

Special Summer Double Number.

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THE SOUTHINDIA BOY SCOUT

The Official Organ of the
Boy Scouts Association:
Madras Province

Managing Editor:

Mr. P. S. NARAYANSWAMI.

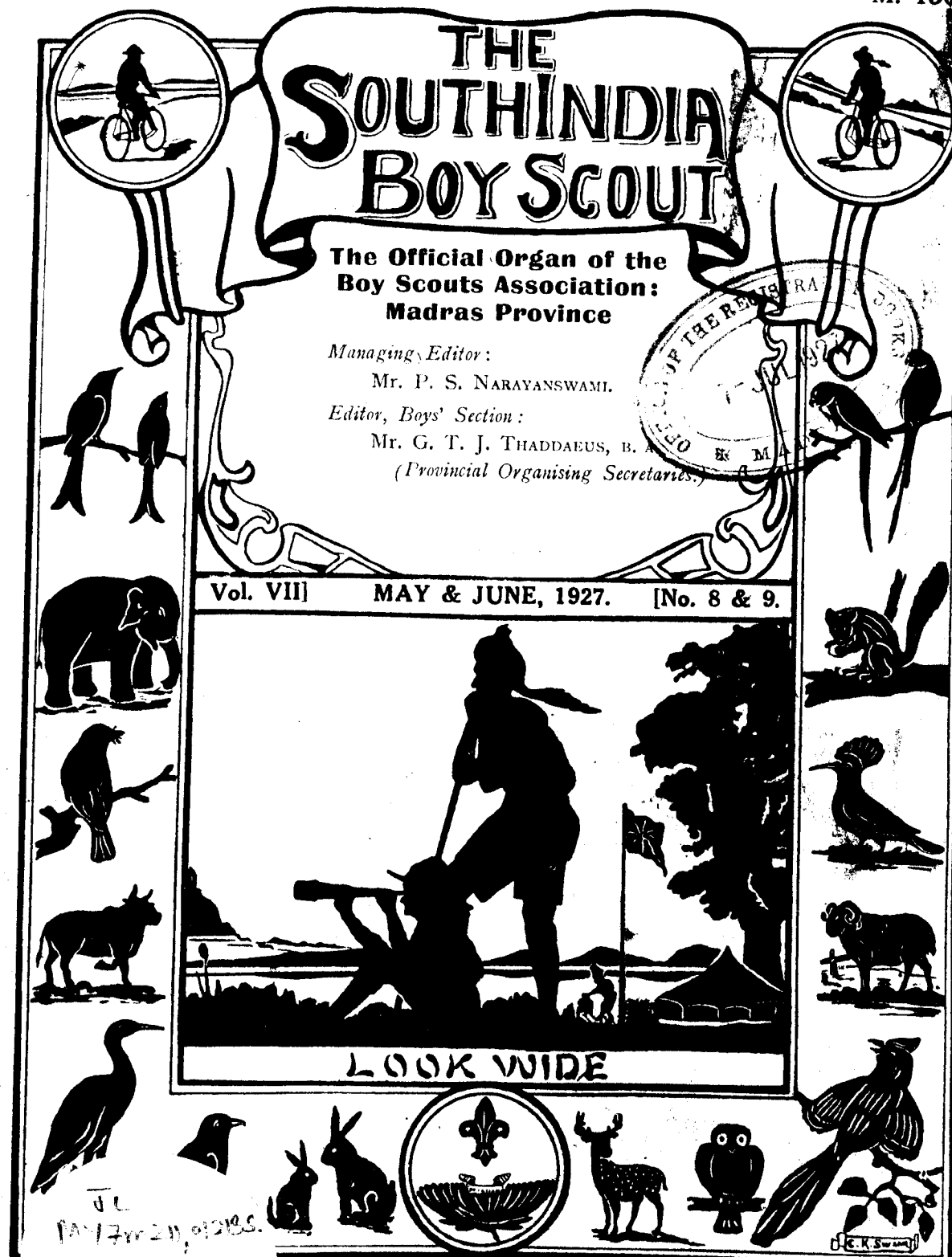
Editor, Boys' Section:

Mr. G. T. J. THADDAEUS, B. A.
(Provincial Organising Secretaries.)

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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 Mr. G. T. J. Thaddaeus, the Editor, Boys' Section of the South India Boy Scout, 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.

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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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THE SOUTH INDIA BOY SCOUT

Vol. VII.]

MAY & JUNE, 1927.

[No. 8 & 9.]

Thought for the Month.

"Let the motive of your action be in the deed and not in the result. Be not among those whose incentive to action is the hope of reward. Do not allow your life to pass in inactivity."
—The Gita.

OURSELVES.

THIS number of the S. I. B. S. is a special summer double number and our readers will note that there are some special features calculated specially for the benefit of our active scouters and scouts. Prominent among the varied fare provided, is the Reconstruction work in villages giving a concrete programme of work for our Rovers. We trust our Rovers in the various districts will kindly read through the scheme and do something tangible in the way of rural reconstruction. We hope, they will incidentally do their best to carry scouting knowledge into the rural areas and bring into the Movement the thousands of boys who are otherwise running to waste, practically. It is only when scouting has reached the rural masses that we can say that scouting has become truly Indian. The work of the Rovers in this direction is immense and they would be doing noble service for the Motherland if they exerted themselves in the cause.

We draw the attention of Local Associations and District Councils to the article on Association Records. As is pointed out in the article, the lay man has a right to know what is being done for the boys in the Movement and we will be in a position to answer with facts and figures, only when we have systematic records. We request the Associations to give the scheme a trial and see practically what the advantages will be.

It is a matter for regret that we have had no response from the various districts for our request for news and correspondence on important matters of scouting interest. We are anxious that every line in the magazine should be of definite help to our brothers in the service and to make the magazine really useful, what we require is the earnest cooperation on the part of our readers and contributors. The value of the Imperial Scout Head Quarters Gazette—'The Scouter' lies in the variety of opinion expressed by men in service on varied topics. Mutual exchange of opinion not only helps to clear one's doubts but also vastly encourages the growth of such a progressive Movement as ours. The News Column is intended to let men know what is being done by scouting for the Boyhood of the country and the fittest persons to educate the layman are the men in the field. Scouters! Won't you come forward to help in the diffusion of scout knowledge among your brothers who have not yet come into the Movement? Surely, you have had doubts as regards various things both practical and theoretical, during your work with your boys. Why not send queries and invite opinions from your brothers? We hope the News and Correspondence columns will be made use of more fully hereafter. While doing so, we would only make this request—please make your communications short and to the point. Incidentally we might be permitted to point out that all communications should be written legibly and on one side of the paper only.

Efforts are being made to have a grand Provincial Rally at Ootacamund during the visit of H. E. the Viceroy to Ooty during August next. Arrangements are being made to provide boarding and lodging free to the visiting scouts and most probably substantial concessions may also be secured on the Railways. It is up to the Scouts, Scouters and the Associations in the various districts of this presidency to make all possible attempts to attend and make the rally a signal success. Further particulars of a more definite nature are being sent out to the various districts.

It may be of great interest to our readers to learn that definite attempts are being made to establish a Scouts' Home on the lines of the Kandersteg Home, for scouts of the Madras presidency in the Nilgiris. Some gentlemen prominent in the Movement have made a number of trips round about Coonoor and have in view a suitable site. We hope that the plan will materialise soon. We also hope that this scout home will have, attached to it, facilities for a permanent Training camp, on Gillwell lines. Coonoor is ideal in every way for the purpose

and the object is most praiseworthy. If the project comes into shape, Madras will be the first in India to have such a home and we wish the enterprise all success.

A very large and complete stock of all kinds of badges are available at the Head Quarters. Badge indents should bear the counter-signature of the Honorary Secretaries of District or Local Associations, or District Commissioners. Individual applications for badges from scouts, rovers or scouters will not be attended to.

We are almost at the end of the Holidays and feel sure that every one-Cub, Scout, Rover and Scouter, had a good time in the holidays and hope that they have picked up sufficient health and strength to work for the noble cause of

Good Scouting,

Pharaday Andwami

Managing Editor, S. I. B. S.

Elders' Point of view.

*Dewan Bahadur Sir T. Desikachariar, Kt.
in his welcome address at the
Trichnopoly Conference.*

THE Scout movement has justly come to occupy a prominent place in the scheme of Education for our youth. It is calculated to train them in their red-hot ardour of budding enthusiasm to become good men and staid citizens endowed with that physical strength and moral grandeur, which must bring independence and glory to the Motherland. At Conferences like ours, need I say that it must be our aim to make the movement so intensive as to unify, materialise, vivify and spread all that underlies the commandments embodied in the Scout-law? Are they not to make each boy strictly adhere to the dictates of his religion, to teach him to do unto his neighbour as he

would have him do unto him, to exhort him strictly to obey the constitution and laws of the State to which he owes allegiance, to make him learn the lessons of thrift, self-respect and self-sacrifice, and above all, to love and ennoble the land of his infant birth and nurture? The education imparted to our youth in the most impressionable period of their existence must be not only within but also without the walls of their schools and colleges. They have been having a lopsided growth and have had little opportunity so far to develop that side which promotes self-reliance, readiness to meet an emergency, altruistic service and a cheerful outlook towards the life of 'the householder' which awaits the termination of the stage of disciplined 'studentship'. Our scheme as Scouters is to supply all these wants in present day Educational methods. If I

refer to them in addressing a few words of hearty welcome to you, believe me, it is with no desire to be ostentatiously sententious or irrelevently platitudinous, but with all the earnestness and emphasis I can command, to appeal to you to devise ways and means to render the Scout Movement attractive and popular to parents, teachers and pupils alike and make it take strong root and grow into a tree full of life and vigour, flower and fruit, enriching our land with citizens strong and vigorous, brave and dignified and true and honourable.

The interchange of views between Scouters from various Districts in this Presidency will, I am sure, lay the foundation for the firm and lasting growth of the Scout movement without acrimony, animosity or rivalry. All should meet on a common platform with the sole purpose of

making the youth of the land evolve into true and manly citizens, knowing no differences born of colour, creed or caste. There must be co-ordination of effort in each District and of such effort with that in the whole Presidency—adaptation to environments locally without cast-iron rules; willing, ready and cheerful submission to central authority and guidance, in matters underlying the Scout movement as a whole. In achieving our ideals, the growth must begin from the ultimate unit. There must be some decentralization and a measure of autonomy. From this foundation must grow the walls of a noble edifice which without being heavy, should furnish for all time the habitation and name of the temple of altruism, self-sacrifice, of cultured, patriotic, and loyal citizens of a self-respecting Commonwealth.

Council Rock.

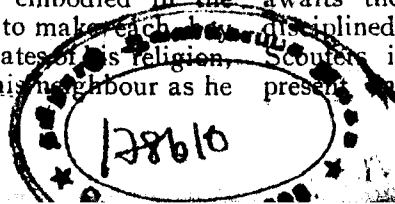


CALCUTTA.

My dear Akelas,

I hope this letter will not be too late for the next number of the S.I.B.S. I have had so much to do, that I have kept putting off from day to day writing to you. On the 19th and 20th March we had our display, and the Cubs' part of it was much the best. The first half of our rally was Scout stunts by the II Bengali Association, the fire fighting and the dances were excellent. The

dances were an East African and a Santhal, and at the same time, a two-headed Rakshasa was brought on and he had a lovely fight with some Indian heroes and was killed at last and his death was followed by a dance. Then the Cub display followed, four scenes out of the Jungle Book. The first was a procession of the animals; first Akela called the Pack and they gave the Grand Howl and ran off. Then, pushing, chattering, fighting, yelling and laughing came the Monkey Folk. They climbed on the Council Rock, played all over the place when suddenly one yelled "Kaa's coming" and then all rushed off. Kaa wandered about in a sleepy sort of way; then came Bagheera with Mowgli on his back followed by old sleepy Baloo. The second scene was the looking over of Mowgli by the Pack, and Shere Khan demanding the man child. Shere Khan was grand, (the part was taken by one of our A.C.Ms) and he was driven away by Akela and the Pack. The third scene was the rescue of Mowgli from the Banderlog. The Monkeys were playing about, suddenly a second party arrived with Mowgli as a prisoner. The leader of the Monkeys made a long oration on how useful Mowgli was going to be. Then Bagheera



followed by Baloo arrived, and they had a fine fight with the Monkeys. Then Kaa arrived and the dreadful killing of the Monkeys took place. The last scene was Mowgli's return to the Council Rock with Sherekhan's skin. The wolves had deposed Akela and were leaderless. Mowgli tells them that he has slain Sherekhan; Akela is restored to the Leadership of the Pack and the Pack danced the Dance of Death. The Dance of Death is our own special stunt in Calcutta. After the Cub display, we had a wonderful Red Indian show by the I (Anglo-Indian) Association. There was a grand battle and peace was made up and the Pipe of Peace smoked. Lord and Lady Lytton attended the Rally and said farewell. Some of the Scouts attended at the Gooch House on the 28th March when Sir Stanley Jackson arrived and Lord and Lady Lytton left. Our new Governor was, I believe one of the Scout Commissioners for the City of Leeds.

In Bengal, we are all busy swimming now, and I want just to suggest one or two things about Cubs and swimming.

1. If you are teaching a cub to swim, see he learns a good style. If he once gets into a bad style, it is an awful job to correct it.
2. Notice how boys use their legs in swimming. Often boys are slow in learning, because they do not use their legs in the right way.
3. Boys ought to learn several strokes, and to swim on their backs; encourage them to do this.
4. Never let learners be 'ducked'—it may put a nervous boy off for ever from learning swimming.
5. Encourage diving—it is quickly learned when young. Jumping down legs first into the water is not diving.
6. You must be careful to observe all precautions when you take your Pack out to swim. It is not likely you will have a boy drowned. But think what it must feel like to have such a thing happen through your carelessness.

Yours ever,
TALL PINE Ak. L.

List of Books for Akelas and Cubs.

(Continued.)

Wild Traits in Domestic Animals Robinson
Nature Study with Animals Kayard Robison
Pastimes for the Nature lover Johnson
Also Douglas Dewar's books on Indian Nature study (out of print)
(Holder and Higginson)

Story telling

Stories to tell to children Bryant
How to tell stories to children do
Stories to read and tell do
(Harrap)

(See also Miss Barclay's Character Training in the Wolf Cub Pack and Jungle Wisdom)

Stories for Cubs

The Animal story book	Andrew Lang	Longmans
The Red Animal story book	do	do
The Blue Fairy book	do	do
The Fairy Book	do	do
Treasure Island	R. L. Stevenson	Nelson
Peter Pan	Sir James Barrie	Wells Gardner Darton
The Knights of King Arthur	MacLeod	Routledge
Uncle Remus		Everyman's Library
The Reign of King Oberon	(Fairy Stories)	Faith Press
Saints by the Candle light	Barclay	do
The Mysterious Tramp	do	do
Danny the Detective	do	do
Danny again	do	do

(Stories for Indian Cubs :—A list of suitable books will be published in the next issue of the S. I. B. S.)

BE ROMANTIC.

IT is surprising how many Akelas may be met with who have managed to strip cubbing of most of its romance. Probably the explanation is that their's is not true cubbing.

The Cub is at the most romantic period of his life. All life is one long absorbing romance for the small boy. He can extract romance from (to our grown-up minds) the most surprisingly prosaic things. He has no difficulty in travelling round the world, encountering pirates, fighting dragons, rescuing damsels in distress, leading armies to battle, all this within the limits of his little playground or garden. To such a being, the appeal of cubbing, rightly presented, must be enormous. Once you have succeeded in gripping a boy's interest in this way, you have gone a long way towards making him a good cub.

One of the greatest helps towards getting and retaining this atmosphere of romance is, I find, in the use of Cub names. The scheme is to have a regular list of names which are given to the Cubs and are the names by which they are known in the pack. The names come primarily from the Jungle Book. But other sources may be used, such as the nomenclature of the Red Indians, the names of the animals in the Hitopadesha, Mahabharatha, Panchatantra and other Indian story books.

The system of giving names for the cubs has been widely adopted in many localities, but I feel strongly that most packs lose half the value of it by giving the names away haphazard. It is of much greater value to make each cub win his name. He values it a great deal more then, and it makes a definite achievement. Also the competition in which the names are won provides a useful way of filling time at a meeting and of retaining the interest of the older cubs.

Class I—Names awarded *ex-officio*: Lone-Wolf (The Pack-Leader), Grey Brother (Sixer of the Greys), Brown Tip (Sixer of the Browns) etc., etc. This obviously applies to Sixers only.

Class II—Names awarded for a definite cubby quality :—

Rikki-Tikki-Tavi (The Mongoose) is the Cub-with-a-grin-that-wont-rub-off, Mang (the bat) is the most obedient, Purple Dawn is the Cub-that-keeps-on-trying, etc. These names are usually awarded by vote of the Sixers' Council.

Class III—Names won in open competition: Keneu (the great war-eagle)—the best runner, White Elk—the best jumper, Nag the cobra—the best at his knots, Golden Quill—the best artist, Chil (the kite)—the best singer, and many more.

Class IV—Names reserved for those who have tried hard but not succeeded in winning a name, or perhaps who obviously deserve one of them :—Ko (the crow)—the noisiest in the Pack, Jacala (the crocodile)—the cub with the largest appetite, Sugeema (the mosquito)—the smallest Cub, and Geebi (the ghost)—the fat-test cub in the Pack.

It is obviously advisable for a cub to change from name to name as little as possible. He should never be allowed to change except for a name in a class above that in which he is at present placed. No cub of course, can have two names.

In our Pack we have a rule that any cub who calls another by his ordinary name during a meeting instead of his cub name loses half a point for his six in the monthly competition. This rule is useful, while the cubs are getting into the habit of using cub names, but can afterward be relaxed. We also count each name won towards the inter-six competition. Names are awarded by the cub kneeling in front of Akela and being struck lightly by Akela with his thumbstick on the cub's left shoulder, after shaking hands with him.

Some Jungle names for the Cubs in the Pack.

Ex-Officio:	Lone wolf	Senior	Sixer
	Black Plume	Sixer of	Blacks
	Brown Tip	...	Browns
	Grey Brother	...	Greys
	Red Fang	...	Reds
	Tawny Fur	...	Tawnies
	White Claw	...	Claws
	Yellow Rock	...	Yellows

Won by Competition or awarded by Akela and Sixer's Council :

Ahdeek	(Reindeer)	Best Collector
Apukwa	(Bulrush)	Best weaver
Blue Smoke		Best wood worker
Chil	(the kite)	Best Singer
Crimson Arrow		Best Signaller
Dahinda	(Bull-frog)	Best high jumper
Golden Quil		Best Artist
Hathi	(Elephant)	Silent one—Quietest

Hawkeye	Most observant
Hiawatha	Best all-round athlete
Iagoo	Best story teller
Jacala (Crocodile)	Biggest appetite
Jeebi (Ghost)	Fastest Cub
Kaa (Python)	Cleverest Cub
Kareela (Bitter vine)	Best sportsman
Keego (fish)	Best swimmer
Keneu (Great war-eagle)	Best runner

Kim (Little friend of all the world)	Noisiest Cub
Ko (the crow)	Best wrestler
Kotick (Seal)	Best boxer
Kwasin (Strong man)	Best diver
Kayoshk (sea-gull)	Most punctual and regular attendance
Little Beaver	Most obedient
Mang (the bat)	
("Out door Life")	
(other names, as also some names from Indian sources, next month)	

The Akela Badge - Part 1.

NOTE: Before attempting the course Scouters should apply to Provincial Head Quarters for detailed instructions;

STUDY ONE.

1. What is the object of the Cub Branch of the Scout Movement?
2. Explain how a boy of Cub age should be trained differently from a Scout.
3. Do parents show any interest in the Pack, apart from their own boys? How do you try to bring the advantages of Cubbing before them?
4. How far do you utilise the services of Sixers in:—
 - (a) the general business of the Pack.
 - (b) the instruction of their Sixes.
5. Describe your ideal Akela as revealed through:—
 - (a) his or her everyday life.
 - (b) his direct relations with his Cubs.
 - (c) his attitude towards other Akelas and their work, and towards the Movement as a whole.

STUDY TWO.

6. How do you help the Cubs to keep their Promise to do their Duty to God?
7. Comment on the utility of Handicraft work as an aid to the training of a Cub. What forms of Handicraft work have you found, or do you think, to be suitable in a Pack?
8. Have you any difficulties, personal or otherwise, in running your Pack (or in your Cub work)? If so, what are the two principal difficulties, and how do you try to overcome them?
9. What steps do you take, and what steps do you think should be taken, to ensure that the Cub goes on to be a Scout? Is your Pack connected with Scouts and Rover Scouts? If so, what relationship exists between the three? If not, how do you arrange for your older Cubs to keep in touch with Scouting?

10. Answer either (a) or (b) of the following:—

- (a) How can an A. C. M. best help Akela in the running of a Pack? What difficulties is he likely to encounter when left in charge? (For A.C.M.'s.)
- or (b) What would you do to encourage your A.C.M. (or would try to do if you had one!) to get a real understanding of cubbing? What part do you, or would you, let him take in the running of the Pack? (For C.M.'s.)

STUDY THREE.

11. How do you emphasise the spirit of adventure and romance in the Pack? How far do you find story telling valuable for this purpose?
12. Describe an original game, pointing out its special uses. If you cannot do this, describe two of the games you have found most useful in your Cub work, giving reasons.
13. Give a programme, with time-table, for an ordinary Pack meeting:—
 - (a) Indoors in winter.
 - (b) Outdoors on a summer afternoon.
 In both cases give the number of Cubs for which the programme is provided and the number of helpers available.
14. What steps do you take to encourage the physical welfare of your Cubs? Does camping find a place in your scheme?
15. How would you deal with the following situations:—
 - (a) A Sixer, aged 11 years 2 months, tells you he thinks the Jungle Dances are silly.
 - (b) A Cub, in your presence, relates to the others with obvious approval and amusement a method by which his father has recently defrauded some of his customers.
 - (c) One Cub accuses another of having stolen a penny from his overcoat pocket during the course of the meeting.
 - (d) Some of your Cubs put gum inside the hat of a C.M. who is visiting your Pack.
16. Set down quite candidly any comments or suggestions which you consider might help to improve this theoretical course. Do you feel that you have benefitted by "the Reader's" comments? Give an instance.

Qualifications of a Good Scout.

The following is from "Kiddie of the Camp" written by Robert Leighton and will be of interest to our Scouters who are training their boys to become good Scouts:—

"Kiddie of course, could find his way across the prairie by the stars; for, like most persons who live in large solitudes, he was familiar with the spangled features of the midnight sky, and he could roughly tell the time by the moon and the planets, as well as by the sun. If the air was clear, the mountain ranges and the well-known landmarks of rock and tree and stream afforded ample guidance; but more than once he had been lost, and had to determine his course across the pitch black plains by trusting to the direction of the wind, and to worry through a dense fog by observing the petals of

the 'Golden Rod'—a prairie plant whose feathered plumes point faithfully to the north. Nor did he neglect to trust in the wise instincts of his horse.

His own senses were peculiarly acute; his bodily condition was perfect. He had the good digestion and the clear skin of one who lives constantly on

wholesome, simple fare, and neither smokes nor drinks. His muscles were like bands of steel. His hands were never known to tremble. His strong and even teeth were without a flaw, and no buffalo meat was too tough for him. So sharp were his ears that he could hear Gideon Birkenshaw's watch ticking when it was in the old man's pocket at the far corner of the large room. Gideon had indeed once declared that he could, fairly hear the grass a-growing. As for his eyesight, he could distinguish the little papoose on back of the squaw star in the constellation of the Dipper, or Great Bear, as we call it, and that is a test to which only the very strongest sight is equal.

These natural facilities, like his powers of memory, and his sense of smell, were, no

doubt, improved by their continual exercise. It was a part of his very life to pay regard to the little things which many persons would pass by unnoticed; wherefore, he, for example, became wise in weather lore, knowing how to foretell rain or snow or a fine day by the appearance of the sky, the clearness or obscurity of the mountain ridges, the movements of the birds, beasts and insects, the condition of the herbage, and the alterations of the wind's direction. Often, when forced by lurking dangers to make a long detour through trackless wilds, he found his direction by noticing the moss on the north side of trees or rocks, or by observing the branches of isolated pines, which grew in greater abundance on the side least exposed to the north winds. At times in order to find his way back through unfamiliar forests,

he had recourse to the Indian's plan of blazing a trail; but it was not often that he had need to seek a trail of his own previous making, for he knew the value of looking backward to take in the features that he must recognise on his return.

The necessity of safeguarding himself and the mails against the prowling



EVERSLEIGH SCOUTS AS RED INDIANS.

Redskins made him exceedingly sharp also in recognising Indian signs. It required constant alertness on his part to detect the near presence of savages, who were experts in cunning, subterfuge and deception. Their skill in taking cover and their patient waiting in ambush was the undoing of many a hardened frontiersman, and their artfulness in adapting themselves and their horses to the color of their surroundings was comparable only with the natural adaptability of the chameleon. In the spring time their scouts and warriors on the war path would paint themselves and their ponies and trappings green, making themselves indistinguishable amid the fresh verdure of brush and brake. In autumn they assumed the more sombre coloring of the sage brush; and Kiddie had seen bands

of marauding braves crossing the prairies in winter time, when everything about them was white, their horses, their blankets, leggings, mocassins, faces, hands and hair; the deception being so complete that at a distance of a thousand yards it was difficult even for his sharp eyes to follow their movements against the background of snow.

It was important for him to know, whether or not it was safe for him to venture through some particular canon or narrow defile. Certain signs as that the tracks he saw were those of unshod horses, would assure him that Indians had entered in advance of him, and he learned to discover by the condition of the trail, how long ago they had passed, if they were going quick or slow, if the party were large or small, whether they were on the war path or merely migrating with their camp impedimenta, and whether more Indians were likely to follow

and cut off his retreat.

If the party that had gone along were to be followed by others of their divided band, while they endeavoured to wipe out their tracks, or, at least to hide the indications of their number by riding on the grass in single file, they still left some intentional signs as messages to their friends in their rear. They would tie a knot in a tuft of grass, training the loose blades as a pointer, or place a few stones or twigs on the side of the trail in positions to indicate their prospective route, to give warning of danger, to tell of success or of failure, or to give directions for future action. Kiddie learned how to read these signs, just as he learned to read the crude picture writings on the Indian Teepees, and to know the meaning of signal smokes, or to tell by the dead ashes of their camp fires how long ago the nomadic savages had quitted a resting place."

Letters to a Would-be Scouter.

V

My Dear G.,

About those Tracking Signs, there is just a point or two more I would like to mention.

For the Tenderfoot Test those four signs would certainly do but there is no need to stop with them. For, these signs are merely the thin end of the wedge, and we should always remember that there is a thicker end to follow.

Tracking signs are put in among the Entrance Tests just to indicate the true nature of Scouting, namely, that it is an open air school of self-education and self-discipline.

The signs are expected to take the boy out into open, as far as possible from the madding crowd's ignoble strife. But I once noticed a Patrol of Scouts learning, or trying to learn, the use of these in the crowded and busy streets of Bombay! I do not know if that was the only available place for them for the purpose, but I felt that I would not for myself either learn or teach the signs there.

And the risk of accidents in those streets was very great, but perhaps it gave a touch of adventure to the study!

We should give to our boys very much more than those four signs from the very beginning. It is a good plan to give them a few 'extras' even the first day. And in the signs to the boys, we should not tire them out by giving say

the arrow sign only for right way all the time. It is a good plan to vary it and in its place use other appropriate signs here and there on the trail. The knotted bunch of the grass or the partially broken twig, or the paper blaze on the tree, or a broken twig left lying on the path with the stem end pointing the way, or two stones one on top of the other, or even the arrow sign made out in twigs or with the help of stones arranged on the ground, all these help to break the monotony.

These signs are best learnt, as all other things are, by putting them to use. And if we want to learn them properly we should get off to the country. In laying a trail for the boys to follow we should therefore contrive to work into it as much of God's out-of-doors as possible. For, by doing so we shall be ensuring a right tone to the Scouting in the Troop.

The "Don't Go" sign however useful it may be in the roads or streets is not of much use in a cross country trail. For where there are no apparent paths there is no need for it, and in any case where are we to leave them? We can however make up for this by emphasising the positive trail, that is leaving the 'right way' signs clearly and unequivocally and in such a way that they are readily noticed from a distance and from the last sign on the trail.

The rule of leaving the signs on the right hand side of the track does not of course apply

to the cross country trail. And in trying to pick up the trail here, the Scout should get the habit of looking 'far and near' and 'high and low.'

There are good many other signs that every one ought to know, though they may not be required for the T. F. Tests. The "way to water", "ford here", "we parted here and went in two different directions", "camping ground in this direction", and so forth are signs which will be very much appreciated by the boys.

And one more thing about these signs. We do not give them up altogether at any time. For we do need them pretty often—especially when we are camping out. Indeed once in one of our jungle camps we did need to have a blazed trail made out to guide us up and down to a river some half a mile away. Without it we were one day actually unable to get to the river for our bath.

It is a good plan to make use of these and similar tracking signs as often as we can, during say camps and Scouting Games, for rightly conceived they are a great aid towards dragging the boys out into God's out of doors.

There are a few books you can read, Lonecraft, The Woodcraft Manual, the Handbook for American Scouts and the one for American Scoutmasters. You should read them all, but perhaps much the best thing ever written on the signs is the letter that Captain Roland Philipps has written. There is no improving it, as there is no improving any of the other numerous letters he has written. You and your boys should read them. For truly they are Good Medicine.

Your sincere friend and comrade,

SPOTTED DOVE.

Association and Troop Records.

THE test of efficiency of a go-ahead Association or a go-ahead troop is in the maintenance of up-to-date records. These records, be it remembered, are kept not for self-glorification, but to see the progress of the boy under the scout scheme of training for character building; and as the trainers of the boys, scouters and Associations ought to satisfy the parents and the public by furnishing ample proofs that the scout training is eminently worth while. Such proofs can be furnished only when records are systematically kept.

And to enable Local and District Associations to maintain proper records, we give samples of forms to be maintained. It is recognised on all hands that the Card Indexing system is the most handy and useful method and when once a proper start is made, it is found to be the easiest method of maintaining records. The advantage of this system is that it is possible at a moment's notice to lay your hands on particulars of any boy, scouter or troop.

For the maintenance of these records, the cooperation of the several parties—Patrol Leaders and S. Ms, Sixers and C. Ms, Troops through their S. Ms., Packs through their C. Ms and the Secretaries of the

Associations is absolutely essential. The team spirit must be there and if the necessity of maintaining the records is once realised, the work is easy and assured of success.

The cards should be of fairly thick white card board or colored according to taste (Red for Rovers, Green for scouts and Yellow for Cubs) and about twice the size of a post card.

These cards are put into a small dealwood box with a slip off cover (like a chalk box) and arranged alphabetically. Regular information should be called for and obtained and even the busiest scoutmaster could easily spend an hour every Sunday or Saturday and post the information in the cards. Soon after a scout or Rover or Cub leaves the troop, the appropriate column is filled in and the card is taken away and put in another box marked on the outside 'Old Boys of the Troop'.

In the case of Associations, the responsibility of obtaining regular information should be vested in the Assistant District Commissioner of whom there might, with advantage, be more than one in each district. These A. D. Cs send up the information obtained to the Secretary who posts the

information in the Troop cards or the individual Scouters cards.

In actual practice, it will be found very advantageous if District and Local Associations, got these cards printed in bulk and sent them out to the scouters to be filled in by them. The scheme is as follows:—two cards (Individual Scouters) to each scouter—two troop particulars cards—and three Individual Cub, scout or Rover cards for each boy to be sent to the Troop. The scouter fills in all these cards and sends the first two without retaining any, and two of the last retaining one for the troop, to the District or Local Association. The latter body retains one of each sort for its records and sends one copy of each to the Provincial Hd. Qrs. for its files. This does not complete the business. Periodical changes should be notified by the Scouter to the District Commissioner or the Secretary of the District or Local Association, who posts the information in the cards and sends the information on in his turn to the Provincial Council for information. This involves perfect co-operation between the various bodies, and furnishes a practical proof of the feeling of brotherliness which is the basic plank of scouting.

Sample Cards.

Card I.

.....District Council/Local Association.

(Individual Record of Scouters)

Name
Age
Address (permanent)
Warrant Number and date
Nature of warrant
Educational and other qualifications
If trained, in what camp and when?
Troop, Pack or area to which attached
Scout Experience (give details of troops or packs and years)

Card II.

.....District Council/Local Association.

(Troop Particulars Card)

Name of Troop or Pack
Date of formation and registration
Color of Troop Scarf (Attach a sample 1" Square)
Address of Troop Hd. Qrs.

Name of S. M./C. M.
Address of do
Name of A. S. M./A. C. M.
Address of do
Whether Troop or Pack is 'Controlled' or 'Independent'
If controlled, by whom?
Has the Troop/Pack a committee?
Names of the President and Secretary of the Troop or Pack Committee and their addresses

PATROL/SIXES.

Year Patrol or six P. L./Sixer Strength

STRENGTH OF TROOP OR PACK.

Year R T'ft/T'pad II/I star I/II Star
K. S. Prof. Badges

Financial Position of the Troop (Give a short note as to how money is found for troop expenses)

Re registration, payment of Annual Registration fee and submission of Census returns, and renewal of Subscription for the Official Journal of the Boy Scouts Association.

1927
1928
1929

Date... Signature of the Scouter in charge

Card III.

.....District Council/Local Association.

(Record of Individual Cub, Scout or Rover)

Troop/Pack.....

Name
Date of birth
Full address (enter addresses during school time and holidays)
Name of Parent or Guardian
Address of do
Religion
Date of joining as a recruit
Date of enrolment as a scout

Date of passing the tests:

	Proficiency Badges	
Tenderfoot/T'pad	1	5
II Class/I Star	2	6
I Class/II Star	3	7
King's Scout	4	8

Date of his becoming a P. L./T.L. Sixer/Senior Sixer
Any special aptitudes noticed in the boy

Date of leaving the Troop/Pack and reasons for leaving
Whether a discharge certificate has been given to the boy?

If so, the date on which it was given

Subsequent address of the boy

Whether he is actively connected with scouting after leaving the troop/pack, and if so, the nature of the work he is doing.

Patrol Leader Bisu.

The Turning over of a New Leaf.

TO be a member of a Scout Troop for two years and not to possess a friend! Such was Jamboo's pathetic plight. He felt the shame of it creeping all over his body. He stood, for once in a trance of thought.

He was conscious only of a mortification—a strange experience to him, and the first since his birth. He felt his importance dwindling and dwindling into nothingness. The experience did for him what no person, however wise, could do.

He wished he could thereafter simply not be. He was a strong-natured boy and felt acutely. But, besides shame, he felt inwardly along with it, a struggle against it. What was the way? What was the way out of it? Though physically rooted to his place his heart was bleeding. The predominant view was strong condemnation of himself. How could he have been blind to this glaring fact, that he was a solitary member, though of the troop. How was he so long unconscious of what now was clear to him as a thing of his own forging—this solitariness! Would that he could erase his past! Could he? Could he?

A few words of hope stole over his mind and they were the words of the pauraniks. Once, in a discourse to the scouts of the troop, Janakiram Shastri had vivified the working of the law of Karma, a tenet of his Religion, that while no one could help the past, any one and everyone could live it down. He must only take himself in hand and so husband out the present as to make the future outshine the past and leave it far and away out of sight. Could he trust himself to do it? Why couldn't he? Only he should resolve no longer to be befooled by his inclinations. Yes. The one job he would impose on himself would be to earn friends—friends who will be fast for all time—as an expiation of the past. He would spite his wilful self that way. He would simply not permit it to come between him and them. Their service would be his sole concern. That, he conceived, was the sure way of compelling love. Yes, he would so serve as to earn enduring friendship.

Then, as to ways and means, Jamboo thought and thought. His resolves were made on the spot. He then said to Mr. Mani, "I fully realise that I have no place in the troop. I've no reason to be surprised at my brothers telling

me so. I deserve no better, sir. I'll bear it all up now like a man, if they tell me so to my face. But, one appeal I'll make to you, sir, and that is that you will not be different to me from what you were."

"No, Jamboo", said Mr. Mani, "Nothing will ever make me different. What you are to the Troop, of course, depends on your relationship with the Troop, but what I am to you surely depends on me, and you need feel no reserve to utilise me, at any time."

"This much I must say for the Troop, Sir. It has borne me long enough, and I should not call it unjust if they choose to have me no longer."

So saying, Jamboo departed leaving a trail of sadness in Mr. Mani's mind. It was as agreeable a surprise to Mr. Mani, as the situation was sad, that Jamboo could take things so philosophically and that he could feel his dissociation so much. He wished really he could see a way to keep him in. Could nothing be made of such a boy? Could he not work upon his present feelings and reclaim him? Still, in doubts he let him go.

The Court of Honour endorsed the decision of the Ravens. All sorts of comments, thereafter, were made by individual members of the Troop, most of them not very complimentary to Jamboo. Only Bisu and a few discreet others could refrain from such comments, in their feeling for poor Jamboo. The Junior heroes of the troop, especially those who were Tenderfoots in the matter of the control of their tongue were bragging about the discomfiture of Jamboo, often, and got reprimanded by their elders for it. By a common judgment among them they expected Jamboo to grow wilder and give them greater cause for anxiety. They were busy being prepared in imagination for an interesting series of accidents and incidents whose author was to be the same and only person, Jamboo. In their opinion, even their elders in the troop were culpably callous to this combustible situation.

But Jamboo's mind was pitched in a different key. His thoughts, since he left Mr. Mani's presence, lingered on the panorama of the past painted on his mental canvass. What a pleasant time it was, his stay in the Troop! It had come to an end now. Oh! the freedom that he enjoyed as a member of it. How great and undeserved was the consideration shown

him by his brother members of the Troop. It was all vivid now. Whether in Camp or in the Club Room he was thoughtlessly selfish and least tolerant. Except at moments when he could not enjoy an activity without companions himself, he never sought them and never cared for them. He was so unsociable. Could one so selfish have found accommodation elsewhere? He could now, with his clarified vision, account for the horror with which the youngsters of the Troop always looked upon him. He was now conscious of wilful bullying of them whom he always considered as nuisances. What right had he to stay in the Troop? And he really wondered that the Troop bore with him so long. But it was due

to a few like Bisu to whom he could never be sufficiently grateful. It was, therefore, no wonder that the youngsters should feel a relief at his severance from the Troop. He saw that he had abused a glorious time. Would that he could have it back again. No, it was milk spilt. The past was past. He had now only to set about to repair it. One resolve had already formed itself. It was to spite himself. He would not rest contented until he earned a place for himself in the Troop by services which would compel the attention of the Troop and win its recognition. Thus what his stay in the Troop could not achieve, his severance did.

K. R. R.

POINTS FOR SCOUTERS.

SCRAWL 3.

Scouting is an open air school in self-education and character training. But how few of us do emphasise open air in our Troop work? Many Troops are content to conduct all their activities in the cramped area of the School play ground, and some within the four walls of a dingy lumber room euphemistically described as the Club Room!

A cramped area does certainly cramp the spirit and stunt the the growth.

Why should we confine ourselves to a narrow orbit when there is the whole world of out-of-doors waiting for us?

All our Troop activities are best done in the open, away from our usual *habitat*. The countryside is ours for the asking, or rather for the taking possession of. And if only we want to make use of them we have always holidays by the score.

Camping is the key activity in the Scout-way of character training. It is really a powerful weapon both for detection and for rectification. Those of us who do not avail ourselves of it are losing a very great deal.

Boys whom, from our everyday knowledge of them, we reckon as the best and nicest, as being kind and generous to others and keen on their daily good turns and ever ready and eager to be of service to others, are in Camp turned inside out and the S. M.s and they themselves can see where the trouble with them is.

Builders of aircraft are said to make use of Rontgen Rays for the detection of flaws in the various parts composing the great machines they build.

Camping and camp life are, so to say, the X-Rays that Scouters have at their disposal for the detection of flaws in the boy material they handle.

Flawless construction is more invaluable in Life Craft than in Air Craft.

Invaluable as camping is for detection of flaws, there is nothing to equal it for the purpose of rectification of defective human nature.

A true spirit of brotherliness and of service to others is not more developed elsewhere than in the favourable atmosphere of a Scout camp.

And camp opens out to the boy a wonderful vista of real and sensible enjoyment.

The beauties of nature, the loveliness of sunrise and sunset, the birds and animals, the pleasure of a dip in the cool and lovely jungle stream, the joys of romping, and the clean and healthy life of camping in the open, these give real enjoyment to the boy.

Camp indeed is the most sensible school that we can think of. Here we learn a thousand and one things first hand as they ought to be, and learn them not for the sake of the nightmares called Exams, but simply for the love of knowing about them. And here we give ourselves good and healthy habits and traits of character which go to make us manly and efficient.

For where else can we more readily acquire such traits of character as self-reliance, resourcefulness, courtesy, brotherliness, and where else can we better realise the spirit of service and of co-operation?

Camp spells Cleanliness, Activity, Manliness and Pleasantness. If it spells otherwise, it spells disaster.

Among our Troops, there ought to be more and very much more of Camping. Camps are eminently worth while. And if we are not taking our boys out to camp as often as we can, we are not true to our job, and are seriously failing in our duty.

GAMES.

(BY HIAWATHA.)

HERE ARE A FEW GAMES FOR YOUR NEXT TROOP EVENING.

1. CHINESE AND JAPS: Scouts are divided into two parties, who are called Japs and Chinese. Japs wear a strip of yellow paper (say 6 inches by 1 inch) hanging from their left shoulder strap, and the Chinese wear a similar strip of a different colour. They stand on the short sides of a big rectangle in the play ground, and at the whistle they have to run across to the opposite side, killing as many of their opponents as possible without being killed themselves. On the whistle being blown again they get out to the opposite side.

Killing is managed by plucking off the strip of paper. One may kill as many as he can, but one cannot kill if one's life is not intact on one's shoulder.

The game is decided by the number of survivors.

Three minutes and a rectangle about the size of a Badminton Court are sufficient time and space for a dozen on each side.

2. AIYAH PILLAI: Two Scouts blindfolded, both holding the same book by the hand and each having a swatter made out of a towel take turns in hitting the other. The first one calls "Aiyah Pillai!" and the other one has to answer "yes". The first one having located the other, aims a hit at him, but that other is free to move after giving the answer.

3. WHEEL BARROW RACE: One boy is the Wheelbarrow. He holds his body stiff, walking on his hands, while another Scout wheels him by holding him by the ankles. This may be done as a relay race, one patrol competing against another. Care

must be taken to see that there is nothing on the ground which would cut the hands of the barrow.

4. SPUD is played with a tennis ball. The boys stand in a circle, and the S/M starts the game by throwing the ball down and shouting the name of one of the boys. He picks it up and cries "hold", when all stop where they are. He aims the ball at any one of the boys. If he succeeds in hitting, the one who has been hit takes the ball and cries out "hold" and he aims at any one he likes and so on. If he does not succeed, he tries again and if he misses three times consecutively, he undergoes the penalty. He has to stand twenty feet away with his back towards the rest of the boys and each one of them aims a throw at him, and he takes the thing smiling.

5. WALKING STATUES: Two teams start from opposite sides of the referee and they advance on him. A team can advance only while the leader has his back on them and is counting. He stops counting suddenly and looks round, whereupon everyone must be motionless. Any one found otherwise is pointed out and he goes back to the starting point. This goes on until some player reaches the centre and wins for his side.

6. SCOUT PACE WINDOW RACE: Scouts run half a mile, there spend just one minute watching the things in a shop window (or other things hoarded) and return. They adopt Scout Pace. They must be back in exactly 13 minutes. They are then asked to give a list of the things found. For this purpose the members of a Patrol may put their heads together, and each Patrol need give only one list. Two points off for each second over or under time, two for each correct thing and two off for each thing incorrectly stated.

The Rover Problem.

THE Rover Scout Movement was devised by the Chief to meet the demand of the scouts who felt the need of remaining in the Movement, even after passing the scout age, and also for those who for some reason or other had not the advantage of coming into the Movement at scout age but were attracted to it late. Although it was to meet a demand that came too late, the Movement is now really a brotherhood of the open air, designed to complete a scheme of training for citizenship begun with Cubbing, carried on through scouting.

Rover scouts specialise in camping and service. To become a Rover, the young man has to go through a series of tests of a more advanced nature than the scout tests, specially devised to suit his age. A Rover

Patrol is purposely kept low and the leader of the patrol is more a friend than a leader and so, is called a Rover Mate. The Scoutmaster in charge of Rovers is called a Rover Leader.

Rovering is a proper and regular sequence of the Cub and Scout trainings and if the training has proceeded in uninterrupted sequence during the cub and scout periods, the boy would naturally stick to the Movement and continue to work as a Rover. Here the nature of work that he would do would be naturally of a more extensive character—help within the Movement and help without. He would be of very real service to the scoutmaster or cubmaster by taking away a large share of the actual technical part of troop or pack work from off

the shoulders of the scout. He would be helpful in running the troop and picking up *Scoutering* and *Cubmastering* if the terms may be used, and ultimately he would become a scoutmaster or cubmaster himself. That of course is clear as it is and is as it should be, in the fitness of things. But taking facts into consideration, do we have our cubs continuing as scouts and scouts in their turn continuing in the Movement as Rovers? What we have actually is very different from what one would expect. We have multitudes of boys waiting to come into the Movement and the universal cry is for more scouts. When we have such a large number of boy scouts in training, why need we despair of more scouts? The very real problem before us in the Movement is how we can get our present boy scouts to become Rovers and how we can lead them on to become scouts.

One other factor to be reckoned with in our work is the recruitment of young men into Rovering. The fact that many scouts slip away from the Movement after their scout age cannot be blinked at. So, that line of recruitment has not worked very well in practice and we have to set about remedying that defect. In practice, it is observed that young men who have not had anything to do with the movement hitherto, read up scout literature and get attracted towards Rovering for the sake of its high practical ideals and come in as Rovers and exist for some time indifferently and disappear after sometime. This raises the question of recruitment—whether recruitment should be from scout ranks or from among young men who have never had anything to do with the Movement also. The question cannot be shelved, if we have to consolidate Rovering in our province.

Rural Reconstruction Study work.

THE Chief Scout in *Rovering to Success* has said, "You have the glorious opening before you for taking a strong hand towards reconstructing the country on a new and better footing than it ever had been before." India being essentially a land of villages, Rural Reconstruction should occupy a principal place in the programme of work to be done by the Indian Rovers. Work of this kind requires a perfect knowledge of the conditions obtaining in the villages. Hence the following questionnaire has been prepared to enable Rovers to

The next question that looms large is the age of the Rover. One often meets with men of advanced middle age calling themselves Rovers and however well-intentioned they may be, the scheme of Rovering planned for the young man of 18 to 25, suiting to his temperament and tendencies admirably, fails to appeal to the advanced middle-aged man and he also slips away, sometimes declaring openly that Rovering is only a myth reading well in paper. So the age question of the Rover recruit has to be carefully considered.

Lastly comes the question of the Rover Leader. Just as the other branches of the Movement, Rovering also requires very careful handling and the task of leading a number of highspirited young men with strong and impetuous wills of their own, is extremely difficult and more often than not, it is found that a young man scarcely older than the Rovers of the Troop takes up the Rover Leadership and after a short period of activity which mainly consists of Scout-ing activities of a very elementary nature and some sort of public service during festival seasons in temples, the troop deteriorates into a mere social club and finally disappears from history. Rovering is preparation for life and to lead young men of 18 and 20 at which age they may make good or go positively to the bad, it requires all the tact, experience, and wisdom of an individual who has passed middle age in life. This aspect of Rovering has to be very carefully considered before any Rover units could be officially registered and recognised. If not, we run the risk of building on sands.

(N)

study the rural conditions before they could effectively do any educative propaganda work.

A. Health Conditions :

1. Give your general impression of the build of the old and the young in the village and of their powers of endurance—What is the average life of a human being? Give some cases of longevity.
2. Is the population growing? What was it in 1901, 1911 and 1921? Study the number of births (male and

female) and the number of deaths (infants and adults) for the last three years.

3. Are people subject to any peculiar diseases or epidemics? Give the causes of the epidemics. Which the nearest dispensary? State what medical aid is locally available?

4. Does the village present a sanitary appearance? Do the villagers possess a sanitary conscience? What are used as latrines? What arrangements are made for the disposal of accumulated dirt and filth, and for the cleaning of the latrines? Is good water supply available throughout the year?

B. Economic Progress :

1. Is the village self-contained? What are the agricultural products of the village and what are got from outside? How is the agricultural produce of the village disposed of? Is there a cooperative society for joint purchase and sales?

2. What are the irrigation facilities (tanks and wells, channels or rivers)? Do villagers use the improved agricultural implements (ploughs, waterlifts, seed-drills etc.). What scientific manure is used?

3. What are the chief industries in the village (weaving, mat making, coir making, pottery, rice hulling, toy making etc.)? Is Khaddar popular? State the number of *charkas* in the village? How is the hand-spun yarn utilized?

4. Do you find any educated persons without employment? How many? What are their present occupations in the village?

5. Do you think that the villagers are highly indebted? What are the causes of indebtedness? Are there any money-lending sowcars? What are the usual borrowing rates of interest? Is there a co-operative credit society, and how is it helpful?

C. Educational Progress :

1. Is there a school for boys and girls in the village? How many children of the school-going age (6 to 11)

attend it? Is the school popular and well conducted?

Do the children of the depressed classes attend it or is there a separate school for them?

2. What is the proportion of the literates to the total village population? Is there a night school, or a reading room and library? What papers and magazines are read? and what is the nature of books in the Panchayat library?

D. Moral Progress :

1. State the number and nature of crimes during the last 3 years. What are the causes of criminality? Are there drink shops in the village or in its vicinity? Any gambling dens? Mention any peculiar social customs affecting their moral progress.

2. How do people spend their leisure hours? Do they take interest in the village temple? Are Kalakshams and Bajanas held regularly?

E. Democratic Efficiency :

Is the village administered by a Panchayat or a Union? Do all the members work harmoniously for the village welfare? Who are the village leaders? and what influence do they exercise in the village? How does the Panchayat Court work? Are their discussions respected by the villagers? How are the depressed classes treated? How is the co-operative credit society working? How is the common good fund of society and of the *gramasamuthayam* utilized?

2. Do the ryots understand the significance of the elections to the local bodies and the Legislative Councils? And what political education do they receive? Mention the names of the leaders who have visited the village during the last one year. Do their leaders camp in touch with the electorate of the village? and how?

What is the general impression of the village? and what definite suggestions would you sincerely make towards improving the village under each of the several needs mentioned above? (R. S.)

Instructions for the Rover Theoretical Course.

1. The Course is of an experimental nature and will not qualify for any Badge, but a Certificate will be issued to those who complete it satisfactorily.

2. It is open only to warranted Scouters over the age of 21 who are interested in the Rover branch of the Movement.

4. Before commencing the Course, you should have read carefully:—

- (a) Rovering to Success.
- (b) Scouting for Boys.
- (c) Aids to Scoutmastership.
- (d) The Patrol System. (Roland Philipps).
- (e) Policy, Organisation and Rules. (latest edition).

4. The questions must be answered individually and alone, and from your own point of view: if that differs from that carried out in your Patrol/Troop, say so, and why. Where you have no actual experience of the Practical work indicated by the question, state what in your opinion would be the best step to take. The actual wording of the questions should be interpreted according to the position you hold in the movement,

e. g. Scout Commissioners are naturally expected to answer the spirit of the questions from the point of view of their work in the District, and so on. It will also be of material help to "the Reader" if you mention at the commencement of Study I any special features of your work with Rovers.

5. As soon as you have completed Study 1, you should send it to "the Reader" (though the Provincial Hd. Qrs.) who will return your book with comments. In the meantime you should consider the questions contained in Study II. Only one study may be sent in at a time. Do not forget to put your name and Study on the outside of the envelope.

6. WRITE ON ONE SIDE OF THE PAGE ONLY, leaving the other for the Reader's comments.

7. At the end of your answers to each study, put down any questions on points of difficulty, and the Reader will briefly answer these.

8. It is not proposed to mark these Studies in the usual sense of the term. The Reader will make comments and will indicate the general standard of work as follows:—

- C. means that more careful thought and reading is necessary.
- B. that an appreciation of the principles and aims of the Movement is shown.
- A. that in addition to B. real originality and freshness of thought have been revealed.
- The Plus (+) and Minus (-) signs will be used if Studies are above or below the standard

indicated by the letter. Writing, spelling and composition are not taken into account.

9. When you have completed the three Studies to the satisfaction of the Reader, a certificate will be issued to you from Imperial Headquarters.

10. Except in case of Oversea and Foreign Scouters, Study 1 cannot be accepted after 30th of November, or Study 2 after 31st of January.

The Rover Theoretical Course.

STUDY ONE.

1. Why should there be a Rover Section in Scout Movement?
2. Discuss the advantages and disadvantages of Scouters also being Rovers:—
 - (a) in the same Troop.
 - (b) in another Troop.
3. What qualities should a good Rover Leader possess? Is it desirable that he should also be working with Cubs and/or Scouts as well?
4. How should liaison between the Rover Leader and Rover Mate be maintained? What are the primary duties of the latter in respect to his Patrol?
5. Give your ideas as to the organisation of Rover Patrols:
 - (a) Within the Troop.
 - (b) Within the Association.
6. What difficulties and advantages have you experienced in the Rover Ceremonies of "Leave Taking" and "Presentation"? If you have not utilised these ceremonies say so, and why.

STUDY TWO.

7. The Chief Scout is anxious to amplify the explanations of the Scout Law in "Scouting for Boys", in a manner more suitable for Rovers. Set out an explanation of any one Law so as to bring its meaning home to the life and conduct of a Rover Scout in particular.
8. What steps would you take to arouse a spirit of Adventure and Romance amongst Rover Scouts, which would not necessarily make them discontented with their ordinary work-a-day life?

How to Make a Magic Lantern:

BY

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A Scout is thrifty, so says one of our Laws. It means that a Scout does not waste money on many things which he can make for himself, by purchasing them from stores where they are for sale ready made. Yet many of those things are useful for a Scout, either for purposes of enter-

taining others or to educate himself. One of these things is a magic lantern or an optical projection lantern. When a Scout sees a new thing he looks at it with a Scout's eye. He examines it thoroughly, notes its component parts, understands the uses of these parts, how they are fitted together, which parts are essential, which must be purchased from outside, and which of them he can make for himself with his own hands or with a little extra help from outside. Lastly, he works out his own design for getting together the several parts,

I shall illustrate the above by taking a magic lantern for consideration. Its essential parts are the following:—

- (1) A source of light, some variety of lamp giving an intense light.
- (2) A compound double convex lens mounted in a brass cell called the condenser.
- (3) A system of two convex lenses mounted in a brass tube called the objective or a concave mirror.

The first of these gives the light for illuminating the transparent picture drawn on glass called the lantern slide; the second converges the divergent light on to the slide to increase its illumination, while the third gives a magnified picture of the slide on a screen, which may be a white wall or a thick white piece of cloth called the screen. In a commercial lantern all these are suitably mounted and housed. The total cost of the essential parts is a very small fraction of the whole lantern as sold in firms.

I shall now take one by one, these for consideration in detail. First comes the illumination, the source of light. If one wishes to use the lantern during day-time when there is plenty of sun-shine, he can use the sun-light for the purpose, which is the most powerful source of light. To use it the light must be reflected by a mirror suitably mounted and placed or by two mirrors for setting it to unaccessible places; the first mirror reflects it into the condenser. Sunlight costs nothing.

If he wishes to use the lantern during cloudy days or during night time, he needs a powerful source of light, light given off by any one of the modern Kerosine oil mantle lamps of at least 300 candle power is quite good enough for the purpose. A lamp of this power must be purchased. A "Hasaga" lantern sold by Shivji & Co., Madras is one of these and costs Rs. 18/-.

The second is the lens called the condenser. The condenser is a convex lens: it may be either a single lens or made of two convex lenses mounted together in a brass-cell. It should be not less than 3 inches in diameter and about seven inches in focal length. To measure the focal length hold the lens in sunshine and measure off the distance of the image of the sun from it. Cheap single lenses are available in firms and in bazaars. They are sold under the name of magnifying or reading glasses fitted into a frame with a handle attached to it. A suitable one can be easily selected, and the cheaper variety may not cost more than a rupee

or two. A single lens will do for ordinary purposes. If you require a powerful condenser you may purchase one mounted in a brass-cell of 4 inches in diameter from firms. It may cost about Rs. 10 to 15.

Lastly comes the third part by which we get a magnified image of the picture on the slide. It is the most important of all. For a toy lantern which will serve for many purposes, cheap lenses can be used. Select two reading glasses of about 2½ inches in diameter or even 3 inches and of about 7 inches in focal length. By keeping these two close together, you get a lens of short focal length of about .3 inches which can be used, or you may use only one of these lenses. They may not cost more than a rupee or two and may be obtained locally.

The image got by a single lens suffers from two defects—it will be coloured and it will be distorted and hence wanting in sharpness. To get over these two defects, a special combination of lenses, called an achromatic combination is used in all the best lanterns. The object glass of a binocular of about 1½ inches in diameter is eminently suited for the purpose. The same purpose can be served by a concave mirror of large focal length and of small aperture.

The achromatic objective is costly and may cost more than a couple of pounds sterling. Purchase one if you can, with a focal length of about 7 inches and as near 2 inches in diameter as possible. On the other hand if you elect to use a concave mirror, select one of at least 6 inches in diameter and a focal length of at least one foot. It must be of the variety called "Optically true". It may cost about £1 each. Both these can be obtained only from firms dealing in scientific apparatus.

Next I shall deal with how these several parts have to be mounted so that they can be used for purposes of projection.

First the housing of the lantern, the kerosine oil mantle-lamp "Hasaga". The object of housing it is twofold. One is to keep out the light not wanted for purposes of projection, the other is to prevent accidental touching of the lamp, since it will cause a severe burn if touched. In the case of a "Hasaga" lantern these ends can be obtained by putting a cylindrical cover of tin sheet, to surround the glass cylinder, close to the four pillars carrying the top domes. This tin sheet will be 17½ inches long and 4½ inches in width. Take a sheet longer by 1½ inches and bend it round the lamp, the bottom edge resting on the outer edge of the plate on which the glass cylinder stands,

To do so correctly you will have to cut in the upper edge of the plate two semi-circular notches to accommodate the joints of the handle bar of the lamp. The extra length of $1\frac{1}{2}$ inches is for making a hinge-joint, so that when the sheet is wrapped round the lamp and the edges are brought close together, a long pin can be inserted into the hinged joint when the plate is kept in its position. Study how such a locking arrangement is made in the door of an ordinary country made tin lantern. Half an inch below the top edge of the plate, cut out a circular hole about 3 inches in diameter, so that the centre of the hole is approximately opposite to the middle of the most luminous portion of the mantle. In a "hasag" lantern, it is about $8\frac{1}{4}$ inches from its base. Prepare now a tube of tin 4 inches in length and $3\frac{1}{2}$ inches in diameter. The one in the tube must not be soldered, but simply rivetted together. Now insert this tube

with one end in the $3\frac{1}{2}$ inches hole in the tin plate and fix it. By this arrangement the light of the lamp will be shut out completely, excepting that which comes out through the tube and hole of the metallic jacket. Wrap round the whole of the body a sheet of asbestos and fix it by wiring. Any accidental touching of the lamp will not cause a burn. By removing the asbestos sheet first and then withdrawing the long pin, the tin sheet will come off and the lamp can be used for ordinary illumination purposes.

If you wish to use sunlight, which every scout is expected to do, you must purchase at least one plane mirror of 3" x 6" framed. We shall suppose that such a framed mirror measures $7\frac{3}{4}$ " x $9\frac{3}{4}$ ". This mirror should be mounted on a stand having a universal motion.

(To be continued.)

STAR LORE.

IN chart III, you will find depicted seven more star groups beginning with *Hastha*, which can be said to be of the shape of an open hand with the fingers pointing towards the west. Five stars mark the tips of the five fingers and there is one bright star to denote the root of the palm. For people who are at about 11° N. Lat. this group will appear to be about 20° south of east-to-west line overhead. About 10° to the east of it there is a single bright star which is called *Chitrai*. Now turning to the northern half of the horizon at about 15° inclination, in the above latitude, will be seen another bright star like the previous one. That is *Swathi*. About 10° to the east of it and in the same side of the sky, there appears an irregular circle formed by a large number of stars of ordinary brightness and almost of equal size. This group is called *Visakam*. Again we should turn to the southern half of the sky and there we would find a number of stars forming the shape of a scorpion standing more or less erect with its tail down in the south. The head of it which looks like an open umbrella is called *Anusham*. Below this and before reaching the tail, a number of bright stars form the body & that is *Jeshta*. The tail

of the scorpion, with a few stars immediately near it, goes to make the group called *Moolam*.

The relative position of the above seven groups has been given. If you look up in the sky, say on the 27th June, at about 8 p. m., you will find *Hastham* about 60° above the western horizon, and the last, *Moolam*, will be about 40° above east. Besides the above, the Great Bear & the Southern Cross, will be clearly visible. Almost on the side of the sky opposite to the Scorpion, a very bright star, called *Vega* or *Abijith*, can be observed in the far north. The whole solar system is supposed to be moving towards this.

Suppose *Swathi* is overhead when you observe that night, what is the time? The date is the 14th of the Tamil month Ani.

At sunset about 10° of Mithunam would have gone below the horizon i.e., about 14° of Kanni (Virgo) would have passed beyond the zenith to the west. When *Swathi* is over head, the 20th degree of Libra is passing the zenith. So from 14° of Kanni to 20° of Mulum the progress is by about 36° . Hence the time will be 2 hours 10 minutes after sunset. G. R.

NOTES BY THE WAY.

(By Searchlight.)

WE are now almost through the Holidays, the best and the most convenient season for Scouting. But what have our Troops been doing? We are yet to know; however, we vaguely feel that they have not been doing their best, at any rate not many of them. The reason is that a good many of our units are School units and the moment the holidays come in, home-sickness comes in too, and the boys are gone!

No Troop should be without its Annual Camp, and indeed the Troop work of the year should to a large extent be definite preparation for that great event. The making of home made Tents, Ruck Sacks, Ration Bags, and several other things that spell good camping and good hiking should form a substantial portion of the ordinary activity of the Troop. By doing so we shall not only give the boys something of real interest to do, but we shall also be giving to Camping the emphasis that it deserves.

The other day I was talking to a fellow-scout who has a Troop just half a year old. He thought that his boys have had all the training they required for the second class badge, and he said he felt he was at the end of his tether! Well unexpectedly I had the opportunity of seeing some of the boys as well, and they too thought that they knew everything for the second class. But when I asked them in detail about the various things they ought to know for the Badge, I found and they found that they were not sure.

It arose out of several circumstances. The S/M dealt with the group as he would with a class in the school. That is to say he had them all together and talked to them on the various requirements for the badge, without giving them the opportunity to practise all the things taught. There had only been an attempt to burden their memory with details; but I could see they learnt none of the things as graphically as they might. I tried one thing after another and the same conclusion was forced on me every time.

That again is due to our school units. We teachers somehow or other cannot get out of the school room methods, and talking to a group of boys is our usual way. And it is very difficult for us to rise above it and try methods by which we can really interest the boy.

I tried a slightly different plan with my boys, once, that is when I had them. They knew from me what things made the Second Class Scout, or for that matter the First Class Scout, and whenever they found time they came to me each by himself or some times in pairs, and they got me to teach them something or other, but what I taught them at any particular time was what they themselves chose at the time. So they learnt what they wanted to learn, and I just helped them without forcing it on them. This is the antithesis of the group or class system, and this I found was a great improvement on the other.

Sir Alfred Pickford says in one place that we should not let our Scouts' arms tell lies. If there is any badge on the sleeve of our boys, they must evidence not merely the fact that such boys were once before a kind examiner who passed them for it, but they should also indicate that the owners of such sleeves are at

the moment of observation proficient in the art or craft that the badge stands for.

In my rambles I have known several instances of lying sleeves. What is the good of a couple of Ambulance Badges on the arms of a young fellow who in an accident in the street, is not able to apply splints to a fractured bone or does not know how to stop bleeding from a cut artery? Or again of what consequence is it that there are two or three Carpenter Badges in a particular Troop if the few articles of furniture that they have are too rickety and in every other way damaged and unserviceable? Badge hunting must be nipped off in the bud, and boys who have won Badges must be made to realise that every badge has certain responsibilities going with it. The badge indicates the special field in which the wearer is proficient and he is always under obligation to utilise that proficiency in the service of others.

That reminds me of another incident that took place some time ago. I was examiner, the only one in that area, for the coveted badge of "Pioneer". A fellow whom I knew to be keen came up and asked me when I could examine him for the Pioneer Badge, and when taking leave, added "But what are the things that I should know for the Badge?" Well I needn't say that he did not try that badge, but made up his dozen with the help of other examiners. What he wanted was merely the Red Cord! I Could give instances by the score! But this one will suffice.

We Scouters ought now and then to turn the searchlight (not me!) inwards. If we do, we shall ceratinly not fail to see how short of the Chief's ideal we are. Do we always remember that Scouting is for Boys and not for ourselves, or why do we often scramble for posts in the Local Associations and always try to thrust our own views upon others?

And what to say about a Scouter who wants to be warranted the S/M and the C/M of the Troop and the Pack attached to it. If they had a few Rovers he would surely like to possess the Rover Leader's warrant as well! No. We should always have the welfare of the boys at heart, and ever and again try to see what would be to their greatest advantage. And besides it is no good trying to concentrate all the functions in our solitary self.

Any way I wonder if the same man could be successful in more than one capacity.

There is a curious phenomenon noticeable in many Troops. Every boy has his Investiture, and that seems to be the beginning and the end of his scout career. There is only one kind of activity that the S/M is interested in and that is getting batch after batch of boys, putting them into uniform and getting them to make a Promise which he is not going to raise one little finger about trying to help them to keep. At a recent Troop Anniversary-cum-Investiture function an earnest Scouter friend standing near me remarked, "How many of these are going to be in the Movement next year?" And to judge by the sequel his fears were not merely idle ones!

Is not the Investiture merely the beginning of a boy's career as a Scout? And are not we S. M.'s to help the boy to grow in Scout Spirit day after day? We should realise our duties properly, or we shall be doing more harm than good. It is no doubt a great privilege to be called on to lead the boyhood, but the responsibilities are very very great. If we acquit

ourselves well it is all right, if we do not, Heaven save our boys!

The Troop Committee idea is not adopted by lots of Troops. That is due to want of thought and want of faith in the Chief! Absence of such Committees means that the Troop is a one man's show, and there is nothing to guarantee the continuance of the Troop and indeed the work of the Troop will not be well done or the best results obtained. Scouting is a selfless act of service, but many of us (to judge from acts) are to be regarded as very selfish, for we do not want to share the job with others who have a right to it.

CAMP PRAYERS.

We turn to Thee for courage new
For strong and steadfast will,
That all we think or say or do
With power from Thee may thrill;
From sin and error, greed and strife,
By work and love set free—
Day after day, life after life.
We climb, O God, to Thee

OUR VERNACULAR PAGE.

(ஏப்ரல்-நோட்டீசரி.)

III. இதர விஷயங்கள்.

இளஞ்சாரணர்கள் படையில் ஒருவித பற்றுதலுடன் ஒட்டி நிற்பதற்கு மேலே சொல்லிய உபாயங்களே உன்றி அவர்களுக்குச் சந்தோஷ மூட்டுவது, அவர்களைத் திருப்திப்படுத்திவிடும் முறையான மார்க்கங்களாலும் அவர்களுக்குப் படையினராலுள்ள ஊக்கத்தை அதிகரிக்கவேண்டும். இங்ஙனம் ஒரு படையின் சமுதாயமான ஐக்கியத்தை அபிவிருத்தி பண்ணக் கூடிய உபாயங்கள் அநேகமிருக்கின்றன. பந்து வீசு யாவொத்ததற்காக ஒரு சங்கத்தை யேற்படுத்துவது, ஒரு புத்தகக் களஞ்சியத்தை ஸ்தாபிப்பது, சிறிய நாடகங்களைச் சிறுவரைக் கொண்டு நடப்பிப்பது முதலியவை சிறுவர் மனத்திற்குச் சந்தோஷம் சிறுவரின் ஊக்கத்தையும் ஒற்றுமையையும் விருத்தி செய்யக் கூடுவதுமான உபாயங்களாகும்.

இதுவரையில் சொன்னவையெல்லாம் சிறுவரைத் திரட்டுவதற்கும், திட்டியவரை ஊக்கக்குறையாமல் ஒன்றியிருக்கச் செய்வதற்கும் உற்ற உபாயங்களாகும். இனி இங்ஙனம் நின்ற சிறுவரைக்கொண்டு செய்ய வேண்டியதென்ன? இதுவே நமது இரண்டாவது நோக்கமாகிறது.

இரண்டாவது நோக்கமாகிறது சிறுவருக்கு நல்ல நடத்தைப்பழக்கங்களைக் கொடுக்கவேண்டியதாகும். இது எங்ஙனம் செய்யவேண்டியதென்பதைப் பற்றித் திரும்பவும் நீங்களே சிந்தியுங்கள். சிறுவருக்கு நன்

னடத்தையைக் கற்பிக்கவேண்டிய உபாயத்தையும் கிரமத்தையும் நீங்களே தீர்மானியுங்கள். இனி பின்னாலுள்ள வரப்போகும் விஷயங்கள் யாவும் இக்கலைப் பின் கீழ்ப்பட்டதாகவே இருக்குமாதலால் இவ்விடத்தில் அதைப்பற்றி விசேஷமாகச் சொல்லவேண்டிய தொன்றில்லை.

நன் னடத்தை பயிற்சியானது, பூலோகத்தின் ஆவசியத்திற்கேற்றபடியும், ஜன்மம் சாபவ்யமாகும் படியும் செய்யக்கூடிய முறையில் நடக்கப் பயிற்று விப்பதேயாகும். இளஞ்சாரணன் தன்னரசனுக்குத் தாய்நாட்டிற்கும் உற்ற கடமைகளைச் செலுத்துவதாய் வாக்குறுதி செய்கிறான். இதனால் அவன் மிகுந்த விசுவாசமுள்ள பிரஜையாவதுமன்றி உயர்தரமான தேசாபிமானியாகவும் ஆகிறான். பிறகு நகரவாளுக்குத் தன் கடமையைச் செலுத்துதலென்னும் வாக்குறுதி யைப்பற்றி கவனிக்குங்கால், ஒவ்வொரு இளஞ்சாரண னும் எவ்வளவுமே தனது மதத்தைப்பற்றி படிக்கவும், ஆராய்ச்சி புரியவும் நல்லபடி நடக்கவும் நேரிடு மென்பது ஏற்படும்.

இவ்விதம் மதம் முதலான ஆஸ்திக விஷயங்களைப் பற்றிச் சிறுவருக்குக் கிளர்ச்சியை யுண்டாக்க முயல்வது சுவபமான காரியமன்று. இதில் மிகச்சிறியதொர் பிழை ஏற்படுவது கூட அதனால் விளையும் நஷ்டம் மிகப்பெரியதாம். இவ்வித முக்கியமான விஷயத்தைப் பற்றி இப்புத்தகத்தின் கடைசி அத்தியாயங்களில் விசதமாய் எழுதுவாம்.

மு. வ. வெ. ரா.

1926ஆம் ஆண்டு அக்டோபர் மீ

டக்கா—கிழக்கு வங்காளம்.

எள்துமை இளஞ்சாரணப்பதிகளே!

இத்தகாதும் இளஞ்சாரணரின் உடைப்பைப்பற்றி உங்களுக்கு எழுதுகிறேன். இது அநேகருக்கு முக்கியமான விஷயமாய்த் தோன்றாது. ஏனெனில் உண்மையில் ஒரு சிறுவரின் உட்க்கமும் நடத்தையுமே அவனைச் சாரணனாகவோ இளஞ்சாரணனாகவோ செய்கிறதே யொழிய அவனுடைய உடைகள் ஒருநாளும் அவனைச் சாரணனாகவோ இளஞ்சாரணனாகவோ செய்யக்கூடிய தல்ல. (சாரணநடை தரிப்பதால் ஒருவன் சாரணனாக மாட்டான்—ஆன்றி சாரணரின் முழு குணங்களும் உள்வான் உடையில்லாத காரணத்தால் சாரணனாக மாறும் இருக்கமாட்டான்.) இது உண்மையேயாயினும் உடையும் ஒருவனை நிறுமான சாரணனாகவாதற்குக் காரணமாகிறது. இரானுவத்தையோ அல்லது கப்பற் படையையோ சேர்ந்த ஒரு புத்தவீரன் கேவலம் தன் உடையினாலேயே ஒருவித ஊக்கத்தையும் தன் நிலைமையில் ஒருவித கொள்கையையும் கொண்டவனாய் மிகுந்த ஊக்கத்துடன் முனைந்து போர்புரிகிறான். (கிறிஸ்தவ மதத்திற்காக உழைக்கும்) பாதிரிகளுக்கும் (Nun) நன் என்ற சந்தியாகிகளுக்கும் அவர்கள் கடவுளின் சேவகர்கள் என்பதை அவர்களுடைய அவப்போது நினைப்பு மூட்டுகின்றன. அங்ஙனமே ஒரு பிராமணனுக்கு அவன் பூதாலும், சீக்கர்களுக்கு அவர்கள் இரும்புக் கடயமும் கத்தியும் இருக்கின்றன.

இவ்வித உடைகளும் அணிகளும்—அவரவர் மதக் கோட்பாடுகளையும் அவரவர் பூண்ட விரதங்களையும் நினைப்புமூட்டுஞ் சின்னங்களல்லவா? அதே மாதிரி யாகத்தான் ஒரு இளஞ்சாரணனுக்கு அவனுடைய உடைகளும் அவன் இளஞ்சாரணனென்பதையும், தான் கடைப்பிடித்து நடக்கவேண்டிய வாக்குறுதிகளும், கீழ்ப்படியவேண்டிய சட்டங்களும் உண்டென்பதையும் நினைப்பு மூட்டுஞ் சின்னமாவிருக்கிறது.

அன்றியும் ஒளிஞ்சாரணரின் உடையானது அவன்பால் தனது படையினிடம் ஒருவித விசுவாசத்தையும், இதர இளஞ்சாரணரிடம் சீக்கோதரப்பான்மையையும் உண்டாக்குகிறது. இவ்விளஞ்சாரணர் யாவரும் ஒரேவிதமான உடைகளை யணிவதால், இவர் தம்மில் ஒருவித ஐக்கியம் உண்டாகி—ஒரு படை முழுதும் ஒருவருலேயே ஆனதுபோலாகி காலக்கிரமத்தில் இவ்வித ஒற்றுமை இவ்விதக்கம் முழுமையுமே பரவும், அன்றியும் மானிடச்சிறுவராகிய இளஞ்சாரணரைத் தாம் ஓராய்க்குட்டிகளென்று மனத்தால் சிந்தித்து அவ்விதமே நம்பும்படியுஞ் செய்யவேண்டியிருக்கிறது இவ்விதத்தை உள்ளதுபோல் நினைத்து அங்ஙனமே நடப்பது கேவலம் நடித்தலாகும் இங்ஙனஞ் செய்வதற்கு இவ்வுடை மிகவும் அனுசுலம்காவிருக்கிறது. உடையைப் பூண்டதும் ஒரு சிறுவன் தான் உண்மையிலேயே ஒரோளும் குட்டியென்று சிந்திக்கும் மனப் பான்மையுள்ளவனாய் அங்ஙனமே நடக்கிறான்.

மிஸ்பார்டீளே யென்னும் அம்மையாரால் எழுதப் பட்டுள்ள ஜங்கில்விஸ்டம் என்னும் புத்தகத்தின் 2,3-ம்

அத்தியாயங்களில் கண்டுள்ள விஷயங்களுையே இவ் விடம் விவரிக்கவந்த யான் அவற்றைச் சரிவர விவரிக்க வில்லை யாதலால் நேர் விஷயத்தை நீங்களே ஒருதரம் ஒதியுணருவீரென்று நம்புகிறேன்.

இனி இளஞ்சாரணரின் உடையில் சாதாரணமாய்க் காணக்கூடிய சில பிழைகளைக் கவனிப்போம், உடைகளைப்பற்றிய சட்டங்கள் இத்தியாவிற்கும் பர்மாவிற்குமாயுள்ள சாரணரிடமிருக்கின்ற நியமனங்களில் விசதமாய் சொல்லப்பட்டிருக்கின்றன. இளஞ் சாரணர் தலைக்கு தொப்பியணியவேண்டிய அவசிய மில்லை ஆனால் ஒருவன் அணிய முயலுவானானால் சரியான (சட்டப்படியுள்ள) நிறங்களுள்ள (பச்சையில் மஞ்சள் கோடுகளிட்ட) தொப்பியையே யணிய வேண்டும் இளஞ்சாரணரின் சட்டைப்பையின் மேலணியும் இளஞ்சாரணரின் சின்னம் துணியினாலானதையே யொழிய உலோகத்தினாலானதாயிருத்தல் தகாது. தவிர, முதல் மற்றும் இரண்டாம், நகர்திரப்பதவிக்குள்ள சின்னங்களை தொப்பியணி பவனாயின் அதன் இருபுரத்திலும், தொப்பியணி பவனன்றேல் மார்பிலணியும் சின்னத்தின் இருபுரத்திலும் பக்கத்திற் கொன்றாகவும் அணிந்திடல் வேண்டும். அணியின் சின்னமானது தோளின்மேல் அவ்வவ்வணியின் நிறத்தையொத்ததாக விருத்தல் வேண்டும். இதிலுள்ள (Patch Point) பாட்சு பாயண்ட் என்னும் கோணமானது மேல் நோக்கிய தாயும்—இச்சின்னத்தின் ஓரங்கள் 1 அங்குல நீளத்திற்குட்பட்டதாயிருக்கவேண்டும்.

அதுவர்தலைவரின் சின்னமாகிய தோள்வளையங்கள் முட்டிகைக்குச்சுமார் 5 அங்குலம் மேலேயும்—அணியின் சின்னத்திற்குக் கீழாகவும் இருக்க வேண்டும். இதரயோக்கிதா சின்னங்கள் மற்றொரு கையில் முழங்கையவிற்கு மேலாகவும் தலைகீழாக வில்லாமலும் இருக்கவேண்டும். சாரணர் அணியும் கச்சுப்பட்டைகளை (Belts) இளஞ்சாரணர் அணிந் திடல் தகாது.

அங்ஙனமே இளஞ்சாரணர் படைப்பகுதியும், மிக்க கிரத்தையுடன் தன்னுடைய உடைகளில் யாதொரு கிரம பேதமும் ஏற்படாவண்ணம் அணிந்திடல் வேண்டும். இவ்ருங்கூட இளஞ்சாரணரைப்போலவே துணியினாலாகிய இளஞ்சுவடர் சின்னத்தை யணிந் திடல்வசியம்.

இனியும் இவ்விஷயத்தில் இளஞ்சாரணர் படைப் பதிகளுக்கு யாதொரு சந்தேஹங்கள் ஏற்படுமாயின் எனக்கதைத் தெரிவித்தால் மெத்த சந்தோஷத்துடன் பதிலளிக்கக் காத்திருக்கிறேன், ஆகவே தாராளமாக "தென்னிந்திய சாரணன்" பத்திராதிபர் மேல் பார்வைக்கு எழுதுங்கள்.

உமக்கு நல்லிழை கிடைக்க விரும்பும்,
மு. வ. வெ. ரா. "டால் பைன்"

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.

The Message for the Mounth.

THE BETTER WAY.

Better to work through the longest day
Than dance through the golden hours;
Better to trudge in duty's way
Than dream among the flowers;
Better to rest when day is done
Than drowse through your daily work;
Better to shout when the victory's won
Than the battle of life to shirk.
Better to move in the crowded mart
Than live to yourself alone;
Better to bloom in the world's great heart
Than to wither upon a throne;

Better with love to thrill some soul
Than to sway the fickle throng;
Better o'er self to keep control
Than to be the slave of wrong.
Better a crust shared with a friend
Than a banquet in halls of hate;
Better the lambs of the flock to tend
Than on sycophants to wait;
Better to see the sunset glow
Than the glitter of gaud and gem;
Better a home that is heaven below
Than a kingly diadem.

A. B. C.

THE CHIEF.

The Chief is 70 years of age. He rises at 5-30 a. m. every morning. He writes books, and passes part of his time sculpturing, painting and drawing. Recently he modelled exquisite busts of his children. In drawing he uses first one hand and then the other, for he has accustomed himself to make use of both. In fact, it is said that when he is in a hurry, he will execute two drawings at the same time, one with each hand. A short while ago he wanted to enlarge his house, and build a place for a neighbouring Troop. But as architects' fees are high, he constituted himself architect and drew up his plans without ever having been taught. Every day he takes a walk. He is a keen breeder of dogs and bees, rides a horse, fishes with great ardour and drives his own car. He cares for his garden himself, clips his trees and tends his flower beds. Every night he takes his bed out on

a terrace and sleeps thus in the open all the year round (he has no need to trouble about opening his windows!) He replies to countless letters and publishes many articles. He sings, and has played in a Cinema film. In spite of all this he must be able to find time to read and meditate, for he possesses thousands of books.

He has recently been honoured by the University with a Doctor's Degree. He puts on his Doctors robe over his shorts, to the scandal of the whole Faculty! These same shorts he wears even at Royal receptions! He likes to be humorous, sees the queer side of everything, and the tragic side of nothing. He is always smiling, and carefully does his good turn every day. Lately he has been somewhat tired, so, to rest himself, has taken a month in America and six months in South Africa.

Such is the man who founded our Great Movement.

J. GUERIN DESJARDINS,
in the "Jamboree."

Hints For Patrol Leaders.

1. Do not rush rashly in deciding cases but hear both sides and decide tactfully.

2. Make every boy of your patrol feel that he is important. Consult the boys, get them interested, listen to their ideas and respect their opinion.

3. Develop good feeling and brotherly spirit from the very beginning. Let your first two meetings be full of joy, enthusiasm and pep.

4. Find out the best and strongest point of every boy of your patrol and make him responsible for that very particular thing in the patrol.

5. Remember—Example is better than precept. Try to lead boys by doing yourself first. Punctuality and promise observed and fulfilled will make you popular very soon.

6. Trust begets trust. Trust the honour of your Scouts at all costs and you are sure to win them on your side.

7. Give every fellow an opportunity to have charge of some special thing. Keep them always busy, doing something.

8. Remain ahead of your patrol in Scout Craft, in general knowledge of public service. Try to become what you intend to make them.

9. Help your patrol in passing tests, winning merit badges, in school studies and pay regular visits to your scouts in times of illness.

10. A successful patrol leader salutes his scouts, shakes hand and shows allround courtesy and politeness. He thinks himself a humble server of all boys in his patrol. He greets them always with a smiling face.

11. He is dependable. He is reliable. He is a center of love and joy. He radiates smiles and disperses gloom. He cheers up every scout of his patrol by telling him a joke and lifegiving story.

12. He is always fair and square in his dealings. He has the courage to speak the right thing. He neither borrows nor lends but helps in time of need.

13. He is a gentleman, not a man born of the higher caste and class but a man who can not lie either in word or act, who is of stainless honour.

14. An ideal patrol leader learns both how to obey the elders and how to rule the younger. A boy who has not learnt how to obey cannot learn how to govern.

15. He plays the game honestly without taking an unfair advantage. He does not stain his *izzat* by the slightest shadow of unfairness. He wins without conceit and loses with humour. He admires heartily and generously the winning party.

SHRI RAM,

Organising Commissioner

Boyscouts of Jammu and Kashmir.

Camouflage in Nature.

(BY S. T. MOSES.)

THE word heading the caption may not be found in many editions of English dictionaries, as it was coined recently and brought into current use at the opening of the Great World war or thereabouts. It means 'deceptive concealment' and is derived from Fr. Camoufler meaning 'to blind or veil' or It. Camuffare meaning 'to make up'. Though the display of camouflage practices was greatest in the recent Armageddon—witness the creation of special "Dazzle" departments in the warring coun-

tries—wise man, *Homo sapiens* of science, had, down from the historic past, adopted in warfare deceptive devices to throw the enemy completely out of scent. One classic instance may perhaps be mentioned here. Macbeth who could 'never be vanquished until Great Burnham Wood shall to high Dunblane Hill' was defeated by Macduff who made every soldier of his 'hew himself a bough and bear it before him' to 'make discovery err in report' of the numbers of the army. The camouflage was effective and messengers reported the 'wood began to move.'

Nothing is new under the sun and the old idea underlying the new word has been the working principle in nature from the beginnings of life right through countless ages. In the fierce struggle for existence, many are the kinds of camouflage adopted by animals to capture their prey and by the victims to save themselves from tragic ends. A brief account of them is attempted in the following lines, taking care to confine our examples to familiar animal life around us.

The value of colour-protection is realised in nature both by the predaceous and the helpless though our armies did so only 2 decades or so ago. This has led to the adoption of uniforms, dirt coloured, khaki, light-blue, grey, or greyish-green by different countries. No claim for superiority can be made for any one color as affording a cloak of invisibility. A khaki pea-jacket, really a mantle of invisibility on moonlit nights is quite useless on a dark night. While in human warfare colour schemes and other deceptive devices are the result of the fertile brain of artists, the colours of animals are fashioned by Mother Nature herself in accordance with her inexorable laws of adaptation and selection.

Colours of animals effect concealment by causing them to resemble some part of their usual vegetable or mineral environment. The difficulty or an almost absolute impossibility to be distinguished amidst their natural surroundings, enables the creatures which hunt, to be almost sure of securing their prey readily and gives those preyed upon a chance to escape their enemies. The tiger with its yellow coat and black stripes—the convict dress of some countries—it is difficult to see through grass in the grassy plains, its favoured haunts. The panther which carries on its yellow body well or ill defined spots in rosettes, delude the inexperienced and even others, as to its presence, the spots appearing like rays of light seen through leaves. The Painted bat, known to science as *Cerivoula picta*—the generic name is composed of 2 Singhalese words Kela: plantain and voola:bat is common in our plantain plantations. Unlike other bats it sports a flaming livery. The body is brilliant yellowish red above and underneath duller yellow, while the wings are inky black with bright orange stripes. The conspicuousness of the bat while in flight, suddenly vanishes as the creature settles on a plantain tree to hide within the folds of a leaf preferably one turned yellow by decay. Parrots and Green pigeons are quite invisible amidst the green foliage they

usually inhabit. Sometimes men who shoot them are agreeably surprised at the number by far greater than what they saw and guessed to be, which greet their expanding bullets. The Pacholapambu (Mal) or Pachai-pambu (Tamil) and the chameleon which infest trees with green leaves are protected from discovery by their green colour. The Gecko on the wall varies its hue in a harmonious blend with its surroundings. Transfer one from a white-washed wall to a dark one and you will find after a short but reasonable time, the whilom pale coloured 'Gavuli' attaining a darker hue. The Tinkling frog (*Pacha thavakai*) common on trees in the hills is protectively coloured. Nothing but the clear and metallic tink of this ventriloquist gives even the trained eye a clue to its whereabouts. Among fish most pelagic ones have the back tinted bluish and the sides and belly silvery and this colour scheme procures immunity from enemies both above and below. Take for example the Mackerel (*Ayla*: Mal, *Kanangelethi*: Tam). Its dorsal tints of black and green harmonise with the surface of deep green sea down to the minute effects of the ripples, so well as to conceal it from the peering eyes of greedy seagulls, etc. above. The silvery white abdomen makes it invisible against the sky to eyes from below. The protection is however not absolute and the moving shoals lose even this protection as the fish roll on their backs and emit a flash from the silvery sides. The Flatfish or Sole (*Nangu*, *Manthal*: Mal, *Nakku*: Tam) is a past master in the art of camouflage. The soles live on the seabottom where they lie on one side. It will sink into the sand with remarkable rapidity; in the aquarium tanks only a practised eye can discern the shape and outline of the fish in the sand. The presence of two 'lighthouses'—the eyes alone are exposed enables one to detect the presence of the fish. If disturbed, it settles down soon after in the sand, the cloud of sand thrown up during the lightning burrowing being the only indication of its whereabouts. To complete the camouflage it even strews sand on its sandybrown topside. The Coral fishes whose brilliant & variegated colours endear them to the aquarium keeper, surprise us when in their natural habitat the coral and stony 'pars' amid the luxuriant growth of multi-coloured corals and seafans, so well do these colourschemes serve as cloaks of invisibility. Sea-urchins (*Kadalhoda*: Mal, *Moorai*: Tam) ordinarily recognisable by the moving spines with which they are clothed all round, cover themselves, while lying on the seabottom, com-

pletely with bits of rock, stones, shells, pebbles, etc., so that in their mineral environment one can see nothing but a little heap of stones. Prawns (*Chemmeen*: Mal, *Iral*: Tam) are either transparent or pale bluish with minute dots and so inconspicuous in their element. Jellyfish (*Chori*) are white and of glassy transparency and so practically invisible in water. But this does not secure for it any immunity in the unequal contest with whales, etc., who do not pick and choose their food but merely swallow large quantities of water for the sake of their living constituents. In the insect world, instances of deceptive coloration are galore. One would suffice for our purpose. The locusts or short-horned grasshoppers (*Thullan*: Mal, *Vettukili*: Tam) exhibit a scheme of coloration designed by nature to deceive predatory birds and other creatures who are ever after them for food. When the insect is at rest, the various colour schemes, green if the vegetation around is so; dry grass otherwise, or with dark markings—In Arabic these markings are said to read "we are the scourge of god. Each one of us lays 99 eggs. If we laid the 100th the world would be destroyed."—which suggest the light and shade in vegetation, function as protective devices but when the insect flies, a bright and conspicuous coloring hitherto concealed by the wings is revealed. If you go into a grass field after grasshoppers, you are startled by a brightly colored insect suddenly jumping up and flying out a little distance eventually to disappear. The bright colors enable your eye to follow the flying insect which suddenly wheels down and disappears from your view. It had settled on a place which showeth it no more, with closed wings, the colors then displayed blending so well with the surroundings that the grasshopper had escaped your attention. Excursions to collect grasshoppers are no child's play, the insects being experts in tantalising you with their alternations of conspicuousness and invisibility. In all the examples given above the requisites of invisibility are answered, whereas in the case of the Stick insects and their confreres of leaves which bear a wonderful resemblance to sticks, twigs and leaves, if the cloak of invisibility fails and they are seen, they are not recognised as insects but as the objects they so successfully mimic. In gardens or even forests or plantations if you watch the grass etc. around you, your eye may suddenly catch a piece of stick or a grass stalk apparently on the move. A moment later no movement and it is still. But surely your eyes could not have misled you. Again there is a movement and you

catch the culprit, a close examination of which scarcely enables your unaccustomed eye to distinguish the head or mouth or eyes. You subsequently find them as also the 6 legs, the first pair of which being held up in an attitude of worship or prayer had earned for the creature the ironical name of Praying Mantis (*Idayan*: Tam, *Parasuramapoochi*: Mal). The leaf insect which resembles in color and appearance parts of several leaves is appropriately world famous. The legs look like portions of leaves the body and the wings being quite flat & leaflike. Our apathetic countryfolk think these are merely leaves of special trees which under certain circumstances have taken to walking!

Another common camouflage device is the appearance which suggests deceptively something dangerous or unpleasant to their enemies. The moth which simulates a hornet and a fly which mimics a bee are examples. Or the persecuted creature may simulate its enemy and thus escape its unwelcome attentions. A cricket which usually forms the food of wasps, resembles a wasp at a casual glance and so wasps, unless hard pressed and so extra vigilant, leave them alone, taking them for some relations of theirs. This is a case of an ass in the lion's skin. The Hawk-cuckoo or the 'brain fever bird' as it is called from its cordially detested voice is another example as the male is a wonderful feather copy of the Sparrowhawk, a bird feared and dreaded.

Another deceptive appearance suggests an object attractive to the prey e. g. the Orchid Mantis or which enables an enemy to approach without exciting suspicion e. g. an antlike spider which thus deludes flies. One of the Praying mantises, the hypocrites who 'pray for their daily bread' is a floral simulator. Hanging head downwards amidst green foliage either motionless or swaying gently as if blown by wind, the body and wings are so arranged as to suggest a flower. The similarity to a flower attracts insects, chiefly flies in search of honey. Alighting with this object in view, the fly finds too late that the flower is in full and active motion and pays his life as penalty for his error of judgment. In connection with the device to approach prey without scaring them, I may mention the ingenious plan adopted by our people to catch waterfowl thronging in myriads during the season. Many small inverted pots are allowed to drift in the pond and underneath one the man swims. The birds accustomed to the sight of the harmless pots take things easy and go on diving and coming up. The man approaches a bird and cautiously but securely seizing its legs submerges it in the water and the

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bird eventually finds its way into the man's 'pocket'. The other birds do not miss him being under the impression he has just gone in for the usual dive. Thus the man goes on with his job till he is satisfied.

In most birds the male is easily distinguishable from the female by its brighter coloring. The sombre dress of the female enhances the safety of both the mother and the offspring as she could not be easily discovered by prowling enemies while sitting on the eggs. In some, the case is reversed, the male being the shabbily colored individual and in these instances e. g. our Painted Snipe and the Bustard Quail it is the male who attends to incubation duties. The two sexes of the Koel are differently colored—the female unlike her glossy black husband wears a brown livery speckled with white. The Koel like all other cuckoos is out (like many men) to enjoy life's pleasures without incurring its responsibilities. The koel shirks her maternal duties on to the poor crow. To entice Mr. and Mrs. Crow from the nest is Mr. Koel's business. He does it apparently by abusing them with choice avian Billingsgate and when they give chase to the rascal, Mrs. Koel who had kept herself in the background all this while slips into the nest and drops her egg along with the crow's. In the case of the Brainfever bird the dupes are drawn off their nest by the male which is mistaken for a hawk while the female slips in her egg.

Among some animals, concealment is brought about by the use of adventitious objects. Some crabs e. g. the Mask Crab, Velvetball Crab and the Hermit Crab have the sagacity to utilise the defensive weapons of the sea-anemone for their own protection. Dromia has the curious habit of holding over on its back sponge, a shell with an anemone, etc., by means of which it is completely hidden. Live specimens of sponges or colonies of soft corals etc., are examined and suitable portions of the colonies are torn and placed on the back and held in that position by the hooks of the last 2 pairs of legs. These are thus prevented from slipping off the back of the velvetball crab where they live and grow, and help to conceal the crab after the fashion of brushwood with which guns are masked to deceive the prying eyes of aviators. These sedentary creatures in return enjoy the luxury of travelling and also get the remains of the Crab's table. Anemones with their dreaded stinging cells are distasteful and positively repugnant to fish who consider crabs as *Bonne Bouche* and out of deference to

the anemones, fish avoid the masked crabs and hermitcrabs and leave them severely alone.

Adventitious concealment need not merely be protective but is also aggressive. An example is the Antlion which buries itself in the sand at the bottom of its pit. The antlion or the Pit-elephant as it is called in the vernacular is the larva of a near relative of the dragonfly. It lives in pits in sand. These inverted coneshaped depressions with a circular opening and loose shelving edges are prepared by the tiny architect in an ingenious manner. It goes round in a circle, moving backwards its body, making a furrow in the soil. With its broad head it throws out sand and by working steadily round in a spiral it builds this ingenious trap and buries itself at the bottom with perhaps only the pincers just jutting out. Ants which are the usual victims, while running along the ground unwarily approach too near the hole and slip over the edge. What with the slippery slope of tracherous sand and the sand showered on the poor ant by the antlion, it drops to the bottom of the pit where its struggles are speedily put an end to by the sturdy grasp of a formidable pair of pincers. The ant then is sucked out and the dried shell thrown out. The antlion is really a type of patience as food, kind fortune gives him only at intervals in spite of the wonderful trap equal in cleverness to man's elephant pits.

Patrol Leader! Ask Yourself:

1. Are you learning initiative?
2. Are you really leading?
3. Are you really shouldering the responsibility of training your Scouts in good citizenship?
4. Do you meet even if the Scoutmaster is away?
5. Do you know every one of your Scouts as a comrade?
6. If a Scout is absent, do you go and find out why, and try to help him to overcome his difficulties?
7. Do you visit him if he is sick?
8. Do you go for games with your Scouts every week, do you go for walks and expeditions and excursions every fortnight or every month?
9. Are you really making comrades of your Scouts and helping each one of your Scouts to be a better and more practical citizen and helper of others?
10. Are you coming closer in touch with Nature and with God and with your fellows, and bringing others in touch or are you merely reading and talking about it?

SHRI RAM,
Organising Commissioner
Boy Scouts of Jammu and Kashmir.

A Prime Minister's Memory.

Among the many distinguished men who came to London to see the crowning of King Edward, was Mr. Alfred Deakin, at that time Prime Minister of the Commonwealth of Australia. The King was crowned amid scenes of great splendour, and the "Captains and Kings" departed, taking with them glittering memories of the ceremony in Westminster Abbey.

An Englishman visiting Australia afterwards asked Mr. Deakin what most impressed him during his visit to England, and here is Mr. Deakin's answer. "One night I had been to a great reception. It was midnight. I was making my way home and I turned aside into a dark and narrow

alley. There, on a doorstep, I saw a little lad about 12 with his arm round a little girl of three. The lad had taken off his coat and wrapped it round the child, and with his cap he had covered her feet. Of all that I saw during my visit to London, that picture will ever be strongest in my memory."

Though he had seen England in all the majesty of her prosperity and power, that poor boy outshone it all by his devotion to his sister.

Let us hope there will be no children sleeping on doorsteps in dark alleys, and no dark alleys at all when our next King is crowned.

FAMILIAR THINGS.

(The Romance behind them.)

One of the earliest advertisements which I have seen as a little boy is that of a cock in the attitude of crowing, with the words "Good morning, have you used Pears' Soap?" One sees advertisements, uses the goods advertised and forgets that such familiar articles have an interesting history, if not romance behind them. In 1789, Andrew Pears who ran a tiny barber's shop invented the transparent soap which has now become world-famous. Another advertisement which this same firm uses is that of the baby in the bath. It was first issued as "A Knight of the Bath". It was a failure, but by some happy inspiration, it was rechristened "He Won't Be Happy Till He Gets It", and spread instantly like wildfire.

Who has not heard of "Sunlight Soap"? It is the story of a young traveller who bought a grocery business in Lancashire and succeeded in making it pay where others had failed. He then went into soap, registered the name "Sunlight" and thus started a business which has an authorised capital of £130,000,000. At Port Sunlight alone the company has 8,000 employees.

Let us now turn to a few sweet things. On a long hike or at an excursion or camp it is nice to have some toffee to eat. You hear a lot about Mackintosh's Toffee. Once upon a time a small shop-keeper in Halifax blended English Butterscotch with American caramels and invited the public to taste a free sample. Hundreds came along and ate all his stock. On the following Monday morning, an advertisement appeared which read: "On Saturday last you were eating Mackintosh's Toffee at our expense. Next Saturday pay us another visit and eat it at your own expense", and they did. At the re-assembling of parliament in 1903 every member received a large tin of the Toffee. This was repeated in 1924.

A little over a hundred years ago, John Cadbury had a tea and coffee shop in Birmingham. He used to experiment in making cocoa and chocolate with pestle and mortar. Soon afterwards his brother joined him

and in 1853 the firm of Cadbury Brothers received an appointment as Cocoa and Chocolate makers to the Queen. After that the business gradually declined. In those days it was the practice to counteract the fats in the cocoa by adding farina and sugar, but Cadburys introduced a cocoa from which the fat was removed and they were able to introduce into the market absolutely pure cocoa. Steady growth soon followed, and now the famous Bournville Works which in 1861 had only fourteen employees, has 12,000 men working in it.

The late Sir William Hartle who, 65 years ago, helped his parents, in a small grocery shop on the borders of Lancashire, founded the famous Jam Firm which bears his name. It now uses a quarter of the world's supply of Seville oranges. 15,000,000 jars of jam and marmalade are stored at a time at the Aintree works of the firm.

We are all familiar with "Dunlop". Mr J. B. Dunlop who invented pneumatic tyres was a Belfast veterinary surgeon. It has resulted in an organisation which employs throughout the world 28,000 people, of whom 10,000 work in Birmingham alone.

The name "Boots" is usually seen on patent medicine bottles and tins. Forty years ago, a little boy helped his widowed mother to keep a small shop in Nottingham. He is now the head of a concern with a staff of over 13,000 including 1,000 fully qualified chemists, huge factories and 700 of the finest retail shops in England—all labelled "Boots".

We shall finish up with the story of the newspaper "Tit-Bits" which is famous throughout the English speaking world. A few years after his marriage, late Sir George Newnes came home one night and showed his young wife a paragraph about a runaway engine and two children. "Now this is what I call a tit-bit" he said. "Why does not someone bring out a paper containing nothing but tit-bits like this?" Thus, on October 30th, 1881, the first number of *Tit-Bits* appeared. 5,000 copies of the paper were sold in less than two hours in Manchester alone.

G. T. J. THADDARUS.

Beasts Shown to Children.

RABBIT AND HARE.

The Rabbit and the Hare could not agree.

The Rabbit said that she belonged to the same family as the Hare, and the Hare would not believe it.

"My dear Madame," said the Rabbit, "every one knows that I am a Rodent, just as you are."

"Your ears are not so large as mine," answered the Hare, "and if we were to race up hill, I should certainly reach the top first, because hind legs are longer than yours."

"My tail turns up like yours," said the Rabbit quickly, "and white tail-tips are as useful to Rabbits as to Hares. What should we do when the dogs attack us suddenly if we could not see the white on our leader's tail? We should not know where to run or whom to follow."

"That is true," answered the Hare, "but all the same, a white tail-tip does not make you a Rodent. Just think what different houses we have."

"My burrow is more comfortable and much safer than your tuft of grass," said the Rabbit a little angrily, "It has two entrances a back and a front door. Also I have another burrow for my little ones, with only one door, and you may be sure I take care to cover the hole with a clod of earth when I go out, so that my babies may

sleep safely in their cosy nest of dried leaves and fur from my own body."

"My babies can see when they are born, and yours are blind," said the Hare; "and they have fur to keep them warm, while yours at first have none."

"They are none the worse for that," was the answer, "and they are all Rodents, every one of them."

The Hare shook her long ears. "Why should they be?" she asked.

"Because their teeth and every Rodent's teeth are made to gnaw," screamed the Rabbit, quite losing her temper this time. "I can gnaw as well as you can. My front cutting teeth, which men call incisors, are the same as yours, I have no tearing teeth, neither have you, for we do not eat flesh. My cheeks are pouched and so are yours."

"Are your front teeth hard on the outside and softer inside?" asked the Hare timidly.

"They are indeed and that is what makes them so sharp," answered the Rabbit. "The soft part is always wearing away and growing in again, so that the hard outside edge is kept thin and sharp."

"Well!" said the Hare, "I suppose you are a Rodent after all." As she spoke the wind rustled some dead leaves. In a trice both the timid, quick-eared, quick-footed animals were gone.

Goat and Sheep.

Both the Sheep and the Goat were anxious not to be left out of this book, but the Goat did not wish to be put into the picture with the Sheep.

"The cattle have a page to themselves," grumbled she "And why should not I? I have the divided hoof; I belong to the same family. I am a ruminant." "So am I," said the sheep.

"I chew the cud," went on her neighbour, "and I give sometimes four quarts of milk a day, and cost little to keep, for I am not at all saucy about my food." "Your

milk is not so good as cow's milk," remarked the sheep.

"Some people think it better," snapped the Goat. "It is most unfair to put me with the Sheep. Every one knows what stupid creatures they are. They have always to be looked after by a shepherd and a dog."

"You have to be tethered, because you eat all the fresh green shoots of the young trees," answered the sheep. "We are at least harmless and much more useful. Our flesh, which is called mutton, gives food, and our wool makes clothing."

"Queer sights you look when shaven and shorn," laughed the Goat wickedly.

"And queer and cold we feel at first," the Sheep replied. "I remember last spring what trouble my lamb had to find me; I looked so strange."

"Which shows how silly lambs are," said the Goat. She was a little spiteful. The Sheep thoughtfully cropped a mouthful of grass, swallowed it, and said, "although it is disagreeable to be washed in the stream, and when dry to be shaved, still it is pleasant to be rid of our heavy coats in the summer time. Already mine begins to feel heavy. Yesterday, while rolling on the grass, I turned on my back, and the shepherd had to help me to my feet again."

"Which shows how silly sheep are," the Goat mumbled in her beard.

"No, it shows how thick my wool is," was the answer, we sheep have always been

famed for our useful coats. In the olden days we were counted as money. The more sheep the farmer owned, the richer he was."

"My coat makes clothing too. I am much surer footed and stronger than you are," sneered the Goat.

"We will soon see about that," said a Ram butting in, and the Goat, nothing loth reared up and put her head on one side, for goats dig sideways with their horns when fighting.

"You need not quarrel," I said, "for you shall all go into the picture, and I will write down what you have said, so that the children can judge for themselves, you are both hoofed animals, both ruminants—"

"But I am the cleverer of the two," said the Goat. "Baa! Baa! And I am the most useful," bleated the Sheep.

Mainly on Crabs.

WHEN did you first hear about crabs? or rather when does a child first hear about the crab? There is at least the comic song in all the South Indian vernaculars about the mischief of crabs. Stories of the crab and the fox also are not few. When we come to the geography classes we hear that there is a crab in the heavens—the crab of the zodiac. I do not know what kind of a crab, the crab of the zodiac is; but it is a crab all the same and we had better not ask any more questions about this heavenly crab.

Now what is a crab? I can give you a definition of a crab which will be quite accurate, but you will not understand a word of it; because it is too technical. So I must try and shew you a crab or rather take you to it. Let us see. Where can we see a crab? You shout out "On the sea shore". Quite right. Crabs are also to be seen in rivers, big lakes, in rice fields and last year I found a few crabs high up in the mountains, up in the Nilgris, somewhere about 6000 feet above the sea level.

What else have we noted about the crab? In my boyhood, when I first visited the sea

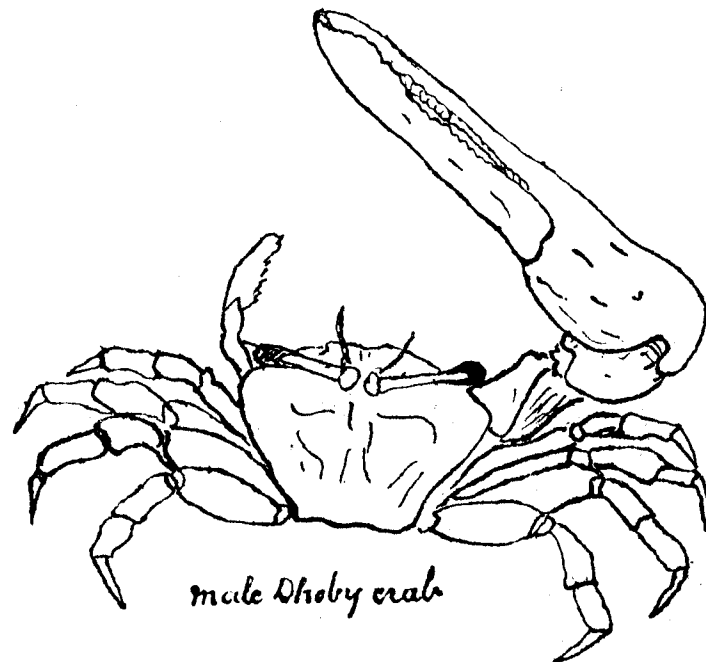
shore I ran after a crab. After dodging me for over a minute it went and hid itself in its house—a hole in the sand. I dugged it up. Off it went again! Myself after it. This time, it went to the water. I thought it would stop at the water and that I could catch it then. What a surprise! It went straight into the water and disappeared. My mother then told me that crabs could live in water as well as on land. I have now found out that it is quite true.

The crab is a very funny creature. It walks only sideways. Have'nt you read Aesop's story about it? If you have'nt, look it up before you go any further. There are robber crabs; there are hermit crabs, there are soldier crabs, dhoby crabs, glass crabs, spider crabs, gardeners, saints, giants, witches, monsters and ever so many other kinds of crabs that you can spend all your life studying crabs alone. There are some great scientists in Europe and in Japan who have spent all their life in the study of crabs. So we shall be quite justified in spending half an hour with crabs.

All crabs are very good at pretending. They can pretend to be dead. They lie motionless as if they are dead at the approach of danger and when the danger is over they get up and run off. Some insects and even foxes do this trick.

There is another wonderful thing about Mr. Crab. He has ten legs; but not ten heads like Ravana. He has thousands of eyes and these are carried at the end of two hands. They can be put into pockets, and can be taken out and held high to see whether you are running after him. If you catch him and escape being bitten by his

see numerous brights pots, red orange and yellow twinkling at a distance. You run and see nearer. There is nothing there. Still a hundred yards ahead of you, you see the same twinkling. These are caused by some crabs called the dhoby crabs. Strange to say they are also found near water like the dhobies. These crabs are calling you with their first sight hand and this hand is very much bigger than the rest. At times it is much bigger than the body itself. The crab waves this arm up and down as a dhoby would, your shirt. Some people call this the calling crab.



arms you will see that the arm that you caught hold of has broken off. Don't you weep at it. It won't die! You can pull out all the ten legs and also the eyes and the feelers and yet the crab will not die. It does not even feel much pain. At times the crab itself will break off its legs. After some time all these legs grow up again. Isn't this wonderful.

Well, to study more about some of the more interesting crabs let us start from home. It doesn't matter whether you are in Malabar or in Tuticorin or in Tanjore or in Madras. If you walk along a mud bank near the sea or near a backwater, you can

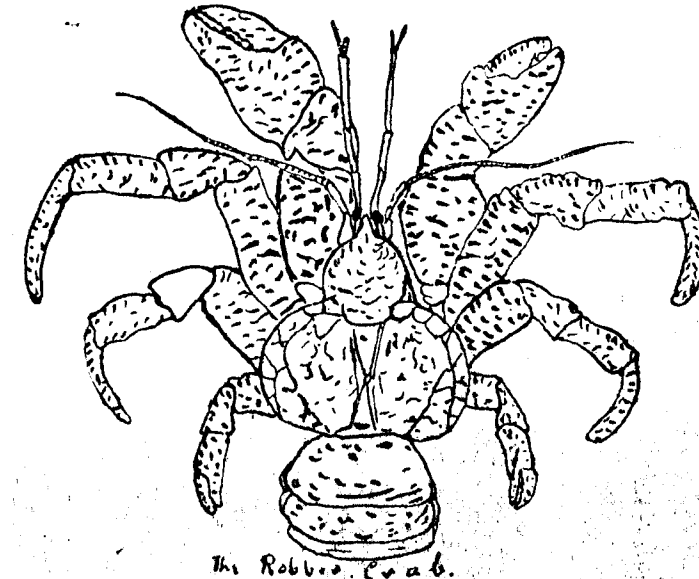
Why does the crab call? All the dhoby crabs do not call. It is only the males that beckon you. These crabs sit at the door of their burrows and beckon to their brides and wives as lovers beckon to each other with their handkerchiefs. The women crabs seeing that the husbands are waiting at home for them run back to their houses; and when the women have gone into the house the master of the house closes the door of the burrow by his big arm, and prevents other bad people from troubling his wife and property.

There is another crab that lives in a house other than a burrow. This is a port-

able house which like that of a snail is carried on the back of the crab. The house is not built by the crab. The house is the shell of a snail or the sacred chank or some such spiral shell. This crab is called the *Hermit Crab*. There was a philosopher in (Greece) named Diogenes. He lived in a barrel all his life, and some hermit crabs are also called Diogenes. When it becomes bigger than the house or shell, it gets out and hunts out another bigger shell. If you pull Diogenese out of his shell it will go back at once. Once a scientist studying crabs, pulled out a Diogenese from the shell and ten poor crabs walked about for a long time. At last it found the bottom of a

the crab is protected. In return, the sea Anemones get a free ride from place to place. Also fragments of food dropping from the mouth of the crab are eaten up by the sea Anemones. This kind of friendship is very beneficial to the parties concerned.

All hermits are not saints. Among crabs also this is true. There is a hermit crab that has grown very old and sluggish. He has left the old shell and is afraid of nobody. He can be found in plenty in the Andaman Islands. It is a strange coincidence that some of our bad people are sent to the same place. This is the robber crab. Near his house which is a cleft among rocks on the sea shore, can be seen heaps of bones of young



broken test-tube. At once it took hold of it and made it its house, put its body in it, the legs being kept out side and walked away quite glad because it thought that it had made a new discovery. Very often some other animals make friends with the hermit—as sparrows and other animals become the friends of the hermits of Europe or the Samgaris (?) of India. Some kinds of animals called Sea Anemones come and live on the house of the hermit crab, as birds build nests on the top of monasteries. These Sea Anemones look like flowers and so the hermit crab looks very very beautiful. Enemies of the crab coming near the house are stung by the Sea Anemones and thus

birds. The robber crab has killed them and cast them. At other times he climbs coconut trees, pulls out a nut and drops it down. He climbs down and pulls out the husks with his first pair of arms. He then hammers at the eye of the coconut with the second pair of arms which are pointed and strong. He makes a hole there and then with the last pair of arms he scoops out the kernel and says, "Thank you".

Yet another crab is interesting. We call him the Gardener. He goes about always carrying on his back a piece of shell or anything flat, at times a leaf. He holds this piece of shell with the last pair of arms and turns to the top of the shell. Sea

Anemones, small sea weeds and some other small plants settle down. Here you have a beautiful floating garden in miniature.

There are spider crabs. They are so called because their legs are very slender and very very long. They are sometimes 3 feet from the tip of one leg to that of the opposite. Spider crabs are to be found in plenty in Japan.

Now about the saints. There is a crab near Tuticorin called the St. Xavier Crab. The story is that St. Xavier while crossing the gulf of Mannar dropped his cross in the sea. The crab at once dived and brought back the cross to the saint. The good man was so pleased with the crab that he drew with his fingers on the back of the crab the sign of the cross. And even today the cross can be seen on the greenish back of the crab in red colour. The St. Xavier's crab was a good scout. He was prepared and knew how to swim and dive also.

There are giants, monsters, witches, etc., as I told you before. There are crabs called Scylla and Charybdes. Who are these monsters? If I go on telling stories how these crabs got these names it will take weeks. In your leisure time you read stories of ancient Greece and Rome and you can know who they are and then you can find out how the crabs got these names and then you can write to the editor of the South

India Boy Scout more about crabs and whether they deserve the names or whether these names should be changed.

Crabs are very useful animals. Many people eat crabs as people eat fish. The Europeans think that crabs are a delicacy. But if you eat too much of crabs it is not good for your stomach. You may run sideways or rather roll, because of stomach-ache. Perhaps this is the reason why crabs walk sideways. They are useful in another way also. They eat up all the dirt and filth on the seashore. God created them that our sea shores may be kept clean and free from bad smell. Ants, cockroches and other insects are the scavengers on land. Crabs, lobsters and prawns and other relatives of the crab do the same work on the sea shore in our rivers and the sea. They are the scavengers of the deep. God has given them some duty to perform. They don't have a diary to write down their good turns everyday. But God notes it down for all the crab scouts in his big diary.

Crabs are strange animals. When you next go to the beach observe carefully what mischief and tricks and funny gambols they are capable of. Perhaps you may form a high opinion of them and learn much more from them for yourself and for your troop.

A Naturalist.

The World's First Inventions.

IN the age of wonders in which we live—an age of electricity, of machinery, and of vast discoveries—it may not strike us that but for certain inventions made by our remote ancestors thousands and thousands of years ago we might still be dwelling in caves or in trees, and hunting unarmed for the prey that would form our daily food. It is because they did invent certain things and because other animals did not, that man has conquered land, air, and sea.

The first of these was the hammer. Without this simple tool man could make nothing, for you can construct only by shaping, and the simplest method of shaping is to break with a hammer. Our first ancestor who was inspired to break open a nut or an oyster shell by hitting it with a stone was paving the way, though he did not know it, for Stephenson, Edison, Marconi, and all the wonder-workers of later ages. He found a way to increase the effects of his own strength by using the simplest tool.

A Transport Problem.

There followed the knife, invented possibly by some early man who cut his foot upon the sharp edge of a

broken flint. He picked up the stone and felt its edge with his finger. He scraped a stick with it; it tore away the wood more easily than his strong finger-nails could do it. Slowly it dawned upon him that with a sharp flint he could shape not only wood but bone and even other flints. And so the knife was born, ancestor of chisel, axe, plane, saw, scissors, and all the cutting and scraping tools we use to day.

With the hammer and the knife man could make all kinds of things. He could build a house by felling trees, cutting them into logs, shaping them roughly and fixing them together with wooden pegs driven in by the hammer. He could shape stones, too, to build an even more secure dwelling, but his difficulty was to transport them from place to place, for he could not lift or carry the great blocks he wanted.

Then came the discovery, probably quite by accident, of the lever. Man found that, by placing the pointed end of a stout branch beneath the edge of a stone and rolling a log under it, he could apply an undreamed of force.

There seemed to be something magical about that round log. Once he had raised his stone he put another under it to keep it in position. He strove to raise the other end, but the stone rolled away on the log upon which it rested. Then why not use many logs? He did so, and found that by means of rollers he could move a slab of stone for miles with no great effort.

World's First Wheels.

One day he conceived the idea of scraping away the middle part of each roller so that all were hour-glass-shaped; he had invented the axle and the wheel. Again his work was lightened. It was but a step to cut

disks from a large tree and fix them at opposite ends of a log hewn from one of smaller diameter.

The next invention that was epoch-making in the literal sense was that of the tube. The prehistoric inventor got the idea probably from the hollow stems of plants, finding that with their help he could make water travel as he wished.

Without these inventions, which, simple though they may seem, are yet the most wonderful of all, we could have no machinery, no houses—not even woven clothes, for nothing we use in this wonderful civilization of ours could be made without the hammer, the knife, the lever, the wheel, and the tube.

Is Mars Inhabited?

IS Mars inhabited? As I had told you in the previous issue of your magazine, this question was first asked by the astronomer Lowell nearly 20 years ago and yet no satisfactory answer has been given till now, nor has the interest in the question abated. On the other hand the interest is increasing day by day as the surface of Mars is scanned with better and more precise instruments.

Before we could think of the inhabitants of Mars we must answer the question "Is Mars inhabitable?" i.e., are the conditions of the planet such as to render any form of animal life possible on its surface? The things most essential for animal life on earth are heat, air and water and if animal life, especially any form of intelligent life like ours were to exist on Mars it is of very great importance to consider whether it possesses the necessary amount of heat, atmosphere and water to support them.

As regards the first of these all that could be said up to a recent time was that its mean temperature was below that of the earth. But by means of the investigations made by Powell, who spent the greater part of his time and money on the study of Mars, we can now say with greater precision that the mean temperature on Mars is about 480° F. But the temperature may rise much above this in places exposed to a vertical noon-day sun, or may fall far below the freezing point at the poles during winter. However we can easily imagine human beings who could comfortably live at such a climate. But, for living beings an atmosphere is even more necessary than heat. The atmosphere is of such funda-

mental importance that it is difficult for us to even imagine a type of life best adapted for existence on an airless globe. It is obvious that the absence of an atmosphere must necessitate types of life wholly of a different character from those with which we are familiar. So Astronomers set about to find out if Mars had an atmosphere in which life could possibly exist. It is pretty general that among the celestial bodies that are accessible to observations, the larger bodies are surrounded by a more abundant and denser atmosphere than the smaller ones. In applying this consideration to Mars, we have first to note that its mass and size are intermediate between those of the earth and the moon. Therefore the atmosphere surrounding it must be more abundant than that surrounding the moon, but must fall short of that surrounding the earth. But all this speculation does not give a positive answer to the question which is so essential. It must be proved that Mars possesses an atmosphere. To do that, telescopic observations had to be made and the astronomers came to the conclusion that there is a certain shell of gaseous material round Mars. This was shown in various ways. The objects at the edge of the disc appeared more obscure than those at the centre as they had to be viewed through a greatly increased thickness of the atmosphere. Then there have been evidences of white clouds floating at great heights, sometimes as high as 20 miles from the surface of the planet. This is only possible when there is an atmosphere round the planet to act as the vehicle on which they are borne along. In fact from the movements of the clouds

astronomers have deduced that the velocities of the wind in Mars varied from 10 to 25 miles per hour. These high velocities of the wind show that the atmosphere of Mars is much more rarified than that of the earth. It has been found that the density of the Martian atmosphere is $1/7$ of our own.

As to the composition of the atmosphere on Mars we can say but little. Spectroscopic studies have given definite evidence that both oxygen and water vapour are present in it, though in much smaller quantities than on the earth. This has incidentally proved the existence of water in Mars. You may wonder why any doubt need be expressed about the presence of water on Mars when there are the snow caps which melt in summer as clear evidence. Here I may have to recall to your mind that the dark portions on the surface of the planet which were once supposed to be oceans were afterwards proved to be not oceans, but some kind of vegetation. So also the white cap which may be supposed to be snow may not be actually so, but some other chemical substance. But from the presence of the water vapour in the air detected by the unmistakable instrument the spectroscope and from the temperature at which the substance froze, it has been identified to be snow. It was confirmed by Prof. W. H. Picking who examined it with a Polariscope.

So we see that Mars possesses the essential requisites for animal life; but its atmosphere is too thin for human beings constituted as we are, to live even for a moment. On this account we must not conclude that it is impossible for intelligent life to flourish on the planet. Evolution shows that life always adapts itself to its environment and the Martian atmosphere is not so thin as to exclude all possibility of intelligent life. So we cannot hereafter say that human beings exist on the earth alone.

If such life exists on a planet three-fifths of which is desert with no rainfall it must be dependent for its water supply on the melting of the snow caps. The water from the poles must be brought to the desert area through channels. Hence it is that the canali visible on the surface of the planet

were supposed to be the work of the intelligent beings on it to make use of the water at the poles. These canali run in straight lines, a number of them meeting in junctions. They begin in junctions and end in junctions, three, five or even seven of them meeting at a point. They appear as a network of geometrical straight lines and therefore look artificial. They grow with the seasons. Not until the polar snows have melted do they become perceptible, those nearest the melting area suddenly emerging into conspicuousness from invisibility and gradually growing darker. Then those in the lower portions of the disc appear and continue to do so until they have extended to the other extreme. Naturally other speculations have been made as to the canali. It was suggested that they may be rivers. But it is seen from their wonderful straightness and from the fact that many of them intersect one another at a number of points, that they cannot be rivers. Again it was suggested that they may be cracks produced by volcanic action. This may account for their straightness but not for their convergence at points which were called "Oases" by Powell. These oppositions instead of exploding the theory still more strengthened the arguments for the artificiality of the canali and therefore Powell maintained that the canali were waterways all over the planet for the purpose of irrigation, with areas of vegetation growing on each side.

But we know that sometimes a graceful piece of Engineering which fits a surrounding may look natural and a natural crystal may look exceedingly artificial. Hence if a man will not believe that the pattern of canali on Mars artificial, it is hard to prove to him that it is artificial. Next when one begins to examine the works of man upon earth, he sees that they are so restricted by natural conditions that they follow natural lines and from a distance lose their artificial look. But we are asked to believe that on Mars no obstacles have stood in the way of a perfectly geometrical design. So the artificiality of these canali cannot be accepted as a conclusive proof of the existence of Martian inhabitants. Hence the only portion

of the theory that has received a fairly universal acceptance is the existence of seasonal changes on Mars and existence of vegetation. But, if the planet sustains vegetable life, we can discover no reason why it could not support animal and human life as well.

Of late we have heard of the possibility of communication between the Earth and Mars by wireless. It originated from the time when Marconi received on his telephone a series of mysterious and unintelligible signals which were supposed to be from Mars. Supposing that it is possible to

communicate with Mars, is it likely that the Martians would be interested in signalling to the earth? Even if they desire for communication, we should remember that this desire for communication, chiefly manifests itself in a desire to receive rather than to send a signal as anything worth doing in that direction would be very costly. So on the face of it, it looks preposterous and even if the Martians really exist they are certainly not sending wireless messages to the earth helping them to solve this riddle of the red planet.

T. K. R.

A Trip to Delhi.

Dear Brother Scouts,

You have come across letters in your English Readers describing trips to England and other countries. I should like to give you in the paragraphs which follow, an account of a very interesting North Indian tour which we had the privilege of undertaking in the month of March.

It came about this way. With a view to bring together scouters of the various Provinces, His Excellency the Chief Scout for India, at the suggestion of some of the Provincial Commissioners of whom our Chief was the first, called a conference and invited the Provincial Commissioners and their representatives to come to Delhi for two days, the 7th and 8th of March. Unfortunately for the only two Indian Provincial Commissioners, Sir C. P. Ramaswami Aiyer and Sir C. V. Mehta of Bombay, they could not attend owing to the Budget Session of the Legislative Council. Our Provincial Commissioner therefore nominated Mr. K. Sanjiva Kamath Hon. Provincial Secretary and the writer as his representatives at the Conference. We were lucky, weren't we?

We started from Madras on the night of 2nd March by the Bombay Mail. A few friends, including Dewan Bahadur P. Parankusam Naidu, the District Commissioner and Mr. E. K. Govindasami Mudaliar Assistant District Commissioner and our friend and colleague Mr. P. S. Narayansami came to the station to give us a send off. We started full of the joy of the expectation of an enjoyable trip and went off to bed. For my part I slept like a top and was sorry to get up at Gooty for a

welcome cup of hot coffee. At Guntakal a few Scout friends met us, but between Raichur in the morning and Hotgi in the evening we came across very little that was interesting excepting that at the former station the Booking Clerk charged us about Rs. 20/- more than the usual rate for a ticket to Delhi and at the latter we looked for Hot Ghee (Hotgi) but could not get it! It was hot the whole day and the breeze that blew made us feel extremely weak, more so at the stations where the heat was intensified by the burning bricks with which the platforms were constructed. But the evening was cool and nice. By special arrangement we were served with vegetarian meals at non-vegetarian rates on the dining car and we were certainly not starved.

We did look forward to the next day, the day at Bombay, a city neither of us had seen and for my part, I did not sleep that night. We passed through several tunnels and when the day dawned, we were steaming into Bombay at full speed. As we passed through the suburbs of Bombay, trains rushed up and down very fast. I peeped out of my window once when a train rushed past and I really looked out to see if my head was still there! Huge buildings, motor cars and buses, tramcars with a top storey, numbers of trains, with and without engines and then Victoria Terminus or Bori Bunder as it is popularly known. A big station with several platforms and trains coming in and going out once every five minutes. Here we saw electric trains which ran up and down to the suburbs—railway trains without engines! A friend met us here. We talked over the business to be transacted at Delhi, had a cold

bath and a welcome Indian meal, changed into decent clothes and put away our travel stained garments and off we went sight-seeing and calling on friends and others. We met the Hon'ble Sir Chunilal Mehta, the Bombay Provincial Commissioner, walked over the Secretariat buildings and then came down to Hornby Road—one of the busiest thoroughfares in the city. All the big shops are here—Whiteaways, Lawrence and Mayo, Evans Fraser, West End Watch Co., and several schools and colleges. We looked into the Museum and were really interested in the Tata Art Collections. We walked over the Apollo Bunder, had a boat race in the harbour, it was really a race! and then entered Indian soil by the Gateway of India—a huge archway at the landing stage built in honour of the visit to India of His Majesty the King Emperor in 1911. The view that you get as you stand there and look towards the land, is magnificent. There is nothing to compare with it in Madras. On one side the Taj Mahal Hotel towers above the other buildings, while on the opposite side are other structures more or less competing with it in grandeur. We went over some of the important newspaper offices in the city, had a ride on the top storey of one of the tram cars and one of the buses and then took our stand on the road looking on at the traffic.

A word about the tram cars—they cannot be over crowded, people cannot ride on the foot-board, no one can board them while they are moving, the entrance and exit are separate, and in the rainy season you can be sure of a ride without the fear of getting soaked to the skin as on the Madras cars.

The Tramway buses are fine conveyances. Huge Thornycroft buses neatly painted, clean and tidy inside and moving about at reasonable speed, silently, majestically.

The policeman too attracted our attention. He is clad in blue and yellow and looks more like a sailor than a policeman. Why he has discarded khaki, one cannot say, but he seemed to do his work most efficiently.

By this time it was 6 P. M. and we were captured by a few scouts, thrust into a car and rushed round the city. We had an idea of the Back Bay Scheme, we saw the spot where Tilak's body was burnt, and then we went up Malabar Hill. We were shown the spot at which the Bawla Murder took place and then the Hanging Gardens which do not hang at all. The garden is so called because it is built over the reservoir which supplies the city with

drinkingwater. It is a beautiful place and well laid out, with plenty of nice flowers where one can spend an enjoyable evening. A little after 8 P. M. we quietly slid down the hill and then the sight which presented itself before us—I shall never forget. It was a very dark night and the sky above was studded with stars. While below us the city had been lighted up with electric lights in thousands and as the car came down the hill, I could not imagine where we were going for a moment, it looked as if we had a sky on top and one down below! It was wonderful!

We boarded one of the suburban trains which took us to Matunga where we rested for the night. The next morning we did a bit more of sight seeing, and started off at 12.45 on our 32 hours' run to Delhi. We travelled on the Punjab Mail, a train which carries only 1st and 2nd class passengers and their servants, goes very fast and stops at very few stations. During these long runs, one really wished that the train would stop somewhere. As there were double lines for a long distance from Bombay, one could see trains coming in the opposite direction and rushing past at a great speed. One thing which we noticed was that unlike in South India, where goods trains go at snail speed, in Bombay and its vicinity, these trains travel at Mail Train speed.

We passed some very interesting places during this part of the journey e. g. Jhansi, Gwalior, Agra, Etc. Wherever we turned, our eyes saw fortresses—there was one on top of practically every hill. The Gwalior fort is very extensive as we could see while passing by in the train.

We had left behind paddy and cholam cultivation and entered the area of wheat. We saw camels everywhere and peacocks in plenty.

Towards the afternoon of Sunday the 6th, we began to feel tired—I can confidently say this of myself; as we arrived at Agra we looked forward to seeing the Taj Mahal. We had been told that we could see it as we went by rail, but this was not by the route which we had taken. But we had a glimpse of Akbar's Tomb.

At 8.45 p. m. we reached Delhi—where we were met by a number of scouts and our host Mr. T. A. Falkner of the Cambridge Mission.

Here, something very interesting happened. My companion and myself had between us three trunks—not very small—and two huge beds—my friend's was really bulky! Wherever

we had to take these out of the train, we had to engage two porters and we considered it only fair to have two. At Delhi, a big huge man came along and volunteered to put all this luggage in a tonga. We very nearly fainted when we saw this man carry the whole lot himself without any help from fellow porters.

It was very cold by now and we were only glad to be shown into a nice little room furnished with all that we wanted. We had a warm wash and were happy to jump into bed and go to sleep.

We were up early next morning and saw a bit of our kind hosts and the place where they lived. There was a spacious garden attached to the bungalow with all kinds of flowers. A bit of wandering about and then it was time for breakfast which we thoroughly enjoyed.

We then got ready to go to the conference. This took place at the University Buildings in Delhi. I shall not easily forget that morning when we were lined up on either side of a long table with our seats in front of us, awaiting the arrival of His Excellency the Chief Scout for India. We were all introduced to him and then His Excellency welcomed the delegates and opened the conference.

My companion has written an account of the conference and its doings in the last issue of the magazine and so in my next instalment, I shall start off with what happened after it.

With all good wishes,

Your in the Great Brotherhood,

G. T. J. THADDAEUS.

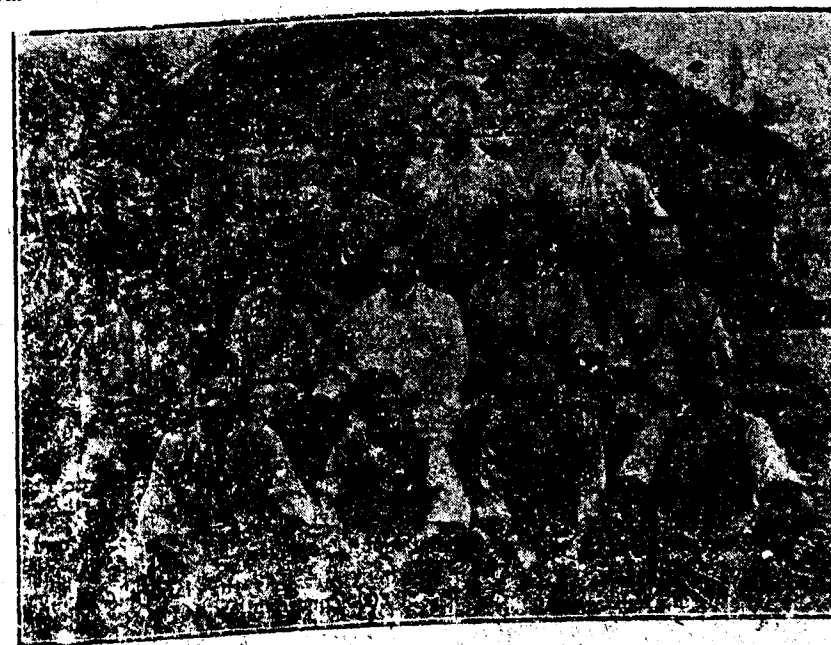
District News.

Malabar.

A translation of the official handbook, "Scouting for Boys in India" has been made by Mr. M. Kunhianantan, Scoutmaster, Govt. Fisheries Training School, Calicut. The with the approval of the Indian Headquarters. The manuscript which runs over a thousand pages has been

sea and those who were present were very much impressed. The Minister who presided complimented the troop on its efficiency.

We are sorry to report that Mr. James Kallan, Scoutmaster, Malabar Mission High School, Tellicherry is laid up which very serious intestinal trouble. It is



Chevayoor Training Camp: Malabar.

handed over to the Madras Provincial Council who have undertaken to publish it.

The anniversary of the Fisheries Sea Scout Troop was celebrated during the visit to Calicut of the Hon. Mr. A. Ranganatha Mudaliar, the Minister for Development. The Troop gave some excellent stunts on the

hoped that he will soon recover.

A Refreshers' Course followed by a Cubmasters' Training Camp was held at Chevayoor, near Calicut from the 8th to the 15th Mr. G. T. J. Thaddaeus was in charge with Messrs. P. Kunhiraman Nayar, Dist. Commissioner and N. Appu Pillai, District Scoutmaster as Assistants.

The Scout Troop at the Government Victoria College, Palghat, (Scoutmaster: P. V. Appu) is making great strides. His boys, numbering 18, have gained 75 proficiency badges after strict tests by well qualified examiners.

Salem.

Mr. S. A. Steele, District Commissioner, having gone to England on leave, the work is being looked after by the District Council with Mr. G. F. Foulkes as President and Mr. Bernard Thomas, as Secretary.

The District Council arranged for a Training Camp at Dharmapuri from the 28th March to the 6th April. 24 men attended the course from all over the District mostly from village schools. The Council paid all the expenses, even the travelling allowances of the Scouters. Mr. G. T. J. Thaddaus, Provincial Organising Secretary was in charge with Mr. R. Narayanaswamy, B.A., L.T., Scoutmaster, Board High School, Dharmapuri as Assistant. Unfortunately Mr. Thaddaus had a severe attack of small-pox while running the camp, and the work was carried on under his direction by the Assistant-Scoutmaster. The Investiture ceremony was presided over by Mr. Foulkes. All the arrangements were in the hands of Mr. Narayanaswamy.

Cuddapah.

As a result of the recent training camp, a troop has been started at the Government Training School with Mr. P. Ramachandra Row as Scoutmaster.

The troop rendered most valuable service at the Anantapuram Festival at which thousands gather and was thanked by the District Superintendent who wrote the Headmaster a most encouraging letter asking him to bring it to the notice of the Headquarters.

Chittoor.

Recently a drunken man fell into a well at dead of night and was rescued by Mr. D. Purushotham and a few of his Scouts. The Principal of the Theosophical College at Madanapalle has reported this fact to the Provincial Headquarters. The Scoutmaster was himself badly injured in rescuing the man.

Anantapur.

Several Village Troops and Cub Packs have been started in the District after the Training Camp held in January. The Troop at Kadri helped in putting down a disastrous fire.

The Nilgiris.

Col. L. L. Porter, V. D. District Commissioner is arranging to bring out a Scout Gazette for the District at his own expense. The first issue will appear very soon.

Arrangements are also being made to hold a Rally at the time of H. E. The Viceroy's visit to Ootacamund in August. Outside troops are quite welcome.

Village Troops have been started at Kotagiri and Ketti.

South Arcot.

News has been received of the starting of a new Rover Troop, named the "Rabindranath Rovers" at Cuddalore on the 20th April last. The Rover Leader is Mr. C. B. Kumara Sinha of Ceylon, The Assistant Rover Leader is Mr. P. Govindarajulu. We wish the troop all success and good Rovering.

Ramnad.

A new Rover section named after Sri Rama has been formed as an adjunct to the I Sivaganga Troop, and the troop met to welcome the Rovers on the 19th March. There was a rousing Camp fire sing-song and the Rajah Sahib of Sivaganga was At Home to the troop and the visitors present. A Thanks Badge was also presented to Mr. E. D. Phillip the Assistant District Commissioner for Ramnad on that occasion.

Madras.

The Hindu High School Sri Rama Troop celebrated the anniversary of the troop on 17-4-27 under the presidency of Mr. G. Narayanaswami Chettiar, President of the Madras Municipal Corporation. The President unveiled the portrait of Sri Rama the troop hero, painted by one of the Rovers of the troop, on the occasion and also opened a First-Aid Station for the benefit of the public. The same troop celebrated St. George's day on the 23rd April. After the close of the function, the scouts went out in pairs to do special good turns.

The Wesley College School House troop report is an interesting document of sustained work and active public service. The troop assembled at the School House grounds on the 18th April for the Investiture of a few scouts and cubs. The Hon'ble Mr. Justice M. Venkatasubbarao presided and spoke words of advice to the boys and Mr. Narayanaswami of the Provincial Scout Hd. Qrs., spoke to the Cubs in Tamil on the significance of the Cub Law and the Cub Promise.

Tinnevely.

The Tambravarni Rovers of Palamcottah had an enjoyable camp fire in honour of Mr. T. V. Nilakantam their former Leader, who was on a holiday at Palamcottah. Mr. Narayanaswami of the Provincial Hd. Qrs., spoke to the Rovers on their work and emphasised the need of a definite programme of work for successful Rovering.

Is it not interesting to know that

1. The greatest chasm in the world is the Grand Canon of Colorado and that it is 400 miles long, and 4,000 to 7,000 feet deep.
2. The total number of the world's postage stamps is 45,378.
3. Fresh-watereels travel about 6,000 miles in their lives.
4. The trap-door spider constructs his home so that the door is closed by gravity when he goes in or out.
5. Grasshoppers have been found on mountain summits as high as 18,000 ft.
6. China has the largest coal-area in the world, 300,000 square miles.
7. The Chinese learned how to make paper by watching wasps build their nests.
8. Chinese fishermen paint an eye on their boats to enable the boats to see their way.
9. Ants have been known to construct a tunnel three miles long.
10. The earth's rainfall amounts to about 16,000,000 tons a second.

SUPPLEMENT.

General Headquarter Notice.

Dated Simla, the 9th May 1927.

188. His Excellency the Chief Scout for India and Burma has been pleased to appoint the following to be Chief Scouts of their respective Provinces:—

Bengal.

His Excellency The Right Hon'ble Sir Stanley Jackson, P. C., G. C. I. E., *vice* the Earl of Lytton.

Bihar and Orissa.

His Excellency Sir Hugh Stephenson, K. C. I. E., *vice* Sir Henry Wheeler.

Rajputana.

The Hon'ble Mr. L. W. Reynolds, C. I. E., M. C., *vice* Lieutenant-Colonel S. B. A. Patterson (*on leave*).

189. The following Warrants have been issued:—

Bihar and Orissa.

Rev. Fulford Williams ... Provincial Commissioner.

Rai Sahib Raghbir Prasad... Asstt. Provincial Commissioner (Wolf Cub Section).

Delhi.

Major J. P. Huban, I.M.S. ... Provincial Commissioner.

Bengal.

Mr. Harold Graham, I.C.S. ... Provincial Commissioner.

190. In reply to a telegram sent on behalf of Scouts in India from General Headquarter congratulating Sir Robert Baden-Powell on his birthday, the following reply has been received:—

"Grateful thanks for your kind birthday greetings".

191. Permission has also been given to Bombay Association to translate into Sindhi, Kanarese and Gujarati in addition to Mahratti of those books mentioned in Headquarter Notice No. 47, dated 30th March 1927, item No. 187.

192. On the recommendation of His Excellency the Chief Scout for India and Burma, the Chief Scout, Sir Robert Baden-Powell, has been pleased to award the Honorary Silver Wolf to Mr. H. W. Hogg, Provincial Secretary, Boy Scouts Association, Punjab, in recognition of his keenness and untiring services on behalf of the Scout Movement in the Punjab.

G. CUNNINGHAM,

General Secretary,

All-India Boy Scouts Association.

Provincial Headquarters Notices.

The following is the 2nd list of warrants of all ranks issued to scouters in the districts concerned.

The names of warranted officers in the case of others than those which appear in this list will be published in the next issue of the South India Boy Scout in the Hd. Qrs., Notices.

Dt. Commissioners and Scouters concerned are requested to note carefully the registration numbers of warrants. When submitting Census and other returns, called for by the Hd. Qrs., the name of the scouter and

the number of his warrant should be invariably entered in the column provided for. If under any circumstances, the name and warrant number are not entered, such warrants of scouters are liable to be cancelled.

All old numbers of warrants, held by scouters till now have been hereby cancelled, as also any old warrants which have not been returned to the Headquarters till now.

New Registration numbers will be given to Troops and Packs soon after the Census returns for the year are received.

Pro. Scout Hd. Qrs.,
P. B. 424, Madras,
1-6-27.

C. P. Ramaswami Aiyar

Provincial Commissioner.

Warrants Issued.

District Commissioners.

Anantapur:—C. Obi Reddy, B.A., B.L., M.L.C., Anantapur.

Arcot, North:—C. Doraisamiyah, B.A., B.L., Vakil, Vellore.

Kanara South:—A. Balakrishna Shetty, M. L. C. Mangalore.

Chittoor:—A. Devaraja Mudaliar, B.A., B.L., Chittoor.

Coimbatore:—V.C. Subbaya Gounder 'Vellak House', Coimbatore.

Cuddapah:—P. Sitaramaya, B.A., L.T., Board High School, Nandalur.

Kurnool:—Rao Bahadur C. Venkataranga Reddi Garu, B.A., B.L., Kurnool.

Malabar:—P. Kunhiraman Nayar, B.A., L.T., Zamorin College, Calicut.

Madras :—Dewan Bahadur P. Parankusam Naidugaru I.S.O. "Souri Vilas" Vepery, Madras. A. J. Leech Esq., "The Palms" Nungumbakkam Madras.

Nellore :—(Not Yet Appointed.)

Nilgris :—Lt. Col. L. L. Porter, V. D., O. B. E. Mostyn, Coonoor.

Salem :—S. A. Steele, Dt. Educational Officer, Salem.

Vizagapatam :—P. C. Venkatapathy Razugaru, B.A., B.L., M.L.C. President, District Board, Vizagapatam.

Assistant District Commissioners.

Arcot, North :—T. S. Venkataraman, Mahant's High School, Vellore.

Chittoor :—B. C. Panchanathan, Bar-at-Law, Chittoor.

Malabar :—V. Govindan, B.A., L.T. P. P. Venkatachalam, B.A., L.T.,

Madras :—E. K. Govindaswami Mudaliar, B.A., B.L., 31, Genl. Muthiah Mudali street G. T. Madras.

Nilgris :—C. Govindan Nayar, M.A., M.L., Bar-at-Law.

Madras & Chingleput District. South. District Code. M. (S).

Scoutmasters.

1. G. B. W. Woodroffe, 1st Royapettah, P. B. 122, G. T. Madras.
2. M. G. Ghatala, 4th Royapettah, 231, Pycroft's Road, Royapettah.
3. G. F. Andrews, 5th Royapettah, Royapet House, Royapettah.
4. S. R. Krishnamurthi, 4th Chintadripet, 24 Kalava Chetti Street, Chintadripet.
5. T. V. Seetharamayyer, 1st Triplicane, Hindu High School Triplicane.
6. N. Rajarathnam, 2nd Triplicane, Kellett High School Triplicane.
7. K. Rajagopala Aiyengar, 4th Triplicane, 40 South Tank Square, Triplicane.
8. S. Pichumani, 6th Triplicane, 30 Singarchari St. Triplicane.
9. K. Venkataraman, 9th Triplicane, 134 Big Street, Triplicane.
10. B. Purushottam, 5th Mylapore, 4, Thandavaroya Mudali Street, Triplicane.
11. T. M. Parameswaran, 1st Saidapet, Teachers' College, Saidapet.
12. M. Krishnan, 3rd Saidapet, Olcott Cottage Adyar.
13. C. Iyyakannu, 1st Adyar, Olcott Free School, Adyar.
14. V. Ramanathasastry, 2nd Adyar, National High School, Adyar.
15. V. Subbramaniam, 3rd Adyar, National High School Adyar.
16. G. V. Subbarao, 4th Adyar, National High School, Adyar.
17. K. J. Sharma, 5th Adyar, National High School, Adyar.
18. V. N. Sharma, 8th Adyar, National High School, Adyar.

19. H. C. Ingle, 1st St. Thomas Mount, Wesleyan Mission, St. Thomas Mount.

20. J. D. Rajarathnam, 5th St. Thomas Mount, Wesley College, Royapettah.

21. S. C. Williams, 1st Chingleput, U.F.C.M.H.S. Chingleput.

22. A. Jeevarathnam, 3rd Chingleput, Melrosapuram, Singaperumal Koil, Chingleput.

23. D. K. Rathnam, 5th Chingleput, Reformatory School, Chingleput.

24. J. J. Chelliah, 6th Chingleput, Leper Settlement, Chingleput.

25. A. Krishnamurthirao, 1st Conjeevaram, 43 Raja St. Conjeevaram.

26. T. Appavo, 2nd Conjeevaram, Thiruparuthi-kuppam Village Conjeevaram.

27. A. Krishnawarier, 1st Poonamalli, Board High School, Poonamalli.

28. K. Kunhiraman Menon, 10th Triplicane, Rovers, c/o V. Kesavan, Neeliveerasami Chetti Street, Triplicane.

Assistant Scout Masters.

1. E. D' Costa, 1st Royapettah, Post Box, 122, G. T. Madras.
2. A. McIntyre 1st Royapettah, do
3. P. Johnson, 1st Royapettah, do
4. A. E. Andrews 5th Royapettah, c/o T. A. Taylor & Co, Post Box, 51, G. T. Madras.
5. M. D. Ijanardan, 1st Triplicane, Hindu High School, Triplicane.
6. D. B. Jaganatha Rao, 6th Triplicane, 30 Singarchari St. Triplicane.
7. K. Nagasami, 9th Triplicane, 134 Big Street, Triplicane.
8. L. N. Prabu, 3rd Adyar, National High School, Adyar.
9. V. K. Namasivayam, 4th Adyar, National High School, Adyar.
10. C. N. Vaithiswaran, 5th Adyar, National High School Adyar.
11. E. W. King, 1st St. Thomas Mount, Wesleyan Mission, St. Thomas Mount.
12. D. James, 1st Chingleput, U.F.C. Mission, Chingleput.
13. S. Andrews, 3rd Chingleput, Melrosapuram, Singaperumal Koil, Chingleput.
14. B. J. Pope, Reformatory School, 5th Chingleput.
15. S. Abboy Naidu, 5th Chingleput, Reformatory School.
16. B. Vijayaragaval Naidu, 5th Chingleput, Reformatory School, Chingleput.
17. K. Lakshman, 5th Chingleput, Reformatory School, Chingleput.
18. C. P. Ranganathan, 2nd Conjeevaram, 87 East Raja St. Conjeevaram.

Cub Masters.

1. A. Thomas, 5th Royapettah, Royapet House, Royapettah.
2. C. Kuppusami, 4th Chintadripet, 41 Ayyamudali St. Chintadripet

3. Miss. Sundaram, 3rd Saidapet, H.P.B. Memorial Free School, Kodambakam.

4. D. K. Mc Kubbin, 1st Adyar, Olcott Free School, Adyar.

5. K. Srinivasan, 5th Adyar, National High School, Adyar.

6. V. Margabandu, 3rd Conjeevaram, Somasundarapatasala, Conjeevaram.

7. S. Swaminatha Aiyar, 1st Poonamalli, Board High School Poonamalli.

Assistant Cubmasters.

1. W. Jesudoss, 5th Royapettah, Royapet House, Royapettah.
2. R. Parthasarathi, 4th Chintadripet, 25 Sami pandaram St., Chintadripet.
3. V. Seshadri, 5th Adyar, N.H.S. Adyar.
4. A. V. Ramasami, 5th Adyar, N.H.S. Adyar.

Madras District. North Division N. (N.)

Scoutmasters.

1. T. G. Srinivasa Achariar, Hindu Theological High School, Sowcarpet Post. G. T. Madras.
2. F. Howard Oakley, Eversleigh Boy Scout Troop, Rundals Road, Vepery, Madras.
3. K. Govindachari, 1st Vepery, C. R. C. High School, Purasawalkam.
4. P. S. Narayansami, 1st Vepery, 4/19 Audiappa Mudali St. Vepery.
5. G. Rathnampillai, Govinda Nayaker's Sec. School, G. T. Madras.
6. P. Govindarajulu Naidu, Govinda Troop, G. T. Madras.
7. V. Kuppusami Mudaliar, Vivekananda Troop, G. T. Madras.
8. M. Venkatesa Sastry, Christian College School Madras.
9. J. D. Mathias, St. Mary's School, Armenian St. G. T. Madras.
10. V. T. Abraham, St. Paul's High School, Vepery, Madras.
11. C. Damodaram, Rama-Anjaneya Troop, Tondiarpet, Madras.
12. A. S. Jee, Tempelars Troop, Madras.
13. N. Lakshmansami Chetty, Muthialpet High School, Madras.
14. S. A. Susanathan, 1st Madras Corporation Troop, Madras.
15. M. N. Vaidyanathan, 2nd Madras Corporation Troop, Madras.
16. V. Venkatasubbaya, Pachaippa's College High School, Madras.
17. E. K. Govindasami Mudaliar, Ananda Troop, G. T. Madras.
18. T. A. Purushottam, Pachaippa's College Rovers, Madras.
19. P. R. Ganapathi Pillai, Prithiviraj Rovers, Madras.
20. G. Freeman, 1st Madras Sea Scouts, Biden House, Royapuram.
21. Gladstone E. Dibble, Methodist Episcopal Mission Troop, Baraca, Kilpauk.

Assistant Scoutmasters.

1. K. N. Venkatachari, Pachaippa Rovers, Madras.
2. M. K. Sabapathy, Prithviraj Rovers, Madras.
3. K. K. Rangasami, Pachaippa's College, High School, Madras.
4. G. Vedanayagam, 1st Madras Corporation Troop, Madras.
5. M. S. Devanesan, 1st Madras Corporation Troop, Madras.

6. K. R. Chandran, Ramanjaneya Troop, Tondiarpet, Madras.

7. A. Rangabashyam, St. Paul's High School, Vepery.

8. O. Barrado, St. Mary's School, Armenian St. G. T. Madras.

9. Srinivasa Iyer, Christian College High School, Madras.

10. P. Lakshminpathy Naidu, Govinda Troop, Madras.

11. K. S. Nagappan, Govinda Naikers Secondary School, G. T. Madras.

12. R. Loganathan, 1st Vepery Troop, Vepery, Madras.

13. N. A. Ragupathy, Baratha Troop, Egmore, Madras.

14. P. Shunmugam, Baratha Troop, Egmore, Madras.

15. A. B. Gundachari, Hindu Theological High School, G. T. Madras.

16. Carvalho, 1st Madras Sea Scouts, Madras.

17. D. C. Mills, Methodist Episcopal Mission Troop, Kilpauk.

Cubmasters.

1. G. Narasimhulu, Ramanjaneya Pack, Tondiarpet, Madras.
2. K. Sundarkini, Christian College School, Madras.

Assistant Cubmasters.

1. C. O. Sivaprakasam, Bharatha Pack, Egmore, Madras.
2. R. Mac Dermot, Eversleigh Pack, Rundal's Road,
3. V. C. Adimula Mudaliar, Ananda Pack, Madras.
4. C. Anavema Reddi, Christian College School, Madras.

Anantapur District (APR.)

Scoutmasters.

1. K. Venkaiya, Board Sec. School, Tadpatri.
2. P. Suryanarana Rao, Board Sec. School, Dharmavaram.
3. L. Venkatachalam, Taluk Board School, Singamala.
4. R. Subbaya, Taluk Board School, Konakondla.
5. N. Lakshminarayana Rao, Taluk Board School, Kalyandrug.
6. T. S. Ramaya, Municipal High School, Hindupur.
7. P. Ragavendrachar, Board High School, Penukonda.

Assistant Scoutmasters.

1. N. Meeran Sahib, Municipal High School, Hindupur.
2. N. Narayansastri, Taluk Board School, Konakondla.
3. T. Pulliah, Board Sec. School, Dharmavaram.

Cubmasters.

1. L. Krishnasastri, Govt. Model School, Anantapur.

Arcot North District (NA.)

Scoutmasters.

1. K. P. Santosha, Voorehesa College, Vellore.
2. S. Ponuram, Theological Seminary School, Vellore.
3. N. Krishnarao, Govt. Training School, Ranipet.
4. K. Parthasarathi Aiyengar, Hindu High School, Ambur.
5. M. N. Ramalingam, Hindu High School, Ambur.
6. A. G. Sikanoni, Danish Mission High School, Tiruvannamalai.
7. K. Audiapatha Mudaliar, Board High School, Wandiwash.

8. S. Meenakshisundaram, Board High School, Cheyyar.
9. J. M. Gnanasiganmoni, Mission Higher Ele. School, Arni.
10. B. Narasingarao, Board Middle School, Kuppam.
11. S. Sitaraman, Municipal High School, Gudiatam.
12. V. R. Rajagopalan, Board High School, Arni.

Assistant Scoutmasters.

1. A. Krishapillai, M.E. L.M., School, Ambur.
2. K. Krishnasami Mudaliar, Board College High School, Polur.

Cubmasters.

1. J. A. Rajarathnam, Voorehese College High School, Vellore.

Chittoor District (CHR.)**Scoutmasters.**

1. A. Kandappachetty, 2nd Chittoor Troop, B. Z. School, Chittoor.
2. A. Mahalinga Aiyer, 1st Chittoor Troop, High School, Chittoor.
3. P. Tuljaramarao, 1st Chittoor Troop, High School, Chittoor.
4. P. M. Natarajan, Young Men's Association, Chittoor.
5. K. Sripatharao, Board High School, Tiruthani.
6. R. Jesudos, Puttur 1st Troop, Puttur.
7. P. S. S. Ramanujam, 1st Kalahasti Troop, Kalahasti.
8. S. Jayaram Pillai, 1st Chandragiri, Board H. S. Chandragiri.
9. V. Krishnasami, Paradami, Chittoor.
10. L. R. Seshu, Theosophical College, Madanapalli.
11. L. Ramanatharao, Board Middle School, Palmaner.
12. A. S. Venkataramayer, Vayalpad.

Assistant Scoutmasters.

1. V. Raegasami Aiyengar, Board High School, Tiruthani.
2. H. Rangarao, Board Middle School, Palmaner.
3. K. L. N. Joshi, Theosophical College, Madanapalli.
4. C. A. Samarao, Pakala.
5. D. L. Anantharao, Madanapalli.
6. R. Nalarao, Vayalpad.

Coimbatore District (COM.)**Scoutmasters.**

1. M. R. Madhavarao, Vivekananda Troop, Govt. College, Coimbatore.
2. S. N. Subbramani Aiyer, Lotus I, Govt. College, Coimbatore.
3. K. Aanatharamayer, Lotus 2 Govt. College Coimbatore.
4. D. Marudarajan, Srikrishna troop Agricultural College, Coimbatore.
5. M. Narayana Aiyer, St. Michael's School, Coimbatore.
6. M. Ramanatha Aiyer, Municipal School Coimbatore.
7. T. S. Viswanatha Aiyer, Sarvajana High School, Peelamedu.
8. G. S. Venkatesan, Krishpa Troop, Brahmin Extension, Coimbatore.
9. K. R. Subbramani Aiyer, Gokhale Troop, Perundurai.
10. C. S. Rangasami Aiyengar, 1st Coimbatore Troop.
11. A. V. Thyagaraja Aiyer, Srinivasa Troop, Erode.

12. M. S. Ramakrishnayer, Municipal High School Pollachi.
13. C. V. Subbarao, Dharapuram.
14. T. V. Subramani Aiyer, Krishna troop Tirupur.
15. S. K. Venkatarama Aiyer, Board Mid. School, Satiangalam.

Assistant Scoutmasters.

1. J. Rajarathnam, 1st Coimbatore, L. M. H. S. Coimbatore.
2. S. Kuppurao, Sarvajana School, Peelamedu.
3. S. Krishnasami, Gokhale Troop, Perundurai.
4. Lakshminarasimhayer, St. Michael's School, Coimbatore.

Cubmasters.

1. T. Kuppusami Aiyer, Sarvajana High School, Peelamedu.
2. M. Nagarathanam, Sri Krishna Pack, Agricultural College Coimbatore.

Cuddapah District (CUD.)**Scoutmasters.**

1. T. Kuppusami Aiyengar, Board Middle School, Royachoti.
2. P. Ramchandra Rao, Govt. Trg. School, Royachoti.
3. V. Venkataramaya, Board High School, Nandalur.
4. D. David, Higher. Ele. School Kodur.
5. S. N. Ramaswami Aiyer, Municipal High School, Proddatur.

Kurnool District (KRL.)**Scoutmasters.**

1. R. Seshiah, Board High School, Markapur.
2. John Watts, S. P. G. High School, Nandyal.
3. R. M. Barton, S. P. G. Mission Nandyal.

Assistant Scoutmasters.

1. Madana S. Swami Doss, S. P. G. Mission, Nandyal.

Malabar District (MBR.)**Scoutmasters.**

1. V. Sankaran Nayar, Zamorin College Calicut.
2. M. Kunhianantan, Govt. Fisheries Training Institute, Calicut.
3. P. E. Noronha, St. Joseph's European Boys School, Calicut.
4. K. M. Pilo, Ganapat High School, Calicut.
5. P. O. Govindan Nambiar, Board High School, Payyanur.
6. K. V. Narayan Nayar, Board High School, Cherukunnu.
7. P. S. Viswanatha Sarma, Temple Troop, Cherukunnu.
8. K. Govindan, Municipal High School, Cannanore.
9. K. Kelu, Youth Lodge, Theosophical Society Cannanore.
10. K. Chandu Nayar, Raja's High School, Chirakkal.
11. M. Manjunath Mulki, Brennen College, Tellichery.
12. O. Karunakaran Nambiar, Brennen College, Tellichery.
13. James R. Kallan, M. M. High School, Tellichery.
14. J. R. H. Mandody, M. M. Higher Ele. School, Panur.
15. T. E. Nanu Nambiar, Higher Ele. School, Koodali.
16. K. S. Narayansami, Board Higher Ele. School, Kodalur.
17. Melut Raghavan, Clerk, Dt. Munsiff's Court, Nadapuram.

18. K. A. Madhavan Nayar, Kothamangalam, Quilandy.
19. K. P. Krishnan Nayar, M. M. School, Quilandy.
20. A. E. Charles, Y. M. C. A. Areakode.
21. K. Kumaran, Hope Lodge, Malapuram.
22. P. Gopalamenon, Board High School, Cherpalcheri.
23. G. L. Lobo, Victoria College, Palghat.
24. A. V. Subbramani Aiyer, Board High School, Kottayi.
25. K. C. Unni Krishna Menon, The High School, Ponnani.
26. E. P. Paily, Board High School, Chowghat.
27. Vincent Assiz, St. Antony's School, Br. Cochin.
28. Sumuel David, Y. M. C. A. Br. Cochin.
29. K. Paul Kachapillay, Santa Cruz School, Cochin.

Assistant Scoutmasters.

1. P. V. Appu, Victoria College, Palghat.
2. John Adrian D'Cruz, St. Joseph's European Boys School, Calicut.
3. T. Kakkun, Ganapat High School, Calicut.
4. O. Krishnan, Board High School, Cherukunnu.
5. K. Narayana Kidavu, Quilandy.
6. K. C. Verghese, Quilandy.

Cubmasters.

1. D. L. Peter, Municipal School, Br. Cochin.
2. K. Choyikutti, Govt. Fisheries Model School,
3. K. L. Abraham, Br. Cochin.

Nellore District (NEL)**Scoutmaster.**

1. G. Albert Samuel, C.A.M. High School, Nellore.

Nilgris District (NIL)**Scoutmasters.**

1. S.I.J. Reuben, Municipal High School, Ootacamund.
2. K. T. Gooding, St. George's Home, Kaity.
3. Rev. R. W. Boote, Wesleyan Mission Troop, Kaity.
4. N. Devanesan, 5th Nilgris Troop, Temperance Lodge, Coonoor.
5. V. P. Ramasami, do do

Cubmasters.

1. Winifred F. Davies, St. George's Home, Kaity.

Salem District (SLM)**Scoutmasters.**

1. S. Venkataramanan, 1st Salem, L.M.H.S. Salem.
2. S. Ramakrishnan 1st Omalur, V.C.S.S. Omalur.
3. K. James, 1st Salem, L.M.H.S. Salem.
4. G. Swaminatha Aiyer, 1st Namakkal, Board High School, Namakkal.
5. R. Narayansami Aiyer Board High School, Dharmapuri.

6. C. D. Amos, L.M.H.S., Attur.
7. N. Venkatasubbayyer, Board High School, Tiruchengode.
8. T. A. Ramanathan, Shevapat.
9. R. M. Ponnusami, Board Middle School, Kaveripatam.
10. Lakshminarasima Iyyer, Board Ele. School, Papireddipatti.
11. R. J. Rathnam, S.B.M. Ele. School, Namakkal.
12. A. V. Subbramani Aiyer Board Middle School, Hosur.
13. M. K. Lakshman Rao, Board High School, Krishnagiri.
14. R. C. Abdul Khader, M. Board Middle School, Rasipur.

Assistant Scoutmasters.

1. K. R. Narayanrao, Board High School, Krishnagiri.
2. B. F. Christian, L.M.H.S. Salem.
3. J. N. Somasundaram Pillai, V. C. S. School, Omalur.

Cubmasters.

1. K. R. Seshagiri Rao, Board High School, Namakkal.
2. John Hughes, Montfort High School, Yercaud.
3. S. Jeevakarunyan Pillai, Board Middle School, Hosur.

Assistant Cub Masters.

1. K. Varadarajao, Secondary School, Shevapat

South Kanara District (SK)**Scoutmasters.**

1. A. Vishnumurthi Rao, Govt. College, Mangalore.
2. V. M. Pinto, St. Aloysius College, Mangalore.
3. M. Anantashenoy, Mangalore.
4. V. M. Holla, Asoka Troop, Coondapur.
5. Lakshminidrao, Udupi.

Assistant Scoutmasters.

1. Bekel Ramnaik, Coondapur.

Cubmasters.

1. U. Gulam Ghouse, Mangalore.

District Scoutmasters.

Chittoor:—M. Jesso, Chittoor.

Malabar:—N. Appur Pillai, Malabar. Rev. J. Howan Preston B. Sc. Br. Cochin.

Nilgris:—G. F. R. Fisher, Ootacamund.

Madras:—M. Krishnan, c/o Theosophical Society, Adyar.

District Cub Masters.

Chittoor:—C. S. Mohamed Hussain, Chittoor.
D. Purushottam, Madanapalli.

Training Camps.

List of men who took the training in the recent

Training Camps.**Anantapur.****Scoutmaster.**

- G. T. J. Thaddaeus.
- R. Nala Rao.
- L. Krishna Sastri.
- S. Venkatasubba Rao.

- T. Hanumantha Rao.
- S. B. Israel.
- A. Isiah.
- U. Subba Raju.
- P. Suryanarayana Rao.
- M. V. Srinivasan.
- B. Subba Rao.
- T. Pulliah.
- R. Subbiah.
- D. V. Ramamurthy.

SOUTH INDIA BOY SCOUT.

[JUNE

Dharmapuri, Selam District.

Scoutmaster.

G. T. J. Thaddaeus.

Asst Scoutmaster.

R. Narayanswami.

A. Ardhanari.

Y. J. Mahabal Rao.

J. N. Somasundaram Pillai.

K. R. Narasings Rao.

P. S. Krishnaswami Aiyangar.

K. C. Visvanatha Aiyar.

T. N. Ramadurai Aiyar.

K. M. Mahaboob Sherif.

D. Moses.

S. V. Soundra Rajan.

R. N. Ganapathi.

R. V. Venkatacharya Aiyar.

A. R. Sripatha Rao.

T. G. Seshadri Aiyangar.

S. R. Venkatasubramania Aiyar.

V. Arunachalam.

D. Chennakesavan.

T. Nanjundiah.

M. Venkatachar.

H. S. Suryanarayana Aiyar.

M. Palaniyappa Pillay.

M. Anantha Rama Aiyah.

B. Vythianathan.

Hussain Sherif.

Malabar District: Chevayur Can
Refresher Course.

Scoutmaster.

G. T. J. Thaddaeus.

P. Kunhiraman Nayar.

N. A. Pillai.

M. Kunhianantan.

K. Narayana Kidavu.

E. Prasad.

S. V. Krishnan.

K. L. Abraham.

M. V. Subramania Aiyar.

O. D. Mathew.

P. J. Eliasar.

K. Gopalan Nayar.

P. V. Appu.

Malabar Dt Chevayur Cubbers' C.

Akela.

G. T. J. Thaddaeus.

Cubs.

N. A. Pillai.

M. Kunhianantan.

K. Narayana Kidavu.

E. Prasad.

S. V. Krishna Aiyar.

K. L. Abraham.

M. V. Subramania Aiyar.

O. D. Mathew.

P. J. Eliasar.

Gopalan Nayar.

P. V. Appu.

K. Krishna Subbiah.
M. Ramachandra Rao.
M. Virabhadrayya.
K. Vasudeva Rao.
J. A. Peters.
K. Hanumantha Rao.

P. Ramaswami.
U. Anjana Rao.
A. Peddanna.
S. V. Raghava Rao.
P. Subramaniam.
P. John Jacob.

C. Krishnamurthy Rao.
C. Fakruddin Sahib.
K. Neelakanta Rao.
P. Hanumantha Rao.
Mathew T. Kurien.
D. Vasudeva Rao.

K. Ahobel. Rao.
T. S. Ramaiah.
L. Venkatachalam.
K. Raghunatha Rao.
N. Meeran Sahib.
Syed Ahmed.

M. Khaja Hussain.
M. Hanumantha Rao.
P. Raghavendrachar.
T. Lakshmiopathi.
K. S. Raghavacharlu.
C. Subba Rao.

P. Lakshminarayanaiah.
K. Venkayya.
N. Lakshminarayan Rao.

Cuddapah.

Scoutmaster.

G. T. J. Thaddaeus.

P. Krishnaswami Aiyangar.

P. Ramachandra Rao.

S. N. Ramaswami.

K. Srinivasa Rao.

G. Verghese (Lieut. Salvation Army).

V. Krishnappa.

S. Venkatacharlu.

H. Seshagiri Rao.

Y. Peter.

P. Subramaniam.

T. Narasiah.

B. Subbiah.

S. Mahaboob Miah.

K. P. Daniel.

K. Subbanachar.

C. Chinnasubba Rao.

M. C. Lazarus.

P. Venkataramanaiah.

S. Venkatarazu.

U. Nagi Reddy.

M. Sitaramiah.

M. V. Chinniah Naidu.

M. Narasimhaiah.

S. Khader Ali.

N. Gengi Reddy.

G. Chinna Malliah.

V. Venkataramanna.

A. Thippiah.

A. Pothalurih.

A. Maddiah.



17/6/60
G. T. J. Thaddaeus

**Badges available at the Provincial Scout Hd. Qrs.,
P. B. 424, Triplicane, Madras.**

Badges for Cubs.

		Rs.	As.	Ps.
Tenderpad Metal	each	0	2	0
Tenderpad Cloth	"	0	3	0
Cub Stars (Yellow)	"	0	3	0
Sixer's Badges Metal	"	0	4	0
Cub Patches	"	0	1	0
Cub Proficiency Badges	"	0	4	0

Badges for Cubmasters.

Scarf pins	each	0	3	0
C. M. Hat Badges	"	2	8	0
C. M. Buttons	"	1	0	0
Hon. Cub Masters Badge	"	6	0	0

Badges for Assistant Cubmasters.

A. C. M. Hat Badge	each	2	8	0
A. C. M. Buttons	"	1	0	0
Hon. Asst. Cubmaster Badges	"	6	0	0

Badges for Scouts.

Tenderfoot Metal	each	0	2	0
Tenderfoot cloth	"	0	3	0
2nd class badges	"	0	3	0
1st class badges	"	0	5	0
King Scout Badges	"	0	7	0
Patrol Leader Buttons	"	0	4	0
Patrol Leader Hat Badges	"	0	6	0
All Round Cords 1st Grade	"	1	8	0
All Round Cords 2nd Grade	"	1	8	0
All Round Cords 3rd Grade	"	2	8	0
Scout Proficiency badges	"	0	4	0
Old Scouts Badge Metal	"	0	8	0

Badges for Scoutmasters.

S. M. Scarf Pins	each	0	3	0
S. M. Buttons	"	1	0	0
S. M. Hat Plumes	"	3	0	0
Hon. S. M. Badges	"	6	0	0

Badges for Assistant Scoutmasters.

		Rs.	As.	Ps.
A. S. M. Scarf Pins	each	0	3	0
A. S. M. Buttons	"	1	0	0
A. S. M. Hat Plumes	"	3	0	0
Hon. A. S. M. Badges	"	6	0	0

Badges for Rovers.

Rover Buttons	each	0	4	0
R. S. Bars	"	0	4	0
Rover Shoulder straps	"	1	0	0 (Pair)
Rover 1st Class Badges	"	0	8	0
Rover King Scout Badges	"	0	8	0
Rover Rambler Badges	"	0	8	0
Rover Instructor Badges	"	0	4	0

Badges for Commissioners.

Commissioner Scarf Pins	each	2	4	0
Commissioner Buttons	"	1	8	0
Commissioner Plumes	"	4	0	0
Hon. Commissioners Badge	"	6	0	0

Badges for Secretaries.

Secretaries' Pins	each	1	8	0
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Badges for Examiners and Instructors.

Examiners' Scarf Pins	each	2	0	0
Instructors' Scarf Pins	"	2	0	0
Instructors' Hat Badges	"	3	0	0

Miscellaneous Badges.

One year Service Star	each	0	3	0
Five year service stars	"	0	8	0
Supporters pins	"	1	0	0
Thanks Badge Gold	"	10	0	0
Thanks Badge Silver	"	3	0	0
Thanks Badge Bronze	"	0	8	0
Bushman Thongs	"	1	8	0
Medical Officers Badge	"	2	8	0
Chaplain pins	"	2	4	0
Chaplain Cloth Badges	"	0	8	0
Lady Workers Badges. Silver	"	4	0	0

Note: Individual orders for Badges from Cubs, Scouts, Rovers and Scouters are not attended to. All Badge indents should bear the Counter signature of the Secretaries of Local or District Councils, or Commissioners.

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Do	...	1	4
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