster's job an easy one? Is the genus Boy capable of Idealism? "Even men are not"—is the argument often put forth to damn this movement as impractical. But Boys are known to be far more chivalrous, generous, and fearless than men. Let everyone of us examine when we were most courageous, and most helpful and serviceable in our lives. Surely in our Boyhood. Had we but developed our potentiality of Fearlessness and Spirit of Service when we were young, our susceptibilities for magnanimous and noble acts in life would not be so poor now. On the other hand they have starved for want of nourishment and through thought of safety and self-fostering often under the cloaks of Prudence and Wisdom.

But the full height of a dwarf must be shorter than the full height of an average man. Dwarfs, there must be in human life and one need not be disconcerted by moral and mental dwarfishness in individuals; it may be, that they might have grown up uninfluenced by the best of human systems of citizenship.

And Dove No. 5 belonged to this sort. The Leader was a shrewd boy and felt that his reply might not have satisfied him. Far from doing so it might even have estranged him and, after a pause, seductively dragged him into a parley. "You know Madhav, that it is not right to cry for vengeance even among ourselves. After all do we not all belong to the same Troop?"

"Yes, I know. But did Jamboo think of that? Never mind that. We all went to Mr. Mani to report of an unbrotherly act on the part of a member of our Troop. Is it not due to us that we should be told how he is going to act in the matter?"

"Why do you not wait, and learn, Madhav? Nay, what does it matter to us how he acts. Does not our duty end with the complaint?"

"I say, do not assume airs. Did we go to Mr. Mani simply because it was our duty like the

Policeman's, to detect and report a crime? Are we not the aggrieved party? Didn't we go there to seek redress? What has he meted out to us?"

"Yes, Madhav, you are right. But we were wrong in going there with the expectation of any thing more than Sympathy. It was none of our business to see that an offender was dealt with in a particular way."

"Why do you say so?"

"After all, is it not one of us also who committed the act? What ought to be our attitude towards him?"

"Why! unalloyed Love, of course! You'll next preach with serenity, like a bishop, that 'Recruit Balu ought to have shown the other cheek, also, for the benefit of that bully.'"

"Yes. It would be no discredit to us or our Troop if brother Balu had behaved that way. But I wouldn't expect it of Balu, for he is only a Tenderfoot. I cannot, however, be thought unreasonable if I expected such a conduct on the part of any of us."

"Preposterous. It takes words out of my mouth. You might more intelligibly say that Jamboo ought to have been presented with sweetmeats for having dealt a good round blow to brother Balu. It must speak of a noble Scout-Spirit or rather Patrol-Spirit, my dear Leader. If this is to be the Law, I must very soon think of saying Good-Bye to you."

"Here, Madhav, do not become ludicrous. Let me beg of you to see the fact. Is it anything but a fact that Jamboo, also, is a brother of ours. What do we accuse him of? Is it not that he forgot this very fact? How then does it behove us to forget it and commit the same error? When brother Jamboo forgot his position in the Troop and his duty to a brother, is anything lower than *Compassion* his desert? Can we consistently claim to be his better and cry for Vengeance? Do we not condemn it, in our sober movements, at all costs? We just forgot ourselves in scheming for his vengeance when we went to Mr. Mani. It was he who brought us to our senses. Instead of thanking him, would we accuse him? Come, ponder over it calmly," said the Leader in all sympathy for him.

Dove No. 5. did not know his own mind and walked the rest of the way mute and confounded.

(K. R. R.)

(More next month.)

More Of Rovering.

THE 'PRESENTATION CEREMONY' AND ADVICE.

Analogous to how the youth of all nations is impressed with the duties and responsibilities of becoming a man from being a boy, in Scouting there is a particular occasion when this is done. What a recruit to Rovering has to equip himself with, and how long he is to serve his period of probation have been detailed in the previous article. The Rover Mate of the Patrol in which the recruit was receiving his training will first satisfy himself if the would-be Rover has correctly understood the laws and principles of Scouting—if he has really grasped what Scouting stands for. Then he will also make sure that the recruit wanting to become a Rover has had enough practice in Scoutcraft, and is in the way of undertaking tramps, etc., and developing his resourcefulness to help himself and help others. Then he will pass him on to the Rover Leader for admission into the Rover Fold. The latter will arrange to examine him—not necessarily by a regular or official examination—and, in order to make clear what is expected of him and so as to give him an opportunity to see and ruminate for himself the great step he is taking, he presents the candidate with the list of questions (published elsewhere) and points prepared by the Chief Scout for such purposes.

This is the first part of the investiture ceremony and is called "The Vigil." The Rover Leader will see the prospective Rover after the Vigil and clear any doubts he may have and ask him if he still wishes to present himself to membership. The Chief Scout enjoins that, if necessary, the candidate should be given further time for consideration of the questions. By proposing such a rigorous scrutiny it is meant that it will be possible for youth, to be perfect specimens of humanity before entering the Brotherhood, or to become so, in the short period of probation as recruits or on reading the questions already spoken of. But what is intended is that, at least now, one should be prepared to make up one's mind in all earnestness and serious-

ness to do one's best to fight out the weaknesses and turn out a better and better individual.

The second part is the investiture proper. Usually this is done at the end of the day's work, and in the open air, round the camp fire. The Rovers are assembled in horseshoe formation and the Rover Mate leads the candidate on to the Rover Leader. A few questions bearing on his desire to be admitted into Rovering, his readiness to do his best, to be pure in thought, word and deed, on true selfless service, and on his understanding of the Scout Promise and Laws as interpreted from a *man's* point of view, are asked and answered. Then the candidate renews his Promise if he had already been a Scout, or takes it for the first time if joining the Movement anew. The Rover Leader now announces that he is admitted into the great Brotherhood of Rovers and presents him with the R. S. Badge, etc.

The whole of this is called "The Presentation of a Rover Scout," because the young man *presents himself as willing* to undertake the duties and responsibilities which the membership of such a Brotherhood will place upon him. It is all a solemn function, and on this occasion other people may not be permitted to be present. Even Boy Scouts are not usually taken in as spectators always, just to avoid detracting from the seriousness of the item and creating an impression of cheap familiarity. A Boy Scout should be kept in a state of expectancy to look forward to such an occasion for himself with eagerness and longing. Scouting, which is against all secret societies and secret activities, does not stand to be misunderstood if it wishes to confine this item to people who have very intimately to do with it, in the interests of maintaining the gravity of the occasion.

Thus trained, disciplined and admitted, what is the programme of work for the Rover? It is service. Says: B. P., "Service is the key-note of scouting for

Rovers." Service to one's self, to the Movement, and to the country and Humanity—these may be said to be the main lines for service. By the first is meant preparing to discharge one's own duty to oneself. George Bernard Shaw says:—

"Every man has his duty to do in repaying the expenses spent on him for food, clothing, education, damages to windows, etc., during his childhood and youth. He who shifts this burden of his inflicts upon some other person exactly the same injustice that the thief inflicts upon the person he robs.

When a man dies he should have paid all his debts; he should have produced more than he consumed . . . If every man lives up to this ideal, each generation leaves the coming one richer and the country begins to advance. Our towns will become beautiful places, and our lives a thing of which we have no conception . . . In rendering an account of one's own deeds to God, it would be well if one could say, 'I have used my gifts. I have paid my way, and in addition I have made the world better than it was when you sent me into it.'

The Hindu conception in this respect is that each man has to discharge three kinds of duties in his life in this world; Duty to God, Duty to one's Forefathers, and Duty to Humanity. Each is called a *Runa* or Debt, which is only another word for that kind of

Duty, the fulfilment of which is inevitable in the evolution of the individual. Besides, the Pancha-Yagnas also are well-known things. They are sacrifices or offerings to Brahma, the gods, the pithris, humanity and animals. Scouting, after all, says nothing new, but reiterates well known ideas, when it wants us to take interest in animals also, study their ways and be kind to them.

Self-education on proper lines is the way to set about achieving such an ideal. In his beautiful book, "Rovering to Success," Sir Robert Baden-Powell has, in a masterly and most telling way, given the most wholesome advice to young men. All his conclusions are based upon his own personal experiences and his study of men and manners in the various parts of the world. Whether one becomes a Rover or not, it is a book worth being read and re-read by every youth. In one place he thus addresses young men. "Paddle your own canoe. Don't rely upon other people to row your boat. You are starting out on an adventurous voyage from the stream of childhood, along the river of adolescence, out across the ocean of manhood, to the port you want to reach . . . You should make yourself capable for the responsibilities (1) of your profession or trade; (2) as a future father of children and (3) as a citizen and leader of men."

(G. R.)

The Presentation of a Rover Scout.

This Ceremony, drawn up by the Chief Scout, is issued as a suggestion for Rovers who have not yet instituted any ceremony of initiation for joining the Rover Section of the Troop.

The ceremony is divided into two parts—"The Vigil" and "The Investiture."

Before the Presentation the Scoutmaster hands the list of questions contained in "The Vigil" to the prospective Rover. This should preferably be some days before the Investiture. He is asked to go apart by himself and quietly read through the questions and honestly try his best to answer them. This could perhaps be done to greatest advantage in a quiet spot out in the country, preferably with a good view, but may be in the Rover Den or in his own home.

The Scoutmaster will see the prospective Rover after the Vigil and ask him if he has any questions he wants to ask, and if thoroughly understanding the aim and ideals of the Rover Section of the Scout Movement, he wishes to present himself for membership.

If necessary, the candidate should be given further time for consideration of the questions. No one should feel forced to take or reaffirm the Scout Promise which should be considered in the light of a purely voluntary act.

The Ceremony is intended to apply, both to those who have not previously been Scouts and to those who come up from the Scout Section, for in each case they should be fully aware of the step they are taking.

THE VIGIL.

Read each point carefully twice and think it over in your mind for at least a full minute, better for three, before going on to the next.

1. As one grows older time passes more quickly. Comparatively speaking, life only lasts for a short time and is soon over. Indeed it may end to-morrow—even this night I may be dead.

2. Am I meantime making the best use of the life that God has given me?

3. Am I frittering it away, in doing nothing that counts, that is, wasting it?

4. Am I working at things that are not doing good to anybody?

5. Am I seeking too much my own enjoyment or money making, promotion, without trying to help other people?

6. Whom have I helped in my life?

7. Whom have I injured or hurt in my life?

8. I get no pay or reward for doing service, but that makes me a free man in doing it. I am not working for an employer, but for God and my own conscience. This means that I am a Man.

9. Happiness cannot be bought with money, but it can be earned, even by the very poorest.

10. I have to make my living somehow, but I can do some "Service" in my spare time. What kind of Service should I do?

But I must not think that service is for spare time only. I must be constantly on the look-out for opportunities of serving at all times.

11. The Rover Section of the Scout Movement is described as a "Brotherhood of Service," so if I join it I shall get the opportunity of doing service in many ways that would not have been open to me otherwise. If I join, am I doing so only for the fun I shall get out of it, or for the Service that I can put into it?

12. In order to join it I shall have to chuck any bad habits that I may have got into as a boy.

13. What are my bad points?

14. Am I absolutely honourable, truthful and trustworthy?

15. Am I loyal to God and the King, my country, my employers, those under me, my friends and myself?

16. Am I good tempered, cheery and kindly to others?

17. Am I sober and clean living and clean speaking?

18. Have I pluck and patience to stick it out when things go against me?

19. Have I a mind of my own, or do I allow myself to be carried away by the persuasion of others?

20. Am I strong minded enough to keep off temptation-

To drink,

To harm a girl or woman?

21. Do I really think for others, rather than for myself, in my plans or undertakings?

22. If I am weak in some of these things, do I resolve here and now, with God's help, to do my best to correct them and chuck them up?

So that I can go forward henceforth a real man, and a good citizen, and a credit to my country.

(The Investiture next month.)

ROVER CITIZENSHIP TALKS.

The Madras Legislative Council.

By K. R. R. SASTRY, M. A.

Owing to many causes, the ignorance of the average citizen on matters pertaining to the Legislative Council of his own province is disheartening. Thanks to a change in the angle of vision of Indian politicians, concerted attention is being focussed round the working of the Constitution of 1919. In the absence of an armed rebellion—which is really detrimental to the growth of future India, Constitutional evolution is the only possible path to India. A fair trial of the present constitution is thus a *sine qua non* so far as transitional India is concerned.

One of the admitted results of the Act of 1919 is the grant of a dual form of Government in the provinces. The transferred half consists of Ministry chosen out of the majority party in the Council. These Ministers are equal in dignity to the Executive Councillors of the Reserved Half.

According to S. 72. A. of the Govt. of India Act, not more than 20% of the Governor's Provinces shall be official members; and at least 70% shall be elected members. Provision

is made through rules to specify the qualification of electors and constitute various constituencies. At present the strength of the Legislative Council is 131. It was gratifying to read in the Madras dailies an intelligent study of the position of parties during the week prior to Ministry-making (may I say manufacturing?). Parties with definite programmes, an ever-functioning executive and widely known sources of party funds are being brought into existence. That Madras has not yet got such parties is clear after perusing the letters of a landed aristocrat who is still imbued with medieval personal notions.

S. 72 C. of the Act provides for the election of President and Deputy President in each Council. The post of *Speaker* is one of the most honoured institutions in parliamentary history. He represents the dignity of the House in a supreme measure. It is regrettable to record the absence of the growth of the office on a Non-Party basis in Madras. It is pleasing any way to record that what has been achieved with remarkable credit by the Hon'ble Mr. V. J. Patel in India's infant Parliament has been established at Madras through the recent election.

(To be continued.)



Tanjore District Scout Council. Scoutmaster' Training Camp: Kuttalam.

29-12-26 to 5-1-27

Origin:—During one of my visits to this district, I happened to visit Kuttalam and while having a casual talk with Mr. N. R. Subrahmanya Aiyer, the Headmaster of the Board High School, the desirability of running a Cubbers' and Scouters' Training camp was mentioned and this camp resulted from that talk. Mr. Subrahmanya Aiyer then set to work and after permission was obtained for organising the camp, both from the District Council and the Provincial Headquarters, applications were invited from intending candidates, sufficiently early. A camp arrangements Committee was formed with Mr. Subrahmanya Aiyer as its President and Mr. T. N. Ramamurthi Aiyer as Secretary and all arrangements were taken on hand well in advance. The response was splendid—as many as 67 applications being received, some for one course or the other, and some for both. The task of selecting the candidates was very difficult, owing to the high general educational qualifications of the campers, and it was all that we could do to keep the number low. In spite of all such intentions, it was found impossible to reduce the number to less than 48 for the Scouters' Course and 18 for the Cubbers'.

All the campers came from various parts of the District, except two who came from outside. Of these, one came from South Arcot and the other from Trichinopoly.

On the opening day 49 turned up and one left almost immediately for some domestic reasons, so that the camp was full with 48.

Location:—The grounds attached to the Board High School, Kuttalam, had all the essentials of a good camping ground and as there were no suitable camping places within reach, the Camp was located in the School grounds and went on undisturbed as it happened to be Holidays for the school at the time. There was plenty of open space for Games and Practices, and good cover in the surrounding country for stalking, tracking and similar activities. Thatched sheds were erected in suitable places for the Parrots, Owls, Hounds, Cobras, Crows and Bulls, care being taken that each patrol was well separated from the others. Life in camp was entirely in the open and each patrol took care to keep its own shed and surroundings, trim and tidy. The camp fires and sessions were held under the shade of a big Tamarind tree, seats being improvised out of piles of bricks.

Cooking:—Long before the camp was actually started, it was definitely understood that cooking should be on Patrol lines and that understanding was stuck to very rigidly. Each Patrol built its own kitchen place, and cooked its own food, provisions and vessels being supplied by the Quarter Master. It was possible for every member of the patrol to have his turn at cooking and the quality of food cooked was invariably good. In spite of the other rounds of tasks, it was possible for each camper to attend to his kitchen duties and a thorough comprehension of the Patrol System and a practical applica-

tion of the same were responsible for the comforts which the campers enjoyed. It was the care of the camp officers to see that no camper roughed it, but made himself and his patrol thoroughly comfortable. All the meals were cooked by the patrols by themselves, with the exception of a light tea provided by the Quarter Master on the opening evening, a common meal round the camp fire on the night of the Visitors' day, and the final meal (common) on the night previous to the closing day. The spirit of tolerance and good will shown during the common meals was very remarkable and was proof of the value of scouting on right lines and good camping to bring about a real spirit of amity and comradeship.

Sanitation:—The campers kept their locations clean. Each Patrol dug its own rubbish and grease pits and used them well. Latrines with suitable partitions were provided and two such trenches for each patrol were allotted, the officers having a latrine of their own. The care of the latrine trenches, the disposal of camp refuse and rubbish and the proper use of the rubbish and grease pits were encouraged by inter-patrol competitions with the result that the camp looked and was kept perfectly clean. The health in camp was consequently very good.

Control:—The course was conducted as a Troop of boy scouts with P. S. Narayanswami of the Provincial Headquarters as Scoutmaster with J. I. Muthia of Mannargudy, K. R. Ramabhadran the Joint Hony. Secy. of the District Council and Bh. Krishnarao of Narsapur (Godavery District) as Assistants. The first named gentleman being one of the senior scoutmasters in the District and having assisted me in the Kumbakonam Scouters' Refresher camp, was specially written to in advance and got down for the camp a day previous to the starting of the camp. His coming in advance together with Ramabhadran was very helpful to the Camp Secretary in putting the finishing touches to the camp arrangements, so that the camp might go on without any hitch.

Mr. Krishnarao who had assisted me at the Godavery Training Camp intended a

visit to Madras in Christmas and very kindly agreed to my request to him to come and help me in this camp. His presence in this camp was very useful as he took complete charge of the Spare Time Activities and carried them through thoroughly. Almost all the comforts enjoyed by the campers in this camp, in the shape of camp expedients was due to him, and he took particular care to see that every camper had his full share of Spare Time Activity Training. In this connection I am thankful to the Secretary of the Taylor High School Committee, Narsapur, for sparing the services of Mr. Krishnarao and the authorities of Findlay College, Mannargudy, for sparing the services of Mr. Muthia.

Messrs. Swaminatha Aiyer and Rajagopalachari the scouters of the Board High School Troop, Kuttalam acted as Quarter-master and Assistant Quarter Master and spared no pains to make the campers comfortable. One member of the Parrots, T. Subrahmani Aiyer of Mayavaram was spared by his Patrol whenever necessary to assist the Q. M. and his Assistant and to look to the comforts of the camp officers.

Composition:—Out of the 48 campers 30 were either B.As, B.A., L.Ts, M.A., L.Ts, B.A., B.Ls or M.A., B.Ls. The rest were either intermediates or Matriculates or certificated Secondary grade men. Though the majority belonged to the Teaching Profession, there were a few who were landholders, a District Munsiff, a practising Vakil. So, the camp was composed of men of culture and the presence of such men of status and culture was responsible for the very high moral tone, the splendid scout spirit, and discipline which prevailed in the camp from start to finish.

Method of training:—The course was run exactly as a troop of Boy Scouts regulated by the usual camp rules. Instruction sessions were through games, practical demonstrations and occasional talks. There was a continual comparison in the efficiency of the patrols as regards work and scout spirit on the patrol system. Every morning in Parade, the troop flag was solemnly presented to the best Patrol. The campers were provided with utensils for cooking and

accommodation and every other item of equipment was provided by themselves. Shoulder knots, Patrol emblems, Leaders' and Seconds' stripes were provided by the Camp Secretary.

Scheme:—In addition to the usual instruction in Tenderfoot and Second Class work, and talks on Patrol and troop management, records and finance, the C. O. H., Club Room, Policy, Organisation and rules, camping, etc., it was thought advisable to avail of the opportunity during the visitors' day to talk to the public and the campers about the advisability of forming a representative Local Body for looking to the interests of Scouting in the Locality. This attempt was very helpful to the campers in showing to them the importance of enlisting public sympathy, if scouting were to succeed in any locality.

To show that scouting could be made extremely interesting to the boys, special attention was paid to Pioneering and Tracking including sand tracking. The Campers, in addition to improvising camp gadgets, utilised their spare time in putting up a big rope bridge on the model of the one described in November 1926 "Scouter", as one of the sights for the visitors to see on the visitors' day.

Games and Campfires:—It was felt that some more time should have been allotted for the games session, but this could not be done owing to the early sunset and kitchen duties. However, the different types of scouting games were demonstrated and played and there was very keen and healthy rivalry among the patrols. The Campfires were also very good and became livelier and more roaring towards the latter part of the camp. Many campers to whom camp fires were a novelty unheard of before, entered into the spirit quite readily and thoroughly let themselves go. Considerable latent talent came out and the campers felt that the camp fire idea was really of great use in "discovering" the Boy.

Religion:—The one Christian member of the camp was permitted to go to Church on New Years day for High Mass and facilities were afforded to the Hindu members for

observance of the New Moon Day. Udenominational prayers of a universal character were sung or said at the beginning of each day in Parade and at the close of the camp fire in the night. Every attempt was made to facilitate the observance of individual religious practices.

Spare Time Activity:—In addition to the usual diary and daily sketch, the campers learnt to whip the ends of their knotting rope, to plait a cocoanut leaf into thatch, to sew a button on, to make a scarf ring out of cane, bamboo or leather, trestle building, basket weaving, making fans, weaving camp mattresses, making camp furniture, etc.

Finance:—Every camper paid Rs. 8/- for board. The large number in camp, the patrol system of cooking, etc., were responsible for additional expense, which could not be met with by the contribution of the campers. This fact was realised by the Camp Secretary Mr. T. N. Ramamuthy Iyer while preparing for the camp and his endeavours of enlist the financial sympathies of the public of Kuttalam, met with very ready and generous response. The result was that the camp was amply equipped with everything necessary for running such a large camp successfully. The camp never at any time suffered for want of indispensable equipment.

Visitors:—Being holiday time, visitors from Kumbakonam, Mayavaram, Mannargudy and other places visited the camp. The local gentry visited the camp every day during the games and camp fires. Sunday the 2nd Jannray was a visitors' day and there was a large response to the invitation and among those who came were some of the members of the Tanjore District Scout Council Executive. The campers provided refreshments to the visitors. The Scouts in camp were invited that evening and became members of the Scout Brotherhood.

Efficiency and results:—The camp was a success and it was easy to note that the campers were happy and had a useful time of it in camp. The results of this camp can be judged only by the work which will be done by the individual members in future. If the spirit that prevailed in camp could be

taken as an augury of the future, the District need not at all be pessimistic.

Conclusion:—Messages of greeting were sent in kindly by Dr. F. H. Gravely of Madras and the Ceylon Scouts staying with him at the time, Mr. Thaddaeus the Provincial Organising Secretary and the Hon'ble Sir C. P. Ramaswami Aiyer, the Provincial Commissioner, and were read out to the campers.

My thanks are due to all those—campers, and outsiders—who helped willingly and actively in making this camp the great success that it was.

Kuttalam, 5-1-27] P. S. NARAYANSWAMI,
Scoutmaster.

Cubmasters' Training Camp: Kuttalam.

26-12-'26 to 29-12-'26.

Origin:—This Camp owes its origin to the kindness of Mr. N. R. Subramania Iyer, Headmaster Board High School, Kuttalam, who felt that a Cubbers' Camp and Scouters' Camp were necessary for his locality and kindly undertook to make all arrangements. As a large number of candidates applied for the Scouters' course, very elaborate arrangements were made in time for the camp to commence punctually at the appointed time.

Control:—The Camp was conducted by Mr. P. S. Narayanaswamy of the Provincial Headquarters assisted by Mr. K. R. Ramabhadran of the Pedro Pack.

Composition:—18 members attended the course. Of these one came from Trichinopoly and the rest from the different parts of the District. Seven were B. As or B. A., L. Ts and the rest were either Intermediates or S.S.L.C. men. With the exception of one who was a Vakil all the others were of the Teaching Profession.

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

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

Appropriate badges and distinguishing marks were provided from the very beginning, such as shoulder patches, yellow armlets, etc., Tenderpad badges were supplied at the Investiture on the 29th evening. The Pack possessed a Totem Pole which was presented to the best six in point of efficiency, every day at the morning Parade.

The Scheme:—The course was an adaptation of the one followed at the Pulimangalam Cubbers' course held in July 1926, but the duration of the camp was cut down to 3 days according to the suggestion of Akela Leader Father Molony of Calcutta. It was felt, however that if it had been for a day more, we could have covered the whole ground more thoroughly. As it was, the campers had to cook their own food and the crowded programme of the camp coupled with kitchen duties kept the campers fully busy all the time. There was sufficient practical work in Cubbing mixed with theory also.

Attendance:—All the campers stayed in camp throughout.

Spare time activity:—This part of the cub scheme of training was not neglected and the campers showed considerable ingenuity in improvising camp gadgets. The daily sketch, knots, etc., occupied part of the spare time.

Red Flower:—The first night's Red Flower was utilised to explain the objects of the course and put the campers in the way in point of camp life and routine. The rest of the Red Flowers were devoted to singing, play acting, story telling, camp fire games, etc. The spirit displayed round the Red Flower was fair. The Red Flower idea was altogether new to the campers, and

they found it difficult at first to come down to the level of children. They improved later on. A pack song specially composed in tamil for the camp was cyclostyled and copies were distributed to the campers to enable them to sing it in unison round the Red Flower.

Commissariat and Cooking Arrangements:—The arrangements were in the hands of the Quartermaster and A. Q. M. of the Scouters' camp. Cooking was by Sixes, the provisions and utensils being supplied by the Q. M. The officers in charge of this department spared no pains to make the campers comfortable.

Sanitation:—Each Six took care to keep its lair clean. Rubbish pits and grease pits were dug by the sixes themselves and were used to full effect. The health in camp was very good.

Religion:—All the campers were Hindus and every facility was afforded the campers to practise their own religious observances. Simple prayers of a universal character were said both at the morning and the night, at the commencement of the day's work and at night after Red Flower.

Visitors:—During the games and Red Flowers, many children and some of their parents visited the camp and had an opportunity of getting to know what cubbing was. The District Scout Commissioner of Godavery visited the camp on the last day and stayed for a few hours.

Finance:—Each camper paid Rs. 4/- for boarding, and met his own expenses for travelling and kit. The expenses worked out without a deficit.

Efficiency and Results:—On the whole the campers showed good cub spirit and enthusiasm. And I believe they had an enjoyable and useful time at camp. Though the camp was of short duration, it served to show that the scheme could be

very well adapted to local needs with great success and that when once it is done, many more would take to cubbing with greater keenness.

Conclusion:—This camp was the second of its kind for the district, and fifth for the presidency. Seeing that the majority of our children of cub age all over the Presidency have not yet been touched, in regard to scouting, one is often led to wonder why many cubbers' courses are not being conducted in various parts of the Province. Unfortunately, people entertain peculiar notions about cubbing and forget the interests of the child in their doubts and preoccupations. Unless and until every scoutmaster makes honest endeavours to realise that cubbing is the foundation of sure scouting, and attempts to form a cub pack in his own troop, it would be hard to expect outsiders to take to cubbing for cubbing's sake. It was a happy sign in this camp to see that 8 of the campers in this course, decided wisely to stay on and take the scouters' course also. They expressed at the end of the second course that these two branches of the Movement cannot hope to flourish without each section actively cooperating with the other.

The Organisers of this camp and the District Scout Council of Tanjore deserve to be congratulated on their successful efforts to spread the Movement throughout the district, in order to lay the foundation for good Scouting.

May it be hoped that this camp might be the forerunner of many more such camps, so that we might have willing leaders to take up the noble task of developing our children in capacity and character.

My thanks are due to Mr. Ramabhadran for the very kind help he rendered to me in the camp and to the Organisers of the camp for the uniform courtesy shown throughout the camping period.

P. S. NARAYANSWAMY,
Cub Master.

STAR LORE.

[Brother Scouters will kindly excuse me if I make a request to them to acquaint themselves, if they are not already familiar, with the several Star groups, which I hope to put before them in this series with the help of suitable charts.]

That our scouts should learn to tell time by the Stars goes without saying. Let us put before them the Star groups and methods of calculation adopted by us. Once we ourselves try and identify the 27 Nakshatras, or at least as many of them as possible, the task of making our Scouts do the same becomes very easy and hence my request.]

In the September issue I have given the names and the description of the 27 Nakshatras. The accompanying chart (i) is the first of the four charts wherein I have depicted all of them. In each, celestial latitudes and longitudes are drawn. If each one of them is held right above head and upside down with reference to the directions indicated, for one who is at 0 deg. latitude on the earth, the celestial Equator would appear to run 13 deg. south of an imaginary line running across the sky right above his head. And so on. the Ecliptic indicates the Sun's path. This chart (i) contains Uthirattathi, Revathi, and 6 groups from Asvini. The several stars in each group are joined by connecting lines which are only imaginary. Persistent observation alone will ensure identification.

All the 8 groups depicted in this chart will be very clearly visible, and will be in prominent places in the heavens, by the time this number of the S. I. B. S., is in your hands. Since you have already learned to recognise the planets and since you could find Jupiter and Mars now, in the early part of the night, in well-defined places, I shall locate the star groups with reference to them both.

By about the end of this month, the group Asvini, having the shape of a horse's head, will be about 100—150 west of the Zenith point, at about 7. P. M. The brightest star of this group is at the join of the lower jaw and the underpart of the neck of that imaginary horse. One or two stars of less brightness appear at the beginning of the upper part of its neck. These and the many other tiny stars going to make this group can very well be identified to form the head of an imaginary horse. About 100 east of this group i.e., almost right above head at the same time of night, appears another group of three stars forming an equilateral triangle as it were. This is Bharani. About 150 further east is the group called Krithika or Pleiades. It is made up of six tiny stars, close together, and appears to be an inverted chair, without arms. Due South of this group you will find the planet Mars.

150 east of Pleiades comes another group which contains Rohini, also called Aldebaran. There appears an isosceles triangle with base not joined and with the vertex towards the previous group. On the southern arm of this triangle at the far end is a very bright Star. This is Aldebaran. Orion the familiar group comes next. It is definitely to the Southeast of the previous one and contains the next two Nakshatras, Mrigashira and Arudra. Orion is usually supposed to take the form of a person with his head in the north, having a belt and a sword. If he is supposed to be lying flat looking upward, his right shoulder-joint is marked by

one very bright, big, star; this is Arudra. A little to the west of this there is a small group made up of three small stars forming an obtuse-angled triangle. This triangular group can be supposed to be the head of Orion and it is called Mrigashira. You will now know which is Orion's belt—three equidistant Stars which when joined and produced will cut the isosceles triangle containing Rohini, very near its vertex. The Sword of Orion is formed by 3 very tiny stars below this belt running north to south. The line joining them when produced will pass through the central star of the belt and the head of Orion. Such a line also indicates the North in any place. Orion's belt, when produced backward, passes through a bright star in the South-east called Sirius or Dog-Star.

Coming back to the western half of the sky, about 100 to the west of Asvini, several stars will give the appearance of a big fish when joined. This is called Revathi. 150 further west, there will be two bright stars, at some good distance from each other and north to South. At about the same distance further on this side there is another set of two bright stars whose line is parallel to the line joining the previous two. These four make up the Square of Pegasus group. The eastern two are Uthirattathi and the western two, Poorattathi. In this chart Uthirattathi alone figures. The next one containing the other, will appear in the next issue. Jupiter will be very near this Square of Pegasus on the west.

[To continue.]

G. R.

GAMES FOR CAMP.

Bang Ball.

Besides being highly exciting, this game is excellent for encouraging accuracy in throwing and fielding balls. One foot ball and a supply of ordinary tennis balls are required.

Short flags or sticks are placed at a distance of two or three feet from each other, the number being regulated by the number of players in the patrol or the team. Exactly opposite, about 18 yards away, a similar line of flags or sticks is placed and numbers up to 5 given to each of the spaces. The football is then placed at a point mid-way between the two lines and each Patrol armed with small balls takes up its place behind a line. The object of the game is to send the foot ball between the numbered spaces by throwing the smaller balls at it. Rules to be noticed are that no one may stop the foot ball with any part of his person, or take a throw from any point in front of the line. Small balls may be retrieved by each team from its own half, but players must thereupon retreat behind the line before taking another throw.

(The Scouter.)



CHART 1.

- | | | |
|--------------------------|-------------------------|------------------------|
| 1. Revathi. | 5. Rohini or Aldebaran. | 9. Sirius or Dogstar. |
| 2. Asvini. | 6. Mrigashira. | 10. Square of Pegasus. |
| 3. Bharani. | 7. Arudra. | 11. Uthirattathi. |
| 4. Krithika or Pleiades. | 8. Orion. | |

N. B.—Hold the map up side down above your head.

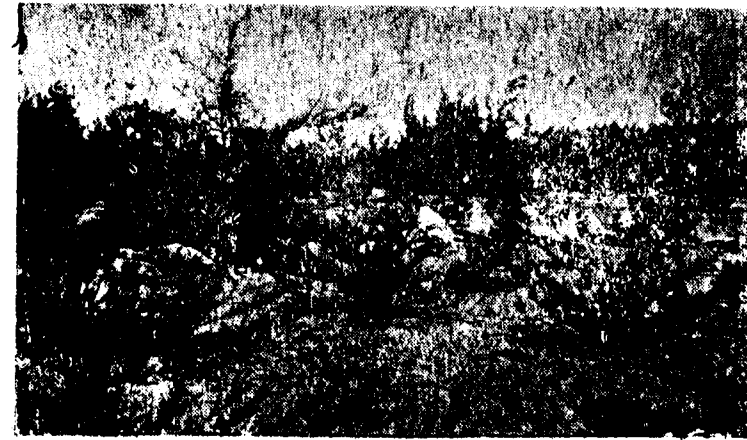
NEWS.

Madras.—The new hall built in commemoration of the Jamboree in the Provincial Scout Headquarters Grounds was formally opened by His Excellency, the Prov. Chief Scout on the evening of the 3rd Dec. 26. His Excellency was received by the Provincial Commissioner and some of the chief officers of the Scout Movement and first conducted to the new fountain presented by Mr. K. Mohammad Kutty Sahib of Calicut, in honour of Mr. R. H. Ellis, the Collector of Malabar. His Excellency and party walked up to the entrance of the new hall where a very large gathering of ladies and gentlemen of Madras had assembled. At the request of the Provincial Commissioner, His Excellency formally opened the hall amidst cheers. Immediately after, His Excellency unveiled the portrait of the Hon'ble Sir C. P. Ramaswami Aiyer, K. C. I. E., presented to the Provincial Headquarters by Dewan Bahadur P. Parankusam Naidu Garu.

were made by Messrs. M. Venkatasubba Rao, Jamnadas Dwarakadas of Bombay, F. G. Natesa Aiyer of Trichinopoly and Brooke-Elliott, The Lord Bishop of Madras, and Mrs. Patwardhan. In concluding the proceedings, His Excellency assured the public of his personal interest in the Movement and said that he had personally seen the great progress the Movement had made throughout, and appealed for more public support. With a final word of advice to the scouts His Excellency concluded the proceedings, after which Mr. Oakley gave a Lantern Lecture on "His Trip to Ceylon."

North Arcot District.—The District Commissioner sends news of good work done by the Scouts of Mission & Municipal Schools, Tiruvannamalai during the Kirthigai Festival.

The Board Elementary School of Venbakam Troop celebrated its first Anniversary on 12th December, and



'AMBUSH' GAME IN CAMP.

This occasion was availed of by the Prov. Council to present a Thanks Badge to Mr. Conran Smith, C. I. E., I. C. S., the Private Secretary to His Excellency the Governor, for his unremitting services to the Scout Movement in the Presidency. His Excellency pinned the Badge on, making an appropriate speech and congratulating Mr. Smith. Mr. C. Cunnia Naidu, who very kindly presented a Library of Scout Books to the Headquarters and Mr. Agannan Chettiar, who had rendered substantial financial help for the Jamboree, were also presented to His Excellency. The visitors inspected the hall and were very pleased with the portraits presented by Mr. Parankusam Naidu Garu, Capt. T. W. Barnard and the water colour paintings by Mr. F. H. Oakley, hung up on the walls. The hall and the Library are systematically used by a large number of Scouts every day.

The Public Session of the Boy Scouts Association 5th Annual Meeting was held at the Victoria Public Hall on the evening of the 7th December. There was a very large gathering of Scouts, Scouters and public men. The Provincial Commissioner spoke on the report presented for the previous year and pointed out how the Movement was trying to make itself self-supporting through-out the Presidency. Speeches

the D. C. spoke to the Scouts and to the parents on Scouting. An interesting Programme was put up for the evening. Mr. Narasimha Iyengar, the Deputy Tahsildar presided.

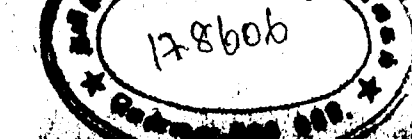
The D. C. visited the Troop attached to The Junior Certified School Ranipet, and helped the Scout master and the Superintendent with helpful suggestions.

The Provincial Commissioner visited Vellore during the Police Week and delivered a lecture on Scouting at Sri Mahant's High School Hall, Vellore on the 18th of December last. He exhorted the Headmasters to take more active interest in the Movement.

Ramarkrishna Troop, Wandiwash had an enjoyable camp on the 12th December for two days.

Madura.—The James troop, Melur, is doing very useful work. The Collector of Madura, Mr. R. M. Ellis, recently visited the Troop and was pleased with the work done by the boys.

Madras.—The Triplicane Mohamed Troop of Scouts and Rovers 12th Troop at Mahabalipuram during the 27th to 29th December. The Scouts practised 2nd class tests and the Rovers practised. The extensive



grounds full of cover, afforded opportunities for playing games such as despatch raiding, torn manuscript, Treasure Hunt etc. Mr. A. G. G. Barclay, Executive Engineer, P. W. D. who happened to be at Mahabalipuram at the time, kindly allowed the use of a boat to the Rovers. Two other Troops—the First Vepery



THE CAMP FEELING.

Troop, and Model Play Ground Troop were on Camp at the same place then and they took part in the Camp Fires every evening. On the 26th Dr. T. G. Balakrishna Pillai, one of the parents, visited the camp with some ladies. On the 29th the two other Troops were invited to Tea.

The Troop owes its successful Camping to the kind help rendered by Messrs. A. G. G. Barclay, K. R. Krishnaswami Aiyer, K. R. Ganapathy Aiyer, P. W. D. Ramakrishna Mudaliar, Aunger, Overseer at Mahabalipuram, Bhuvaramurthi Rao, and Dr. Balakrishna Pillai.

I will give my strong right hand to him
who knows not the clasp of friendship.
I will sing my sweetest songs to him
who has heard naught but discord.
I will give my fairest roses to him in
whose life the flowers have never bloomed.
I will give to the heart-hungry my life's best love.

Correspondence Column.

All letters should be brief and to the point.

No personal references should be made.

All letters should be signed by the writers and no anonymous contributions will be accepted.

The Managing Editor and the Editorial Board will not hold themselves responsible for the opinions expressed by the correspondents.

The Editor reserves the right to reject communications without assigning reasons for doing so.

Dear Editor,

I am not able to give adequate expression to my feelings of greatfulness to Tall Pine for his clear and helpful letters. A half a dozen of us had recently occasion to meet and talk about their usefulness and also about things in general about the state of Cubbing out here in the mofussil. We all agreed upon one idea and thought it worth while to place it before our Akela Leader for his criticism.

The Tragedy of Cubbing, here, in South India is that, while it requires a man of better parts and culture than even Scouting, it is usually taken up by Elementary Schoolmasters. These men have taken up teaching more, (the truth must be said) as a blind alley job than as a calling. If something better offered itself they would be ready to embrace it. Boys between 7 and 11 generally abound only in Ely. Schools. In point of fact, the status attached to such men is poor, too. Unfortunately they are painfully aware of it, also. The low remuneration which teaching of this Cadre usually carries with it, is perhaps responsible for all this. But all the same, these are facts.

The problem is how far these people can inspire.

To be able to inspire, one must look upon work with boys a pleasure, and a soul-lifting job. Will Cubbing be looked upon by Ely. Schoolmasters in that light? or will they honestly look upon it as a thankless job.

Most of us were of one opinion—that the latter was the probability.

The only solution we could arrive at after much deliberation was that if Cubbing were offered as a Recreation to a club of Ely. School-Teachers it might fare better. The evenings might be shared among a few, and the whole Club may be committed to the task of looking after a *Single Pack*. If each school formed a Cubbers' Club, studied Cubbing as a body and ran one pack, the quality of work might be better, the strain of it less on single individuals and the boys will have a good time. Until men of greater leisure and affluence voluntarily took up Cubbing in charge, this arrangement might work better than individuals of the lower order of Teaching taking it up on their shoulders individually.

Of course the scope for Hero worship of children and the impress of a single personality upon them is poor.

We are eager to know Tall Pine's views on this solution.

Loyally yours,
AN 'AKELA'.

GENERAL HEADQUARTERS NOTICES.

No. 46

Dated Delhi, the 3rd December 1926.

No. 172. It is notified for general information that the Chhatarpur State Boy Scouts Association and the Travancore State Boy Scouts Association have been affiliated to the All-India Boy Scouts Association.

No. 173. His Excellency the Chief Scout for India and Burma has been pleased to appoint His Highness the Maharaja Bahadur of Chhatarpur State and His Highness the Maharaja of Travancore State as Chief Scouts of their respective States.

No. 174. It is notified for information and guidance of the Provincial and State Scout Associations that in future all communications intended for the General Secretary, All-India Boy Scouts Association, should be addressed as follows:—

G. Cunningham, Esq., C. I. E., General Secretary.

All India Boy Scouts Association,

Viceregal Lodge,

Delhi (from November to March).

Simla (from April to October).

No. 175. Provincial and State Scout Associations are requested to send to the undersigned without delay the names of the Provincial and State Scout Commissioners and Assistant Provincial and Assistant State Scout Commissioners as soon as they are elected to their new offices to enable General Headquarters to issue Warrants to them.

No. 176. The 1926 Census is now available for distribution. Provincial and State Scout Associations have already been supplied with one complimentary

copy free of charge, and if further copies are required, will they please intimate to the undersigned their requirements? Price Rs. 1-8-0.

No. 177. Copies of the Scout Rules for 1926 are still available and can be supplied on demand at eight annas per copy.

No. 178. His Excellency the Chief Scout for India and Burma has been pleased to make the following awards:—

Gilt Cross for Gallantry.

Patrol Leader Humayun Khan of the 1st Bannu (Pennell) Troop, who, at great personal risk, saved the life of a girl from burning to death.

Medal of Merit.

Mr. C. H. C. Sharp, late Provincial Commissioner, Boy Scouts Association, Delhi, for his valuable work on behalf of the Provincial Association, Delhi.

Miss M. S. Stuart Wortley, late Assistant District Commissioner (Cubs), for her hard and enthusiastic work for the Scout movement in India.

Revd. Canon Tibbs late Scoutmaster and Local Association Secretary, Poona and Kirkee, for his devotion to Scout duties.

Certificate of Merit.

Mr. M. J. Mukerjee, Assistant District Commissioner, Agra, for his zeal and good work in connection with the Scout movement in the Agra District.

G. CUNNINGHAM,

General Secretary,

All India Boy Scouts Association.

PROVINCIAL HEADQUARTERS NOTICES.

(Numbers will be notified later on.)

Troops Registered:

- 2nd Koilpatti, Board High School, Koilpatti. Tinnevely Dt.
- 4th Tuticorin, Ornella School, Tuticorin, Tinnevely Dt.
- 5th Tuticorin, (Shivaji) Tuticorin, Tinnevely Dt.
- 6th Tuticorin, (Harischandra) S.V. School, Tuticorin, Tinnevely Dt.
- 1st Nanda Troop, Aziznagar Settlement, Vridhachalam, Arcot, South.
- Barath Matha Troop, Mangalampet, Vridhachalam, Arcot South.
- 1st Markapur, Bd. High School, Kurnool Dt.
- 1st Namakkal, Bd. High School, Salem Dt.
- Asoka Troop, Vembakam, North Arcot Dt.
- V. R. College Troop, Nellore.
- 1st Lalgudi, Board High School, Trichinopoly.
- Shivaji Rovers, T. A. High School, Thiruvadamardur, Tanjore.

Packs Registered:

- 1st Namakkal Pack, Board High School, Salem Dt.

- 7th Tuticorin Pack, Nadar Vidyasalai, Karapettai, Tuticorin, Tinnevely Dt.
- 1st Tuticorin Pack, St. Francis Xavier High School, Tuticorin.
- 3rd Palancottah Pack, C. M. S. Training School, Tinnevely Dt.
- Sri Krishna Pack, Trichinopoly.
- 2nd Palancottah Pack, C. M. S. Mary Arden School, Palancottah.
- Rathna Bharathi cub pack, Andipati, Madura Dt.

Warrants:

A full list of warrants issued and cancelled will be issued in a subsequent issue of the S. I. B. S.

Names of Campers who attended the Recent Training Camps

(Conducted by Mr. P. S. Narayanswami.)

I Vizagapatam Training Camp.

Bimlipatam 17th to 29th October 1926.

J. A. Charles C. B. M. High School, Vizag.

B. Narasingarao do

A. C. Venkatachari* Allipore Waltair R. S.
Margana Apparao Student M. H. S. Bimlipatam.
V. Sathyanarayana B. A. L. T., Maharaja's High School, Bobbili.
A. C. Benjamin, C. B. M. High School, Vizag.
M. Sathyanarayanamurthy, Asst. B. H. S. Parvathipur.
K. Prakasarao, Clerk, C. B. M. High School, Vizag.
G. Venkatramana B. A., Asst. M. H. S. Bimlipatam.
M. Viswanatham Asst. Maharajah's College Vizianagaram.
B. Appalnarasayya, Asst. Mnl. H. S. Anakapalle.
K. Kondalrao, Asst. B. H. S. Palakonda.
A. L. Narayanarao B.A.L.T., Ag. H. M. B. H. S. Yellamanchili.
G. Sathyanarayana, Teacher, Bd. Middle School Razam.
K. A. Narasimham B.A. L.T., Asst. Maharaja's College, Vizianagaram.
G. Narasingarao, Teacher, Mnl. H. S. Anakapalle.
A. E. Michael Comml. Instructor, C. B. M. High School, Vizag.
P. Anantharao Asst. M. H. School, Bimlipatam.

Troop Leader:

M. K. R. Dikshitulu B. A. L. T.,
*(Called to Higher Service in December 1926.)

Godavery and Krishna Scouters' Training Camp, Rajahmundry.
19-11-'26 to 29-11-'26.

K. Kameswararao B. A., Training Student Rajahmundry.
B. Sathyanarayana Secondary grade Teacher, Kutukulu.
P. Sathyanarayana Secondary grade Training Section student Rajahmundry.
K.V. Bhairavamurthy B.A. Dist. Court Vakil, Bezwada.
M. Viraswami, Palacol.
M. Kutumbarao, Physical Training Instructor Nuzvid.
N. D. Joseph B.A., Training Student Rajahmundry.
G. H. Moses B.A., do do
V. V. S. Prakasarao, B.A., do do
K. Sathyanarayana (Secondary Grade) M. H. S. Palacol.
B. Chellapathy Rau, Tadanky.
Y. Srinivasulu, Phys. Trg. Instr. H. H. S. Bezwada.
V. Suryanarayanamurthy B.A., Training student Rajahmundry.
Y. Narayana (Secondary Grade) Asst. High School, Peruru.
S. Rahmathulla Asst. M. H. S. Ellore.
P. Virabhadrarao (Secondary Grade) Training Section Rajahmundry.
K. Venkataramaniah English Teacher, Mnl. Ely Schools, Rajahmundry.
A. Phanindrudu B.A., Training Student, Rajahmundry.

G. Venkataramiah, Games Suptd. Pithapur Rajah's College, Cocanada.
M. Venkatasubbiah B.A., Training Section, Rajahmundry.
P. Sathyanandam B.A., Mangalavarpur, Rajahmundry.
S. Ramiah, Phy. Trg. Instr. J. K. M. School, Penu-gonda.
J. Sambasivarao, Comml. Instr. Viresalingam H. S. Rajahmundry.
N. Chidambareswaran B.A. L.T., Asst. Govt. Model School Rajahmundry.
S. N. Shamarao B.A., Training Section, Rajahmundry.
K. Ch. Subbarao B.A., do
G. Narayanareddy B.A., do
G. Caleb B.A., do
M. Abraham (Secondary Grade) do
P. G. Prakasam Luck do do
T. B. Venkatarao, B.A.L.T., S.V.G. H. School Maruter.
V. Varahul Phys. Trg. Instr. do do
B. Subbarao B. Sc., Training Section, Rajahmundry.
Troop Leader: Bh. Krishnarao, B.A., T. H. S. Narasapur. Quarter Master A. L. Narayanarao, B.A. L. T., Yellamanchili.
Asst. Quarter Master: N. Jonadab B.A., Conanada.
In charge of all arrangements: T. S. Subramania Iyer, M. A. L. T., (Dist. Scout Commr.)

Kuttalam (Tanjore) Cubbers' Training Camp.
26/12/1926 to 29/12/1926.

T. N. Ramamurthy B.A.L.T., B. H. S. Kuttalam.
R. Rajagopalachari B.A., L.T., B. H. S. Ayyampet.
K. Vaidyanathan (Secondary Grade) Double Mall Street, Trichinopoly.
S. Srinivasa Iyer B.A., L.T., Asst. B. H. S. Kuttalam.
R. Venkatramani B.A., Vakil Sakthaji Naik Street, Kumbakonam.
S. Srinivasa Iyengar (Inter) H. M. Board School, Tiruvelangadu.
K. Sambasiva Iyer (Inter) B. H. S. Tiruvalur.
N. R. Subrahmanya Iyer (Secondary Grade) B. H. S. Kuttalam.
N. R. Subrahmanya Iyer B.A.L.T., H. M. B. H. S. Kuttalam.
Devarajapillai, Board School, Tiruvelangadu.
C. S. Rajagopala Iyer, Teacher, Komal.
Pandiam Pillai, Drill Master, Kuttalam.
K. Mahalingam Pillai, B.A., L.T., B. H. S. Kuttalam.
A. Pichaikuppa Iyer (Sec. Grade) Double Street, Tiruvelangadu.
G. Subrahmanya Iyer (do) Asst. B. H. S. Kuttalam.
R. Ramaswami Iyengar 54, West 2nd Street, Mannargudy.
S. Ramiah B.A.L.T., Asst. B. H. S. Kuttalam.
K. Ramachandran (Inter) do
A. C. Ms: J. I. Muthia (Mannargudy) and K. R. Ramabhadran (Papanasam).

Kuttalam Scouters' Training Camp.

Scouters' Course 29/12/26 to 5/1/27.

S. K. Parthasarathy B.A.B.L., (District Munsiff) Valangiman.
S. Natesa Aiyer, Mirasidar, Kuttalam.
R. Dorasami Pillai, Kuttalam.
V. Mahalingam Pillai, B.A. L. T., Kuttalam.
S. Srinivasa Iyengar, Inter, Kodavasal.
S. Sundaresa Sastry, B.A.L.T., Trichinopoly.
V. Chokkalingam, B.A. Student, Rover, Kumbakonam.
T. Subrahmanya Iyer, Matriculate, Mayavaram.
T. N. Ramamurthy Iyer B.A.L.T., Kuttalam.
T. M. Venkatramaniah B.A.L.T., Mayavaram.
T. B. Rathnachalam B.A.L.T., Mannargudy.
G. Subramania Iyer S.S.L.C., Kuttalam.
K. Raghava Iyengar B.A.L.T., Kumbakonam.
N. Krishnamurthi S.S.L.C., Manual Trg. Inst. Kornad.
S. R. Venkataramier B.A.L.T., Kumbakonam.
T. K. Venkatram S.S.L.C., Papanasam.
Raghava Iyengar M.A.L.T., Headmaster, Mayavaram.
V. Ramakrishna Sastry B.A.L.T., Kumbakonam.
N. Rangaswami Iyer B.A.L.T., Porayar.
M. K. Srinivasacharya, Drawing and Drill, Nega-patam.
M. S. Krishnamacharya, Inter, Commercial Inst. Kumbakonam.
K. S. Krishnamurthy B.A.L.T., Kumbakonam.
G. S. Srinivasa Iyer B.A.L.T., Kuttalam.

Prov. Scout Hd. Qurs.,
Madras,
15th January, 1927.

C. P. Ramaswami Aiyer

Provincial Commissioner.

OUR VERNACULAR PAGE.

Act 3. Sc. 1.

இடம்:—தர்பார் (கேசரியும் மனோமணிபுரம்
விறுதிருக்கிரிகள்.)

மனோ:—நாதா! நான் உங்களை முதலில் மணக்க
கேனைன்றபோது தங்களுக்கு வருத்தமாயிருந்த
தல்லவா!

கேசரி:—இல்லை, எவ்விதத்திலும் உன்னை மணக்க
வேண்டுமென்று சிச்சயித்துவிட்டேனோ அப்பொழுதே
நான் எவ்வித நிபந்தனைக்குப்பட சம்மதித்தேன்

நானும் உன்னைப்போலவே கம்பளமே நெய்யக் கற்றுக்
கொண்டேன்.

மனோ:—யிர்போ! நம் தேசமுழுதும் பள்ளிக்
கூடங்களில் எல்லாப் பிள்ளைகளுக்கும் ஏதாவது
கைத்தொழில் கற்பிக்கும்படி வேண்டுகிறேன்.

கேசரி:—அவ்வாறே செய்திருக்கிறேன். மேலும்
இக்காலத்தில் நான் ஜனோபதாயரிடமிருந்து கற்றுது
போல் சாரணப்படிப்பே முக்கியமானதென ஏற்படுத்
திருக்கிறேன்.

(எதோ ஒன்றை நினைத்து விட்டு முகம் சட்டென்று மாறுகிறது.)

மனோ :—நாதா ! என்ன திடீரென்று உமது முகம் வாடியது. யாது காரணம். என்ன ஒன்றுஞ் சொல்லக் கூடாது. நான் தங்கள் உயிர்த்தோழியல்லவா. தங்கள் வியாகடலத்தை என்னிடம் கூறாமல் ஒளித்து வைக்கலாமா.

கேசரி :—(மெதுவாக) சகோதரனை யிழந்த பாவியானேனே.

மனோ :—பிரபோ ! விவரம் என்ன.

கேசரி :—கண்மணி ! எனது தகப்பனார் ராஜ்யத்தைத் துறந்த காலே மந்திரி புத்தி சிகாமணியும் அவருடன் சென்றார். செல்லுமுன், சில கள்ளர்களைத் தேடிச் சென்ற, அவர் புத்திரனும் என் சகோதரனும் மான குக்ஷமனை தேடிக்கொணருப்படி எனக்குக் கட்டளை யிட்டார். நான் இவ்வளவு காலம் பல தூதர்களை பலவிடங்களுக்கு யனுப்பியும் ஒருவரும் திருப்தி வரவில்லை. இப்போது நான் கையிழந்த முடவனானேனே.

மனோ :—இதற்கேன் வருத்தமுறவேண்டும். நீங்கள் எதாவது வேடந்தரித்து உமது சகோதரரின் விவரத்தை யறிந்து வருமே.

கேசரி :—மனோயும், நீ சொல்வது சரிதான். ஆனால் அரசனில்லையென்ற சமாசாரம் தெரிந்தால் குழப்ப முண்டாகுமே.

மனோ :—அதற்கு நீர் கவலையுறவேண்டாம். நான் ஏற்பாடு செய்துகொள்ளுகிறேன்.

கேசரி :—ஆனால் நான் போய் வரவா.

மனோ :—சென்று வருங்கள்.

(கேசரி போகிறான்.)

(காட்சி முடிகிறது.)

Sc. 2.

ஓர் கிராமத்தின் தெருவு (கேசரி குடியானவன் டொல் வேடந்தரித்து வருகிறான்.)

கேசரி :—எங்கு திரிந்தும் ஒன்றும் தெரியவில்லையே. நமது பிரஜைகளோ சுகமாகத்தான் ஜீவித்துக் கொண்டிருக்கிறார்கள். ஆனால் எல்லோரும் அத்திருடர்களுக்குத்தான் பயப்படுகிறார்கள். அதோ ஒரு கூட்டம் வருகிறதே அவர்களை விசாரிப்போம். (ஓர் சந்தியாசி பலர் குழு, சிவ, சிவ, சிவ வென்று கூவிக் கொண்டே வருகிறார்.)

கேசரி :—பிரபோ, நமஸ்கரிக்கின்றேன்.

சந்தி :—மக்கள் முண்டாகுநீ யார் ?

கேசரி :—நான் ஒரு குடியானவன். கூலி வேலை செய்து ஜீவனஞ் செய்பவன். எனக்குக் கம்பளங்கூட செய்யத்தெரியும்.

சந்தி :—நான் ஒரு மடங்கட்டுகிறேன். அதற்குக் கூலியாட்கள் தேவை. நீ வருகிறாயா.

கேசரி :—(தனியாக) இவர்களைக் காணும்போது எனக்கு எதோ ஐய முண்டாகுகிறது. இவர்களுடன் சென்று எப்படியாவது குக்ஷமனைக் கண்டுபிடிக்கிறேன்—ஐயா தங்களிடமிடமிடச் செய்கிறேன்.

சந்தி :—வா போகலாம். எதாவது வேலை தருகிறேன். சிவ, சிவ, சிவ வென்று கூவிக்கொண்டே போகிறான்.

(கேசரியும் பின்பற்றிச் செல்லுகிறான்.)

(காட்சி முடிகிறது.)

Sc. 3.

மலைக்குகையின் உட்புறம்.

கேசரி :—நானெண்ணியவாதே திருடர் கையிலகப் பட்டுக்கொண்டேனே இவ்விடம் ஓர் அரண்போலிருக்கிறதே. இவ்விடமிருந்து தப்புவது எப்படி! அதென்ன ஓர் பிசாசுபோல் காண்கிறதே. இத்தற்குத்தான் இரையாக்குகிறார்களோ. அதுவும் வாய்திறந்து பேச ஆரம்பிக்கிறதே.

சூகி :—சகோதரா ! ஏனில்விடம் வந்தாய்.

கேசரி :—என்ன ! என்னை சகோதரனென்று அழைக்கிறதே.

சூகி :—என்ன, என்னை மறந்தாயா ! நான் குக்ஷமனல்லவா.

கேசரி :—குக்ஷமனா ! ஐயோ, உனக்கும் இக்கதி வாய்க்கவேண்டுமா. ஈசா ! இதுவும் உன் செயலோ. நான் உன்னை இவ்வித நிலைமையிலா காணவேண்டும். எச்சண்டாளன் இவ்வித நிலைமைக்குக் கொண்டு வந்தானே. இதோ அவனைத் துடைக்கிறேன் பார்.

சூகி :—கேசரி ! அவசரப்படாதே. நாம் இப்போது யார் கையிலகப்பட்டுக்கொண்டிருக்கிறோம் தெரியுமா. இவ்விடத்திற்கு அதிகாரி மஹேந்திரன்.

கேசரி :—அப்படியா, வா இப்பொழுதே அவனை யெதிர்ப்போம்.

சூகி :—இவனை பலத்தால் வெல்லுவது இயலாது. புத்தியால்தான் வெல்லவேண்டும். இவர்களை நம்மைப்போன்றவர் செய்யும் வஸ்துக்களை விற்று ஜீவனஞ் செய்கிறார்கள். தொழில் யாதொன்றும் தெரியாவிட்டால் இவ்விடத்தில் பட்டினி கிடந்திறக்க வேண்டியதுதான்.

கேசரி :—என் மனைவி தொழில் தெரியவேண்டுமென்றது நல்லதென இப்போது தோன்றுகிறது. எனக்கோ கம்பளம் செய்யத் தெரியும் அக்கம்பளத்தில் நம்மிருப்பிடத்தையும் ஸ்திதியையும் சித்திர வேலையால் குறிப்பிட்டு விடுகிறேன். அக்கம்பளத்தை மஹேராமணிக்கே விற்கும்படி செய்வோம். பிறகு நமக்கு அவளால் விடுதலை யேற்படும்.

சூகி :—மஹேந்திரன் வரும் நேரமாகிறது. & ஒரு புறமாகியிரு.

(மஹேந்திரன் வருகிறான்.)

(தொடரும்.)

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.

QUESTION BOX.

We have a fairly clever person at Headquarters who will be very glad to receive questions and to answer them!! All kinds of questions are invited and every effort will be made to answer them in a subsequent issue of the magazine. We shall be delighted to get questions which would baffle the person who has undertaken to answer them.

Editor.

SHADOWGRAPH.

(In the lines which follow, I am only attempting to give the reader a few notes on how to throw pictures on walls by means of your hands and a light and not trying to write an article on this most interesting art.)

the boy in Fig. 1. Note how he keeps his hands. You have to do a lot of practice that way. First of all you will see that the pictures are not at all clear. This should not discourage you. Go on trying and then you will succeed

and you will find, to your great joy, that you get very clear pictures. Learn to move your hands and also your fingers, both to the right and to the left and also sideways. The important point to remember is to keep your fingers in the right position. "Practice makes perfect". Just imagine being in a position to show your younger brothers and sisters and your parents, pictures of horses, dogs, rabbits etc., on the wall of your room without any costly apparatus whatever!

All that you need for "Shadowgraph" are a darkroom and a lamp. I take it that you have your hands ready for use! Get a good lamp. A candle is not much good, but a bicycle lamp will be quite sufficient. If you have electric light in your house, you are very fortunate. What you want is a fairly powerful light. If you are using a bicycle light or a torch light, remove the glass

There are three points which you would do well to remember:—Shadowgraph is very simple and easy; you do not want any apparatus and it is most entertaining, especially on a wet evening.

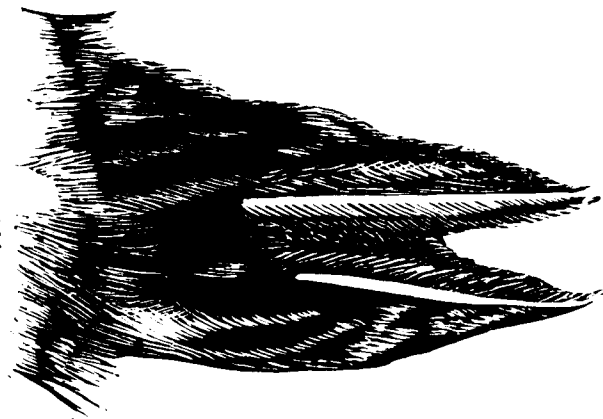
Any one who has two hands is capable of throwing pictures of animals and birds on a wall or a white screen. Look at the picture of

in front and cut out a card board exactly of the same size and shape and make a small hole in the centre through which the light will go straight to the wall or screen. Place the card carefully in place of the glass you have taken out and then the light is ready for use. All that you now want is the screen or wall. A

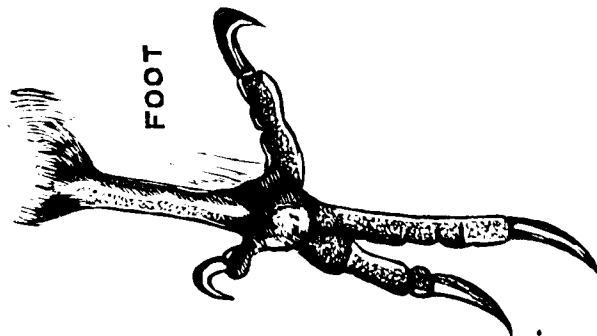
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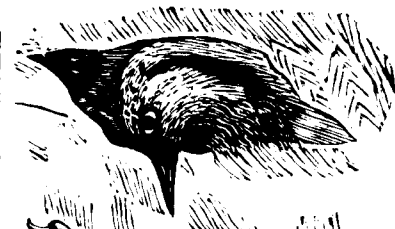
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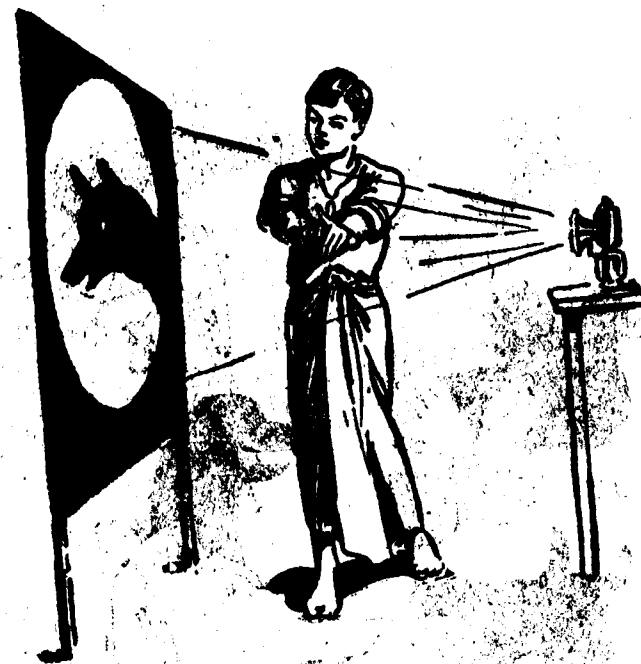
FOOT



FEMALE



MALE



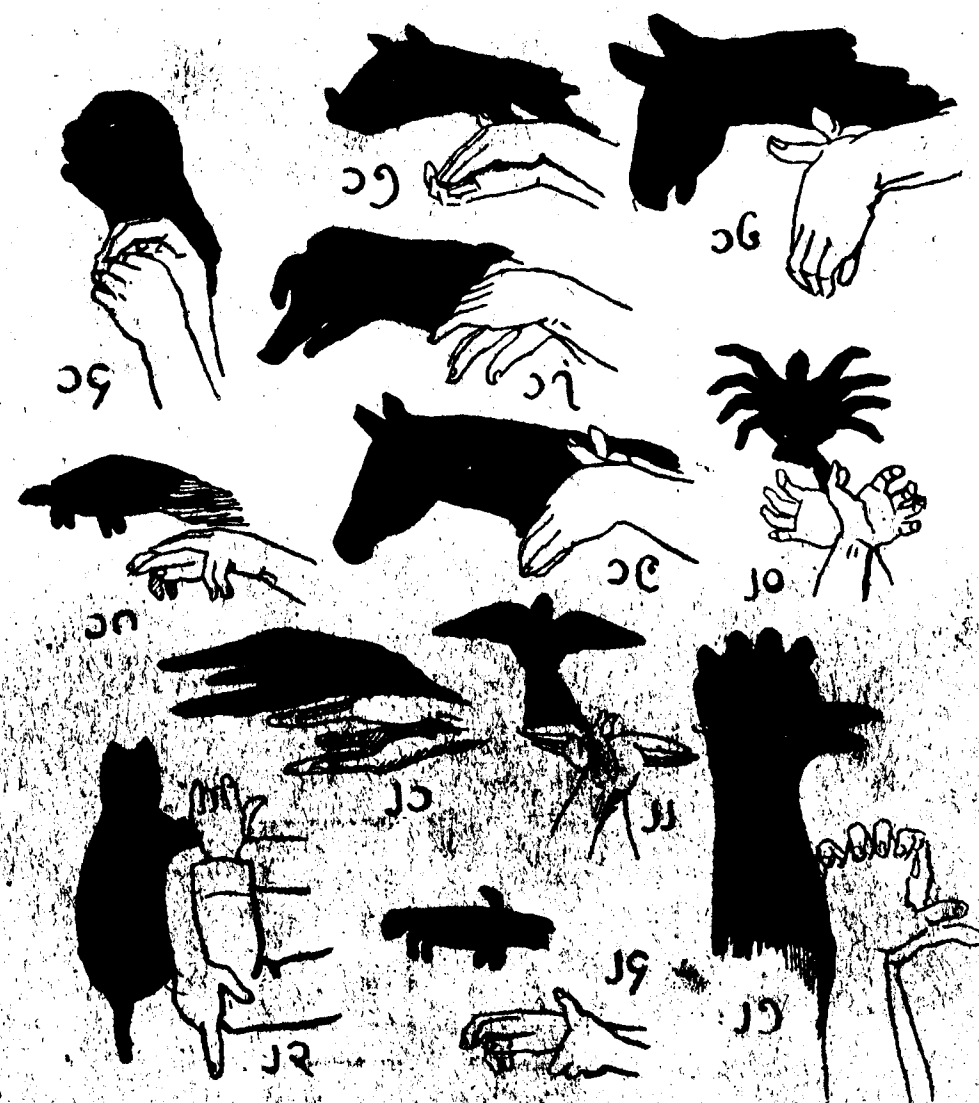
white wall is quite enough, but if you can manage a white screen so much the better, but let it be quite flat and not have rinkles which will spoil the effect of the pictures. When to do this if you look at figures printed elsewhere. You will, after some practice, get those pictures perfectly and you will learn how easy it is to do it all.



you have finished making all the pictures in which only your hands come in, it is time that you cut out cards in the shape of a cap or hat or fan or pipe. You will get an idea as to how

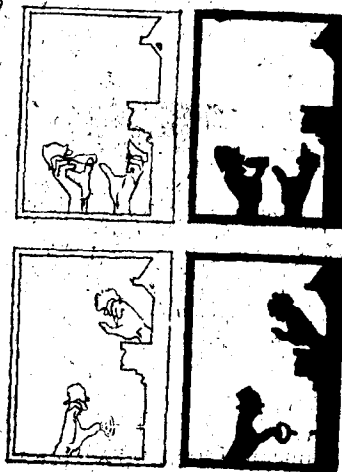
In closing, I shall only say a word as to how interesting this art is. Rich boys can go to the cinema palaces, but the poor boy cannot. But he need not despair. Here is the cinema

which he can operate by himself and without any cost and yet have quite a lot of enjoyment out of. You will be able to entertain any see the inside of a cinema palace and then remember how much enjoyment you can give them. Try and practise this as soon as the



company for quite a long time without any cost to any one. Take the case of the poorer boys round about you who have and never will magazine comes into your hands and when the next issue is out, you will get something more entertaining.

G. T. J. THADDAEUS.



SHORT STORY.

"NOW FOR YOUR TURBANS!"

By T. V. NILAKANTAM.

The Antelopes of the—Tinnevely Troop were in council. "Old chaps," said Srinivasan their leader, "what about our week-end camp? There is hardly any place in the neighbourhood we have not been to already, and I reckon none of you are keen on doing the round once again. I consulted the Scoutmaster. He suggests we might look wider out."

"Look wider out?" said Rengan. "That is splendid! There is nothing I would like better than a long railway run and a rattling camp at the top of it. Suppose we go to Kodaikanal?"

"You are still a tenderfoot in some matters, Rengan. Kodaikanal! You can't manage that trip if you had a week's time instead of a week-end."

"Sorry, I never reckoned the time," said Rengan apologetically.

Ramiah was the next to speak. "Now that it is August, suppose we try Courtallam?"

"Well, that is what I think too," put in Kandaswami. "It will be lovely weather now, and what opportunity for *stalking*!"

"Exactly so," said Srinivasan. "Shall we decide in favour of Courtallam?"

"Yes," responded all with one voice.

And so that Friday night at the appointed hour, the Antelopes met at their corner. The kit was examined, the luggage made up, and the journey began. Early next morning the little party reached Courtallam, chose a good site, pitched their tent, lunched, left one scout in charge of cooking, and went out for a stroll.

"What lovely sight!" said Rengan. "I don't think Kodai would be any better."

"How heavenly!" said Gopal.

And forgetting themselves entirely they began to dance.

"Scouts 'a-lert. Fall-in!" went the command, and all obeyed at once. "Now boys, it is a rare opportunity, our being in a real jungle. What do you say to a stalking game? I can see Kandaswami is dying to have something of the sort."

"Quite so," confessed Kandaswami.

"Very good idea" said the others.

At this point a party of people came up. It was Mr. Ramnarain Das, a rich mirasdar of

Madura, his wife, children and attendants. They were going to Shenbagadevi. One of the children started a wail, which the father could not stand. His wife nagged him. After the trying uphill climb, and the serious disturbance in his domestic peace, the phlegmatic Mr. Ramnarain at the best of times ill-tempered, was in no pleasant or jovial mood. He was overflowing with wrath. The group of khaki-clad lads met his gaze, and he flew into a rage.

"Look here, you idle fellows," he said. "What is all this mock-soldierly apparel about? You scoundrels, have you nothing better to do than strut about wasting your time and your parents' hard earned money? Scouting! Pooh, man never invented a worse evil. Get out of my way, you rogues," he thundered.

"Very sorry, sir, that you should be displeased," said Srinivasan, coming forward. "But we have done nothing to merit your anger. You see, we are standing quite close to the edge of the path. All the same since you wish it, we will step out into the jungle to make things more agreeable to you."

The mirasidar proffered no reply. He passed on with a sneer in his face, and a threatening look which meant to convey the idea that he had a great mind to eat them up, khaki and all.

"Never mind it," said Srinivasan to his comrades, as Mr. Ramnarain moved away. "A scout smiles and whistles, doesn't he? Now for the game. We divide ourselves into two parties, the attackers and the defenders. Well, you Kandaswami lead the attack, I shall be with the defenders. You may put one of your party on a tree top to signal to you our movements. Give us fifteen minutes to hide, and then you may take fifty to discover us. But mind you, none of you should go near that precipice yonder. Don't get over excited and drop over, unless you are keen on having a plunge bath in that silvery pool below."

The game began. It proved unexpectedly interesting. The signaller pegged away at top speed. Kandaswami and his pals were making head way; in a minute or two they would have won with three minutes to their credit, when all of a sudden the signaller threw down the flag, and with whistle in mouth blew the triple long blasts indicating danger.

Swift as the wind the Antelopes gathered together and led by the signaller, all eyes turned towards the pond at the bottom of the precipice just in time to notice a little pair of hands and

waves of black curly hair as they were being drawn in under the foaming eddies. A little child was being drowned!

The patrol sped across, over bush and bramble as if they were nothing, and in less time than it takes to narrate they were all at the brink of the precipice. "Forty feet to climb down," said Srinivasan judging the height "Now for your turbans!" Seven of these were available; and they were tied together into a rope. With its aid three of the strongest boys, Sengan, Kandasami and Srinivas glided down like lightning. The first to land, Rengan jumped into the pond causing a huge splash, which temporarily rendered everything invisible, but the next moment he was seen swimming shorewards dragging the child after him. Srinivas lifted her out when she was within reach and himself and Kandaswami attempted artificial respiration as the child was to all appearance nothing but a corpse.

The spectators who were all the time running about helplessly now drew near. The parents of the unfortunate child wailed aloud, while the children cried heartbrokenly.

To Srinivasan and the other Antelopes it was a moment of supreme suspense and anxiety—for this was the first time they were up against *real* life-saving. But they had abundant faith in their methods; and working perseveringly for a half-hour they observed signs of improvement. A slow breathing movement in the child gradually becoming steady tempted a "Thank God," from the lips of Rengan, and "Thank God," echoed every one.

Then and not till then did Mr. Ramnarain speak. For his was the child that had been threatened with a watery grave. All the while he was in a nightmare of fears and anxiety, too hideous to make him realise all that his eyes were able to see. But with the return of signs of life in the child, returned also his understanding.

"O! Is it you?", he shouted joyfully. "Is it *you Scouts*, whom but a moment ago I despised and ill-treated? Is it *even you* who have proved my benefactors? God bless you. Forgive me, heaven, for my rudeness, for my cruel

words. I never knew what Scouts *were*. My God, what would have been the fate of my Kamala but for these young friends. May I thank you for what you have done?" and taking out Kamala's gold necklace and offering it to Srinivas said, "will you as a token of my humble appreciation—unworthy as I am—will you accept this small gift for your valuable service?"

"We thank you, Sir" said Srinivas. "We thank you from the bottom of our hearts. But Scouts don't accept any gifts. We have simply done our duty." Mr. Ramnarain pressed again and again. "Pardon us, Sir", said Srinivas, "We are out to help others; and we are happy when we are able to be of service. We never look for any reward. That will be against the spirit of the Movement. Do not therefore worry yourself about us. Thank you for your kindness. Good morning, Sir!" And then to his comrades, "*Patrol A—left, Fall—in, Follow your leader, Double—March!*" he gave the command. The lads in Khaki were soon out of sight.

At camp-fire that night the Antelopes had an unexpected but welcome visitor. It was Mr. Ramnarain himself, come to see more of the boys, and learn what scouting meant. And when he left them an hour later there never was a stauncher supporter of the Movement.

Nor was it all. When Patrol Leader Srinivasan visited the Troop Head Quarters on Monday to report arrival from camp, he noticed there was some unusual excitement there. The cause he could not in the least guess, till the Scout Master put into his hands an envelope received that morning. Opening it he found a cheque for Rs. 500/-, "to be spent in aid of the Troop to which Srinivasan and his Antelopes belong."

"Perhaps you know who it is from? We have been worrying over it to no purpose."

"Well—I—yes—I guess it is from Mr. Ramnarain." And he told his story.

When he finished, with one voice they shouted, "*Antelopes for ever!*"

An Alphabet of South Indian Fishes.

(By S. T. Moses, M. A., F. Z. S., F. R. A. I.)

A definition of fish is perhaps necessary, not that our readers are unfamiliar with the animal known by that name but because

the term usually serves as an omnibus designation for all and sundry aquatic creatures like jellyfish, starfish, shellfish, cuttlefish, etc. Fishes are "Cold-blooded,

generally scaly, aquatic vertebrates swimming about with the aid of fins and breathing by means of gills". A few of the finny friends forming the alphabet may not agree in all entirety with the definition but it is in the exceptional features their interest lies.

A is for Anchovy which small as it is—being usually under 6 inches in length,—delights the hearts of epicures all the world over by its famous 'anchovy sauce'. In Malabar the paradise for fishes, particularly the shoaling ones, it is important not merely because of its choice nutritive qualities—it is however full of bones—but also, perhaps more, because of the enormous quantities obtained. These fish form exclusive shoals—"keep caste"—as our fisherman are well aware when they say "Mananginnu inangilla!"

B is for Bummelo, a shoaling fish which increases in numbers as it occurs higher and higher along the Malabar coast. The fish is so copiously coated with mucus that once you essay to capture it with your hands, you will admit it is more slippery than the proverbial eel. Salted, but, more often, merely sundried "Buminali" commands a ready sale under the trade name "Bombay Duck".

C is for a comical fish with a broad face and bristly whiskers giving it an absurd resemblance to a cat. The catfish is devoid of scales which fact has rendered it taboo to the Jews and the Mohamedans who follow rigidly the Laws of Moses. It is a common sight, whether in the market or on the beach, for eggs, like goose-berries, to drop down from the mouths of large "Etta" held head downwards by the fishermen. These are the unfortunate males destined by nature to store the eggs laid by the female, in the mouths for a fortnight till they are hatched. The males starve till their special duty is over, while the free female is perhaps busy with elections and the like! One kind of "Etta" buzzes like a bee, when caught; a friend, however, assures me it spouts 'Konkani' repeating "Konkonessa Konessa, Enne Vidu Konessa".

D is for the dogfish the pigmy relative of the marine monster the shark. Pigmy or giant it is a "Sravu" here. Though man-

eaters—untoward accidents may be avoided by bathers if timely warnings, as the one given recently by a Madras Daily, are flashed—these are industrially very important. Salted or fresh, the "sravu" forms the poor man's food. The liver yields an useful oil and the dried fins are articles of lucrative export. The skin because of its rough exterior is an excellent substitute for sand-paper.

E is for a live battery which when handled thrills one with pleasurable mild shocks. The electric Ray is a kind of "Therandi" but with its skin spineless and soft like wetted wash leather. The electric organs, a pair, are located one on each side of the head, and to feel the shock one has to touch both the top and bottom sides of the depressed body. The fish is rejected as food; its name "Kaitherippaan" shows our fishermen to be acquainted with its electric powers.

F is for Flatfish the body of which is compressed (i. e. from side to side) and not depressed (from above downwards) as in the ray. The "Maanthai" which sands in the sea bottom, exhibits some special adaptations to this novel mode of life. The fish though normal during the early stages of its existence, adopts after a while the fashion of lying buried in the sand and hence gets both the eyes on the topside, which assumes a sandy brown colour entirely different from the white underside. The first change is explained by a legend as the result of a furious kick administered by a goddess whom the poor 'Nangu' failed to carry across a troublous sea. For the second change Moses is said to be responsible. Once while frying this fish, after doing one side pretty brown, he found there was no oil either in the pan or in stock and so in disgust put it back into the sea.

G is for Grunter whose grunt is well syllabified in the name "Korukoruppan". Whether face is the index of the mind in fishes I know not; but in this case it is the arrangement of the spines on the back which is an easily read index. Excitement or anger erects the spines as if in obedience to the command "carry swords"; only when the fish resumes quiet, does it "slope

swords". All fishes carry 'earstones' in their heads—these stones by the markings, like the rings on a tree bark, help to determine the owner's age—but those of the grunter are in special demand among swadeshi physicians.

H is for Hammerhead, a shark, said to be the most deformed of marine animals. The head is shaped like a blacksmith's large hammer with the eyes at each extremity—hence the name "Kannankodi"—of the horizontal prolongations. Large ones—they attain several feet in length—are dangerous man-eaters.

I is for Indian Salmon which, fresh or salted, is easily among the best flavoured fish for the table. The "Baameen", though a sea-fish, is tolerant toward changes in the salinity of the water it lives in. Its frequent excursions up the Ganges to Benares have earned for it in North India the appropriate name of Pilgrim-fish. Here it not only affords excellent eating but also yields an important article of commerce. Its air bladders are dried and exported for conversion into isinglass largely requisitioned in breweries for refining purposes.

J is for jewfish the "kora" of Malabar which is esteemed both for curing and for the air bladder. It usually occurs in large shoals on our coast. For edible purposes the large ones are reckoned good while the smaller are soft fleshed and insipid. These fish are said to produce musical sounds under water which are not unlike the twangs on the Jew's harp, hence perhaps the popular name.

K is for kingfish decidedly the finest fish in South India for culinary purposes. Large examples are known in Malabar as "ayakora" and small one as "varian". Unlike in the jewfish, it is the large one which lowers the reputation of its tribe, as its flesh tends towards coarseness. A well known Malabar delicacy the tamarind fish is made by steeping slices of kingfish in a paste of various condiments and tamarind and preserving them in a jar of vinegar.

L is for LongTom a restless wandering species. In very young examples the mouth is normal but as age advances the spout is

prolonged, hence the nick name. All the bones of the 'Koyala' are green in colour. Through indifferent as food, the arrival of shoals gladden the hearts of our fishermen as it is believed to be the forerunner of an important fish the mackerel.

M is for Mackerel, another ever wandering species, occurring when they do, in shoals of incredible numbers. Fresh or cured, it is the poor man's delicacy. The fact that even its head is very tasty is nicely expressed in a local saying "Ayla thala aliyannum kodukarilla". It is one of the mainstays of our canning industry. The mackerel with its back tinted bluish and its sides and bottom silvery, deceives its enemies both above and below. Sea-birds from above cannot easily see the 'ayla' as the colour harmonises with that of the sea water. Nor could other fish looking at the 'ayla' from the depths make out the presence of the mackerel rendered almost invisible against the sky.

N is for Nairfish, which has nothing to do—ethnologically and not gastronomically—with our Nair friends. The Portuguese are said to be responsible for converting "Nari" into "Nair". It is a highly valued fish occurring mostly in backwaters and tidal rivers. It runs up to 5 feet. When it dies, the mouth gapes frightfully and so the Tamilian calls it "Koduvay". In Malabar small examples are known as "Kodunthola".

O is for oil-sardine which, with another shoaling fish the mackerel, constitute the "Kudumban pularathi" of Malabar. It is impossible to estimate too highly the importance of this valuable sea-fish whether regarded as a supply of food, a source of commercial wealth, or as a wonder of nature in its astonishing fecundity or its mysterious migrations. The vagaries of its visits to our shores have often jeopardised the fish-oil and guano industries. Of the probable causes of the capricious wanderings, suggested so far, may be mentioned, the newly introduced clamorous methods of fish-capture, increased steamer traffic, ringing of church bells and the ever growing wickedness of the people! It is however essentially a

question of food supply. Its visits synchronise with the time when the inshore waters teem with microscopic life, the abundance or paucity of which depends upon the alluvial washings brought in by the monsoon rains. Local men do recognise the factor of rainfall, excessive or premature, when they say "poor crops ashore, big harvests in the sea" and "rain in the month of Meenam robs even fish of their food". The fish is pressed and a valuable oil extracted, the refuse forming an excellent fertilizer for crops. For canning, the 'Nalla mathi' is easily the best, though if over 2 years old—its maximum age limit is said to be 3 years—it is too bony.

P is for Pomfret a primefish often brought to the European's table. The 'avoli' which is white, black or grey should be cooked when quite fresh. A tainted fish can be easily spotted when on the market slab, it is dull in the gills or when on the dinner table, it is weedy in the flesh.

Q is for Queen-fish the 'Palamin' of Malabar. Though not a primefish it renders useful service to dishonest butlers. The skin readily peels off and the slices of flesh are easily palmed off as those of the king-fish. It attains a length of over three feet.

R is for Ribbon-fish with a ribbonlike body ending in a hairtail. The 'Thalayan' is very voracious and is often not unjustly accused of cannibalism. It jumps out of water into boats, especially if there is a light to act as a lure. The fish is much esteemed locally as it can be dried without being salted!

S is for Sword-fish the upper jaw of which is prolonged to form a sword powerful enough to attack other large fishes, whales and even ships. It is very rapacious, playing deadly havoc among the shoals of small fishes. Though an agile swimmer, a favourite attitude of the "Ola min" is to hoist the large backfin as a main sail and sail in the manner of a small fishing boat. The maximum size is a little over 9 feet.

T is for the Tunny which is exactly an ordinary mackerel put under the microscope. The flesh is cut up, boiled and dried or

smoked and sold as "Maas". Another trade product "Min chakarai" much in demand in the Straits is made by boiling down scraps of flesh. It is the most active of fishes, its muscles with their abundant blood supply, being capable of great exertion. Its body shows usually a higher temperature than the surrounding medium.

U is for the Unicorn-fish so called from its carrying on the front part of its head a bony projection a regular caricature of a nose. It is common near rocks, Laccadives etc. Before the 'Cheeya Meen' is completely dead, it is dangerous to handle it as on each side of its tail it carries two lancet-like spines which can be erected at will.

V is for Vagabond or the "Varna Painty" found near rocks like Vellayan Kallu and coral reefs. Gorgeously coloured, it with its relations forms the chief attraction in the Madras Aquarium where they make many tanks glow like a jeweller's shop window. With their brilliancy of colour and combination of tints, they are excellent subjects for those who can handle the paint brush whether in water or oil-colours. Beauty, however, as with us, is only skin deep and these lovely coral fishes are cruel bullies ever disturbing the harmony among the "Happy families" in the Aquarium.

W is for the walking fish found in fresh water, and esteemed good eating. The proverb of a fish out of water is entirely inapplicable here, since "Kannan" is known to shuffle on land with the hand-fins, in companies across fields, leaving dried up tanks in quest of better filled ones. The domestic life of this fish is full of interest. The father and mother mount guard over the eggs in a "nest" of weeds and later the fry. This is only for a time till they grow large enough to be worth eating, for the parents whose paternal instinct is totally eclipsed by a lust for food, make a hearty meal of such of the young ones as have not developed sufficient sense to get under cover.

X is for the X-ray fish, another fresh water fish so called because one can see right through him, vertebrae and all. This small fish "Kannaathe" is also known as 'Nettipottan' because of the presence of a

spot on the forehead, which it can render invisible at pleasure. The fish which is useful in destroying the larvae of mosquitoes, notorious as the disseminators of malaria, figures in the marriage ceremonies of many castes of Kerala. In most cases the bride and bridegroom adjourn to a pond and catch the fish with a cloth but some Brahmins substitute vegetables cut into the shape of a fish.

Y is for the Yellowtail, the 'Para' of Malabar which can be easily recognised by the row of bony projections, one on each side of the tail end of the body. These silvery fishes with yellow fins and tail are largely caught on this coast between August and December and are popular with the middle classes, being fair eating. Young

'Para' have a foster-mother in the jellyfish (chori) within the umbrella of which they may be frequently seen. Here they are safe from their enemies who dare not approach the Jellyfish knowing by mere reputation or from bitter experience, its stinging proclivities.

Z is for the Zebra-shark so called from its bands which recall those of the Zebra. It is the "Vattion Sraavu" of Malabar. The Tamilian however calls this most brightly coloured fish the 'Monkey shark' because his eyes see such a resemblance in the face. Like its relatives it is the scavenger of our seas, its appetite being not only insatiable but quite indiscriminate. A specimen 20 feet long had the carcass of a cow in its stomach.

TENT-MAKING.

All good scouts go camping; and, in camp, it is much more pleasant to be under canvas than in a house. Without tents it is not easy to get the right out-of-doors atmosphere, that feeling of a fugitive home, here today and gone tomorrow, which is half the fun of camping. A house is altogether too solid and immovable and comfortable.

Now, tents can be either borrowed or owned. Borrowing is never satisfactory, because you cannot always count on getting them when you want them or of the type you want. It is much better to possess your own. If the troop decides to have its own tents, the next question is, how many and of what pattern. No general rules can be laid down, but I should like merely to pass on to others the results of our own experience in a Calcutta troop, which has had more than fifteen camps since it was started.

Each patrol will need a tent to itself. It is not a good plan to have a single large marquee for the troop, partly because a large tent is very heavy and difficult to transport, but chiefly because it is not in keeping with the patrol system. In addition to the patrol tents, two others will be required in a standing camp, a tent for the S. M. and another for stores.

These tents can be either made by the troop itself or bought ready-made. Bought tents are usually both too expensive and too heavy. Thus a very nice patrol tent is the Indian Army 7 ft. by 12 ft. tent, which will take eight boys;

but it weighs 80 lbs, that is almost as much as a boy, and if it gets wet, it weighs about twice as much! Most of the tents made in this country are made of three thicknesses of material, which makes them very heavy, and often there is a fly in addition. If troops go camping in winter—much the best time—and can find a certain amount of shade, my own experience is that a fly is quite unnecessary. Many light English tents are advertised in scout magazines; but these again seem to me to suffer usually from two defects. First, they are often uneconomical of space, a point I shall explain presently. Secondly, the material is often too light to keep out effectively either the sun or the rain in this country.

The conclusion is, that it is best to make our own tents. This is not only the most scoutlike thing to do; but we can adjust the size and weight to our own requirements exactly. A word about size first. I hold that a tent should be high enough to stand up in comfortably. That is, the height at the ridge should be at least 6 ft. if possible six inches higher. Then, each boy wants about 6 ft. to lie at length in; so the breadth should be again 6 ft. or 6 ft. 6 ins. More than this is wasteful; every inch of space in a tent should be used. The length depends on the number of boys to be accommodated; but six boys will go into ten feet, if there are six inch or one foot walls. In a small tent, the walls will not hang straight if they are higher

than one foot. So then we have our dimensions, 10 ft. by 6 ft. by 6½ ft. high, with one foot walls. Both ends should have doors.

About the material, a single thickness of stout closewoven canvas is enough. Our own tents are made of Dux canvas, manufactured by the Elgin Mills, Cawnpore, which is rain proof, rot proof and white ant proof. It is more satisfactory to purchase rain proof canvas than to proof the tent afterwards. Such proofing with solutions is not always adequate. On the other hand, stuff that is sold as rain proof is often only shower proof; and a sample should be carefully tested before the material is purchased. The Dux canvas only weighs 12 ozs. a yard; and as about 25 yds. would be needed

for a tent of the size suggested, the weight of the material will be less than 20 lbs. Rain does not soak it and therefore does not add materially to the weight.

I suggest that a model to scale should first be made of paper or old cloth. Then the material should be cut up carefully. The actual sewing can easily be done by the scouts with the advice of a tailor; and they can make the holes necessary and splice the ropes. For poles, jointed bamboo poles are light and strong. A ridge pole is also desirable, or else the ridge will sag in the middle.

The total expense of a tent of the kind described should not be more than Rs. 100.

K. Z.

The Golden Backed Wood Pecker.

(*Brachypternus aurantius*.)

What is the first sound that you hear in the morning? Some, who live in boarding schools, will at once jump and that a bit angrily and say that it is the rising bell! Other boys and scouts will say, "The crowing of the cock. The caw of the crow, or the notes of the magpie or some such bird". Some are awakened by the dog barking at the milkman coming through the gate. But have you ever till now heard and distinguished the call of the wood pecker? It is a very common sound in the mornings in all South Indian compounds.

There are quite a lot of wood peckers in India belonging to many varieties. Some wood peckers are found all through India. The Red Indians of the United States, even now use the head of a wood pecker as a Talisman. In South India, the golden Backed wood pecker is valued for its flesh. This bird is found all over India except Assam. It is a very interesting worker, a carpenter carrying his tools wherever he goes.

The wood pecker cries generally while it flies, and it is in the form of two or three sharp loud screams. It does not fly over great distances at a stretch. Ordinarily it flies from one tree to another and that in a series of jerks. The wood pecker alights at the bottom of a tree and then climbs up, not in a straight line, but in a spiral manner round

the tree. Every now and then, the bird pecks at some portion of the bark or some hole in the tree or he sits in one place and hammers away at the trunk with his beak for a very long time. These sounds of pecking at the trees, done very rapidly, are heard even at the distance of a mile. In return for this work he gets his living. His food is made up of all sorts of insects. He likes ants as boys love sweets. For catching ants he has a patent method, which he uses very successfully. Like the Ant-eaters and the chameleons he has a very very long tongue which can be protruded or elongated. Where our friend, the bird, finds a place on the tree inhabited by ants, he makes a small opening into the ants' nest and then sends out his long tongue into the nest. This tongue is covered with a gum like substance. All the poor ants are caught upon the tongue just like flies on a fly paper. The tongue is then slowly pulled back into the mouth with the army of wriggling ants on it and sends the whole army down his mouth into the stomach. He repeats this till all the ants are captured. In spite of all his qualifications and preparations for a diet of ants, he does not get ants always to eat. Only thirty-parts out of a hundred of his meal are formed by ants. The rest is made up of all kind of insects, and their Larvæ, called caterpillars or grubs. These are formed on bark of trees. Some of these bore into the barks and do quite a lot of

harm to the trees. Mr. Woodpecker comes to our help now. He removes all these harmful creatures and we ask him to eat what he gets from our trees. He thus becomes very helpful to man. For catching insects also, he has invented a machine. The tip of his long tongue is strong and pointed and is covered by a substance like the horn of a bull. At the end of this tongue, there are three pairs of hooks pointed backwards. When our friend finds an insect in a hole in the tree, he sends his pirate tongue and with the help of the hooks, he draws in the insects as a fish is drawn up by a hook and a line. Occasionally our friend doesn't mind a few grains like oats and others small seeds. He is not very much dissatisfied if, when he is very hungry, he gets a mouse.

Have you ever noticed the woodpecker sitting on the ground? He never does unless it is to catch a run away insect, that escaped his tongue from the tree. He at once returns to the tree. He cannot sit on the ground as an ordinary bird does. He never sits horizontally even on a tree. He sits always vertically. This is very funny. Isn't it? He just catches on to the tree by his legs and sits there and works for hours together as if he were reading the South India Boy Scout from an easy chair! The secret can be found out if only we look at his tail. The tail is made up of a few strong feathers. The tail is divided into two in the middle as we divide our hair when we comb it. The middle feathers in the tail are strong and stiff and pointed at the ends. When Mr. Woodpecker sits on a tree, he places these tail feathers on the bark and thus he makes his tail into a chair and there he sits on very comfortably like a kitten in our lap. Almost the same thing is done by the Kangaroo, when he sits on his tail though he has no pointed end like Mr. Woodpecker. His legs are also shaped to catch to the bark of the tree. The toes on the foot of a dog are all pointed in one direction. But in our friend they are pointed, two forwards and two backwards. These are long toes and can be bent like our fingers and at the ends there are strong claws. Thus he can sit on his tail as if he were in a chair and

prevent himself from falling backwards by catching on to the tree by the sharp claws.

Though this woodpecker is found all over South India, we have not yet been able to find out his nest in South India. Mr. & Mrs. Woodpecker go up North India and there make a hole in a mango tree and there Mrs. Woodpecker lays three white eggs. The father and the mother both sit on the eggs till the young ones are hatched out. You and I cannot get the eggs. For one thing we must go to North India. Even there if you do not know to climb the tree, we can't look into the nest. Perhaps there may be a scout, who will run up a tree like a squirrel. Even he cannot get at the nest. The nest is generally built very high and that on a dead and rotting branch. These precautions are not against us specially. They are meant against animals that live upon the eggs of birds, like the Mongoose and the Toddy cat. When such an animal finds that the nest is on a branch that would not support its weight he generally won't climb the tree or Humpty-Dumpty will have a great fall.

When the young ones are hatched out they are sooty-black in colour on the back and white dotted underneath. When they grow up the boys become very very beautiful. They become golden yellow on the back, black on the head with a tuft of shivering feathers and spotted at the sides and underneath. The girls also grow up strong and become carpenters just like their parents and brothers but the girls do not become quite so beautiful as their brothers. The boys are more brightly colored. Soon after they come down to South India to fill our compounds with music and beautiful sights, they can be tamed and brought up as pets if only we can get them very young.

Every Scout, if only he develops his powers of observation can study about the birds around him and give the benefit of the knowledge to his brother Scouts.

A NATURALIST.

OUR NEIGHBOUR MARS.

Suppose you view the heavens on a clear moonless night. You will see a large number of stars of different degrees of brightness. The appearance will be just as though you were surrounded by a large sphere to the surface of which the stars are attached, yourself being at the centre. You might also notice that a change takes place after some time; some of the stars will disappear from view on the Western side and new ones will appear above the horizon on the opposite side. But have you (most of whom are Scouts keen at observation) at any time noticed the relative positions of the stars which remain visible?

If you carefully look at the stars one by one you will note that whereas almost all of them twinkle, there are a few, four or five in number which do not twinkle. Note the positions of these non-twinkling stars, day after day relative to the stars that twinkle. You will see that whereas twinkling stars retain their relative positions, the non-twinkling ones do not. They occupy different positions at different nights relative to the other so called fixed stars. The ancients had noticed these few bodies in the heavens which moved about amongst the other stars, and they called them planets or wanderers; because it looked as if they were wandering in the sky without any regularity in their movements. Under this term they included seven bodies, Mercury, Venus, Mars, Jupiter, Saturn, the Sun and the Moon. The Sun and the Moon were included as they also changed their positions from day to day with reference to the fixed or twinkling stars.

The term planet is now restricted to the bodies that revolve round the Sun and includes in addition to Mercury, Venus, Mars, Jupiter and Saturn, the Earth and two other distant bodies Uranus and Neptune which were unknown to the ancients. The Sun and the Moon are not now regarded as planets because the Moon is only a Satellite revolving round the Earth, and the Sun does not actually wander in the sky but only appears to do so due to the motion of the Earth. The paths along which these

planets go round the Sun are called their orbits.

The orbits of Mercury and Venus lie within that of the Earth, and the orbits of the rest lie outside. The planets whose orbits lie outside that of the earth are much more suitably situated for observation than Venus and Mercury. The nearest to the Earth of these outer planets is Mars which has been known from remote antiquity. Its distance from the Sun is nearly 141½ million miles. This distance varies at different times as the orbits of the planets are not circles but ellipses. Hence also the orbits of the Earth and Mars are nearer to one another at some places than at others. At the closest point they are about 35 million miles apart. Mars and the Earth come to this point of their orbits simultaneously once in about 120 years. Last year on the night of the 23rd of August, Mars was at its closest distance *i. e.*, 35 million miles, and then it appeared as a ruddy coloured star in the Southern part of the sky. This year, although not so close to the earth as last year, it is at a distance of nearly 52 million miles and closer than it ever comes usually within this period of 120 years. It does not appear half so bright as it was last year, but still exceeds all the other stars except Sirius and will appear as a ruddy coloured star just overhead between 9 and 11 p. m. every night through out this month.

Mars is the object of so much, so general and so reasonable an interest that it may be appropriate to say a few things about it at this juncture—The study of Mars became very interesting after the invention of the telescope by Galileo. Through the telescope it was found to be a small round disc of orange colour on which markings could be seen. Around its poles there were brilliant circular patches of white. The sizes of these patches varied with the seasons. So these were supposed to be caps of snow very similar to those found at the Arctic and Antarctic regions of the Earth. Besides these there were also other markings visible on Mars. The most noticeable of these were

patches of bluish grey or greenish colour, seen on the southern part of the planet and extensive regions of brownish or orange colour covering more than half the surface of the planet and occurring mainly in the northern half.

In 1877, an astronomer, Schiaparelli by name, observed a number of streaks passing from point to point on the planet and slightly darker than the surface. These he called *canali*, Italian for channels, and translated into English wrongly as canals. Careful observations of these by other astronomers led them to assert that at times the canals became double and that they extended also to the dark coloured portions of the planet's surface.

The Legend of the Fourth Magi.

Sitting under a huge banyan tree at the entrance of a Gujarati village was a group of simple labourers. One or two of the group were puffing away at their hukas, but all were listening intently to a European in the dress of a sadhu.

"I will tell you," said he, "the story of the fourth wise man."

"You know, in this holy book I have with me, it tells of three wise men—the Magi—who having seen a remarkable star, believed it to be the sign of the birth of the World-Saviour, and finding the child at Bethlehem in Judea, offered to Him gold, and frankincense and myrrh. We believe they offered gold, believing Him to be the King, frankincense acknowledging Him to be God, and myrrh foretelling He would die.

"Well, there is an old legend about a fourth wise man, and whether it be true or not, it teaches such a beautiful lesson that I am sure you would all like to hear it."

"True words!" said an old greybearded man, as he had another pull at his hukka. "We are all giving ear."

"Well, the story as I heard it is something like this:—

"Four Magi, probably Parsis, who were students of astrology, believed that on the appearance of a certain star in the sign of the Fishes, a great Jewish King would be born who would save and rule the world; and like many good Parsis of our day, they were devout and generous.

Dr. Percival Lowell, another astronomer, found that the canals not only crossed the dark portions, but that they were more numerous, finer and straighter. He also found that this network of canals, though permanent in position, changed in size with the season. Therefore he built up a theory that they were probably the work of intelligent beings on Mars, intent on making use of the snow caps at the poles for irrigating the large desert area of the planet. Naturally this new and astounding theory attracted the attention of many. We shall discuss this question 'Is Mars inhabited?' in the next issue.

"Now we must remember that this took place nearly two thousand years ago, when there were no railways or steam boats, and it was the usual thing to take journeys of even thousands of miles on slow going camels. Such a journey as they anticipated would take a very long time and was full of danger; for in all probability they came from Chaldea, not so very far from the Persian Gulf.

"The story is told of how they, just before saying goodbye to their families and friends, agreed to meet at a junction at four roads just outside their city, and if one should be late, a piece of parchment would be left on a heap of stones stating how many had gone ahead. They were to meet exactly at midnight. As it was moon light and they were all students of the stars, they would be able to tell the time to a nicety. The fourth Magi was of a very lovable disposition and was very popular in the city, because of the great interest he had taken in the welfare of the poor, the sick and the infirm. He had lived in a palatial residence, for he was rich. This building was full of guests and callers who were all anxious to have his parting blessing. Many were sobbing, while quiet tears stole down the faces of others. The excitement was such that the time sped swiftly. Suddenly he heard the sound of a gong. It was the midnight signal, so hastily tearing himself away, he got into the saddle of his camel and rode off. He had provided some money for the way and also three precious gifts for the World-King. These latter were, a most beautiful large diamond, a most ex-

pensive and delightful ruby, and such a pearl as is seldom met with in all the countries of the east. As he went along, he gazed upon them and thought of the great pleasure he would experience when he offered them to the divine child.

"Bye and bye he heard a sound as of some one groaning in great pain. It became plainer as he approached the spot from whence it proceeded. At last he alighted and discovered a poor wounded man lying naked by the roadside. 'Robbers!' he murmured. 'Taken everything! I am dying.' The Magi quickly tore off a piece of his white clothing and bandaged the poor man's wounds, then placing him on his camel, slowly retraced his steps to the village he had last passed. When he arrived at the caravanserai he hired a clean room, and going to the owner, who knew him, said, 'I have brought in a poor man who has been nearly killed and robbed of everything. Get a physician at once. I cannot wait. I have only sufficient money for my journey, but take this ruby. That will more than repay you for any expense you may be put to; but see to it he has this best possible attention.' So saying he hastened away, seeking to make up the lost time.

"Eventually, after many adventures, he arrived safely at Bethlehem. As he entered the town gate he heard the pitiful screams of women and children! What could this mean? He had expected to hear the glad sound of rejoicing at the birth of the Great Redeemer, but here was bitter lamentation!

As he went along the narrow and steep streets he saw a soldier with a sword in his hand trying to tear away an infant from its mother's breast. The poor woman with a breaking heart was pleading for the life of her babe. He at once stopped and ordered the soldier to desist, at the same time he showed him the diamond, and said, 'Why take the life of an innocent babe? Will not this be of more service to you? Stop this murdering of the innocent, and take your men off!'

"With a grin, the centurion pocketed the diamond, and called off his men, saying, 'My men, I think we have done enough for king Herod to-day. I hate this cowardly job.'

"The Magi then asked concerning the birth of the Great King. 'Oh, sir,' said the woman, 'have you not heard how king Herod has commanded all the children of two years and under to be slaughtered here, lest the child Jesus

should take away his kingdom? Behold, he has been taken away to Egypt."

"The Magi then determined to follow Him, and after much toil he arrived in Egypt only to find that the family he sought had just returned to Palestine.

"He still hoped on and hastened to seek them out, but for many years, he always kept getting the same reply, 'He has just gone elsewhere.'

"At last he came into Jerusalem, the holy city, where he heard that Jesus had been made prisoner and condemned to be crucified.

'Now', thought he, 'at least I shall see Him.'

"As he stood there he heard a loud noise as of a multitude jeering and cursing, intermingled with the pitiful cries of women, and the pleading of some men not to so cruelly illtreat the prisoner. It was Jesus! His head was bleeding and crowned with thorns. He was carrying a heavy wooden cross. The Magi was thrust aside by the rough soldiers, and now being old, he was unable to get another sight of the Great Sufferer. As he tried to push through the crowd the hand of a girl gripped his robes. He turned to see who it was that had taken such an unwanted liberty. The girl was weeping bitterly, told him through her sobs that the man who had got hold of her other hand, was her father's creditor, and was selling her into slavery to pay her father's debt.

"Oh, sir," she exclaimed. 'Are not you a father? Will you not deliver me? God will bless you much if you will only save me. Oh, have pity on me!'

"Habits of a lifetime are not easily broken. The Magi had always considered the poor and wretched. With a great effort he presented the cruel creditor with the precious pearl. He felt he could do no other, but sadly thought, 'What now can I present to Him I have sought so long?'

"Time had quickly passed by, and now he suddenly found himself in midnight darkness, although it was by the time only noon. Then immediately there was an earthquake and a stone from the top of the city wall fell upon him.

"Suddenly he saw a light brighter than the sun. The World-Saviour stood before him.

"O my Lord," he exclaimed, 'I have sought you these many years, and now I have to meet you empty handed!'

"Say not empty handed," said the melodious voice, for I have all your gifts multiplied a hundredfold; for inasmuch as you gave to those the least of my brethren and sisters, you gave unto Me."

The speaker ceased. Both his and the eyes of his listeners were wet.

"Truly," said the old greybeard, "the service of the poor and the suffering, is the service of God, for God looks at the hearts of those who worship Him."

DAYASAGAR.

DO YOU KNOW THAT.

(i) if you could ride from the earth to Alpha Centauri, the nearest star, and travelled at the rate of 60 miles per hour, you would reach your destination in 18,000,000 years.

(ii) the most powerful lighthouse is at Mont Afrique Dijon, in France. It throws two 1,000,000 candle-power beams, the lantern lenses being 18 feet across.

(iii) the costliest watch in the world is a jewelled time-piece owned by the Pope? It is valued at £ 60,000.

(iv) it is estimated that a single pound of silk is the product of 2,300 silk worms.

(v) there are 4,000 muscles in the body of a moth.

I George Town Troop. (Pachaiyappas)

Gingee Camp

I George Town Troop, consisting of 35 scouts and 3 Officers went on camp, during the last Dasara Holidays, to Gingee, a place of great historical importance, 16 miles from Tindivanam. The journey was performed partly by train and partly by motor bus. It was 3 P. M. on the 7th of October 1926 when the troop was ushered into the spacious hall of the Local Fund choultry at Gingee.

The troop camped for 5 days including 7-10-26 and went through a programme previously framed by the officers, so as to give ample facilities for the recruits to learn everything about scouting up to the ii class test. Hoisting the Union Jack, marching drill and staff drill

formed part of the daily routine in the morning and Scouts' sports and games, exploration trips, tracking and Nature stroll in the evening.

Knotting and Signalling competitions were the special items of the programme for 7-10-26.

On 8-10-26, the troop had the opportunity of visiting the country-fair at Chettipalayam, a village at a distance of a mile and a half from the headquarters. At 2.30 P. M. on the same day, the scouts started with a guide to the Krishnagiri hill. An hours walk brought the party to the hill-fortress of the famous Rana Teisingh who still lives in the thrilling ballads of the various Dravidian languages. After feasting their eyes upon the sublime ruins of the ancient stronghold and the relics of the ruined city at the foot of the hill, and the huge granaries and the beautiful council hall on its top, the Pachaiyappa troop returned to their headquarters deeply impressed with the departed glory and the heroic deeds of the much cherished Raja Teisingh.

That night the wearied party enjoyed a jolly campfire ceremoniously opened by the scout-master. Fun, songs and mimicry, yells and cries and amusing games kept the party merry till 10 P. M. when the camp prayer brought the day's work to a close.

Next morning, the troop visited the only existing temple of Ranganathaswami (the patron deity of Raja Teisingh) on the top of a small hill 4 miles from the camp. On their way back, owing to the burning heat of the sun, some of the young children among the scouts had to be carried on staves by the more elderly ones. This trip furnished excellent opportunities for the tenderfoots to learn practically and to realise the usefulness of the signs and symbols they had been taught in their Club-room and it proved a real test of their power of endurance and resourcefulness.

At 2 p. m. one of the officers gave lessons with practical demonstrations on the craft of making camp looms and beds with rushes.

In the morning of 10-12-26 there were held ambulance, tent pitching and Scout pace competitions (by patrols) after which the Scouts played several sense training games such as 'Scouts' nose', 'magic village' following the whistle blindfolded and drill by hand signals. That evening the troop visited the Rajagiri hill the most important hill-fortress of the Raja. On their way, the Scouts did a good turn to an old couple by bringing down a venomous snake

from the thatched roof of their house and killing it.

At the request of Mr. V. Narasimha Iyer, the Headmaster of the Board Ely. School, Gingee, Mr. V. Venkatasubbayya, the Pachaiyappa Scoutmaster, delivered two very interesting and edifying lectures—one on Elementary Astronomy and the other on the Scout movement—between 4 and 7 p. m. on 11-10-26 in the School hall.

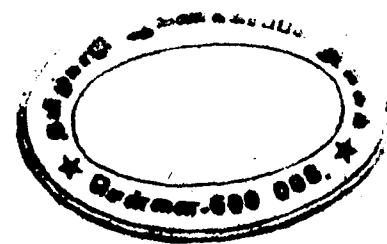
After the lectures, the Scouts hoisted the Union Jack in the centre of the hall and then entertained the wondering crowd with their displays. The function was brought to a close at 8 P. M. with thanksgiving by the campers to Mr. V. Narasimha Iyer and his assistants who had rendered valuable services to the troop during the five days of its stay at Gingee.

It was at 10 P. M. on 11-10-26 that the Troop took leave of their new friends at Gingee, got into the bullock carts and bade farewell to the renowned city with many a cry of 'Scout-

ing-ki-jei.' God soon put their mettle to test with crashing thunder, flashing lightning, stormy rains and pitchy darkness. Like true knights of the 20th century the Pachaiyappa Scouts observed the eighth law by braving the elements, smiling and whistling and thanked the Almighty for affording them splendid opportunities to do good turns by helping six or seven country carts from being overturned. They arrived at the Station just in time to get into the train and reached Madras safely at about 12 Noon on 12-10-26.

The troop takes this opportunity of thanking the Trustees of the Pachaiyappa's charities who grant a liberal sum of Rs. 250/- annually for Scouting, and M. R. Ry. Venkatasubramania Somayajulu Garu of Olakur (Member of District Board) for the valuable help given by him to the troop during its stay at Gingee, but for whose arrangements the camp would not have been so very successful and enjoyable.

JOLLY CAMP !!



புவனத்தாள்.

சே எண் :

ப. எண் :

[illegible]

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Printed by The Kitchener Press, Messrs. Read & Co., 21, Triplicane High Road, Madras
and Published by P. S. Narayanaswami, B. A. L. T., 4/19, Adiyappa Mudali Street, Vepery P. O. Madras
for the Provincial Council of the Boy Scouts Association, Madras.