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THE SOUTHINDIA BOY SCOUT

The Official Organ of the
Boy Scouts Association
Madras Province

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Provincial Organising Secretary

Vol. VII
JULY, 1927.
[No. 10.]



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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, Veepery P. O. Madras, excepting matter relating to the Boys' Section which should be sent to Mr. G. T. J. Thaddeus, 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.

The S. I. B. S., is sent direct by post from the Manager, P. B. 424, Triplicane, Madras to any part of India and Ceylon at the rate of Rs. 2/- per annum Post free. Foreign Subscription 3 shillings a year.

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

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THE SOUTH INDIA BOY SCOUT

Vol. VII.]

JULY, 1927.

[No. 10]

Thought for the Month.

To the heart of youth
The world is a highwayside

(R. L. S.)

OURSELVES.

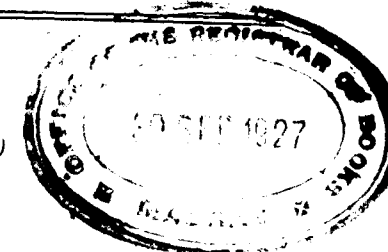
Our readers will be overjoyed to hear that our beloved Provincial Commissioner has once again been entrusted with the noble mission of representing India in the League of Nations Conference at Geneva. Scouts and Scouters all over India should feel proud of the honour done to the movement by the Government of India in deputing one of our scouters once again to Geneva. The representatives of the various districts there knew from our Provincial Commissioner how scouting was helping in educating the public in the ideals of the League, and we are sure that this year they will know more about how every scout and scouter in this vast country is striving his best to push the noble cause. We are sure that our numerous readers will join us in wishing the Honourable Sir C. P. Ramaswami Aiyer, K.C.I.E. *bon voyage* and safe return.

The fact that the South India Boy Scout is becoming increasingly popular will cause great pleasure to one and all. Letters have been received not only from the various parts of India but also from Europe and America in appreciation of our Magazine and what is more tangible, applying for enlistment as subscribers. The incorporation of the Boy's Section has been a splendid move in the right direction and as far as we are able to ascertain, that section is very popular with the Boyhood of the country. It must obviously be the duty of every scouter and every parent to see that the boys over whom they exercise

their control get good, solid, useful stuff for reading during leisure hours. We venture to assert that the Boy's Section is doing its best to supply such material and we hope that before the end of the year the number of Boy Subscribers would far outstrip the number of men subscribers.

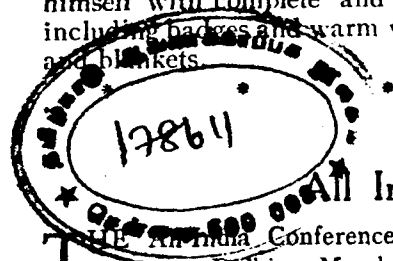
It is a matter for regret that there are still some scouters who do not get the magazine. They seem to forget the fact that the S. I. B. S. is the Official Journal of the Madras Provincial Council of the Boy Scouts Association and the best way in which every scouter of any rank can be in touch with the Provincial Association is by means of the magazine. However, it is gratifying to see that various district Associations are supplying or arranging to supply a copy of the magazine to each troop or pack in their district, the Annual subscription for which being payable along with the Annual Registration fee. We wish that all District Associations did likewise and saved the Provincial Headquarters the trouble and worry of attending to individual requests for information, from individual scouters.

Lt. Col. L. L. Porter, that good friend of scouts has been instrumental, mainly, in bringing into existence that bright little monthly "The Nilgiri Scout Gazette". The message of the Provincial Commissioner and the letter of Lt. Col. Porter, who is also the District Commissioner, to the scouts



are very inspiring. We hope that the magazine will have a bright and a useful career before it. However enthusiastic and generous Lt. Col. Porter may be, the scouters of the district ought to see that the magazine is their own concern financially. It would not be fair to expect one single individual to help throughout. Scouts are self reliant.

Arrangements are vigorously progressing in connection with the forthcoming rally in honour of His Excellency the Viceroy and Chief Scout for India at Ootacamund, on the 1st and 2nd of August 1927. To avoid over-representation from any one district and in consideration of the accommodation that can be had, the number of scouts that can be sent from any one district has been fixed at 25 exclusive of officers in charge of the contingents. It must be the duty of every Commissioner to see that a representative contingent is sent from his district. In making the choice, it would be well if a certain standard of efficiency were set and scouts conforming to that standard selected to represent that district in the rally. For example, Scouts who have passed their 2nd class tests and possess camping experience and have attended previous rallies or Jamborees would be a good standard to set. Each contingent is expected to be prepared with at least two display items and the Commissioners should set about soon in picking out the members of the contingent and giving them some preliminary training. We need not reiterate the fact that every scout is expected to provide himself with complete and correct uniform including badges and warm woollen clothing and blankets.



The All India Conference of scouters took place at Delhi on March 7 and 8 and was an event of outstanding importance.

His Excellency Lord Irwin opened the Conference, but was unfortunately unable to preside throughout. In the course of his

Preparation for the Annual Census should be begun at once and this item of work gives a splendid opportunity for cooperation and team work. The Census returns are intended not merely for our self satisfaction, but also for showing to the world that the movement, in spite of adverse critics is going on and going ahead. Scouters! Will you please cooperate and make the work of the Provincial Headquarters easy in the matter of census returns, by sending in your census reports accurately filled in to your district or Local Association Secretaries in time? In this connection we draw your attention to the Provincial Headquarters notices which give more detailed information.

During the summer a number of Training camps for Scouters and Cubbers have been held, the most notable of which being the Training camp for men going out of the Fisheries Training Institute in Calicut and the one for the Lawyers of Tanjore District. We welcome the camper to the movement and hope that the movement will be strengthened to a very great degree by the efforts of these campers.

The Educational institutions have all started work and we wish to all the Scouts and scouters of those institutions

Good Scouting and Glorious Camping.

S. I. B. S.

Managing Editor, S. I. B. S.

All India Scouters' Conference Delhi.

In his speech he pointed out the necessity of the Conference, and went on to an appreciation of the value of the Movement. Wherever he had been, he had seen scouts and had been immensely struck by the good spirit shown by them. He thought there was no better task to which any one could set his hand than to train

young boys of all communities and creeds in a comprehensive loyalty.

After the departure of the Chief Scout, Mr. Cunningham our Hon. Genl. Secy., took the chair and the Conference proceeded to discuss the various matters before them.

1. It was unanimously agreed that the time was ripe for the establishment of a Central Office if real progress was to be achieved. The general opinion seemed on the whole to favour Delhi as the most suitable site.

2. The appointment of a Chief Commissioner: The views of the Conference were that a gentleman keen on scouting, not necessarily an expert in technique of scouting, but willing to act in an Honorary capacity was desirable. The General Secretary promised to put the views of the Conference before Lord Irwin and inform him that they viewed with every sympathy the proposal that an Indian should be appointed. The sole aim in making such an appointment was to look to the benefit of the Movement.

3. The following motion was then put and adopted:—That this Conference recommends to H. E. the Chief Scout that a whole-timed paid general secretary should be appointed and he should be fully qualified by expert scouting knowledge and Indian experience of scouting organisation.

4. It was unanimously agreed that Provincial Associations should not be approached for subscriptions towards the cost of the Central Organisation, nor should the Government be approached for a grant, but that H. E. Lord Irwin should be asked to issue a general appeal, the form of the appeal being left to his judgment. Mr. Cunningham thought that the sum required would not be less than Rs. 20,000 a year, or (to be properly endowed) the interest on about Rs. 500,000.

5. The establishment of a Central Training Centre was discussed and was thought desirable. But it was thought that it could not be feasible until a Central Office had come into being.

6. No strong opinion was expressed in favour of having an All-India Magazine. It was decided to leave the matter alone for the present. A General Secy., had been appointed and the Central Office established.

7. It was agreed that general applications for honours should be considered twice a year, except those for gallantry which would be considered as soon as they were received; and that merit should be as heretofore, the sole test in granting awards.

8. The suggestion that the Scout Badge should be altered in any way was turned down; but with regard to the flag, it was agreed to approach Lord Irwin on the matter of the Star of India being placed on the Red Ensign as the distinctive flag for the scouts in this Country.

9. The Conference unanimously agreed to present Mr. G. Datta, who was employed in the office of the Private Secretary to the Viceroy with the Thanks Badge as some small reward for valuable services ungrudgingly given.

10. On the proposal of Mr. Watkinson, the Conference agreed that a representative contingent should be sent to the International Jamboree in London in 1929. Mr. Cunningham was asked to circularise the different Associations to ascertain their opinion as to whether each Province should act independently or a joint contingent be sent as an All-India Troop.

11. A cabled message of greeting and loyalty was sent to the Chief Scout of the World.

12. The following resolution was adopted:—That a central depot should be formed to supply badges and other articles of equipment, and that badges be manufactured in India under the control of the General Hd. Qrs., after obtaining permission from I. H. Q.

A protective measure, granting copy-right, has recently been passed in the House of Commons of England, and it was suggested that its re-enactment should be moved in the Legislative Assembly in order to allow protective measures to be taken.

13. The suggestion that Sir Robert Baden-Powell should be invited to visit India again was rejected as it was felt that the Chief might feel it his duty to come out whether he was physically fit or not.

14. Conference adopted the following resolution on the question of Vernacular Literature on Scouting:—

That all Provincial Associations should watch the publication of translations of Scouting books closely, to see that the instructions contained in G. H. Q. Notice 93, dated 28th April 1926, are duly carried out; and to report cases of breaches of these principles to G. H. Q. for action.

15. The Conference recorded their high sense of appreciation of the way in which Mr. Cunningham and Best had carried on the work at G. H. Q.

The "Scout Brother"

How Scouting began.

(Sir Robert Baden-Powell in "The Scout")

How did I begin Scouting?

Well it was this way—only don't for goodness' sake tell your schoolmasters.

I really began it half out of bounds at school.

Our playing fields were on the plateau top of a hill, the steep sides of which were clothed with a regular jungle of brushwood and copse.

And there I used to smuggle away and set snares for rabbit. If, and when I caught one—which was not always—I skinned him, cooked him and ate him—and lived!

But in doing this, I learned to creep quietly, to know my way by land marks, to note tracks and read their meaning, to use dry, dead wood off trees and not off the ground for my fire; to make a tiny non-smoke fire, such as would not give me away to prying masters; and if these came along I had my sod ready to extinguish my fire and hide the spot, while I shinned up some neighbouring ivy-clad tree where I could nestle, unobserved, above the line of sight of the average searcher.

You who learnt Greek, know that, in that language, a man is called *anthropos*, or the animal that can look upwards. When you have scouted a bit you very soon realise that though he can look upwards, a man seldom does so, and that if you lie along a branch, or along the top of a wall, or stand up against the trunk of the tree and don't move, the chances are you will not be observed.

As a scout, of course, you look upwards just as much as downwards or afar and, especially, behind you. I could tell you a yarn about this; but no, if once I began I should wander off the line altogether. My job is to tell you how scouting, that is, Boy Scout work, commenced.

Well, I got those early notions of creeping about the woods, observing 'sign,' and reading its meaning, when I was at school.

Later on, when I got into the army, I found its value.

How I tracked and recovered a valuable horse that had strayed; how I got fame for my squadron at manoeuvres by creeping through the enemy's outpost at night; how I made maps of the tracks and 'sign' which gave the complete story of the battle at Maiwand; how I found a short cut for our force.

These, and other small, but important, acts were steps which finally brought me to teach young soldiers in my regiment the art of scouting as a preparation for their work on service.

To those men who qualified and proved themselves good at the work I gave a little badge to wear on their arm. It was a fleur-de-lis or arrow head as given on the compass card, or on a map to show the north point.

After a time, the war office approved it as the badge of the trained scout for all branches of the service.

But, besides teaching men how to look out for an enemy, scouting taught them many other things. To be any good at it, a man must be able to find his way by night as well as by day across strange country with possibly only the stars to guide him; he had to be able to cook his own grub, to swim rivers, to hide successfully; in other words, he had to learn pluck and nerve, self-reliance, handiness, endurance and self-sacrifice from a sense of duty and service for his country.

So, by learning scouting, you see, these young recruits became real men and good soldiers. And that was more, they enjoyed their soldiering instead of becoming bored by the discipline and routine.

Later on, I was invited to inspect the Boys' Brigade at Glasgow and I felt that, though their numbers were fairly large, if their work really interested them, they should be still larger.

So I told Sir William Smith, their Pounder and Commandant, how popular scouting was with young soldiers in the army and that possibly, some adoption of it might be helpful for his boys.

He suggested that I should myself adapt it for boys.

So I set out to change, what was an art for men for making war, into an art for boys for making peace. A bit of a change round, wasn't it? But it seemed to promise all right when I tackled it and in its new form scouting has nothing whatever to do with soldiering.

Then I got together a troop of 24 boys of all sorts which came into camp with me to try out the experiment. Among them were Dukes sons, cooks' sons, and sons of belted earls, and they got on splendidly together in our camp on Brownsea Island in Dorsetshire. That was in September, 1907. At the camp we practised as

[1927.]

much as we could of the work of frontiersmen, that is, of the work of explorers, backwoodsmen, hunters and others generally known under the term "Scouts."

In January 1908, I brought out the book, *Scouting for Boys*, in fortnightly parts, and before many parts had appeared, troops of scouts began to spring up in different parts of the country, many, if not most of them started by the boys themselves.

In a very short time, we found not merely hundreds but thousands of boys bitten with a scouting fever. So much so, that two years later we called a Rally at the Crystal Palace and taking count of the boys as they marched past, we found that 11,000 had turned up—by far the biggest assemblage of boys that had so far been held in England.

And so it has gone on, growing bigger and bigger, and the boys becoming more and more efficient every year.

Other countries followed suit and started scouts on exactly the same lines and with the same ideals as ours, till today there is scarcely a civilised country without its scouts. Now there are nearly two million boy scouts all over the world.

They are not merely an organised society; they are more than this; they are a great friendly brotherhood, all dressed alike, all having as I say, the same aim, namely, to make themselves through their scout training into happy, healthy, helpful citizens of their country, friendly towards all others.

So any fellow who joins this jolly fraternity knows that, in doing so, he is not only going to have a good time and enjoy the fun of camping and life out-of-doors in good comradeship, but also that he is doing his bit in helping other people, and in serving his King and Country in the cause of peace and good-will.

Council Rock.

Cubs only. The others are too young and your whole time will be taken up looking after them. Camp should be a reward for good work and good cub spirit.

2. *Don't go to camp for too long a time.* I think a week is quite long enough, and three or four nights in camp is the ideal length of time. The last camp I had for Cubs was only for one night!

3. *Don't try to do all the work yourself.* Cubs need constant supervision, so you must have some one to help you.

4. *Don't attempt to do the cooking or expect the cubs to do it.*

5. *Don't camp too far from home.* To go to camp even five miles from home is an adventure to the Cubs.

6. *Don't think camping costs a lot: It does not.* I took 18 cubs and 2 adults to camp for two days at a cost of Rs 32/- These were Anglo-Indian boys. The cost of the same number of Indian boys would have been much less. My last troop camp for Bengali Boys cost Rs 33/8-. We went 38 miles from Calcutta, the transport cost Rs 12/8- and food Rs 21/8-. There were 12 of us and we were in camp four days.



Barisal, E. Bengal,
June, 1927.

My dear Akelas,

Here are a few tips about the running of a Cub Camp. I have run a great number of these camps and I am convinced that Cubs are all the better for a camp. I give my advice in the form of "Don't's".

1. *Don't take the whole pack to Camp.* It is best to take the ten and eleven year old

That is, food cost us 7 annas a day each. We could have lived at a cheaper rate if we had wanted.

7. *Don't take unfit boys to camp.* Camp is no place for a sick boy.

8. *Don't forget that Cubs are not scouts.* Don't have "Scout Stunts" in camp, but plenty of Cubby games and bathing. Have an expedition to some interesting place if possible.

9. *Don't think that Cubs can't camp in tents.* Tents are cleaner, healthier and more romantic than buildings. However see that your tents are good ones, they must be storm proof and sun proof.

10. *A Pack which goes to camp is nearly always more "cubby" than one which does not.* Do try to have a camp for your boys.

Yours ever,
TALL PINE Ak. L.

Other ways of being romantic.

CUB names, useful as they are, are only one out of a number of ways of keeping Cubbing romantic.

At the very beginning, you should draw out the romance of belonging to a world-wide brotherhood, of having a special Law and Promise and of possessing secret signs. Cub ceremonies can be made thrilling to the heart of the small boy. Then you can get a great deal of help out of your games. Let there be a certain amount of playacting or "pretending" in them. Use your imagination to make them thrilling by using appropriate names and basing them on fundamentally romantic ideas, such as smugglers, pirates, Red-Indian soldiers and of course, wolves and other animals. Another great help will be camp fires or in Cubby language "Red Flowers". They are the very embodiment of Romance in themselves, but they can be even more so by the telling of yarns about the Jungle, which are afterwards acted; by the use of specifically Cub songs (if possible topical); and by yells and jungly games.

But when all is said and done, the great thing is to feel the romance of cubbing and of boyhood yourself. The point may be expressed by asking the question "Are you a mere Cub master or are you a wise old Akela from the Jungle?"

If you do not feel the Romance of it all in your own heart, you will not succeed in imparting it to your cubs, but if you have caught the spirit of cubbing, all will be well. If you have, it will show itself in various ways. You will talk of a pow-wow, not an address; of a Red Flower, not a camp fire; of hunting and not of a parade. You will not laugh or sheer off in your grown up superiority when you are asked to visit the king's palace under the back staircase. You will really learn to live your cubbing, not merely to go through an outward formula, and you will learn to value as your proudest title the simple appellation of "Akela" when it comes from one of those fascinating, young animals called CUBS.

Names for Wolf Cubs.

(Contd. from last month's issue.)

Mang the bat	Most obedient	Shada the pelican	Most obliging and helpful
Meda (Medicine man)	Best first-aid	Shaw-shaw the Swallow	Best skipper
Mor the Peacock	Tidiest	Singum the lion	Best at Book Carrying (I Star)
Mysa the wild buffalo	Best hearing	Sona the Himalayan Bear	Best mannered and most polite
Nag the cobra	Best at Knots	Sugeema the mosquito	Youngest Cub in the Pack
Nushka—Look! Look!	Best guide or pathfinder	Rann the eagle	Best eyesight
Oonai the Wolf	Best reciter	Tall Pine	Tallest cub in the pack
Onaway—Awake	Most alert and wideawake	Tilji-pho (Lark)	Best musician
	Cub	Toomai	Best thrower of the Cricket ball
Osseo Son of the Evening Star	Kindest to Animals	Wabeeno the magician	Best entertainer
Pukeena the grasshopper	Best tempered cub	Wawbeck the rock	Most reliable
Purple Dawn	Most persevering Cub	White Elk	Best Long-jumper
Rikki-Tikki-Tavi (Mongoose)	Most cheerful and happy	White Hood	The Pack store-keeper
Sahi the porcupine	Best actor	Wontolla	Best hopper on one leg.
Scarlet feather	Best woodcraftsman		
Sea Catch	Best at Games		

(Some more names from Indian Sources—Next month)
(From the Outdoor Life.)

Suggestion for a Troop Camp.

(a) Preliminary arrangements:—visit possible Camp sites—Fix up one early—Communicate with Commissioner, the doctor and Sconcers of the District in which camp is going to be held—Inform Local Association officials, parents and School authorities—Set a standard of Scoutcraft to be reached by every one who is going to camp—Scouts to begin saving up for camp expenses—Make complete list of stores required and also equipment and materials.

(b) Details of syllabus:—Physical training.—Six Sessions S. M., A. S. M. and Q. M. taking two each.—Course to include physical drill (Exercises by the Chief Scout).

P. T. Games—breathing exercises—simple talks on health, very brief.

Cooking—Each Patrol to make its own arrangements with the approval of the Q. M. each day—Cooking on Patrol Lines only. Morning and evening tiffins might be supplied from a central kitchen to which two scouts from each Patrol are deputed by the Leaders.

Camp Fire: Duty Patrol to be responsible each night and for representative programme—Each Scouter will introduce one camp fire game every night—There will be talks for two minutes each, sometime after camp fire, subjects being parts of Scout Law, Camp and personal Hygiene, the care of the body, Racial teaching, There will be a few minutes' Religious devotions every night at the end of the Camp fire.

Sessions: Sketching, Mapping, Conventional Signs, etc., early in course, to encourage S. T. A. and intelligent study of neighbourhood of camp site.—Tenderfoot tests and II class tests to be revised—Scout Law special session on Sunday, references at Campfire and individual teaching whenever opportunity offers—Swimming under the supervision of the S/M or A. S/M each day at bathing time by arrangement.

First Class tests.—Axemanship, Judging heights, etc., Compass signs, Mapping, Tracking, Lashing, Trestles, Bridge building.

Leaders' Training Courses: Special Sessions for Leaders and Seconds—Subjects: Leadership, Patrol Spirit, Technical skill and Self-improvement.

General—Talk on camp expedients—on first day. Birds on Sunday.

Spare Time Activities: Daily Sketch, axemanship, Cross cutting—Splicing—Scrap Book and other free and voluntary Scout activities which might include gadgets for making patrol locations more homely and comfortable.

Games: As much of the instructions as possible will be given in the form of games—Special Games Sessions should be provided.

Visitors—On Saturday afternoon, the Commissioner and the officers of Troops in the neighbourhood and Local Association officials will be invited to visit the camp.

Thursday afternoon will be a General Visitors' Day.

Breaking up: Good turn to the Landlord—Repairing and erection of a fence—2 P. M. onwards on the last day, arrangements will be taken in hand re striking camp—All traces of the Troop having camped and stayed there will be obliterated as far as possible. The Latrine pits and cooking places will be filled up—Patrols will be told off to clean up their own sites and then common sites such as the Camp fire, etc.—According to transport arrangements previously made, all stuff will be carted away before leaving camp.

The Landlord should be visited and cheers given to him for giving the scouts the use of the site. The Officers of the camp should make a final inspection of the camp site before leaving it.

(Adapted from Big Owl's article in "Outdoor Life")

Points for Scouters.

SCRAWL 4.

Many Scouters imagine that they do not have enough of holidays. If they are less selfish in their plans and think more about the boys they can do a great deal.

It is not necessary always to be waiting for the long vacation. In fact, week ends are good enough. And a

little and often is a very good tip in Camping, and it works wonders.

Week-end camps are of great value. I know a Troop which did lot of camping this way. Even the inclemencies of the weather did not upset them. And at this rate they put in about 25 to 30 or 40 days of camping out every year.

Their week-end camps were to places within about ten miles of their head-quarters.

But they always held a long camp, a sort of Tramp Camp, during the long vacation, visiting the hills and spending a day or two in the heart of the jungle.

And that Troop was sound, almost to the core.

There is no substitute for Camping. It is just what we should have.

But there are camps. A Scout camp has no equal. It is the cleanest place on earth, externally and internally. It is the place where everything is done well. It is the place where the true spirit of Scouting is easily made manifest.

Some Scout camps however degenerate into mere aimless picnic parties. And they do immense harm.

Camps mean, or ought to mean, a lot of forethought and arrangement beforehand. Not only every detail of the camp comforts should be thought out and fixed beforehand, but careful provision be also made to see that every one in the camp is always busy with some thing or other. Camp is no camp unless it is full of activity.

Before we go to camp we should know how we are going to spend our time there, and when we get there, there should not be one slack moment all the time we stay there.

It means that long before going to camp we must decide what our object is to be, for we might have one or other of the following in view. It may merely be for learning the art of camping, or it may in addition be for sight-seeing or for learning some particular bit of scoutcraft or for preparing for a badge. We must decide what it is to be and stick to it.

Camping is not Bohemian wandering. But it is purposeful existence right under the blue sky and in direct touch with the heart of nature.

Camping certainly is fascinating but it is not played without rules. And if we want to derive any benefit from camps, we have to stick to them. For instance there is the rule that you should take the permission of the Commissioner before the camp is organised. That is a rule based on many considerations like efficiency, safety of the campers, and the like. And then there is the rule about bathing—that you should see that there is a Bathing Picket on duty to prevent any catastrophe; and then there is the rule about mid-day rest, and also really sleeping and not going about disturbing the whole camp after lights out, and making yourselves ill by denying yourselves the rest you require.

Camp means a lot of previous arrangement. Railway concessions go a great way but we might remember that the companies require some four days' notice and then want the application to be made to the Chief Commercial Superintendent and not as often happens at the last moment to the Station Master. There is the camp equipment to be looked to, for it may require mending, and the Camp Medicine Chest may require replenishing and so on.

The amount of thought spent on these and similar things is amply repaid by the comfort and happiness of the camp when that Great Event does take place.

T. V. N.

Patrol Leader Bisu.

The Expiation

"How to spite himself? How to repair the past?" were the questions that Jamboo asked himself incessantly. He was no credit to the Troop when in it. Was it in his power to make himself different, out of it? What could be the means? "Live the Scout Law", suggested his understanding. But what were the lines of action? And then how to make good the mischief of the past? Had he not done his troop a bad turn? How to earn a place there? Not very easy questions to answer. But their agitation for days did him much good. His intense feeling consumed all extravagances in his nature and kept him calm and ennobled so much that he looked a changed individual to all observers. His meekness struck all. Even his father was able to notice that he was tamer, now.

But the setting sun lingers longer in our eyes after his descent. Even so did the father see only the old old Jamboo in him and had put him down for an incorrigible for all time to come. To his prejudiced vision, this change was only a note of alarm, just like a calm before a storm. By now, he had lost all faith in him and had resolved even to deny him schooling. Accordingly, he told him one day that he must look for a situation somewhere, and that, in that matter, he could not count upon his father's help.

Jamboo's sadness got intensified. But it was his brave nature and his loyalty to Scoutmaster-Mani that saved him. He felt the support of a parent in his Scout Master. And herein lies the value of any Scoutmaster. See what a strength he is to a troop. Jamboo bravely resolved to put the EIGHTH LAW into



Faruppatticheri (Lower Anicut) Campers.

(Messrs. Nallapillai & Sons)



Courtesy of

Campfire Circle : Karuppatticheri Training Camp.

(Messrs. Nallapillai & Sons)

practice and eagerly awaited opportunities to prove his mettle.
Faith in himself to pull up and make good saved him.

Kunju and Raja were the two sons of a rich landlord. The Upper class and the Lower class of South India both depend for their comforts on others. They know not the joy of providing for themselves. The former is disabled from surfeit and overrefinement and the latter by poverty. The hunger arising from the toil of provision is absent in the one case and the wherewithal of sustenance is absent in the other. But both of them are equally not blessed with proper enjoyment. The right medicine for this malady in both cases is Scouting.

Yet, how few realise it!

But Kunju and Raja though the sons of an overrefined landlord suffering from all the evils of surfeit, were not otherwise.

Jamboo's father was an agent under this landlord. Jamboo in his eagerness to be a help to his father, began to get interested in his toils unobserved by him. This caution he had to take, for his father was blind to his ability. Patiently and silently, consumed by a sense of

an awakened notion of duty, the boy went out feeling how his father's actions told on the estate. As a duty by his Troop and Mr. Mani, he explored the needs of the juveniles on the estate also.

Jamboo resolved to give a good time to the urchins of the low class, and resorted occasionally to treating them to interesting games now and then. The possibilities of work with them seemed to him to be profound. Very soon he had a following. Evenings got to be pleasant and Jamboo was offered loving access to the urchins' homes. Incidentally, he got to know their woes and joys, too. The tenants liked him so very much as the friend of their young ones that in a short time, his visits were longer and longer. Jamboo was a wonderful

Jamboo thought of writing to Mr. Mani to know if he might embark on scouting work there. But he checked himself. For, how could he expect a sanction from him? Was he Bisu? What proof had he given of his powers? What else could he think of? He felt urged somehow that Mr. Mani should get informed of the situation. Something good might come out of it.

Yes! An idea struck him. Why not work up the idea of Mr. Mani's troop camping in the vicinity? It might be the means of ushering in scouting in all its atmosphere. It might open up the paradise to those country chaps. Yes! He would set about it.

The tenants could be of the greatest use to him. He saw it. And they were now his friends and would willingly help him. But

what about the prestige of the troop, if ushered in by the peasants? Would it not be more proper if the troop were to be invited by the owner of the estate himself? Yes! He would bide a few days and work up that way.

And in a few days it so happened that the landlord got, by accident, to know that the urchins of the estate were having some good time in an organised manner. In a walk round the estate, chaperoned by appointed attendants,

**H. H. The Maharajah of Mysore
THE SILVER JUBILEE.**

On the occasion of the celebration by H. H. The Maharajah of Mysore of the Silver Jubilee of his accession to the throne of Mysore, the 9,000 Scouts and Scouters of Madras Presidency desire to convey their most sincere greetings to His Highness and wish him continued prosperity and many more years of beneficent rule over the State.

His Highness has always evinced the keenest interest in the well being of the Boy Scout Movement in this country and has been a most liberal and sympathetic Patron of the Movement in his State. We hope that he will continue to extend the same cordial support to the Boy Scouts in the future as well.

Kunju and Raja descended suddenly on the spot where one evening, the urchins were being kept hilariously merry with a few interesting and vigorous games and some catching activities, by Jamboo. The two boys wanted to share the enjoyment too. The attendants frowned on their wish considering it a gross violation of propriety. All the same, they returned home wistfully, and unconsoled, and with a firm resolve that they would persuade their parents to requisition Jamboo and his young companions for their special benefit in their own Bungalow grounds.

They did succeed in this and the landlord himself consented with a sort of amused tolerance to see the activity of himself. Thus Jamboo's plan was a success. He had got his

show for the benefit of his landlord and his sons, and succeeded admirably in it too.

That day's activities ended with an opinion of Jamboo not altogether unfavourable. It incidentally made the landlord learn something about the existence of an organisation for the benefit of the young, called Scouting. In a talk with Jamboo at the close of the show, the landlord got to know the name of Mr. Mani and his Troop and he decided upon inviting him and his troop to his gardens. He left the choice of the actual site to Jamboo, and Jamboo's father was given instructions to prepare for the reception and accommodation of the Troop.

Jamboo's father was at his wit's ends and felt very nervous and secretly cursed his son for brewing fresh troubles. He considered it an additional worry of a huge magnitude as he had no previous experience in such matters.

The guests who were arriving might turn out to be troublesome. How was he going to satisfy them and earn the good opinion of his master? And Jamboo had a severe share of abuse at home. Though Jamboo could not reassure his father, yet, he offered to undertake the task himself and the tenants were all willing to offer services to him. Jamboo therefore set about it with confidence and got Mr. Mani to accept the invitation to himself and his troop to come and camp on the estate.

Needless to state, Mr. Mani readily accepted the invitation not merely for the sake of the landlord but more for the sake of Jamboo. The landlord who was by this time rather keen on seeing more of scouting firsthand, was looking forward to the visit. As for Kunju and Raja, they were constantly thinking of it with great eagerness.

(K. R. R.)

Rovers' Section.

MUSINGS OF A ROVER MATE.

(From the Scouter.)

A Scouter in charge of Rovers once remarked that 'Rovers are just old enough to have ideas of their own and are just young enough to believe them.' This got me thinking and for the first time, I began to figure things out from the Rover Leader's point of view rather than from the Rovers. Ultimately, I arrived at conclusions something like the following:—

(a) To be a Rover Leader does not mean that one must 'lead' in the sense that a scouter in charge of smaller boys must do. On the contrary, he must *point the way*.

(b) He (the Rover Leader) is doing better work by merely standing at the cross roads where life's little pitfalls begin and assuming the duty of a signpost by pointing with infinite tact and patience in the direction which leads to safety.

(c) This means that he cannot *command* in the sense that he might *order*, but that he must request, or better still appeal to the finer nature of the Rover.

(d) He must be prepared to face the bitter disappointment of seeing many of his Rovers

Is it 'Cussedness', ignorance or lack of interest which makes them choose the X road, though they know it is not to be followed? Be this as it may, it is irritating. These thoughts seem to suggest that the Rover Leader puts more into the scout movement in comparison to his gain from it, than any other executive officer in scouting. He must be very much the *real man*.

I, as a Rover Mate, must needs apply all these points of view to myself. I am responsible for my patrol, as the Rover Leader is responsible for the section. As a youth with ideas of my own and a belief in them, I may do more harm than good. My impetuosity makes me rush, madly unthinking, into my work as a Rover Mate, trying to drive my patrol where I cannot lead them. I am but a Rover with three red stripes (I happen to be a Senior Rover Mate) on my pocket. I am blind to the subtlety of the Rover Leader's *lead*. I have not yet learned to practice his infinite tact, patience and hope. Some day, perhaps, I may learn to do so from hard experience, but in the meantime what harm may I not do?

my position who sense all these difficulties but cannot overcome them alone?

Where is our medicine? How are we going to learn to understand a little more about our own mental gymnastics, and those of our brother Rovers? Have we got to go through the great school of experience depending upon ourselves, at the risk of becoming cynics? No!

We are depending upon the Rover Leader who takes his Rover Mates apart as a

Patrol to teach them in a simple way that they must learn to follow and to obey, before they can lead and expect obedience themselves. We are depending upon the Rover Leader who puts into practice that spark of wisdom, struck by one of our greatest poets—

"Our doubts are traitors,
And make us lose the good we oft' might gain
By fearing to attempt."

We are depending upon him as a *man*.

Rovers and Service.

(We publish below a very interesting point of view of Rover work and ideals from the correspondence columns of the Scouter. Persons who desire to organise Rover Patrols or Scouters who are thinking of having a Rover Section to their Troops should read this note carefully and if they are satisfied that the requirements are adequately met, then they can go ahead; and we are sure their efforts will be rewarded—Ed. S. I. B. S.)

There is no doubt we are coming to realise that the real purpose of Rovering is *service*. We should have little excuse for our existence if our activities were limited to an open air life of fellowship, but I am frankly concerned lest we endeavour to go in for quantity rather than quality. In any case, I hope our numbers will increase slowly so that we can have some opportunity to inculcate the principle of social service in all those whom we admit. I strongly recommend men who are responsible for Rover Patrols only to admit those who have found some *definite and specific service*, or have shown themselves anxious to prepare for such service. More and more we shall find the urgent need of leaders, who are in a position to provide Rovers with suitable service.

Young men of 18 as a rule, wonderfully willing as they are, are not in a position to find a specific service for themselves. There is always that natural hesitation in situating oneself for unselfish service. But this hesitation is overcome under the guidance of a good leader, or may be wonderful

A great many are occupying their minds with the standard of knowledge required for the C-3 test. Let us spend more of our time in discussing types and methods of service. The young Rover will consider that the most important, about which we are most concerned ourselves. I believe with the London Rover Committee that an Educational test for one who would be a Rover is not just. Let us emphasize more and more that the only tests are, whether a fellow *has the scout spirit and whether he is ready and willing to express it in service*.

I would say one thing more and it is this: That while fellowship in and for special service is our motto and purpose, we must always bear in mind that our first responsibility is to find such service within the Scout Movement. The Movement in the future will need our young Rovers most urgently and those of us who are leading Rovers in any capacity are responsible for seeing that as many as possible shall be encouraged to find their life's service as Scouters. In Birmingham we have already made an effort in the direction of training our young Rovers for Scoutmastership, and we are running at our local Training centre a course of preliminary training for those Rovers who hope to take up scoutmaster-ship as their Rover service.

Let us keep well in the forefront of our minds the fact that Rovering is a brotherhood of service. Let us expect a great deal from our Rovers, we do not want slackers or the half-hearted, particularly do

TROOPS AND PROFICIENCY BADGE WORK.

(The following article is from the 'Scout Sign' of Calcutta and the statements made therein have not only a local but a universal application. The position is briefly this: Some troops apparently devote their whole energies to collecting badges, while others do no badge work whatever. The latter are not often to blame as the Local Associations or District Councils are really the sinners. In many cases, in the Muffassal, the troops are keen on badges, but the Associations have not played fairly by the troops over which they exercise supervision, and have not yet thought fit to have a panel of competent examiners and instructors in various localities for Proficiency Badges. May we hope that in the coming year the existing defects will be remedied and the Proficiency Badge Scheme made to take its proper place in the Scout Scheme of Character Training for Boys? Ed: S. I. B. S.)

What is the right proportion of badge-work to general Scout activities in a well ordered Troop? This is a perennial question. It has been thrashed out more than once, but nevertheless persists in popping its head round the corner again at every available opportunity.

The first tendency in a new Troop is often to run to the extreme of making badges the chief aim of Scouting. Up till about 1919 or 1920 it was the characteristic failing of the movement as a whole, though we believe we are correct in saying that it was not so in the very earliest days of Scouting. Then there came the establishment of Gillwell Park and the ever-increasing attention paid to the training of Scout officers. Stress was very rightly laid on the fact that character-training is the ultimate aim of our work, and that badge-work must be subordinated to character-training. The Scout spirit, we were told, was ninety per cent. of our objective and badge-work only ten per cent. The result of this teaching was a general tendency to pay altogether too little attention to downright solid work in the Troop; but the fault really lay not in the teaching itself but in its mistaken application. The new tendency was in the nature of a reaction, and we are now returning to a more normal and evenly balanced working out of the old problem.

There can be no question about our starting point. We are out to train "healthy, happy, useful citizens", which is only another way of saying that we aim at moulding the characters of our boys along the right lines. We are all agreed up to this point.

But once we take the next step, however, our own experience it is an ideal which to much we may see from the end and pursue, but in

(d) we be prepared to face the bitter, meantime what harm may I not do
disappointment of seeing many of his Rovers
his

divergence in practice. One type of Scout-master lays all the stress on badge-work, forgetting that under this system the boys inevitably degenerate into mere badgehunters. Once this point is reached, the value of scouting as a system of character training falls to ground. This is the positive aspect of the case. Negatively, it is equally disastrous; for the boys miss all that scouting has to offer them in other directions—in Nature study, in unselfish service for others, in playing the games for the sake of the games, in living up to the high ideal of the Scout Law, and in the very valuable training of character provided through Scouting games and practices.

The other type of Scouter goes to the opposite extreme; and in his anxiety to utilize to the full the character forming element provided by games and other typically Scout activities, he neglects one of the greatest and most essential aids to the training of character—namely, Work. We have met more than one Scouter who has failed entirely to appreciate this very obvious point. And yet, if we will but stop and think for a moment, its obviousness is almost ludicrous. Work, in its proper place and proportion, is one of the most valuable means towards accomplishing our end, and one that we can by no means afford to neglect.

As is so often the case, the middle course is the only right and proper one. We must avoid on the one hand the very common error of leaving the badges to look after themselves, and on the other hand the equally disastrous error of devoting too much time and attention to working for badges.

One last word. It is an argument very commonly used in favour of the system of proficiency badges that a Scout cannot expect to be helpful to other people until he has the necessary knowledge which will enable him to lend an intelligent helping hand. This is the right method of approaching badge-work, and it is in this spirit that our boys should tackle the various badges. We must aim at giving the boy the right incentive to work. He must be taught that the primary object in winning badges is not to swank with a profusion of patches on his shirt sleeve, but to acquire the knowledge which will enable him to be of use to his fellowmen. This may sound too Utopian, but it is at least worth a trial.

our own experience it is an ideal which to

A Path Finding game.

Scoutmasters who are training their boys for the Pathfinder's test, may have various methods of instruction. We know of a particular troop in which every week, the scouts who intend working for the badge go in pairs on two days to at least four streets in their neighbourhood and note down all particulars required for the test. In this manner they take at least 6 months and completely survey the whole of the locality and prepare a log book in which a sketch map is given for each street giving all particulars, such as Doctor's houses, Fire Hydrants, etc. Side by side with this they go on learning about the history of the city they are living in and after very strenuous practice become really efficient guides.

The following is the sample letter given to scouts competing for the Pentland Flag Competitions (Anglo-Indian Section) in Madras in Pathfinding and ought to be very interesting to Scouters all over the Province. Of course, the letter can only be used by a scout in Madras. Scouters in other localities may very well test the knowledge of their aspirants for the coveted badge by framing suitable letters based on local conditions. A periodical test by patrols by means of such letters would keep the boys up to date in their knowledge of the surroundings.

To

JOHN JONES ESQ.,

Great Eastern Hotel, Calcutta.

Dear Sir,

I understand you propose to visit Madras and desire to see a little of its places of interest. Your train will arrive atatand I shall meet you.

I enclose you a map and have marked thereon the following places:—

Conjeevaram, St. Thomas Mount, Tiruvattoor,

Coromandel, Covelong.

They are of interest for the following reasons and can be reached as follows:—

During your stay in Madras, I should like you to visit the Christina Rainy Hospital, also the Government Victoria Hospital. These can be reached as follows:—

Should you suffer from trouble with your eyes owing to the glare we have a very good hospital for dealing with such matters, situated.....

If you desire to renew your stock of patent medicines in Madras, I would mention that while the European chemists are very good, it is worthwhile knowing that the merchants in the medicine bazaar situated.....stock large quantities of fresh goods and sell them at very reasonable rates.

There are several very good markets in Madras. The following are what I would recommend:—

situated	for
situated	for
situated	for

takers will attend to the matter and plant you quite safely:—.....There are at least two places for doing this, namely the Cemetery situatedand the Cemetery situatedShould you survive it will be my pleasure to see you off to the West Coast by the Mangalore Mail which will leave the station at

Yours faithfully,

Some First-Aid Games.

(HIAWATHA).

Place one boy from each Patrol behind a row of chairs or within a chalked space. Line the Patrols in front. Announce: "You are passing a house; you see smoke, and hear a child's cry; you enter and find the child running about with its clothing on fire (it had been playing with matches); it is alone in the house; the window curtains are on fire." Points for all steps taken, as despatching of one boy to ring fire alarm; Patrol Leaders leading the way into the house; instantly throwing the child on to the floor, rolling it in imaginary rug, and at the same time directing one boy to find the 'phone and call a doctor and the others fighting the fire. Include points for manner towards the child (gentle handling, quieting its panic, etc.) Treatment for its burns; for leadership shown and team work.

"Clap Hands! Here comes Charley!"

This game may be thought of as an indoor form of rounders—without a ball. Two patrols or teams of equal numbers take part and a number of bases, e. g., chairs, are arranged in a large circle, one for each member of the team. Each member of the team which is not having its innings is stationed, blindfolded, in defence of one base. Each member of the other team takes a turn at being Charley. He calls out "Clap Hands! Here comes Charley" and endeavours to touch No. 1 base without being touched, by the blind man. He then proceeds to each base in turn. If he completes a circuit without being touched he scores a rounder. If he is touched he completes his circuit, even though he is thus 'out', and if he is touched three times, in one circuit, his whole side is 'out'. The runner can call out the number of each base as he leaves it as a warning to the next blind man of his approach. If too much manoeuvring is indulged in, a time limit—within which a rounder can be scored—is desirable.

(Selected.)

(From page 241.)

we not want those who would become rovers solely for the sake of the open air Life of Fellowship. I want to see only the best type of scouts coming into the Rovers. If we attempt to receive all scouts just because they have reached the age of 17, we shall spoil the effectiveness of our Rover section.

C. A. BROWN,

NOTES BY THE WAY.

WE all talk of and have great faith in the Patrol System. We know that it is not one of many methods for running a Troop, but it is the only method. But how many of us do in practice adopt it and see that it is stuck to?

But there can be no Patrol System without real Patrol Leaders. The mere affixure of two bits of white tape on the left breast pocket by itself cannot transform an ordinary boy into a Patrol leader. There are subtle qualities which are of great consequence, but it is really difficult to analyse real leadership. It is one of those unexpressible things which is rather vaguely felt than realised, and half the fun in choosing one's Patrol Leaders consists in their very choice. If it is difficult to state positively what the qualities are which make for leadership, at least this much can be said about it, namely the fact of a boy being the son of the School manager or of the Headmaster, or the fact of his being the fellow who always secures the highest marks in the examinations, or is very good at the solution of Algebraic equations or Geometric riders, will not by virtue of these circumstances merely make him fit for leadership.

Patrol System is a vital concomitant of the Boy Scout Movement. Indeed it is a *sine qua non*. It is that which differentiates the movement from all other juvenile organisations. Scouting, to put it briefly is the breaking away from the old rule of the boys being governed by men and the formation of a new system—the government of boys by boys. The Patrol Leader is the keystone of the whole movement.

A good many Troops do not have a clear idea of the thing. Indeed in a large number of them there is a tendency to eliminate the Patrol Leader. When as in the case of many a unit, the sole duty of a Patrol Leader consists in collecting subscriptions and standing beside a file of boys, seeing that they are properly dressed, and nothing more, that functionary ceases to be a Patrol Leader except in name and not all the white tape that can be purchased from the shops can make him one. The only remedy is for the man in charge to muster greater seeing many of his Boys" and

carefully go through it. For it is not for nothing that the Chief has said: 'The great thing in this scheme is to delegate responsibility—mainly through the Patrol Leaders. Give full responsibility and show full confidence in your Patrol Leaders.....This is the key to success in Scout training'.

Many a Patrol Leader is not given full responsibility and his sphere is too much encroached upon by well meaning but ununderstanding Scoutmasters. The problems of the Patrol and of the Troop are to be solved not by the S/M only but also by the P/Ls. The Court of Honour should be a real live thing in the life of the Troop, and the P/Ls should be real live Leaders with a good deal of leadership in them. If that is so, the success of the Troop is ensured.

There ought to be more of Scouting on one's own. The tendency is always to run the Troop as a School or Class and to plan activities on a Group Basis. That is not good. Every Scout whether old or young should be encouraged to do scouting on his own. That is where Hiking comes in, and would we saw more and more of it! Rovers can and ought to give a lead to the younger boys in this matter.

Scouting is an open-air-school of self-education and self-discipline. Hiking is a very useful activity when looked at from this point of view. It must be our aim to enthuse the boys in different directions, according to their tastes and opportunities, and encourage them to find out things for themselves. By doing so we shall be sowing the seeds in them for future research.

About Rovers, one wonders whether we have many of them who are entitled to that appellation. No doubt we see many young men of Rover age in Scout or even in Rover uniform, with Green shoulder straps and all that, but are they engaged in real Rovering?

YELLS.

Here is a Yell from North India. The Scouts there use this for welcoming a visitor. Try it next time. It is good medicine!

ATIJI ATIJI,
AH OOH AH,
ATIJI ATIJI,
AH OOH AH,
ZIM BUM BAH — AH OHH AH,
NGU aaaaaaahaaa!
NGU aaaaaaahaaa!!
NGU aaaaaaahaaa!!!

All except the last three lines are of the same rhythm as the galloping of a horse. The last three are difficult to render in print, but you will be able to reproduce it almost correctly if you nasalise the cry and draw it out very like the cry of Kann the Eagle. You do each line once, or the nasalised cry three times, but while you do it, that is the last cry, you have to have the proper expression on the face, and hold out your hand all fingers clasped, with the first finger pointing to the visitor you are welcoming, palm upwards, the whole arm moving towards the visitor and with as curious an expression you can command on your physiognomy! Well, I confess I cannot convey the thing through cold print, but some day when we meet we will have a try together.

But if you succeed in making out the yell and are able to reproduce it in some way, every time you use it, remember the brothers from Upper India from whom it has come.

Here is another yell, one which has come from the temples of Mahadev. It is fine, and when done well produces a wonderful effect.

JAI JAI — JAI JAI — JAYA BOLA
JAYA BOLA
RUM BOLA
BUM BOLA
SHUMBOH!
SHUMBOH!!
HARO! — MA — HARA!
HARA! HARA!!
HARA MAHADEV!
O—M!

I do not think it is possible to give instructions of any clearness at all, for it is one of those things to be heard once, before it can be understood or imitated. Any way try these hints. Rush through fast till you finish "Bum Bola," "Shumboh," both the lines, are drawn out long. As regards the next line: "Haro," is long drawn out, but the "Hara" is sharply finished. And the next two "Hara"s are also done snappily, and "Hara Mahadeva" is another drawn out affair, but the final end, the "OM" is a sharp termination for this splendid yell. Try it at your next Troop meeting.

(N.)

OUR VERNACULAR PAGE.

வாலிபச் சாரணர் இயக்கம்.

உலக முழுவதும் பரவியுள்ள "பாய் ஸ்கௌட்ஸ் மூவ்மென்ட்" (Boy Scout Movement) என்று சொல்லப்பட்ட வாலிபச் சாரணர் இயக்கம் 1908ம் வருஷத்தில் ஸ்ரீ ராபர்ட் பேடன்-பவல் என்றும் ஓர் ஆங்கில தளகர்த்தாவும் இங்கிலாந்தில் ஆரம்பிக்கப்பட்டது. இதில் பதினொரு வயதுக்குமேல் பதினெட்டு வயதிற்கு உட்பட்ட குறுவர்கள் சேரலாம். எழுவயதிற்கு மேல் பன்னிரண்டு வயதிற்குட்பட்ட குறுவர்கள் சேர்த்துக்கொள்ள இதில் ஓர் கிளை இயக்கம் உண்டு. இதில் சேர்ந்த குறுவர்கள் இளஞ்சாரணர்கள் என்றழைக்கப்படுவார்கள். பதினெட்டு வயதிற்கு மேற்பட்டவர்களுக்கு காகவும் ஓர் கிளை இயக்கம் உண்டு. அதில் சேர்ந்தவர்கள் சாரண புருஷர்—(முதிர்சாரணர் Rovers) எனப்படுவார்கள்.

நோக்கம்:—இந்த இயக்கத்தின் நோக்கம் பின்னை கிளைப் பிற்காலத்தில் தேசத்திற்கும் ஜன சமூகத்திற்கும் உபயோகமுள்ள நல்ல பிரஜைகளாகப் பழக்குவதே. பின்னைகளுக்கு வேண்டிய எழுத்தறிவை படித்திரம் அவர்கள் பள்ளிக்கூடத்தில் புஸ்தகங்களிலிருந்தும் உபாத்தியாயர்களிடமிருந்தும் பெறுகிறார்களேயன்றி உலகமாதிரி வேண்டிய பொது அறிவு போக அப்பியாசமுள்ள வுண்டர்புல்

யும் பள்ளிப்பாடங்களினால் உண்டாவதில்லை. ஆனால் சாரணப்பயிற்சியிலே அவர்களது மூலவாக்கியமும், வாக்குத்தத்தமும், விதிகளும், ஒழுவு வேளைகளில் செய்யும் கைத்தொழில்களும், அவர்கள் தேர்வேண்டிய பரிட்சைகளும் ஆகிய இவையெல்லாம் நல்ல பிரஜைகளுக்குரிய தன்னடக்கம், பரோபகாரம், தேசபியானம், சமயயோசித புத்தி, தேச பவம், மனோகிடம் முதலிய அரிய பெரிய குணங்களை அவ்வாலிபச் சாரணர் நாளடைவில் அடைந்து கலம்பெறுவதற்கு அநுகூலமாயிருக்கின்றன.

மூலவாக்கியம்:—“தயாராயிடு” என்பது வாலிபச் சாரண இயக்கத்தின் மூலவாக்கியம். பிறர்க்கும் தங்கள் தேசத்திற்கும் தங்களாலியன்ற சிறப்புடன் உதவி புரிய வாலிபச் சாரணர் எப்போதும் தயாராயிருக்க வேண்டும் என்பது இதன் கருத்து. அப்படித் தயாராயிருப்பதற்குத் தேசபவமும் மனோகிடமும் அவசியம். ஆகையால் தேசம் மனம் இரண்டையும் பயிற்சியெடுத்து சரியான நிலையில் வைத்திருப்பது இவர்கள் கடமையாகும். பிறர்க்கு உதவி செய்யவேண்டும் என்பதை உத்தேசித்தே வாலிபச் சாரணர் காயப்பட்டவர்களுக்கு வைத்தியர் வருமுன், முதல் உதவி புரியவும், எரிநிற வீட்டினின்றும் ஜனங்களை விலக்கி காப்பாற்றவும், நெருப்பு எரிதும் யந்திரத்தை உபயோகிப்பதில் இருந்து விலக்கிவைக்கவேண்டும்.

உட்ப்பவரை உயிர்ப்பிக்கவும் கற்பிக்கப்படுகின்றனர். ஆரம்பகிச்சை செய்தபிறகு படுகாயம் பட்டவர்களை யும் எலும்பு முறித்தவர்களையும் வைத்தியசாலைக்குக் கொண்டுபோகவேண்டிய முறையையும், அஃ திருக்குமிடத்தையும் வழிதப்பினவர்களுக்கு வழிகாட்டு வதற்கு ஒரு ஊரில் ஒவ்வொரு தெருவையும் அவர்கள் நன்றாய் அறித்திருக்கவேண்டும் பிறர்க்கு உதவி செய்வதற்கென்றே வாலிபச்சாரணர் தச்சுவேலை, கருமார வேலை முதலிய கைத்தொழில்களைச் செய்து பொருள் சேர்த்து, அதைத் தபால் ஆபீஸ் நிதியில் பத்திரப்படுத்திவைப்பர் வெளிப்பிரதேசங்களில் கூடா ரம் அடித்து வாசம் செய்யவும், தங்களுக்கு வேண்டிய ஆகாரம் படுக்கை முதலிய செளகரியங்களைத் தாங் களே தயார் செய்துகொள்ளவும் கற்பிக்கப்படுகிற படியால், வாலிபச் சாரணருக்கு நாளடைவில் தன் வேலைகளைத்தானே பிறர் உதவியின்றி செய்துக் கொள்ளும் திறமை, தேசாபிமானம், யுக்தி, சுயயோசித புத்தி நற்சார்பு முதலிய குணங்கள் விருத்தியாகும்.

சாரணர் வாக்குத்தந்தம்:—

ஒரு சிறுவன் சாரணாகச் சேரும்போது வாக்குத் தந்தம் செய்து ஏற்றுக்கொள்ளும் விரதம் பின் வருமாறு:—

1. கடவுள், மன்னன், தாய் நாடு இவற்றிற்குமற் று கடமைகளைச் சரிவர செய்வதும்.
2. எக்காலத்திலும் பிறருக்கு உதவி புரிதலும்.
3. சாரணர் விதிக்கு அடங்கி நடத்தலும், ஆகும். இம்மூன்று கொள்கைகளுக்கு அறிசுறியாக சாரணன் தன் வலதுகை சிறு விரலின்மீது கட்டை விரலை வைத்து உழுத்தி மற்ற மூன்று விரல்களினால் சலாம் செய்கிறான்.

பிறருக்கு உதவி புரிதல் என்னும் விரதத்தை நிறை வேற்ற வேண்டி யாராவது ஒருவருக்காவது ஒரு விஷயத்திலாயினும் உதவி புரிதலை சாரணர் நீத்திய அனுஷ்டானங்களில் ஒன்றாகக் கைக்கொள்ளுகிறார் கள்.

சாரணர் விதிகள்:—

1. சாரணன் நயிக்கைக்கும் பாத்திரன்.

சாரணன் "ing many of his Boys" and

3. சாரணனுடைய கடமை பிறர்க்குதவி புரிதலே யாம்.

4. சாரணன் மானிடர்க்கெல்லாம் மித்திரனும்; உயர்ந்த ஜாதி தாழ்த்த ஜாதி, பணக்காரர் ஏழை என்ற வித்தியாசமில்லாதவனும் மற்றையசாரணர் எல்லோர்க்கும் சகோதரனுமாவான்.

5. சாரணன் வினையமிகுந்தவன்.

6. சாரணன் பிராணிகளிடத்தில் அன்புள்ளவன்.

7. சாரணன் சீழ்ப்படிதலென்னும் குணத்தைப் பூண்டவன்.

8. சாரணன் எவ்விதக் கஷ்டத்திலும் ஊக்கம் குன்றாமல் உற்சாக மிகுந்து புன்சிரிப்புடன் விளங்கு வான்.

9. சாரணன் செட்டில் மிக்கவன்.

10. சாரணன் திரிகரண சுத்தியுள்ளவன்.

நன்மைகள்:—

இந்த இயக்கத்தில் சேருவதால் நமது சிறுவர்கள் அடையும் நன்மைகள் பலவற்றை முன்பே சொன்னோம், இன்னும் சிலவற்றை இப்போது சொல்லுவோம். ஜாதிவித்தியாசத்தால் நமது தேசத் தில் ஜனங்கள் வேற்றுமைப் பட்டு சண்டை யிடுகின்றனர். நாட்டிற்கும், நகரத்திற்கும், எம் மதத்தினத்திற்கும், எச்சாதியார்க்கும் ஏற்ற இவ் வியக்கம் நமது நாட்டில் பரவி பலப்படுமொழி மேற் கொண்டு சண்டைச்சச்சரவுகள் அடிபோடு அற்றுப் போம். எக்குடியிற் பிறப்பினும் எச்சாதியார யிருப்பினும் வாலிபச்சாரணர் ஒருவரையொருவர் சகோதரராய் பாலிப்பதால் தேசத்தில்வேற்றுமை நீங்கி ஒற்றுமை பலப்படும். தலைமை வகிக்கும் யோக்கிய தையும் தலைவர்களுடன் ஒத்துழைக்கும் குணமும் உண்டாகும். இத்தகைய குணங்கள் நமது தேசம் முன்னேற்றம் அடைவதற்கு இன்றியமையாதவை ஆகையால் இந்த இயக்கத்தை நம் நாட்டிற்கு ஒரு பெரும் பாக்கியமென்றே சொல்லவேண்டும். முற் காலத்தில் நமது நாட்டில் நடந்துவந்த குருகுலப் பயிற்சி பல விஷயங்களிலும் இச்சாரணர் பயிற்சியை போன்றதேயாகும். ஆனால் சிலர் மாத்திரமே அந்தப் பயிற்சியை பெற்றுவந்தனர். இக்காலத்துச் சாரணப் பயிற்சி எங்கும் பரவி எல்லா வகுப்பினருக்கும் கிடைக் கக்கூடியதாயிருக்கிறது. இதன் பலனைப் பின்னகன் அடையச்செய்வது பெற்றோர்களுடைய முக்கிய கடமையாகும்.

(மற்ற விபரங்கள் வேண்டுவோர் சென்னை மாகாண டிஸ்ட்ரிக்ட்சாரண காரியதரிசிகள், தபால் டிஸ்ட்ரிக்ட்ஸ் அலுவலர்கள் அலுவலகங்களில் அடிபெற்றுக்கொள்வர்)

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Thought for the Month.

START THE DAY CHEERILY.

When a new day comes to greet you, rise to meet it with a smile—
Every task it brings will lighten, and be easier the while;
And the journey, long and tiring, that you really dread and fear,
Will be shorter and much brighter if you start the day with cheer.
If you wake to grouse and grumble, and to wear a scowl or frown,
Crossing bridges ere you reach them will most surely let you down.

Be the clouds all dark and gloomy, and the outlook sad and drear,
You will see some gleams of sunshine if you start the day with cheer.
Other folks have got their troubles, every one must have his share;
Don't be fretting over troubles that you may not have to bear.
Face the new-born day with gladness, meet its tasks with hope, not fear—
Joys are waiting round the corner if you start the day with cheer.

ALICE WISE.

THE BEE.

(BY S. T. MOSES)

THE bee belongs to that great group of animals—the insects—which have been adjudged with justice, to be successful rivals of man in the domination of the earth. Mr H. G. Wells in one of his stories has made them inherit the moon. Incredibly numerous, being about 3/5 of the living residents of our globe, insects may claim this age—the age of man—as theirs. The possession of 6 legs, a feature shared by no other animal, is a distinctive mark of the insect. One shudders to think, if man had been hexapodal, how husbands could survive footing the bills when their wives' fancied silk stockings!

The body of the bee, as in other insects, is made up of 3 parts, head, chest and abdomen. On the head are the 5 eyes, 3 of which placed triangularly are simple and the rest compound. The compound eye which resembles a bay window fitted up with thousands of tiny panes—the number of facets in a compound eye of the worker bee is said to be about 6000, the queen 5000—and the drone 5000—enables the bee to see in an indescribably wonderful

panoramic view of the world. Tests have shown that this type of eye with its multiple array of lenses is by far inferior to a single lensed eye such as ours in accuracy of vision. Mother Nature knowing fully well the dangers of sudden death insects are exposed to, considers the provision of a wide field of view a better equipment in the struggle for existence than exactness and so has fitted them with bow-window eyes. From near the eyes project the 2 feelers. Though noseless, insects beat man hollow in their wonderful powers of smell. Bees fly miles away to flowers whose odour we can neither detect nor much less appreciate, even an inch from our nose! Bees are also said to distinguish the different residents of the hive by smell. The queen has a perfume all her own while the drones and the workers each have their particular odour. Bees appear to be very sensitive to atmospheric changes. Even a suspicion of coming rain such as a cloud obscuring the sun will hurry the workers home. If after their return to the hive they do not stir out for a time, one can feel sure it is an indication of rain. There are 2 jaws which work by opening and shutting from right to left. Below the jaws

is found the proboscis which can be darted up and down or rolled up the cup of flowers. There are 2 pairs of wings and 3 pairs of legs. The legs end in a claw which enable the bees to cling to each other or to the hive. Some of the claws have little brushes attached to them and they are used to brush off flower dust from their bodies. The last pair of legs are longer than the rest and are hollow, thus serving as a receptacle for the collection made from the flowers. A sting is present in the case of the workers and to inflame the wound caused, poison is squeezed along with the sting.

Some insects work in ordered societies in which the conduct and even the structure of the individual are subordinated to the common good. These societies are, however admirably ordered and united, merely stereotyped, unlike ours which are open to progress and whose harmony is eternally marred by splits. The honey-bees which are among the high social forms of insects have 3 classes of individuals, males (drones), females (queens) and imperfect females (workers). The hive may well be called the last word in social cooperation. Self-sacrifice is the order of the day & each worker suppresses entirely its individuality, as if in obedience to the motto "abandon self all ye who enter here" imagined to be hung over the entrance to the hive.

In a hive there is only one queen the body of which is longer and thinner than that of others: the colour is brighter but the wings are shorter. Her sole duty is the laying of eggs, of which she at times lays 600 in a day. Full exemption is given her from all work and what is more, workers are ever attendant on her to brush her, lick her or feed her with honey. Only one queen lives in a hive. Jealousy is a proverbial character of the queen who never tolerates the presence of other females in the hive. When there are several queens of the same age, there is a struggle for existence and the fittest survives as the strongest fights the rest and kills them. Normally the queen lives for about 3 years, the age of the workers ranging from 3 to 6 months. The death of the queen in a hive naturally causes the bees being many at distress. They

cross their antennae and wander about the hive apparently publishing the sad news and after a time they begin to look out for a successor to the throne.

The drones are larger and more hairy than the workers and possess short jaws and no sting. These are the many husbands of the queen; they make no honey and lead a lazy idle life. It is this which has made them the classic type of laziness and indolence and given the word drone the meaning it has acquired at present. Their sexual duty over, these are mercilessly stung to death by the workers.

The workers form the largest class. They collect the honey and construct the honeycomb. Some stay at home and wait on the queen or on the grubs that have developed from the eggs, in feeding them and otherwise attending on them. They are appropriately termed the nurses. One way the nurses contribute to the comfort of the queen and the grubs is their ingenious method of fanning. Their wings are constantly kept on the move and thus the supply of fresh air is ensured. It is the worker that has earned for the whole bee tribe a name for untiring industry.

The development of the bee is briefly as follows:— The oval whitish egg laid by the queen is dropped into a little cell from which at the end of 3 or 4 days the grub appears. The nurses feed the grub as soon as the latter raises itself up to the mouth of the cell. For the first 6 days the food is chewed by the nurses after which no chewing is necessary. Later the pupa state succeeds the grub and finally the imago comes out of the pupa thus entering life 21 days after egg-laying.

When the bees in a colony have increased sufficiently so as to feel a trifle overcrowded, they solve the problem by the emigration of the surplus. About half of them issue forth from the hive with, it may be the reigning queen and go to establish a colony elsewhere. This is known as swarming. Provision is made in the old colony for the birth of a new queen and the drones required to fertilise her. The chief factor governing the evolution of the sexes is food. Rich food aids to produce females and poor drones.

Bees feed mainly on the nectar, a sweet substance sucked up from the flowers by the trunk into the mouth and thence into the honeybag. Pollen a kind of seed dust collected by the hairs of the body is also an article of food. Pollen is however not brought into the hive in its original condition but mixed with honey is kneaded into balls and then carried by the hindlegs. Everything left after their hunger is satisfied is set aside for future use.

In the wild state, honey is stored in trees, holes in the earth, clefts of rocks, etc., the receptacle which the bees occupy, being the hive. An example of a peculiar place for the building of a hive is given in the Bible (Judges, 14th chapter) viz., the skeleton of the lion killed by Samson. I am told, in some parts of England a belief is current that the daughters of the house will never marry if bees make their nest in that roof.

A hive is made up of many six-sided cells—to be exact, six-sided prisms with blunted ends—constructed of wax. Six sides make the best shape as requiring a minimum quantity of material while furnishing the maximum space. Thus have these 'engineers' solved a tough problem in building construction. The sides of the cells are measured by the feelers. Wax is the secretion of young bees which eat about 16 to 20 lbs of honey to yield 1 lb of wax. After feeding on the honey the bees hang in a chain and rest for about 24 hours when wax is given out in thin scales from each ring segment of the abdomen. This is chewed and laid in heaps for the use of the comb-builders. A resinous reddish brown matter (propolis) is also collected by bees from buds and barks to cement the cells and also to encase any unwelcome guest who intrudes into their privacy. This process not only buries the unwary intruder alive but also prevents the bad smell which may emanate from the putrefaction of the carcase. Recent attempts made in England to solve the housing question in beehives failed miserably owing to the idiosyncrasies of the queens and the grubs and the cleverness of the workers. The substitution of wax as a basis for comb building is relished by the queens nor by

the larvae. And when the artificial cells were misshapen, ever so slightly, the workers detected the inaccuracies and ignored the rows containing such cells when depositing their honey.

We have 3 species of true honeybees here. Of these hive-bees the largest, *Apis Dorsata*, builds large single combs in the branches of large trees in forests far beyond the cultivated areas. It sometimes builds its nest on the faces of rocks and is hence known as the rock bee. The Indian bee, *Apis Indica*, builds its combs in tree trunks and cavities in the walls of buildings or in the ground. The 3rd species, *Apis Florea*, the Little bee, builds its small combs under cornices of buildings behind doors or windows or even in bushes. The 2 species, Indian and Little, are by far small and pretty common. Another bee, though not a true honeybee, may also be mentioned. This is the *Mellipona Vidua* which builds its combs in hollow tree trunks or in walls not with wax but with a dark resinous substance which has earned for the bee the popular name Dammar bee. The honey of the dammar bee is collected by our people for medicinal purposes. Hindu Shastras recognize 4 kinds of honey Argha from the honey-bee, Chatra from the wasps, Andalaka from the 'white ants' and Dala from the flowers direct.

In U. S. A., Russia and Germany apiculture is extensively carried on. There are some American beekeepers who own each 20,000 to 30,000 hives. When domesticated by man the bees are generally provided with dwellings of glass, earthenware or wood. In Russia the hollows of old pine trees are closed up by board to form a rude kind of hive. The honey collected in the hive is periodically collected by peasants for which they pay an annual tax. The introduction of many patent appliances such as 'honey extractors' has made apiculture more popular and paying. The use of the extractor helps to clear the honey in a few seconds and besides leaves the hive intact and so ready for further occupation by the bees. Formerly while removing the honey the hive got irretrievably damaged. The Tamil riddle for a bee-hive is—

palace built by 1000 carpenters, which was destroyed because the eyes of one 'blighter' fell on it"—which meant not only waste of the time of the bees but also the expenditure of the huge quantity of honey required for the secretion of the wax, for the new hive. A very interesting method in the Mississippi is to let a floating beehouse down the river in spring for the bees to collect the honey from the spring flowers on the banks and later in the up journey the bees take advantage of the autumn flowers and thus the beemaster gets honey all the year round. This plan was even known to Ancient Greeks, Romans and Egyptians.

Beekeeping exists as an industry in South India though not in as flourishing a condition as in Northern India e. g., in Kashmir where every farmer owns several beehives. In the slopes of the Tieste valley, the idle poor pay their annual dues by collecting honey and wax supplied by the bees there. The collection of these products in our presidency is haphazard and not systematically done. The Government of Mysore has introduced it as a cottage industry and in this connection Dr. Kunhikannan came to Trichinopoly 6 years ago to study the methods of beekeeping there. The Kadirs of Anamalais are experts in collecting these important products of the forest; no matter where the hives are of the rock-bees—whether on lofty trees or on the faces of rocks with steep precipices, they climb or descend dexterously by means of bamboo pegs or rattan ladders. In this risky job the steadying of the ladders when a man is up, is in the hands of his brother-in-law, as he would be ever vigilant knowing full well that carelessness in this case means his sister losing her 'thali'. The men approach the hive with a blazing torch in hand and when the bees are smoked out they are robbed of their honey. Hives have to be approached very cautiously as the bees if irritated will fly at once at the face and inflict very painful stings. Bees are recorded to have stung even horses to death. (Read Kipling's "Jungle Book" chapter. "The Red Dog.") Some 6 years ago I received a letter from the 'Madras Mail' a

bitter complaint against bees in St George's Cathedral Madras from 'one of the many sore ones' and some days later a triumphant announcement that the bees had been sent out of the Cathedral. In Kurnool there are 2 pools on the banks of which litigation is usually settled by swearing over the waters. A perjurer after bathing is sure to be stung to death by wild bees, so people there believe.

Readers of Aesop will be familiar with the condition under which Jupiter gave the bees the power of stinging. The sting is left in the wound and before treatment it should be taken out. It is best done by pressing the affected part with the tube of a small female key. Stinging by swarms brings about fainting, vomiting and even purging. What is needed in such a case is first a stimulant to be given internally and later an external application of sal-volatile or ammonia and water.

Bees are frightened at smoke and when alarmed they gorge themselves with honey and remain quiet without showing fight. This is why our people smoke the bees out before touching the honey; the smoke used is that of rag or even tobacco. This fact that bees drink honey and become so amiable as not to sting, has made some observers say that bees are drunkards and pass through an 'amiable' stage just as men do in intoxication. One observer has gone to the extreme of explaining the extraordinary zeal for work on the part of the bee as a species of drunkenness and parodies Dr Watts's wellknown lines as follows:—

How doth this little idle bee
Abuse each shining hour,
And all day long most wickedly
Lie tippling in a flower.

Honey has been known since remotest times—it is included in the list of presents which Jacob wished his sons to take to Egypt when they went to Joseph a second time to buy food, and formerly was the sweet for rich and poor alike. Now that modern processes of manufacture have made cane sugar available to all and at cheap rates, honey is not so commonly used. Though not a staple article

Palestine—St John the Baptist lived on locusts and honey—it is used here in the preparation of sweatmeats. Its medical value seems to be great. Honey contains acids like Formic, Tartaric, Gallic, Hydrochloric, Oxalic, etc., and also quinine, Morphine, Atropine, Strychnine, Theine etc. These agents are mixed in such a way as to render them quite harmless and there is no danger to be apprehended from the supplies of our insect "Chemist and Druggist" as in the case of the draughts and mixtures got from its human compeers.

Hindu Doctors recognise 4 kinds of honey according to its colour, Maakshikam (oil-coloured), Thiramoram (white), Visboth (brown) and Ponthigam (dark). Honey is considered a laxative where fresh but when more than a year old is an astringent. It is an important vehicle in medicine. Honey is also used to anoint the gods. In Nannilam, Tanjore district, there is a Siva temple with beehives which were brought there by a devotee so that the god hence called 'Madhuvanesvaran' may be anointed with honey. In many parts of India a mixture of milk and honey (Madupash) is the drink offered to the bridegroom on his arrival at his father-in-law's (Should it not be Mother-in-law's?) house though to Madrassis the familiar drink offered on such occasions is "milk and fruit".

There are many artificial substitutes for honey on sale in the market—I do not refer to those horrid mixtures on sale everywhere and palmed off on the credulous as the genuine article, the sole evidence here being some dead bees found mixed up, of course deliberately thrown in—the chief, being plantain honey but none can vie with the original.

Wax is an important article of export from South India. It is useful for taking moulds, impressions etc. It is also used for making tapers. The excessive use of wax tapers in the Greek Church led to the great revival of the beekeeping industry in Russia some years ago. Synthetic substitutes are made but are not popular as they are neither cheap nor nice. The wax made by our own laborator

One great use of the bee to the plant world needs mention. Like other insects, bees are instrumental in carrying the seed-dust of one plant to another and thus effect pollination. The bees are very diligent and keep to the same species of plant at one spell of work, though they cannot work as fast as the larger insects. The owner of the largest apple-orchard in the world was dissatisfied with his yield and at the suggestion of the Agriculture department of his country—U.S.A.—set up beehives on the trees and since then his produce has nearly doubled itself. Through their honeyseeking activities the bees fertilised the apple trees with this remarkable result. Cotton, jute and coffee are among the important plants that are fertilised by the small honey-bees, Apis Indica and Apis Florea. Many planters keep bees as a cottage industry and at the same time improve their produce, coffee, etc. Some time ago a consignment of bees was landed at Calicut for an estate at Valparai in the Anamalais.

I shall now end this article with a game known as the "Spelling Bee" which besides affording some fun, increases the vocabulary of the participants. The cooperative activities of the bee have made our English-speaking Trans-Atlantic friends call a gathering of persons to unite their labour for the benefit of one individual or family or for some joint amusement or exercise, a bee. A 'husking bee' is a festive gathering to assist in husking maize. At 'Quilting bees' women gather to help one in quilting a counterpane; in the supper which follows men are admitted! The Spelling bee is a competition in spelling. Round the Camp fire the Scoutmaster may give some words say 30 from the dictionary. Spell them down on a piece of paper, giving also their meanings. The answer papers, after changing hands among the campers, should be read out and are sure to be full of

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You Can If You Will.

PEOPLE sometimes believe in us much more than we believe in ourselves. It may be that we know better than anyone else where our deficiencies lie, and get the impression that we shall always be their slave. Thus we come to say, much too frequently, "I can't!"

Given good health, there is nothing in the world to stop you from succeeding if you try. Call to mind the people you know and have read about, who have fought against great odds, and often their own disabilities and have gained their end because they believed that they could.

Milton was blind when he gave us "Paradise Lost" and "Paradise Regained". Lord Byron and Shakespeare were lame. Beethoven was deaf. Alexander the Great was small of stature. Nelson was delicate; so was Napoleon Bonaparte. Think of the moderns and their difficulties. Arnold Bennett wrote from New Year's Day to New Year's Eve before any editor took his MSS. Gorki sweated in his bakehouse. Kipling started in obscurity in India. Each one of these said to himself: "I can if I will." They willed and they did!

"Ours is the world and everything that's in it", if we will only lay claim to it. There is nothing to prevent us when we make up our minds to go forward. Our strength is tremendous when one comes to think of it.

The psychologists speak of this as auto-suggestion; that is, a man may say to himself: "You can if you will," and he invariably does. It doesn't mean an over-abundance of confidence or swelled-headedness, but just a quiet belief in one's own powers to accomplish a task.

We need some who say they have tried this and it doesn't work. There are people who interpret this self-confidence as running one's head at a wall and reeling back. It is not that at all. The greatest thing a man has is his mind. All is controlled by that. Nothing has yet been accomplished but that someone has said, "I can do that." If a man's mind tells him he can—he can; there will be no breaking of skulls in the effort!

The greatest mistake we ever make is to sit with folded hands and say: "Well, I can't manage it!" Whether it be the job of daily work or the learning of a language or an act of service to a neighbour, if we make up our minds that we will do it we shall find ourselves succeeding.

The twiddling of thumbs or the belief that anything will work itself out automatically is a stupid delusion.

The word "can" comes to us from the Anglo-Saxon word which means "to know." So that whatever we may know, whether it be by instinct or otherwise, we are able to perform. It is wonderful what we know and can remember. There may be much we don't know, but it is surprising how much we do know; and because we know, we are able.

Now, believe in whatever and whoever you like; but amid all your beliefs, put these two first—your belief in God and then your belief in yourself. Nothing can help you like these two beliefs. Let them dominate your life. Find your line of activity and then say: "In the name of all that is best and noble I will win through." You will, and others will recognize it.

(From "Tit-Bits")

The Romance of the Pencil.

I wonder if you have ever thought what an amount of absorbing romance often times lies unnoticed behind some of the most ordinary things! If any of these things could be made to tell its life history, we should get a marvellous narrative indeed! And some of them are so cheap that we often forget the care and ingenuity that are required in their production. Consider the lead pencil, for example—would it not be interesting to know how the rough logs of wood and shapeless mass of clay and graphite are converted into that nice finished piece of stationery?

And one need not go very far to see how it is actually done. The Madras Pencil Factory,—equipped as it is with the most up-to-date machinery and producing 2200 pencils per day, will amply repay a visit to its premises. The materials required for the manufacture are obtained from different parts of the world. Graphite is obtained from Ceylon, clay from Rajamundry and wood from Hyderabad and Calicut. Limited quantities of wood such as Cedar are imported from America and Kenya to meet special demands and often the imported timber is cheaper than the local substitute!

The raw graphite and clay are ground in mills and washed several times and made into balls which are afterwards pressed by machines into long thin threads. The threads are cut into lengths and left to dry. The ends are then being in wood. Bits of

wood are passed into a machine which planes and cuts six grooves to each of them. This machine which makes 4500 revolutions per minute, does its work with remarkable rapidity. The threads of lead are now fixed into the grooves and a similar grooved bit is placed over it and glued. These pieces are passed on to another machine from which they emerge six at a time, in quick succession, cut and shaped into cylinders. The process of polishing & painting is carried out by another machine which drops them on to an endless band on which they travel and get dry before they are ready for the final process of being printed with their name. The finished pencils are then packed into neat bundles and are ready for the stationer.

The firm produces 30 varieties of pencils of all grades of fineness and colour. The whole work is done by machinery and each pencil in the various stages of its production has to pass through several machines before it is ready for the market. Though several parts of the huge and costly machinery do their work without attendants, quite a large amount of manual labour is required for the various processes. While the unique rapidity with which they are turned out makes the pencils so cheap and almost a trifle, the series of delicate processes involved in their manufacture make their production a wonder and a romance.

Flying.

FROM time immemorial men have been wanting to fly. In the Ramayana we read of the magic car of Ravana in which he carried Sita away to Lanka and in the Arabian Nights there are magic boots and flying carpets which go through the air at an incredible speed. Even in modern times many attempts have been made, only to fail. The first successful flight was made by two brothers named Montgolfier, who in 1782 and 1783 made hot air balloons which rose high in the air. Soon, however, hydrogen balloons replaced the hot air ones and men dared to go up in these. But, for a hundred years no method could be devised by which the flight of a balloon could be controlled.

An important improvement in balloon flight was made by attaching a small engine with a propeller and a rudder to the basket of a balloon. Another plan was the one adopted by Count Zeppelin of Germany who made the outside of his airship of thin metal and divided the interior into several compartments which were filled with gas bags. Cars for engines, crew and passengers were suspended from the metal shell. In 1900 a successful ascent was made. Since then "Zeppelins" as these huge airships came to be called have made hundreds of trips at velocities of over 60 miles an hour carrying 30 passengers besides the crew. But these airships are very large and very heavy and several were destroyed by high winds.

All the above mentioned machines are lighter than air in that a light gas like hydrogen or helium is used to make the machine float. An airship or a balloon floats in the same way as an egg would float midway between a layer of brine and water. The egg is lighter than the brine below it and heavier than the water above.

Although many flights were made in airships and balloons, the greatest success was finally to come to machines heavier than air. Many have studied the question for centuries and many have glided from a flying-squirrel does, but none fly. Professor Langley, of

the Smithsonian Institution in Washington, was the first to solve the problem. He made several small machines with engines which flew without a man and finally built a large one to carry an engineer. When it was tried, the machinery for starting went wrong twice and the machine was broken. Professor Langley had used up all the money that he had, and his failure caused so much ridicule and criticism that he died of a broken heart. He was on the right track, however, and it is only fair to say that Professor Langley is the father of the flying machine.

But the honour of flying in a heavier than air machine for the first time goes to Orville Wright, brother of Wilbur Wright of America. Twenty seven years ago these two patient young Americans began experimenting with gliders to find out the best shape and size for the wings. After 3 years of patient labour they produced the first heavier than air flying machine. On Dec. 17th, 1903 their machine rose carrying a man and stayed in the air for 59 seconds. The great problem was solved. A man had flown in the air. All the world realised that the air had really been conquered. And yet it was so simple; a large box kite with an engine-driven propeller as a substitute for the string. This first aeroplane flight lasting less than a minute was the fruit of years of self sacrificing toil. The brothers succeeded because for the first time since the ambition to fly had stirred man's minds, they went about the business in precisely the right way.

The Wright brothers kept on trying, and in 1905 made a flight of 24 miles and returned to the starting point. Longer and longer flights were made and in 1908 Wilbur Wright made at Le Mans, France, the longest flights ever made up to that time. In one he covered fifty six miles, and in another remained in the air two hours and twenty minutes.

Let us see what happened after the first great conquest. The feather weight engine which was the heart of the aeroplane improved and made

and propellers were being improved; structural strength was increasing; control was being made more certain, the landing gear was becoming slowly more efficient, pilots were becoming more and more accustomed to the air, and relying more and more on their machines were flying in higher and higher winds.

Soon after Wilbur Wright's demonstration in France, the French and later the English and soon all the civilised nations took a keen interest in flying. M. Bleriot a Frenchman flew from France to England, a daring feat in those days. Farman an Englishman distinguished himself for his daring flights. Chaves, a Peruvian, astonished the world by flying over the Alps and though he was killed by a bad landing on the other side he had demonstrated that the mightiest strongholds of the air could be conquered. Glen H. Curtiss an American invented the hydroplane that rises and alights on water without danger. Adolph Pegoud a Frenchman deliberately overturned his machine while flying and flew in circles, looping the loop.

The ten years of labour of the American Wrights culminated in the birth of the art as we now know it. Hazardous flights on the straight or in figures of eight; a circle over Paris; the crossing of twenty four miles of sea; the excelling of the speed of an express train, a velocity once deemed monstrous and now insignificant, the scaling of the Alps, looping and inverted flying, leaving the craft by parachute; firing the first gun from a flying plane; alighting by night, each of these was an experience and a token of growth. Each seemed perilous and astonishing, yet they had become so common by 1921 that it was already difficult ever to remember the sense of wonder. Now where had this great conquest of the air led us; where is it now leading us? What is it going to do for the world?

It will not seem strange that the first practical use to which the aeroplane was to be put should be for purposes of war. What could be more valuable to a general than to be able to rise a mile into the air and observe movements of the enemy over the land? What is it going to do for the world?

Somebody has said that the late war with its mighty impetus did as much for flying as fifty years of peace would have done. But in the rush to get faster and faster war-planes, the line of least resistance was taken and engine power was increased until the machines were being dragged through the air by sheer brute force. When peace came, the problem turned out to be one of carrying the maximum number of passengers with a minimum expenditure of petrol. In 1919 two passengers only were carried by air with an engine power of 360 horse power. By 1920 the number of passengers had increased to four while a year later 8 passengers with a considerable amount of luggage were carried with an engine power of 450 H. P. To day in an air express developing 650 H. P., 14 passengers with their luggage are carried through the air at a speed of 120 miles per hour.

This is progress and in all sorts of other ways, we have been laying the foundation of that coming Age of the Air in which flying will be universal. For six years since the flight of the Wrights in France no aviator would venture up if more than a breeze was blowing. Then, one day Latham an Englishman forced his machine up into a fierce gale of wind. For a few minutes it fluttered dangerously against the gusts, then turned and sped down wind at the rate of ninety miles an hour. Back came the intrepid airman making scarcely any head way against the fierce air currents. Ten minutes after he landed safely having proved that the aeroplane is a good weather craft. Winds are no longer dreadful enemies; our new aeroplanes, powerful and with great stability, can override gales. Even the airman's worst foes are being conquered. Modern science has conferred on the airman when he is immersed in a mist or fog an artificial vision—an automatic eye. The airman rings up land stations on his wireless to be told by the help of wireless direction-finders exactly where he is in the air. The secret of this scientific wizardry is simple.

Suppose, an air pilot far away in the Bay of Bengal, and with no signs of the earth, bottled out by mist or fog, does not know his position. He calls up

air station (if there be one) and asks for his position. The operator asks the pilot to go on speaking so that he finds out the direction in which the wireless waves reach him by a delicate process of testing the sound wave till he has determined its maximum density. The position of his frame-aerial inside his room at the position of maximum intensity gives him the bearing on the distant plane. Another operator at a convenient place (say at Masulipatam) is listening to the talking plane and he too takes a bearing on the signals, communicating his result to the Madras station. Having already his own bearing plotted out across the map, the Madras operator now runs out on the map a second bearing as from Masulipatam station and the spot on the map where the two lines meet is the place where the unseen plane is hovering in the sky. The entire process takes at the most a minute.

More wonderful even than this, is the 'automatic eye' by which the pilot of a plane nearing an aerodrome is able to land safely in the thickness of a fog or at night. When the plane nears the aerodrome the pilot sees in his cockpit a series of coloured electric bulbs glowing and going out according to the movements of the aeroplane. What has happened is this. As it comes flying over the landing ground, the electrical radiations emanating from a powerfully charged electric cable laid underneath the ground affects the tiny bulbs in the pilot's cockpit. By the glowing or going out of the bulbs the pilot is able to tell whether his machine is straying this side or that of the cable. This electric cable gives the pilot while he is thus groping his way downward a further invaluable guidance, for another set of glowing bulbs tells him his exact height above the ground. So helped by these 'automatic eyes' he nears the aerodrome till he clearly sees its great lights. When the 'all clear' signal reaches him from beneath, he sweeps across the ground safely landing his machine in spite of the fog or darkness around him.

Another wonderful piece of mechanism to fall. As the pilot of an aeroplane is the into droplets which

electricity and... seconds is an electric machine developed... about 1,000,000 h.p.

In semi-circular tubes in the body of the aeroplane are columns of mercury which move sensitively, in sympathy with every movement of the plane; and as the mercury moves, it establishes a series of electrical contacts. These electrical contacts control the motor-driven mechanism which in turn operates the controlling surfaces of the plane. What this almost human apparatus does, automatically and with perfect reliability, is to balance the flying machine as it moves swiftly through the air. Thus in good weather or bad, the airman can at his will switch on this 'Automatic Pilot' thereby relieving himself of the strain of keeping his machine on an even keel.

These are not dreams; they have actually been brought into being. They exist to-day. It is even possible to send a pilotless aeroplane in the clouds, to control it from the ground while it is flying and to bring it down to earth again entirely by wireless messages. Transmitted from land stations these signals affect a central receiving system within that plane, and cause its rudders, elevators, and balancing planes to act as if a living hand were working the controls. Pilotless planes have already been tried and made flights of nearly a hundred miles, and the possibilities conceivable with them are illimitable.

Here we stand after nearly a quarter of a century of flying. What will another quarter of a century bring for us in the clouds? Can we look with any certainty into the future? Today the aeroplane crosses deserts and oceans. It stands the gusts of mountain ranges and the rough storms over the sea. It carries passengers more safely than a charabanc. Its automatic eye and mechanical brain of its controls make it ride the storm and to find its way in a fog. After a hundred years the steamship could not move at fifty miles an hour. In twenty five years the aeroplane has reached 240 miles an hour making every other vehicle on land or sea seem like a creeping thing. Today there are already about twenty five thousand miles of air ways running to a regular time table. Planes are taking place to link all these lines together until we have as many as

In the near future (if our dreams come true) it will not be an uncommon thing to go round the world entirely by air. We may take a Transatlantic air liner from London to New York. From New York we shall change into a giant air express for a three-miles a minute rush across America to San Francisco. Changing again at San Francisco we fly across the Pacific to Pekin or Tokyo. Flying night and day from Pekin to Moscow and from Moscow to Berlin and Paris and finally to London, we finish our globe circuit in not more than ten days. India to England will be five days. Already an irregular air service is now open between India and England. Sir Samuel Hoare has recently inaugurated this new transport service to India by his historical flight. Sir Alan Cobham has shown by his flights to South Africa and Australia that what we dream of today will be a realisation in the near future.

The most mighty stride forward in aviation will be the high-flying age. It appears

that at over great heights above the earth, mighty winds move at speeds almost incredible to us on earth. What we may see in the future will be winged ships of metal which, entering these favouring upper streams fly high above the globe on long-sustained flights at speeds over 300 miles an hour, or five miles a minute, the passenger saloons being provided automatically with air.

So much for the future of the aeroplane. Whether we shall realise all our dreams we do not know. It is not a 'Great Delusion' as pessimists like 'Neon' may say. But whether one shall encircle the globe in less than ten days or whether one will take an aeroplane cab from Madras to Bombay or Calcutta to avoid the discomfort, and dust of a train or motor car or whether there will be as Mr. Heath Robinson's fertile imagination depicts, policemen on point duty in the clouds, suspended from balloons or balancing themselves on long poles, we cannot now say. What far stranger things have happened!

Thunder and Lightning.

How they Happen.

Why they come in May.

METEOROLOGICAL phenomena can no longer be regarded as the perfect example of cosmical inconsequence. Scientists are slowly discovering the mechanism of the weather, and one of their most brilliant feats is the explanation of the machinery of thunder storms. The first thing to realise about thunderstorms is that they are natural machines at work. The framework of the machine is the thundercloud, its motive power the wind, and when it is working it makes sparks which cause a noise. A thundercloud makes sparks by means of something. Nearly two hundred years ago, Benjamin Franklin showed that this something is electricity. But how does the cloud manipulate the electricity? As the storm approaches, it is perceived that the cloud is a huge billowy mass which rises from a height of a few

to a height of about five miles. The surface wind blows towards the cloud; or the cloud sails in to the wind—as Byron says of freedom. It "streams like the thunderstorm 'against' the wind". This suggests that air is rushing into the bottom of the cloud and rising within. The heavy rain and hail confirm the suggestion, for the rain proves that the surface air must have ascended to a height sufficiently cool to cause it to condense its water vapour. That these up and down air movements occur inside the cloud is particularly confirmed by the hail, which are drops of water that have suddenly been blown up to high and cold parts of the cloud and frozen.

When water is thrown from a height it breaks up into drops, most of which are much less and none more than one-fifth of an inch in diameter. It can be mathematically that drops of water

of an inch in diameter cannot fall through the air at more than about eight yards per second. Thus water cannot fall at all through air which is ascending at a velocity of eight yards per second, and it is obvious that only the largest drops of water succeed in falling through an ascending current whose velocity is not much less than eight yards per second. This is the explanation of the large drops of thunder showers, their existence being an additional confirmation of the presence of ascending currents of air within the thundercloud.

ELECTRICITY'S ORIGIN

But none of these characteristics of the behaviour of the water, air, and thundercloud suggests where the electricity comes from. This remained a mystery until 1909, when Dr. G. C. Simpson, now the Director of the Meteorological Office published an account of the remarkable experiments on water drops which he carried out at Simla in India. He showed that when a drop of water is broken into droplets each of the droplets becomes positively charged with electricity while the air round about becomes negatively charged. From the point of view of meteorology the origin of the electricity in thunderclouds is explained, being plainly due to the continual breaking up of drops of water; but from the point of view of physics the cause of the electricity in the droplets still remains to be explained. It does happen, which is good enough for meteorology; but no one knows how, which is not good enough for physics.

MECHANISM OF A STORM.

All we have to suppose is that drops of water are continually being broken up inside the thundercloud until such vast charges of electricity accumulate that the cloud has to ease itself by indulging in a flash of lightning. The mechanism of a thunderstorm is, roughly, as follows: Warm air on the ground begins to rise into colder air above. The moisture in the warm air condenses into drops of water which begin to fall. As they fall, some are broken up into droplets which become charged with electricity and are blown up again by the rising air because of their small

size. Since electric charges of the same sign repel each other, the positively charged droplets repel each other, but now again they are flung one against the other by the ascending wind. When they are made to bump they instantly coalesce, since their charges then flow together. The unified charges cause the two drops to assume a symmetrical shape as one large drop. The large charged drops go on growing, begin to fall, are broken up into droplets which accumulate still another charge, and so on. As the rain carries down a great deal of positive electricity, the top of the cloud usually develops a strong negative charge. When some part of the cloud is sufficiently highly charged it is discharged by a flash between it and another part or the ground.

The first requisite for a thunder-storm is an ascending air current. This is mostly likely to happen when the air on the ground is hot and the air high up is cold.

TREMENDOUS PRESSURE

It has been estimated that the world experiences about 16,000,000 thunder-storms a year. At any moment there are about 1,000 thunderstorms in progress and every second the surface of the earth sees 100 flashes of lightning. Perspicacious beings on other planets may be able to see our earth enveloped in continual flickers.

The quantity of electricity in a lightning flash is quite small, on the average about 20 coulombs, according to Professor C. T. R. Wilson's estimates. This is about as much as flows through an ordinary electric light bulb in a minute. One inquires immediately how so small a quantity of electricity can cause the terrific effects of lightning flashes. It is because the electricity is at a tremendously high pressure, about 1,000,000,000 volts. Lightning and bullets are destructive for similar reasons, both are small quantities flying under tremendous pressures and consequently possess great energy.

A thunderstorm flashing once every ten seconds is an electric machine developing about 1,000,000 h.p.

as powerful as the largest dynamo constructed by man. It is seen from these figures that we are able to produce electrical energy in quantities comparable to those generated by Nature in thunderstorms. Since this is

so, it is not inconceivable that we should one day discover how to call forth or dismiss the Voice of Jove.

(From the 'Madras Mail'
By kind permission).

One Lovely Day!

(By H. S.)

When the sun is glad in the sky, and the grass is green 'neath your feet; and the scent of the fragrant flowers is almost unearthly sweet; the voice of Beauty stirs,—though you tread the rebel's way,—bidding you hush your griefs, and be glad for one lovely day!

When the smile in a baby's eyes, and the clasp of a dimpled hand, kindles your waning faith, and helps you to understand... When the universe seems in tune, because of a child at play,—let your soul be steeped in trust, if but for one lovely day!

For all that is young and fair and all that is pure and true, give thanks, with your face to the sun, with all that is best in you!

General Headquarter Notice.

Dated Simla, the 17th June 1927.

198. The following Warrants have been issued:—

Punjab.

Lieutenant-Colonel C. S. Watson,
D. S. O., O. B. E., R. E. ... Provincial Commissioner,

vice

The Hon'ble Mr. Justice
C. Fforde ... (On leave.)

Rajgarh State.

Khan Sahib Sayed Shaukat
Ali ... State Scout Commissioner.

Bijawar State.

Khan Bahadur Kazi Khaliluddin
Ahmad. ... State Scout Commissioner.

199. His Excellency the Chief Scout for India and Burma has been pleased to make the following awards:—

Silver Cross for Gallantry.

Scoutmaster Kalika Prasad of Rahatgarh Troop, Central Provinces, for rescuing a lady from burning to death with a considerable risk to himself.

Gilt Cross for Gallantry.

Scoutmaster Nene Lal Sharma of Bahabada School Troop, Central Provinces, with the help of other Scouts saved a house from being burnt to ashes and consequently the whole village.

G. CUNNINGHAM,

General Secretary,

All-India Boy Scouts Association.

193. Provincial and State Scout Commissioners are reminded that preparations for the Annual Census should now be well advanced. They are particularly requested to forward the completed Form K to General Headquarters not later than the first week in August in order that the returns for all-India may reach Imperial Headquarters without delay. It is also requested that when sending Census, Provincial and State Scout Associations should give more details showing number of Troops "open" and "controlled", number of Commissioners, number of Local Association officers (not Troop or Pack officers). That is to say, District Scoutmasters, District Cubmasters, Chairmen, Lady Workers, Surgeons, Chaplains, Secretaries, Instructors, Examiners and Honorary Ranks, number of Packs "open" and "controlled", number of Boats, number of Sea Rover Scouts and names and addresses of all Provincial Scout officials should also be given.

194. A further revision of the Scout Rules for India will be undertaken. Will Provincial and State Scout Commissioners be good enough to collect the criticisms of their Association and send them to the undersigned by 15th of July next?

195. It is notified for general information that Bijawar State and Rajgarh State Boy Scouts Associations have been affiliated to the All-India Boy Scouts Association.

196. His Excellency the Chief Scout for India and Burma has been pleased to appoint His Highness the Maharaja Sahib of Bijawar state as Chief Scout of the Bijawar State Boy Scout Association and His Highness the Raja Sahib of Rajgarh State as Chief Scout of the Rajgarh State Boy Scout Association.

197. His Excellency the Chief Scout for India and Burma has been pleased to appoint the Hon'ble Mr. L. M. Crump, C. I. E., as Chief Scout for the administered areas of Hyderabad during the absence on leave of Sir W. P. Barton.

Provincial Headquarters Notices.

No. 3

Dated 1st July, 1927.

A. Annual Census.

District Commissioners and Secretaries of District and Local Associations are hereby informed that the Annual Census is coming on and the returns have to reach this office by the 5th of September at the latest. The required forms have been sent to the District Commissioners already and they are requested to distribute these forms to the various troops and packs in their districts (3 forms for each troop or pack). All troops and packs have to submit these returns to the District Council addressed to the Secretary. The Secretary or Commissioner will consolidate these returns in the K forms supplied and send that form with one copy of the Individual Census form Kt., to the Provincial Headquarters. In filling in these returns, great care should be taken to ensure accuracy. Scouters will state whether they are warranted or unwarranted and if warranted give the number and date of their warrant. Any failure to do so would involve cancellation of the warrant of the scouter.

When sending the Census returns, Secretaries and Commissioners are requested to note that they have to submit a list showing the following:—

1. Number of troops or packs open and Controlled.
2. Number of Commissioners.
3. Number of Local or District Association officers, such as District Scoutmasters, District Cubmasters, Chairmen, Lady Workers, Surgeons, Chaplains, Secretaries, Instructors, Examiners and Honorary Ranks.
4. If there is a sea scout troop in the district the number of boats, the number of Sea rover scouts.

B. Registration of Troops and Packs.

As already announced in the Provincial Headquarters Notices Nos. 1 and 2 of 1st April, 1927 and 1st June, 1927 all the Troops and Packs in the Province will be registered with new Registration numbers on October 1927. The census returns should be sent to the Provincial Headquarters by the 1st of October 1927.

will be treated as applications for registration. So, Commissioners and Secretaries are particularly requested to see that all troops and packs in their districts with the exception of those which have to put in three months' probationary service as per rules, send in their Census returns without fail. It would facilitate matters at Provincial Headquarters if a separate list of troops and packs with their officers and their addresses is sent to us along with the Census returns.

C. Warrants.

Spare copies of Provincial Headquarters Notices Nos. 1 and 2 of 1-4-27 and 1-6-27 are available at the Provincial Headquarters and can be had free on application. Secretaries and Commissioners are requested to scrutinise the names of warranted officers and report to the Provincial Headquarters any corrections which might be needed. Commissioners are requested to send to the Provincial Headquarters with out delay names of officers who have not yet been warranted, in their districts. The warrants that have been announced to be issued already will be despatched to the various districts as soon as they are received from His Excellency the Provincial Chief Scout after his signature.

D. Annual Reports.

As the 6th Annual report of the Madras Provincial Council of the Boy Scouts Association in India has to be got ready by the middle of September 1927, all District Commissioners are requested, kindly to send in the report of Scout work done in their districts during the

year, such reports to reach this office by the 20th of August 1927. The Reports should be under the following heads and should be brief, accurate and to the point.

1. Number of Troops and Packs in the District,
2. Number of New Troops and Packs started during the year.
3. Number of Scouts, Cubs and Rovers in the District.
4. Any Rallies and Displays held.
5. Number of Troop camps.
6. Number of Training Camps.
7. Any Special Awards.
8. Any special Good turns done.
9. Nature of Propaganda work done.
10. Condition of District Scout Council and number of Local Associations organised.
11. Future plan of work and suggestions for extending scout work in the district.
12. General Outlook.
13. Names and addresses of :—

- a. Presidents and Vice-Presidents of District and Local Associations in your district.
- b. Secretaries and two representatives elected from the District Council to the Provincial Council.

Scout Masters' Training Course

Karuppatticheri: Lower Anicut (Tanjore)

17-6-27 to 22-6-27.

N. Ramadas Iyer, Vakil, Kumbakonam (Camp Secretary)
 T. S. Gangadharan " "
 T. R. Thyagaraja Sastry " "
 R. Srinivasachari " "
 R. Srinivasa Iyengar " "
 C. L. Ramasami, Mirasidar, Kumbakonam
 V. S. Vijayaraghvachari, Vakil, Kumbakonam
 N. Pitchaimurthy Iyer " "
 P. S. Ramaswami Iyer " "
 K. Aravamudan " " (Assistant Camp Secretary)
 A. Ramaswami Iyengar " "
 P. R. Krishnamurthy, Merchant Kumbakonam
 K. V. Krishnaswami Iyengar, Asst. K. H. School, Tanjore
 R. Ramaswami Iyer, Assistant Govt. Engineering School, Trichinopoly
 V. Muthiah, Troop Leader, Anthony Troop, Tranquebar
 V. Ramachandra Iyer, Headmaster, Board High School, Rajapalayam
 R. Subrahmanya Iyer Vakil, Kumbakonam
 S. Sambasiva Iyer " "
 T. M. Krishnaswami Iyer " "
 R. Krishnaswami Iyengar " "
 A. Srinivasa Iyengar, Junior Deputy Inspector of Schools, Kumbakonam
 K. S. Vaidyanatha Iyer, Deputy Inspector of Schools, " "
 Schoolmaster, Mayavaram

L. Soundararaj " Tanquebar
 K. S. Venkatarama Iyer, Vakil, Kumbakonam
 M. V. Sitaraman " "
 K. C. Swaminatha Sastry " "
 R. Ramachandra Iyer " "
 V. Ramanajam, Assistant K. H. School Tanjore
 Sivasubrahmanyam, Manager, Elementary School Porayar
 S/M—P. S. Narayanaswami
 A. S/Ms—J. I. Muthia K. R. Ramabhadran
 T/L—T. Subrahmanya Iyer
 Q. M.—R. Venkataramani } Camp Officers.

Cubmasters' Course, Chevayur, Malabar Dt.

June 26th to the 1st July 1927.

Cubmaster :—

G. T. J. THADDAEUS.

Provincial Organising Secretary.

Those who attended :—

M. Kunhianantan.
 V. V. Ambadi.
 K. V. Amboo.
 K. Balakrishnan Ezhuthachan.
 K. Chathu.
 N. Govindan.
 P. P. Kannan.
 M. K. Kunhamboo.
 K. K. Krishnan.
 T. V. Lazar.
 M. C. Narayanan.
 K. P. Kesavan.
 K. Kunhikrishnan.
 A. V. Sankaran.
 K. R. Chathunni.
 P. K. Raman Nayar.
 V. V. Krishnan.
 K. Choyikutty.

Pro. Scout Hd. Qrs.,
 P. B. 424, Madras,
 1-7-27.

Scout Refreshers' Course, Nilgiri District.

Springfield, July 9-13th. 1927.

Scoutmaster :—

G. T. J. THADDAEUS.

Provincial Organising Secretary.

Assistant Scoutmaster :—

N. DEVANESAN,

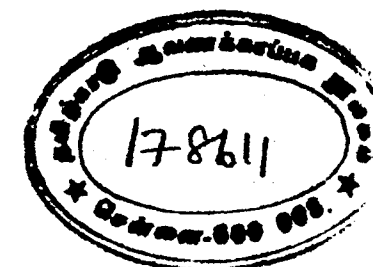
District Secretary.

Names of those who attended :—

V. P. Ramaswami.
 Isaih Abraham.
 I. J. Kanaka.
 V. Doss Paul.
 M. Dorai Raj.
 Daniel Moses.
 Devadas Betta.
 S. Benjamin.
 S. Shanthiah.
 J. Stephen.
 S. Reuben.
 G. R. Rajiah.
 S. Lingiah.

C. P. Ramaswami Iyer

Provincial Commissioner.



புவனாத்தாள்.

சே. எண் :

ப. எண் :

[illegible]

S.F. 259A-6-1,00,000-30-1-84.

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

edges 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
Commissioner Plumes	„	4	
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 Countersignature of the Secretaries of Local or District Councils, or Commissioners.