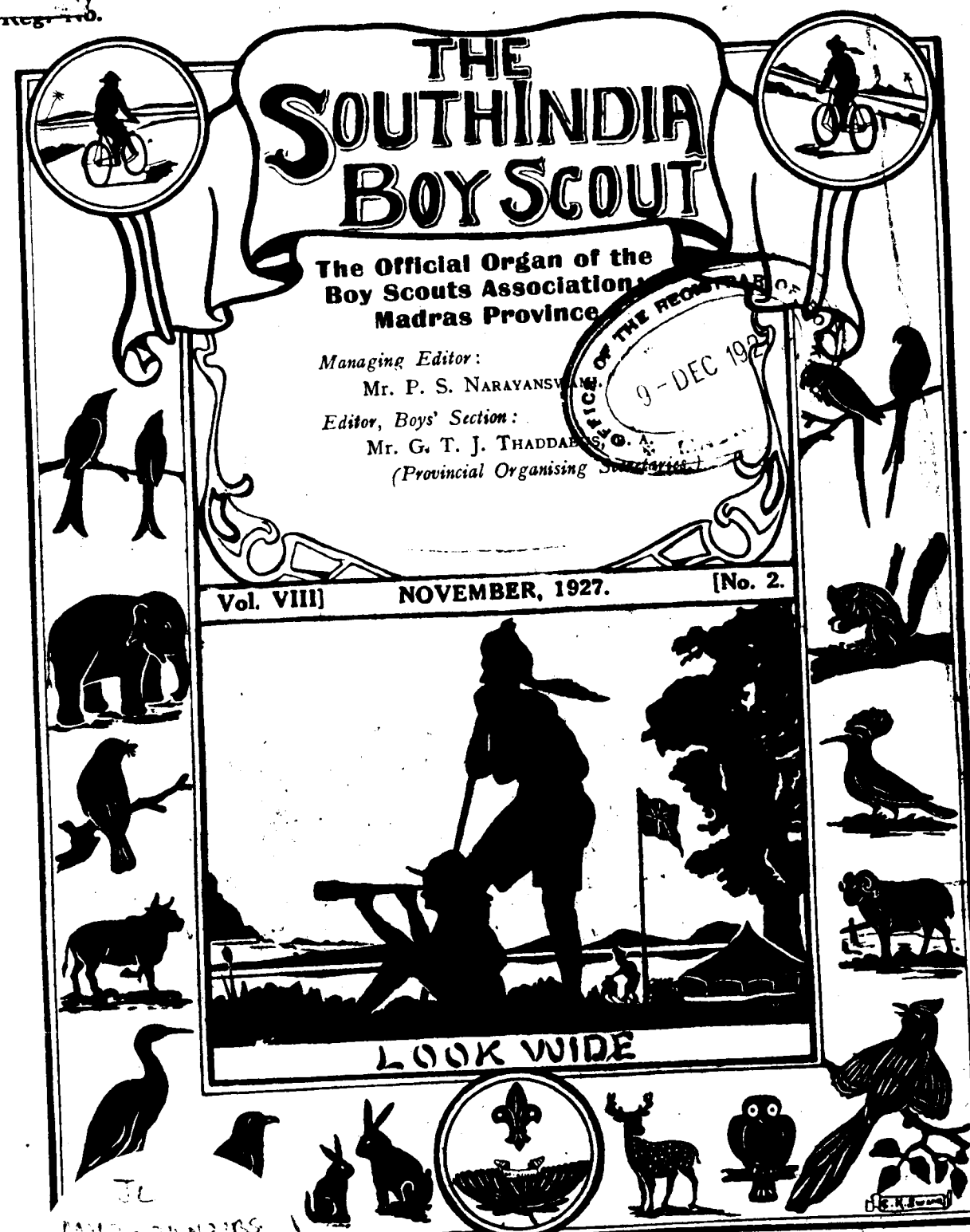


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Editorial Notices.

Articles and photographs intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19, Audiyappa Mudali Street, Vepery P. O. Madras, excepting matter relating to the Boys' Section which should be sent to Mr. G. T. J. Thaddaeus, the Editor, Boys' Section of the South India Boy Scout, Royapettah P. O., Madras.

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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.

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

Patrol System

(in Tamil)

"அணி வகுப்பு"

(A new publication in the field, Adapted in Easy Tamil from Roland Philipps' famous book.)

WITH FOREWORD BY

RAO SAHIB

P. RAJAGOPALA IYER, M.A.,

I.E.S., (Retd.)

Formerly District Scout Commissioner,
Tanjore.

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The Campers at the Orathanad Camp.
October, 1927.

THE SOUTH INDIA BOY SCOUT

Vol. VIII.]

NOVEMBER 1927.

[No. 2.

Thought for the Month.

He who directs his daily activities in the spirit of his religion and who cultivates a sound mind in a sound body, is one who is best fitted to be a good citizen and to play the man.

It is in God's own temple not made with hands, in the aisles of the forest with its windows of interlaced branches through which the heavens are seen, or on His steeples, the mountain peaks with their vast and calm expanse of outlook, that the understanding man can best get in touch with the Almighty, best gain his true perspective of life.

(Baden-Powell)

OURSELVES.

The Sixth Annual Meeting of the Provincial Council of the Boy Scouts Association which was held on the 12th of November 1927 under the distinguished presidency of His Excellency the Provincial Chief Scout, marked the close of a successful year which saw increased scout activity in all directions in this Presidency. The Census showed a large advance in the numerical strength of the Movement 10122 Scouts, Cubs and Rovers and Officers for the year as compared with 7189 for 1925-26 and this gives ample proofs, if proofs were needed, of not only the virility of the Movement but also its quickening popularity among the people. The 21 training camps that the Organising Secretaries had to conduct in the year and all the men that underwent training in these camps show that the older people are keenly alive to the possibilities of the Movement and desire to equip themselves with the training so as to increase their usefulness to the younger generation by undertaking the arduous responsibilities of a Scoutmaster or a Cubmaster. The Annual Report presented by our Honorary Provincial Secretary with all its appendices is a record of good work done in the cause of the boyhood of this presidency and the speeches that were delivered on the occasion by His Excellency the Provincial Chief Scout, the Honorary Commissioner for India and the Provincial Commissioner and others, while expressing their satisfaction at the growth of the Movement, expressed a word of advice which has come not a moment too

late that it is not numbers alone that count but efficiency as calculated by more First Class and Kings Scouts and a more detailed report of their individual and group activities.

Welcome.

We desire to welcome into our midst our Honorary Commissioner for India, who has returned to her adopted Motherland after a long period of absence during which she has visited several countries in the west by land, sea and air. Her vigour and activity in her advanced age and her unabated enthusiasm for the Boy Scout Movement are a perennial source of inspiration to all our Scouts. We desire also to join in this welcome of our Provincial Commissioner who has returned after his trip to Geneva to which place he went to represent the Government of India at the League of Nations. During his visit, we are gratified to learn that the Provincial Commissioner had several opportunities to come into touch with the Imperial Head Quarters in London and scout troops in some parts of England.

A Decade of Scouting.

With this month, we close the first decade of the formal inauguration of the Boy Scout Association for the Indian Boys in South India. It was in November 1917 that the Indian Boy Scout Association and the Boy Scouts of India Association were constituted with their All-India Councils. This great event was duly celebrated by our Provincial Secretary who

gave an At Home to welcome the Honorary Commissioner for India and the Provincial Commissioner, and also the members of the Council who had assembled for the Annual meeting. It is a happy coincidence that the growth of the ten years of Scouting is marked by the close of the first ten thousand in our scout numbers and the advance for the eleven thousand has commenced with our eleventh year of existence, with efficiency as our guiding call. This consummation has been due to the efforts of our beloved Provincial Commissioner, the Honorary Commissioner for India, the Provincial Chief Scout, who have always the interest of the Movement in their hearts. Mention must also be made of the selfless efforts put in by the host of honorary workers throughout the Province in this direction. The efforts to bring about unity and brotherhood so vigorously begun in the year 1917, and sealed closely at the Amalgamation, have ever been continued with undiminished strength and it is most pleasing to see today that our Movement in the Province is so thriving to the benefit of the Boyhood of the land.

We desire to congratulate all those who have remained loyal to the banner of Scouting during these ten years of arduous scouting and sincerely hope that the next decade will find them equally enthusiastic and energetic.

Scouting in Mysore.

We have great pleasure in acknowledging receipt of the latest report of the Boy Scout Association in Mysore. The report gives indication of a steady progress in all directions under the direct and active inspiration of H. H. The Yuvaraj the Chief Scout of Mysore and his son Prince Jayachamaraja Wadiyar who has been recently invested as the Chief Cub. The strength of the Movement has increased to 5100 which we are told in the report is an advance of 15% over the figures of 1926. We are glad to note that the authorities of the Movement are not laying much stress on mere numbers but are keeping efficiency and service to the foreground of their activities. We desire to congratulate Messrs. K. Shankernarany Rao the Chief Scout Commissioner and C. Subbarao and A. Vasudeva Rao, Organising Commissioners on their splendid record of work during all these years of Scouting in Mysore.

Scouting and Education.

We are pleased to note the increasing interest which the Educational Officers of the Presidency are displaying in Scouting and Cubbing and the anxiety which they show in equipping

themselves with the knowledge, both theoretical and practical, for rendering more effective service in the department and in scouting. A recent instance of this new and welcome interest are the training camps held in Orathanad and Tranquebar in Tanjore District in which all the Government Educational Officers of the District underwent training in scouting and Cubbing. The value of these camps lies in not the practical things they learnt but in the first hand knowledge they gathered of the possibilities of the Movement and the right methods of Character training of the boy outside school hours on right lines. It is hoped that the example set by the Tanjore Educational Officers will be followed by others if they have not already done so.

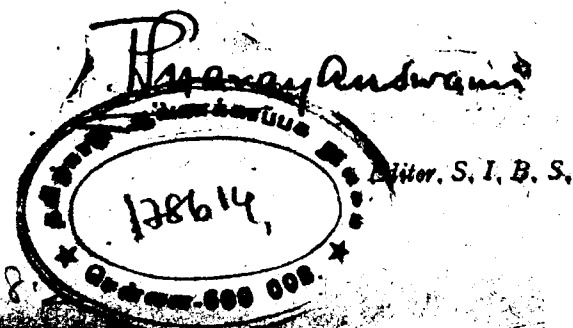
Patrol System (in Tamil)

This very welcome publication has been sent to us by Messrs Sarma Brothers of Vepery, Madras and we are pleased to see the way in which the whole scheme as outlined by the late the Hon. Roland Philipps has been put in Tamil. The book is not a translation but a very good adaptation and ought to be of use to all the Scouts of the Tamil Districts. Any such attempts at vernacularising Scout literature are welcome and during the coming year we hope to see many more such publications.

The need of the hour.

The urgent need of the hour is a permanent training camp, the early organisation of which was indicated and emphasized by His Excellency the Provincial Chief Scout and the Provincial Commissioner in their speeches at the Annual meeting. Now that we have two Deputy Camp Chiefs, the need is all the keener and we eagerly look forward to the day when we can have our own "Gillwell" which will not only be a centre of training and inspiration for scouting in the Presidency, but for the whole of India as well. Indian Scouting was born in our Presidency and now that it has attained its boyhood, it is but natural that the responsible duty of nurturing it devolves upon all of us workers here so that the Movement enters into a period of glorious activity calculated to be of the best use to the Motherland, through its future citizens.

Good Scouting.



As Others View the Movement.

SCHOOLING VERSUS SCOUTING.

SCHOOL life affords countless opportunities for mutual sympathy and mutual helpfulness. Camps, societies, games all promote the spirit of comradeship and of unselfish interest, which is of the very essence of religion, and which makes life altogether a cheerier and better business. Not on the capacity of any single individual, but on the harmonious cooperation of all, does the success of the various school enterprises depend, and everybody is of necessity called upon to be in a measure unselfish, and in the end to spend himself in controlling and to help others.

But the mutual helpfulness, which reigns outside the class room, has in the majority of our modern schools, no place within. There, not 'each for all and all for each,' but 'each for himself and the hindmost remain behind' is still the motto. For, an embargo is laid by school authorities on cooperation in work, with the result that, whereas the few brilliant boys, who climb to the top, receive the honour of prizes and certificates, the dull and the stupid, the lazy and the less robust, are left behind, in hopelessness and confusion, where the 'devil' of slackness or disappointment may take them. If the same spirit of eager comradeship and kindly helpfulness, the same desire that the 'whole', and not only isolated individuals, should excel, which prevails on the playing field and in camp life, could only be incorporated into the daily work of the class room, any possible loss of intellectual efficiency would be more than compensated for by the greater

moral stimulus. Prizes have been abolished in athletic sports, and the result has been increased efficiency and greater keenness: why are they retained in the class room?

To every method, to every organisation, which teaches the lessons of cooperation, both home and school should hold out a welcoming hand. Supreme among these stand the School Camp Movement, and the Boy Scout and Girl Guide Movements of today. In the latter, in one vast world-wide organisation, at once easily understood, practical in its aim, and positive in its appeal, the highest ideals of life have been embodied. A scout's duty is to be useful and to help others. A scout is a friend to all. A scout smiles or whistles under all difficulties, never 'grouses' at hardships, nor whines at other people, nor swears when put out! A scout promises on his honour to be loyal to his God, as to his King. The attitude of mind which prepares the child to face, with gradually increasing confidence, the Riddle of Life, finds a practical embodiment in the Scout Law.

Not the overcoming of difficulty, not the endurance of pain, not the showing forth of capacity, as ends in themselves, can teach the highest lessons of Life—but rather endurance with and for others; effort with and for others—for, these develop understanding, generate sympathy, and lessen, all along the line, the strain of life.

(Edith E. Read Mumford in "The Dawn of Religion in the mind of the Child")

PRAYERS.

We pray for our land. Let us not be left unrich in manhood. Grant that poverty may not come upon manhood in this nation. Raise up nobler men—men that shall scorn all that is mean; men that shall not run greedily into ambition; men that shall not be devoured by selfishness; men that shall fear God and love man; men that shall love this nation with a pure and disinterested love. And so we beseech Thee that our peace may stand firm upon integrity, and that righteousness may everywhere prevail.

We pray for our own Nation, and for all our

great and noble men therein, who are striving that all crying evils might be abolished, and that peace and happiness, truth and justice, true religion and piety may be established in this land for all generations.

O God, Origin of all creation, good beyond all that is good, fair beyond all that is fair, in whom is calmness, peace and concord, do Thou make up our dissensions which divide us from each other, and bring us back into an unity of love, which may bear some likeness to Thy sublime nature.

Council Rock.



Calcutta,
October, 1927.

My dear Akelas,

I have been writing these letters to you for over a year. I have so far had only one problem put before me. I am sure some of you at least must meet with difficulties in the running of your packs, yet no one ever asks for any advice. I do not say I can solve all your problems but I believe I might be able to help you with some of them. The very fact that once, and once only have I been asked about a difficulty and to write on a special subject makes me feel that you do not really require these articles, besides of course making it impossible to know what subjects interest you. Therefore if you have any difficulties in your cubbing, do write to the S.I.B.S., or else direct to me. I can then write on the subject next month.

Example :

No.	Name.	Class.	Gear.	Value.
14	Link Chase	Active	Nil	good
15	Hot rice	Active	Tennis ball, Pot lid	fair
16	Buzz-fizz	Quiet	Nil	Too hard for cubs
17	Rounders	Active (inter-six)	Tennis ball, bat	Requires 1 hour—good

Have plenty of variation, as it is not a good thing to have the same game too often. Also alternate play and work, and have quiet as well as active games. Akela should know what games he is to have at each meeting before

Looking back over old numbers of the S. I. B. S., I see that I have written on the following subjects:—The things Cubs want to do, How to start a Pack, Uniform, Cub faults and sins, Schoolmasters and Cubmasters, Sports for Cubs, Swimming for Cubs, Camping for Cubs, Story telling for Akela, Jungle Dances. This means that I have covered a good deal of ground, and that if I am to help you in any way, I must know from you what help you require, or if there are any subjects you would like me to deal with in my letters.

Having had my "grouse", I now take as my subject this month, *Games*.

It is well to remember that play is more important to the cub than work. Games are the object of life to boys of cub age. Between instruction and six work you should always have a game or games at a Pack meeting. I have always found that these games are needed at each meeting. The chief things to note about the games you have are that—they are simple, that they are safe and that they are likely to encourage good sportsmanship. First of all, the games must be easily understood by the youngest cubs, secondly that they must not involve strain for too long a period. That is why Cubs should never do things like Tugs-of-war. Thirdly, the rules must be obeyed implicitly and no temper must be lost.

It is best to keep a games book, that is an exercise book, in which you write down a list of games which cubs like, and which are good for them. A classification of games should be made—you can divide them into classes as active and quiet, indoor or outdoor, or inter-six or individual. In your games book put down a serial number, the name of the game, classification, gear required, and the value of the game after actual trial.

hand so he may get ready the gear which will be needed.

Yours ever,
TALL PINE AK. L.

A Typical Pack evening.

(Adapted from "Scouting Sketches.")

MAYBRICK'S Cubs were lucky in their room. The old priory was in ruins and only one portion was at all habitable. It was an ideal room full of mysterious recesses, with old panelling, a magnificent beamed roof and a huge stone fireplace. The Cub master had utilised the roof beams for simple gymnastic apparatus. His opinion was that all boys will climb and they might just as well climb the proper way.

When we entered the drive to the Priory, a little cub came to us, saluted and gave a little note from his cubmaster. The note apologised for the nonappearance of the Cubmaster to welcome the visitors and requested the visitors to sit at a particular place in the room. We obeyed the instructions in the note and looked round. The room was rather large, and dark owing to a certain amount of stained glass in the windows. Some of the recesses in the room were curtained off, and one was got up to represent a rocky cave by means of rather cleverly painted canvas. In the centre of the floor there was a small platform camouflaged in the same manner.

Absolute silence reigned. Presently, however, a series of growls and grunts issued from the cave, and then there came forth from its cavernous depths, a large shaggy form into the make up of which the domestic hearthrug had evidently been impressed. But it was wonderfully life-like all the same, even to the shaggy head, fierce eyes, great teeth and swishing tail. The strange beast ambled forward, lifted its head and sniffed the air.

"I am the Old Wolf," it growled fiercely. "Where are my Cubs? Where is the Pack to which nightly at full moon I explain the mysteries of the Jungle? This is the appointed hour and there the Council Rock. Perchance they think that they are old enough to hunt for themselves, but I, the old Wolf, know better. Not for many moons yet will they have mastered my secrets. I must summon them."

The creature then climbed cumbrously up the Council Rock, lifted its head and emitted an awe-inspiring howl, in a wail of long drawn cadence and ended by a series of sharp peremptory barks, into which were woven the words "Pack, Pack, Pack, Pack".

Immediately, a chorus of shrill howls answered and Cubs appeared from everywhere as if by magic. The room must have been full of them all the time, but they made never a sound. Some emerged from a pile of sacking in a corner, some crawled from the curtained recesses, two from the cave, one from under the Council Rock, one climbed in through the window and the rest appeared from the roof, swarming down the ropes suspended from the blackened beams.

For a minute, pandemonium reigned supreme. They rolled upon each other, they squealed, turned somersaults, pick-a-backed, leap-frogged and gambolled like a lot of puppies. Suddenly, the Old Wolf raised one paw. "Silence, My children," he growled. "Such behaviour round the Council Rock is not seemly. Form the magic circle and listen to my wisdom."

There was instant quiet and obedience and the circle was formed. The paw was raised once more and the Old

Wolf announced: "First, my children, you will greet the jungle folk and renew your promise"; thereupon the Pack squatted and gave the Grand Howl, rounding it off with a remarkable imitation of the real thing.

After the Grand Howl, the Old Wolf took up the tale once more: "I will tell you something of these jungle folk, my children, that you may learn their ways and thus see what to copy and what to avoid." And then with delightful humour he told us of Bagheera the Wise, of Baloo the Pompous, of Kaa the crafty, of the impudence and destructiveness of the Banderlog—a little recital which was a gem of story telling itself, and which held the boys spell bound.

"Now," said he "in conclusion, lest you forget this lesson, you shall perform the ceremonial dances, so that you may see for yourselves how crafty is Kaa, how wise is Bagheera, how pompous is Baloo, and how tiresome and useless are the Banderlog."

With that the boys formed up for the dance of Kaa, and for the first time, I realised the significance of these simple dances, and the fact that they portray many types of character to be met with in the everyday jungle of human society. There was infinite life and fun in the dances as the boys did it and they undoubtedly gained in effect from their very natural and delightful introduction.

The Old Wolf then untied the sundry knots and strings which secured the heavy rug to his body and remarked calmly: "The heat of summer is upon us. Now that the ceremonial dances are over, it is time that I shed my winter coat." With these words, he allowed his strange garment to drop from him and appeared as a very stout, jolly and perspiring Cubmaster.

He then quietly but firmly said "Sixers, call the roll, and report to your Pack Leader. While the latter, a bright sturdy looking youngster, full of importance was transacting this part of the business, Maybrick strolled across to us and shook hands and engaged us in some light conversation.

During the next ten minutes, the three sixes had work to do in their own corners and by the way the Sixers took charge and carried it through, I could easily see that the Sixers knew their job pretty well.

After this was over, we saw some wonderful display of physical jerks by these cubs. Maybrick interpreted the word 'jerks' to include anything which caused a natural reflex of the muscles. Anyhow the result was wholly delightful.

He produced a small sack, from which he tumbled a lot of little bells, threaded on strings. These the Cubs fastened round their legs under the fold-over of their stockings. Then he took a fiddle from the cupboard and struck up a lively tune. The boys had been well taught, and their dancing was one of the prettiest and most spontaneous thing I have ever seen. This item was, as the Cubmaster confided in me afterwards, a practice rehearsal for the Pack Good turn at the Parish Fete which was to come off very soon. I have always thought that natural dancing by children is one of the jolliest things imaginable; it expresses so fully the joy of

being young. After three or four changes the fiddle was put away, the bells were returned to the sack, and the Pack was once more summoned to the Council Rock.

"Now, my small cubs," said Maybrick, "you have already had your yarn, and we want something to keep us all still and easy for a bit, so we will have the game of 'worry'." The game consists in the bombardment of the Cubmaster with all sorts of questions by the Pack. The questions have to be sensible ones, and can cover every kind of knowledge which the cubmaster can reasonably be expected to possess. After asking his question, the cub begins to count ten. If the Cubmaster cannot produce an answer before that period expires, he loses a life; and this is where the awful part of the game comes in. If he should be so unfortunate as to lose three lives during the eighteen questions, he has to surrender himself to the Pack to be dealt with as they think fit. If he doesn't lose more than two lives, the Pack surrenders to him. Whatever the way of it, the result is inevitably some sort of a rough and tumble.

In this game, which was most instructive and amusing, it became really exciting when two lives had been lost with only two questions to go. The last question was, "How many miles long is the Dead Sea?" He tried in vain to save himself by making a wild guess. Just as the young rascal who had asked the question had reached the eight in the count, he shot his bolt and said "One hundred and twenty". There was a chorus of triumph. "No-sir; fifty-five, sir."

"How on earth do you know, you young imps?" he asked.

Chorus: "Please sir, teacher said so in Sunday-School, sir."

Maybrick surrendered to this and said "All right, I am out. What is my fate to be? Nothing too hot, I hope. I will go to the cave while you consider the matter."

The Pack met in a far corner and there was a subdued jabbering. They then formed the circle solemnly and summoned the Cubmaster to their midst.

"Well, what is the awful fate in store for me?" he queried.

Up spoke the Pack Leader: "The sentence of the Pack is that you are given till I count ten to climb up the roof; then you are the hunter-up the tree and we are hungry wolves dying of starvation, and you have got to get down somehow and escape. If you reach the door, you're all right, but if you don't you'll be torn to pieces and your blood will stain the snow an awful red. One, two, three....."

Maybrick gasped and straightway swarmed with amazing rapidity up the nearest rope and straddled across one of the roof beams while the Pack danced about the floor snarling and snapping at the rotund figure of their Cubmaster.

Maybrick had a choice of three ropes and a rope-ladder by which to make a descent. The yapping horde below would naturally concentrate near the door, and he evidently considered his only chance of breaking through lay in a burst of speed from a sufficient dis-

tance to enable him to use his weight to the best advantage. He made as if to use the rope by the door which was hanging within two feet of the wall. The fierce and rampant wolves below concentrated on this spot. But Maybrick almost deceived the wolves by his tactics. With one mighty kick of both feet, he launched himself in a great swing, jumped nimbly from one rope to another in mind air, and had reached the ground and started at a bound for the door. But the boys woke up from their astonishment in time and with one wild howl, they chased and caught him just as he was about to win to freedom. They clung on to both his legs, they seized his arms, clambered on to his back, and the whole lot went squirming on to the floor.

These youngsters did give him a time, what with rolling on him pummelling him, and sitting on his head. At last a muffled voice could be heard appealing for mercy. "All right, I'm dead, or shall be jolly soon, if you young beggars don't get off me."

Having assured themselves on this point, they joined hands and broke into an impromptu war-dance, while their dishevelled cubmaster picked himself up from the floor and straightened himself out a bit.

"You just about have eaten me up, you young monkeys, my word! you wait till I win next time! Hullo! It's nearly 8.30.....Pack! Pack! Pack!"

The effect was immediate. Instantly there was silence. The uproar might have been cut off with a sharp knife as the boys fell in round the Council Rock.

"Well, cubs," said Maybrick, "we have all had a very jolly evening—at least I'm sure that you have, and what is left of me has enjoyed it too. So we shall just take our caps off, and for a few moments thank God for giving us this jolly evening, for health and youth to enjoy it for the comfortable homes we are going to, and for all His mercies to us. And don't let us forget our brother-Cubs all over the world. Let us pray that He will bless them too, and give them all the happiness He has given us. Let us pray that He will help us to keep the Law of the Wolf Cub Pack and our Promise. And let us never forget other people, and our Good Turns to them."

And then followed a short silence—a very impressive and reverent silence—and afterwards the Lord's Prayer and a simple blessing. The sincere effectiveness of the whole scene spoke of the affection which these little fellows had for their Cubmaster, and his simple blessing seemed to me to hold all the deep love he had for each one of them, and to be indeed a perfect expression of the relations between the Cubmaster and Pack.

Prayers over, the little man turned to me. "Major," said he, "you and Webb must come up here and take the last Howl as an expression of our happiness at having had both of you with us. We hope, don't we, Cubs?—that you will pay us many more visits."

"Yes-sir," yelled the Pack in Chorus, and then gave us the Grand Howl with a vigour which seemed to say that they really had not had a chance to use their lungs till that moment.

Lastly the room was put in Order by the Orderly Six, the door was locked, and we all trooped out into the Road.

Disabilities of School Scouting. (II)

(Special for the S. I. B. S.)

WHETHER a Scouter is obliged to run a Troop for the School from considerations involved in his Service in the institution expressed or understood or whether he does so out of his love for boy-work and out of his loyalty to the Movement, is a question of material significance.

School-Control might allow the former consideration to sway, but the Movement cannot tolerate it. For, it means the denial of the cardinal principle of the Movement, namely, voluntariness.

"Will not a troop of thirty scouts do for a school—just to receive distinguished guests or to serve on occasions of school-gatherings?" is often a question put to the Headmaster by the Manager, of course in cabinet, and both of them very often agree on this point and send the affiliation-fee just for one troop. What is wrong with them? Not merely want of light but the attitude of commercial outlook which permeates through the administration of every department of the school.

The Boy Scouts Association was not wise in permitting Troops to be started mainly as school-concerns. The School at the back might ensure routine work, but what good is it to force Scout-work on fettered hands?

There is no harm in Troops appearing and disappearing frequently, if free. It means life and enthusiasm. Frequent reorganisation is no discredit if it is the result of progress. Revivals from extraneous pressure are deaths of the spirit and continuance of life owing to the same factor is only petrified life.

School-control must mean some responsibility on the part of the Management. Scouting is Boy-work. Schooling is also Boy-work of another character. If Managements of schools take up the control of school troops they must understand clearly that they adopt Scouting not as part of School-work but as a distinct institution.

Why? They Might ask.

If they understand it otherwise they can but treat it as a minor school-game. This is a false position. They must clearly look upon themselves as the representatives of the Public who must choose to send their boys to Scouting just

as they elect to send their boys to the School. When schools take up the control of Troops they take up the roll of Parents whose burden is Scouting quite as much as Schooling. When schools adopt scouting they stand between the parents and the Scoutmaster.

The Headmaster as the servant of the Management is not the superior of the Scoutmaster. The School would commit a mistake if it would have it so. The Boy Scout Association cannot sanction such powers to the Headmaster, for if it does, all the responsibilities of the Scoutmaster get automatically transferred to him. It was the Scoutmaster who made the promise to be loyal to the Movement and not the Headmaster and the Scoutmaster's promise cannot be binding on him where he is not a free agent.

If by virtue of their control schools look up to or allow the Headmaster to domineer over the Scoutmaster by making him the sanctioning and directing authority of scout-activities, Troop-work ought to get fettered and the Scoutmaster's work cannot always be inspiring. That scoutmaster is a hero who comes off successful.

The formation of Troop-committees and the matter of arranging parental socials with a view to get them interested in Scouting must be made the necessary obligations to a Troop on the part of the Management. If the Scoutmaster be made to occupy the roll of a mere Scout-expert whose free work with the boys will be facilitated by the Troop Committee of parents and the staff, without the least interference in Troop-work, the scoutmaster's position will be made sound.

Besides the disabilities of the scoutmaster, attendant on his being viewed as a member on the staff of the school, let me examine the disabilities incidental to the Teaching profession itself, for Scoutwork.

Scouting is a character-training game and the scoutmaster cannot succeed, if he drives, like a master. He must be nothing more than an Elder Brother, and must enjoy the boy's confidence. Among the several confidences nearest the boy's heart to be exchanged with his brothers for the sake of easing it even innocently, must be those that vitally concern school-life which is the best part of his daily

round of experiences. If he is likely to have vexations it is very likely there. In their ventilation and in the manner in which his attitude towards life is warped not with reference to them lies the clue to character-training to a well-meaning watchful Elder Brother. If it be that same school-master that is to be the scout-master how could the boy ease his heart or enjoy his relationship?

Now what is the Teacher's position in school? Is it that of the Elder Brother? The Elder Brother is quite a different character from even a fond parent. The school master is a correcter. He is always wise and that in all fields, to the boy. The boy would not like to spoil any good opinion he might enjoy at the hands of the schoolmaster, and will rarely give himself away. If on the other hand he was not a favourite of his in the classroom, how could he become one, now, as the master already knows how small he is? This consciousness is troublesome to the boy, and the relationship unpleasant. Thus for no fault of the scoutmaster, the boy avoids him and shuts the door of his heart to him. How can he be an agent of character training under these circumstances?

Who says that the school-master has not a prestige all his own? Whether he lays claim to it or no it is granted and it attaches itself to him impersonally. It will not leave him, shake it in whatsoever manner he would. The boy does not forget it. There is the curse of unapproachability between him and the boy for which Tradition alone is responsible. The four walls of the Temple of Wisdom seem to the boy to exist only to confound the small brains of boys and to show to them how stupid they always are. These fellows go to Scouting to show to the world how wise, big and clever they are and the schoolmaster is the last person they would be glad of meeting here.

This is owing to the fact that the master and the boys do not shine to advantage when employed in grinding the millstone of the school curriculum—a compulsory job often taken at the bidding of the Wolf at the door and often executed indifferently in the position of a subordinate in life in the vital field of breadwinning. The result is that neither the boy nor the master has greater hopes of each other, outside school.

Another fallacy that prevails is about the nature of the work. People think that it is similar. Absolutely not. The School, The

Public, and the boys, too, look up to the results of Examinations as the proof of the pudding in the school, whereas The Scout Tests and proficiency in Scoutwork is the boys' concern in Scouting and not the Scoutmaster's. The Scoutmaster's job is but to make himself the confidant of the Scouts so that he might act as a good influence by appealing to and stimulating their better nature. Scout Games, Tests, Camping and other Scout practices are excellent means of establishing such a status and they are never mistaken for ends, in themselves. But as it is, who can prove that it is fiction to say that schools and the public look upon Exam results as ends? It is a hard fact. So the schoolmaster does not stand in a more favourable position than others and, if anything, he stands at a disadvantage in the matter of his relationship with boys.

The Elder Brother is a different person from the parent and from the schoolmaster. He has ever been in society, though he had no recognised standing or a responsible status to ensure his good influence, alone like that of the Scoutmaster. It required the genius of Sir Robert Baden-Powell to spot him out and drag him to the limelight. Boys have ever been influenced in their character by persons other than the Schoolmaster and the parent. These persons played the Elder brother and satisfied the craving of the Boy for one. But the need for one has always been there.

Have not schoolmasters succeeded as Scoutmasters in the past, in the face of these disabilities? Yes, one or two, here and there, have. But the majority of them have succumbed to them. This fact is responsible to the circumstance that school-heads and institutions remain still unconverted to the faith in Scouting. The Movement survives solely by its picturesqueness and by its appeal to the boy. The interest it has evoked in higher circles is also due to it, partly.

Will the Movement fare better if left to the Parents? It ought to. At least it is their legitimate job. If the school puts its hand to this job, it should do so solely actuated by the humane motive of accelerating some good work in behalf of Boys, as the enlightened representative of the Public, in matters that concern the early training of boys and as such it incurs the responsibility of enlightening the parent and bringing him into touch with the Troop through parental socials and in Troop Committees,

The nature of the work itself demands that the Scoutmaster should be a free agent and must in no way be hampered by any regulations other than the Rules for playing the Game of Scouting. These very rules are calculated to bring about the best results.

The choice of the Scoutmaster best falls outside the school-staff. If the school were to saddle on its servants the additional work of Scouting also as an item on the list of their duties by the school, then it leaves the boy out of consideration. It forgets that if the game ought to be played properly it is to be done purely as voluntary work—voluntary on the part of the boy, voluntary on the part of the Scoutmaster, and voluntary on the part of the School, and every one of them is equally at liberty to withdraw at any moment. Scouters and Scouts will be going and coming. Let none feel nervous about it. The Movement loses its character without this freedom. When all is said, the Scout Movement stands for

ideals and pursuit of ideals is not an easy affair, and to the extent that they appeal to the boy, the boy stands to profit. Let him stay for ever so short a time. The Scout Promise and Law must tell on him and must have an appeal to his Soul, that permanent part of him which is the essence of his personality. He is sure to refine them and subscribe to them at some time in life, if not immediately. But let his stay as well as his exit be such as to leave only pleasant and loving recollections, in his mind. Does not this require unlimited freedom for the boy—a freedom which he can rarely expect at the hands of his schoolmaster if he happens to be his Scoutmaster.

Hence the school must leave the Troop-Committee free to choose the Scoutmaster from mere boy-lovers who have no reason to be prejudiced by the boy's actions as a Scout or as a School boy before or after his entry into or exit from the Troop.

SOME GAMES.

(Selected by Hiawatha.)

Film Producing: This sort of Film producing is a stunt for a Saturday afternoon. It bears no relation to the advertisements appearing for model and junior film cameras.

When it was announced at camp one morning that we were to produce a film our scouts got excited. When the rally call was sounded in the afternoon, they dashed up eagerly.

The troop was divided into three sections—Travelers, Arabs and Soldiers—and told to dress accordingly. They were also told that we were producing our own version of Beau Geste. In five minutes the company assembled on the sands below the camp and discovered a "director" with a megaphone and a camera-man complete with a camera.

The camera was an original one and looked very like a black box with a handle, on top of three stumps (cricket). No one seemed to notice this, however, and the camera-man was most particular to focus it correctly as each part of the film was "shot".

The Arab were a fierce crowd of sheiks wearing blanket robes and flowing head-dresses and waving their long spears in the air. The Soldiers of the Legion were a more orderly lot and wore dark uniforms and berets. They had with them a magnificent field gun which somehow or other reminded one of the Troop Trek-cart.

A few terse orders from the "Director" and the "shooting" of the film commenced. The weary travelers came into view crossing the desert. They were attacked and captured by a roving band of Arabs. This concluded the first reel.

The scene was then changed to an Arab stronghold which stood at the top of a small hill. When the

camera-man was ready, the captives were taken into the stronghold.

Back to the desert was the next order, and the attack of the Legion on the Arabs, followed by a terrific hand-to-hand struggle was filmed. As the line of howling Arabs dashed straight for the camera, the operator's hair stood on end and he felt glad that it was only acting.

The French soldiers then held the fort and the Arabs attacked. They were repulsed, however, and the final "shot" was of a French Bugler silhouetted against the skyline blowing the "Last Post".

A stunt like this is very easy to work. There are innumerable subjects of this kind to work up for film-production. There are many Indian tales of Rajput and Marahita Chivalry which can be adapted by an enthusiastic scoutmaster for the purpose. There are splendid opportunities for dressing up, acting and exercise. Scouters will, of course take the parts of the Director and the Camera-man, and they must throw themselves into their job as though their livelihood depended on it. Scouters will you try this and let the Editor of the S. I. B. S. know how you enjoyed it and your boys too?

(Adapted from the Scouter.)

A Game for a Saturday afternoon outing. This was tried with two patrols and was a great success.

Troop Den.

22nd Oct. 1926.

Dear Boys,

I am just informed that a band of Marauders are marching towards Mahadevapatnam with the special object of exploring and recovering the old Raja's treasure there. The treasure is said to have been hidden.

in an underground cave in the South-West corner of the ancient fort.

Go to the village as early as you can and occupy the fort in advance. When once you are inside the fort, and before the arrival of the marauders, they will not do you any harm, but if you are spotted out on the way, take care lest you should be caught and imprisoned, and then you will not be let free unless a heavy ransom is paid for you. Will you therefore follow the route directions given here with great care and rapidly march on to the fort?

Good Luck!

Scoutmaster.

(On the envelope)

Cholas: Proceed south $1\frac{1}{2}$ miles from Hqrs. and then open this cover.

Now, go 2 miles south west.

Then turn south and follow the big road to Melnam for $2\frac{1}{2}$ miles.

Now proceed to your right about a mile and half to Mehadavapatnam directly westward.

On the way, note down such details as are necessary for Scouting purposes. In Mehadavapatnam find out the width of the big tank inside the fort and also the dimensions of the two walls adjoining the Cave.

Pandians: On the way, note down the details as necessary for Scouting. In the village, find out the height of the tallest tree inside the fort and see if it can be used for an observation post. Note also the dimensions of the two walls adjoining the Cave.

(On the envelope) Proceed $1\frac{1}{2}$ miles westward from the Troop Hqrs., and then open the cover.

Now go south for $2\frac{1}{2}$ miles.

Then turn to your left and walk south east about a mile.

Finish up the journey by going straight to Mahadevapatnam about two miles due south west.

Points for Scouters.

Scrawl 7.

One of the requirements for the Second Class Badge is 'Elementary First Aid and Bandaging'. But this was rather vague and several of us misunderstood it.

Many overdid the thing and went too thoroughly into the training, and a much greater number took it rather easy and gave too little of training to the boys.

The one is as bad as the other, and both have to be avoided in favour of a golden mean.

One reason for this state of affairs, or rather for the latter of the two, is too much of the element of sufficiency in our composition. *We are apt to think that after a course of ten days in one of the Training Camps we are thorough with every possible branch of Scoutcraft.*

But the truth is far from it.

First Aid is one of those much neglected subjects in many a Scout Troop.

Scouters should sit down and systematically learn this branch of Scoutcraft very carefully before they begin to teach it to their boys. They should not be ashamed of sitting at the feet of a regular Medical Man for the purpose.

I recently came across a Scoutmaster who had two or three boys trained by him for the Ambulance Badge and was very eager to have them examined. He was not inclined to have the training given by a Medical man and preferred doing it himself.

So far there was nothing seriously wrong.

There was a batch of Scouts wanting to learn how to attend to a fractured leg. And the aforesaid S.M. being near by, he was asked to help them with the instruction. He did so, very willingly and cheerfully, but the result

of his teaching was, well, defective. The Boys turned up with only two bandages on round the splints protecting the injured limb.

That comes of too much self-sufficiency.

We Scouters should not aim at becoming "Admirable Chrichtons". We should learn to be and to feel humble. Our duty is to organise the instruction of the boys and not aim at doing it all by ourselves. To do so would lead to inefficiency for one thing—and even if that be guarded against there is the risk of the affair becoming a oneman's show.

To rope in outsiders as Instructors is one of our duties, and it is a very excellent way of ensuring the stability of the Troop. Even when we are very proficient in a subject it is best to look for some one from outside who will come in and instruct the boys.

Even if we leave all the technical instruction to others there is still a huge lot left over for ourselves, a something which is of great consequence—that is to say, the character training part of it, in regard to which our personal example and attitude of sympathy count for such a great deal.

We need not therefore be jealous of others coming in for an odd hour a week and claiming the attention of our boys.

To resume the Second Class requirement in First Aid, the latest British Rules have something laid out clearly.

The requirements as set forth there, are (1) Knowledge of the general Rules of health as given in S/B; (2) ability to deal with the following accidents—Cuts and Scratches, Bruises and Sprains, Burns and Scalds, Grit in the eye, Bleeding from the Nose, Stings and bites.

(3) ability to clean a wound and apply a clean dressing; and (4) knowledge of the Triangular Bandage and how to apply it to different parts of the body (not fractures).

* * * * *

That makes the test sufficiently precise.

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Similarly precise is the First Aid Requirement for the A. I. Badge.

* * * * *

The candidate for the First Class Badge should (1) be able to explain the functions of the principal organs of the body; (2) know the position of the main Arteries and be able to stop bleeding; (3) Know how to apply

First Aid to fractures; (4) know how to restore the apparently drowned by Schafer's method; (5) understand the treatment of unconsciousness and fainting and (6) know the proper method of dealing with any of the following accidents—Fire, Drowning, Runaway Carriage, Sewer Gas, Ice-breaking and Electric shock.

* * * * *

Obviously the requirements as they stand worded now mean very much of practical first hand knowledge of the real sort of treatment.

* * * * *

Well that is all the better for efficient service. And is not "Service" our watch word?

T. V. N.

Letters to a Would-be Scouter.

VIII

My dear G.,—

Now that your boys have got through the Tenderfoot Course and been invested as Scouts, your next objective must be to organise them into Patrols and achieve as much as possible of the Patrol idea.

It isn't necessary for me to tell you, but I am sure you have seen yourself how keen the Chief is on what he calls the Patrol System. As is often said it isn't merely one of many ways of running a Troop but the one and only way.

Skip through Scouting for Boys once again from cover to cover and look for hints as to how the idea is to be handled. And when you have done so, take up that other greatly inspired booklet by Roland Philipps, *the Patrol System*. When you read it through you will be able to see what a master mind Captain Roland was, and what a splendid treatise his little book is. It is a wonderful commentary on the Patrol idea, and one which is so full of practical hints that any one who is at all anxious or eager to adopt the System can easily do so without even the worry of thinking about it.

And even yet there are a good many of us who don't or won't read it through or follow it, which is all the greater a pity.

You will commence with dividing your dozen boys into two batches of six each. Each of these will be called Patrols and your immediate aim in the next few weeks will be to fill them up with a good deal of Patrol, not literally but metaphorically of course!

After the Tenderfoot Tests your boys will naturally want to win the Second Class Badge. But while you train them up for this you will also without their knowing it, not too palpably at any rate, get them in practice to adopt the

principles underlying the Patrol scheme. By the time they get their "Be Prepared" badge your boys should have so intensely lived the Patrol System that they can successfully handle the fresh material that you would soon be drawing into your Troop.

Remember the Patrol way is the only way of training boys in leadership, and leadership is what we want.

You will have to start with provisional leaders for your new Patrols and their selection will therefore be your first important problem.

I need not tell you that in making your choice you should exercise the greatest care and circumspection. Just as a good choice will enable the Troop to go ahead with vigour, so a bad one will bring about a good deal of trouble.

You must pitch upon boys who have the elements of leadership in them. Good leaders are generally born and by careful handling of them and by giving them the right environment and opportunity you can make them better.

If you were in close touch with your boys since the formation of your Troop and watched them not only at their work but also at play and generally in carrying out orders you would long ago have made your choice. The fellow with the germs of that subtle quality called leadership cannot help showing himself out.

Leaders should have Seconds, who are not assistant leaders merely but potential leaders in preparation for future needs. It is a very good plan to leave their selection to the leaders themselves. That is courtesy for one thing, and again it makes considerably for the smooth working of the Troop. Do not on any account dump a Second on a Leader when he is not

inclined to favour the choice. You choose the Leader and leave him to choose his Second. That is fair division of privileges!

The "Court of Honour" and the "Patrol in Council" are institutions of great use and value in the successful carrying out of the Patrol System. Do not therefore try to do without them. Those who do, really miss a great deal of useful experience and training and run the risk of soon becoming moribund.

In addition to the Court and the Council there are several other aids like "Patrol Competition", "Patrol Visits", "Patrol Library" and so forth which lead to success in Troop running.

The Patrol is the Unit in our scheme of Scouting. We are no doubt dealing with individuals but not in an individualistic way. We are anxious to give the boys a communal vision and outlook and make them subordinate personal gain and success to the success of the community.

We should therefore get to think of Patrols as our real Units and not imagine that the whole Troop is run entirely by us only. In reality we are just keeping a general touch and no more over all the Patrols which our trusted Patrol Leaders are running for themselves. We are but a sort of connecting link between them all.

Our aim should therefore be to give the Patrol Leaders full and absolute responsibility. We should give them plenty of scope for initiative and not attempt to do all the thinking for them.

Your Leaders and yourself should unceasingly strive at the acquisition of a Patrol *esprit de*

corps, what may be described as a Patrol spirit. On that will depend the success of Scouting. If the members of any Patrol realise and begin to act on the motto of the Chief Scout for Wales, "All for each and each for all", then that Patrol has learnt a great lesson and its members can truly look forward to a life of usefulness as citizens of their motherland.

A few of the concomitants of Patrol System, like the animal name, the cry and so forth are apt to be discounted—not by the boys for whom they are intended but by the grown ups who are too sophisticated to see romance and adventure in any thing. The touch of the Zoo that these conventions possess are designed first to meet the longing in the mind of the young boy for romance and adventure and secondly to serve as the thin end of the wedge towards interesting the young lad in the study of natural history.

The exploiting of either aspect of the thing will largely depend on you and on the extent you have preserved your remembrance of your own childhood days.

So go ahead. Encourage and help your Leaders. Let them engage themselves in unceasing labour in the cause of their Patrols till the little group of which they are in charge become, as they should, SECOND TO NONE.

Cheer-i-o

Your sincere friend, and

Comrade,

Spotted Dove.

An Introduction: A Social Sketch.

(By K. R. R.)

"My dear fellow! I'm inclined to congratulate you, for I've just come to believe it possible for two persons of your views to exist. Here's a companion whom I accidentally came by, and who sees all things with your eye." With this introduction my friend the Critic brought with him an acquaintance whom he seemed to have picked up just then. "Kindly let me have the pleasure of presenting him to you, for I'm sure that you will in no time claim every kinship with him. He is already a member of your fraternity, technically. Besides that, he differs from me as much and quite to the degree to which you do."

"If so" said I "you will no longer consider me a singular person of a certain character in the wide world."

"Oh! No. I agree. You're not, hereafter, to go by that appellation, solitarily" said he. "I now consider that there can be more than one of your sort. But a whole world of them are not going to make me feel less sorry for you."

"Come" said I "let me first compare notes with our new friend and verify your judgment about us. Perhaps, you shall have an opportunity of revising it."

"Your mutual confidence does not in the least discompose me," said our new friend, "I may as well put you at ease on that score. For, I've lived in vain all this time, if I have not learnt the value of obtuseness when in strange company. That is one of the lessons that my Scouting taught me."

"Alack!" said the Critic, "This observation of our friend stuns me, and my tongue fails to serve me. Does Scouting teach you policies, too? I was told it taught one how to put out an extinguishable fire, how to put up an indifferent bandage, how to meddle in every man's job, and how to make a fool of oneself by always seeking the limelight. But I never heard anything like this, before."

"You're mistaken" observed our new friend, "you could never have had patience enough, I believe, to learn what all it can teach. It taught different persons different things, as some of my friends who were not very dissimilar to you in their attitude towards Scouting, recently told me."

"Now congratulate me" said the critic to me "Is not that remark of our friend about me very much like your own, too? Compliment me now on my judgment that our friend is certainly of your Tribe."

"Don't be so hasty, please" interrupted the stranger, "what do you know of my antecedents or views before you draw conclusions?"

"Bah" exclaimed the Critic "It is no fair game to judge from facts wholly known. I make my pronouncements just from intuition. I have great faith in mine. I've never hitherto sustained a defeat. This brother of yours here will testify to it."

"Yes" said I "He has never owned a defeat. What is a defeat to you and to me cannot be the same to him. The defeat of his conception or admission is really yet to come."

"Now do let us hear our friend," said our Critic. "This is no time for bandying words, I'm an impatient fellow, as both of you know. Come, brother, let us have some account of yourself."

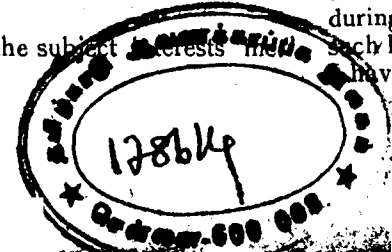
"What shall I narrate? May I tell you how I came in to the Movement?"

"Yes, anything" said the Critic "I'm all ears."

"And I, too, for, the subject interests me," said I.

"I am a Schoolmaster" began our friend "and my school sent me to the Scouters' course, seeing that I was youthful and popular with boys. Myself and another were the only two young members of the staff of our school and our institution also had not yet past its infancy. It was anxious to lay pretensions to progressiveness and to beat a march over its seniors ponderous with the weight of a Tradition for general stupor and sloth. My brother member of the staff was sent, at the cost of the school, to a novel course in Drill, just then recommended by the Director of Physical Culture while I was sent to a Training Camp in a distant District just to explore that new region of intellectual ground covered by this novel cult known by the name of Scouting. I went and returned bubbling over with enthusiasm, for the pleasant memories of the Training Camp were still haunting me pleasurably and making me feel big. I had no idea of it at all when I went into the Camp and I came with very serious notions. It was rubbed into me in the camp that I couldn't take up the job lightly on my shoulders. When I came back I really hung back from the job. The school was expecting me to do something with the boys just by the way of some training in Drill, so that a display be presented to the visitors on special occasions. They were certainly justified in their expectations for they paid the piper and had the right to call the tune. But I felt myself unequal to the task. What was expected of me was not exactly to my taste. But as I went to the Training camp at the School cost I could not now hold back from the job. So, in indecision, I let some time pass by, the school calling me Scoutmaster and I lending myself to be called that.

Meanwhile I constantly bragged about Scouting to any and every listener, magnified the feats of a Training Camp in relation, and the trials and tribulations we were put to at the Camp, not in the least emboldening my hearers to attend one but always adding wherever possible some more of mystery about it. I was at this pastime for some time, when one day there was a real fire accident in one of the streets. Somehow people associated fire accidents and Scouting in their minds, and this may perhaps be due to the mythical talks of Scout propagandists who build their mythology invariably on fire accidents and Scouts coming to the rescue, and on their unrivalled service during festival time at any temple. Talks of such heroism have always told on my nerves. I have been a Scouter for ten years and to this



day, strangely, I must confess, I had not the good fortune to have had to lend a hand of Service at any fire-accident, and it is my honest belief that if it comes to a trial I would not be so very useful as some of my non-scouter friends, here, in my locality. I do not know if I am more serviceable. Scouting has changed me a good deal; if any thing, it has taught me to a degree, to see the futility of untruth, the discomfort of dishonesty, the joy of straightness in conduct and the awkwardness of crookedness. It has taught me to see value in the serviceability of people and that status is not as valuable as usability and helpfulness. I do worship high and low, and envy the service that some of them are capable of putting in. But it has not made me more skilful at putting out fires or serving at festivals. It has not made a doctor of me, but it has helped to make me see the advisability of always availing of a doctor's skill from the very first if possible. I would not, for the world, try my skill at bandaging on a fractured limb if I can easily secure the services of a medical man.

But to proceed with my story, I was rudely disturbed at my cards-play and dragged to the house on fire. It was a terrible occurrence, and very fortunately, the public had already decided that the house ought to be abandoned to be consumed. Of course in the panic, people did not observe any order in carrying water and none could count the number of vessels and men employed in drawing water. When it came to the looking on stage, people asked me as they would ask an expert, what ought to have been done. I was not sure of my knowledge. But I could not blush there and betray my smallness. I was not blessed with so much light. I felt that I would drag the good name of the movement into the mire, if I did so. I just repeated parrot-like, that they ought to have "kept cool", for that was the first thing to do. The next was for them to have formed a 'scrum'. I demonstrated to them what it was. The third thing was for them to arrange themselves in two rows up to the source of water and to pass the buckets on in an orderly manner. The fourth thing to do was—well, I went on unburdening all my stock of Training Camp knowledge and, I was appreciated! It ought to have been very funny to give these instructions at the very beginning and to see how they would appreciate them then. But, fortunately for me, it was not to be.

The upshot was, that, funnily, the people thought that there was something in scouting and took it into their heads to make me start and run a troop, in the interests of the public. That was how I started my troop."

"How long were you thus playing at Playing the Game?" asked the Critic. "Not long. For the boys saved me. When it came to concrete work with them, this dishonest business came to an end. I could never keep my head at this ugly game before their honest eyes. With them before me, I honestly said to myself that with my scant technical knowledge it was an impossible job to boss off. For, the moment I mentioned the name of a book containing the mysteries of a particular scoutcraft, the boys caught at it and with wonderful alacrity explored them all and were clearly in advance of me in point of practice. Very soon I confessed that it was their game and not mine. The key of practice lay in their hands. But they, honest souls, felt somehow the need of a man standing by and watching them employed at it. Watching was a pleasant game but a very instructive one. Oh! what a lot I learnt. They were scarcely guilty of the least consciousness of it but it was they that taught me in scouting all I hold to be of any value.

"So you say you did scouting for your benefit and not to serve others" remarked the Critic.

"He is a prig" said our friend "Who says that he merely serves others. Who is there so great that by serving others does not serve himself?"

"Oh! It sounds like a puzzle," exclaimed the Critic. "Do not confound me. Scouters are really confounding—I—I'd rather not say the word."

"Idiots! Are not we? why hesitate? are not we obtused by habit? Have not I said so before?" replied our friend.

"We can very easily be hit, but not hurt," said I and our party broke.

How to Make a Magic Lantern.

(By Rao Sahib P. Rajagopala Iyer, Sometime District Scout Commissioner, Tanjore.)

IN a former number of this journal (page 202, vol. VII) was described after some preliminary observations, a method of housing the mantle lamp "Hasag". In the following a method for mounting (1) the condenser, (2) the projecting lens, (3) and the slide carrier is given; also how one can make for himself a slide carrier. Two diagrams are given elsewhere to illustrate the same and how the several parts are fitted together. The figures are drawn to a scale of 1/5.

Fig. 1. is a vertical sectional view of the whole of it. L is the lantern with a tin cover and projecting tube. M is the Middle of the brightest portion of the mantle which is at a height of $8\frac{1}{2}$ " above the base. C is the condenser on its mount. SC is the mount for the slide carrier. All these three are carried on the stand K. Note that the centres of the lenses P and C pass through M.

Fig. 2. gives the constructional details of the several parts and how they are assembled together. It is assumed that the diameter of the condenser is $3\frac{1}{2}$ " and that of the projecting lens is $2\frac{1}{2}$ ".

Nos. 1 & 2: The condenser V on its mount ABCD is a rectangular plank, well planed, and with the edges true and square. It is 12" long AB, 6" broad AD and $\frac{1}{2}$ " thick. The centre of the circular hole for taking the condenser V lies $3\frac{1}{2}$ " away from AD on the middle line parallel to AB of the face ABCD. To mount the lens, proceed as follows: On both the faces of the plank draw the central line, and mark on it a point $3\frac{1}{2}$ " away from the top edge AD. With this point as centre, strike a circle of $3\frac{7}{16}$ inches in diameter on one face of it—the right face, and on the other face, the left one, strike a circle of $3\frac{1}{2}$ " in diameter with the corresponding point on it for the centre. Cut away the circular bit of $3\frac{7}{16}$ inches diameter, so that you get a circular hole of that diameter right through the thickness of the plank. With a rasp, work gently round the circumference of this hole, on the left face of the plank, to enlarge it to a diameter of $3\frac{1}{2}$ " so that on the left face the hole is $3\frac{1}{2}$ " diameter which gradually diminishes to $3\frac{7}{16}$ inches on the other face. With a few strokes of sand paper, slightly enlarge the hole until the edge of the condenser goes in flush with the surface of the plank. The lens will not fall through the opening since the hole on the other face is smaller. Fit the lens so that its axis is perpendicular to the plane of the mount. To fix the lens in position, prepare three metal strips—tin sheet—each one inch long and one quarter inch wide. Prick two small holes in it, one near one end and the other half inch away from it so that the point of a wire nail of half inch in length goes in. Place these round the circumference with their lengths pointing towards the centre of the circular hole, dividing the circumference into three equal parts, so that $\frac{1}{2}$ " projects and presses on the lens while the rest of it, i. e., $\frac{1}{2}$ " lies on the surface of the mount. Now put in the two wire nails on each and gently hammer them into the plank. This method will suit only loose lenses. If the lens happens to be one mounted on a metal ring, the hole must be accurately made to suit the diameter of the ring, throughout the thickness and the tongues of metal fixed on both sides of the plank.

"abcd" is a rectangular slot cut in the bottom of the mount at right angles to BC. It is $2\frac{1}{2}$ " long (ab) and

$\frac{1}{2}$ " wide (bc) and its inner faces are true. An inch above "ad" on the middle line bore a small hole 'o' to take in the shank of a $1\frac{1}{2}$ " screw.

No. 3. the Stand. It is a rectangular plank HJKE, 12" long (HJ) $4\frac{1}{2}$ " wide (JK) and $\frac{1}{2}$ " thick, from which the top left hand corner rectangle EFG is cut off. This rectangular bit is $\frac{1}{2}$ " wide (FG) and 2" deep (EF). The end faces EF & FG are true and smooth. The side faces EK & HJ are parallel, true and smooth.

To fit No. 1 on to No. 3, stand No. 1 vertically with the slot (abcd) lower down; stand also No. 3 vertical with the edge EK uppermost. So that the planes of No. 1 and No. 2 are at right angles to one another and the slot (abcd) opposite to the projecting bit FGH and press the two together until (ad) rests on the shoulder GF and the face of ABCD meets EF. Now put in a $1\frac{1}{2}$ " screw through the hole O above (ad) and screw it up tight into EF. The two pieces ABCD and EFGHJK will be fixed together and form a stable stand whose base plan will be a T.

Nos. 4 & 5. The mount for the projecting lens V. LMNP is a rectangular plank, 9" long LM, 6" wide LP and $\frac{1}{2}$ " thick. This is to carry a lens of $2\frac{1}{2}$ " diameter. As in the case of No. 1, mark off a point on the central line of the face LMNP, $3\frac{1}{2}$ " from LP. Mark the point on both faces. With this point as centre, describe a circle to suit the diameter of the lens and proceed as in the case of No. 1.

Cut a rectangular slot (lmnp) in the bottom of the plank at right angles to MN. It is $2\frac{1}{2}$ " long (lm) and $3\frac{1}{2}$ " wide (mn) and its inner faces are true.

No. 6 is an adjunct to No. 5 to keep it vertical. It is a rectangular block Q R S T, $4\frac{1}{2}$ " long RS, $1\frac{1}{2}$ " high QR and $\frac{1}{2}$ " thick. The bottom face RS is smooth and true. Two inches away from one end Qq a rectangular slot (qrst) is cut half way through. It is $\frac{1}{2}$ " wide (qt) and $\frac{1}{2}$ " deep (qr).

To fit No. 6 on to No. 5. Keep the two mounts with their planes at right angles and with the slots *lmnp* and *qrst* opposite to one another, and press home gently until *rs* coincides with *lp* and gets fixed up tightly.

After the fixture of this cross piece QRST on to LMNP, $1\frac{1}{2}$ " of the slot "*lmnp*" will be left. With a few and gentle strokes of sand paper, slightly enlarge the width of the slot, so that when the mount LMNP is made to sit astride on the stand EK No. 3, it fits easily and can be moved along EK parallel to itself without side shake for purposes of focussing.

Lastly comes the mount for the slide carrier. It is shown in section in Fig. 1 S.C. Its construction is similar to that of No. 5. It is a rectangular plank 8" long 6" broad and $\frac{1}{2}$ " thick. As in the case of the other mounts, mark off a point on the central line, parallel to the long sides, which is at a distance of $3\frac{1}{2}$ " from the top, on both its faces. Draw a square round this point for its centre with the sides parallel to those of the mount. Each side of the square is $3\frac{1}{2}$ ". Cut out this square so that there is a square hole through the mount.

Again cut a rectangular slot at the bottom of the middle line $\frac{1}{2}$ " deep and $\frac{1}{2}$ " wide.

Next prepare a strip of wood 6" long 1" wide and $5/8$ " thick. Place this on the mount, one inch below

the lower side of the square hole so that the lower side of the square and the top edge of the strip are parallel and nail the strip in position. On this strip lay a sheet of tin plate 6" long, 2" broad, so that the lower edge of the tin sheet is flush with the lower edge of the strip and the upper edge of the tin sheet, is on a level with the lower side of the square hole and nail the tin sheet in position. The narrow space $\frac{5}{8}$ " wide between the plank and the tin sheet forms a groove to take in the slide carrier.

Caution: The several mounts are liable to split longitudinally on account of the hole and the slot cut in them. To prevent the splitting, each mount must be strengthened by nailing across it in suitable positions strips of wood. Prepare 6 strips of wood 6" long $\frac{3}{4}$ " wide and $\frac{1}{2}$ " thick, so that each of the mounts gets two each of the strips of wood. The positions of these cross pieces are shown in Fig. 1. The mount for the condenser carries one on the right face flush with the top while the second is put below the circular hole. The Mount for the slide carrier carries one flush with the top on its left face and the second is put below the square hole so that it is at the same level as that on the condenser mount. The mount for the projecting lens has one flush with the top while the other is just above the cross-piece. All these strips are fixed to the several mounts by glueing and nailing.

In use, the mount for the slide carrier is made to sit astride on the stand EK (Fig. 2) so that the $\frac{1}{2}$ " slot sinks into the upper edge EK; it is next pushed close to the condenser mount, until the cross battens meet. To keep this mount in position and from falling to the right, take a sheet of tin strip 4" long and 1" wide bend the two ends into right angles in the same side, so that the bent limbs are $\frac{3}{4}$ " each, and the space between them is $2\frac{1}{2}$ ". Put this as a clip on the tops of the two mounts.

How to make a slide-carrier: AB & CD are two uprights of wood $\frac{3}{4}$ " wide and $\frac{5}{8}$ " thick and 4" long, nailed or dovetailed on at right angles to the ends of a cross piece BC 12" long, 1" deep and $\frac{5}{8}$ " thick so that 3" of the uprights stand over the top faces of the cross piece BC. On the top face A & D, two thin

wire nails each $\frac{1}{2}$ " in length are nailed on either side of the middle line parallel to the cross piece. The nails are so placed that when a thin wire $\frac{1}{16}$ " is passed round the nails, tightly stretched and the ends twisted, they are separated by a distance of $\frac{3}{16}$ ". Similarly fix another set of nails on the top face of the cross piece BC and $\frac{1}{8}$ " above it, and tightly stretch a wire as before and fix the ends by twisting them at one end. The two wires on the top of the frame and the two at the bottom will keep the slide in position. They act as guides. This slide carrier is introduced into the groove on the right side of the mount for the slide carrier (see Fig. 1. SC) and after putting a slide into it, can be moved along the groove to bring it into the field of view or away therefrom.

I shall conclude with a few general observations. The details which I have given are simple. It is necessary that the lenses are centred accurately. The length of the stand may be even 14". When a small table 3" by 4" can be mounted just in front of the slide carrier, which will carry small apparatus for purposes of projection. The projecting tin tube of the lantern should be made such as to suit the focal length of the condenser. The illuminant should be at a slightly greater length than the focal length of condenser from the slide, so that a slightly converging pencil falls on the slide.

A white washed wall can be used for the screen, or a screen of white cloth can be made. Japanese satin is good. Two widths must be sewn together to get the width. Bleach it well. With tapes sewn around the edges, it can be mounted on a frame of scout staves.

For the illuminant, where portability is a consideration, the pattern of lamp called "Pip stove and lamp combined" made by Monsieur Tito Lande of Paris and sold in Pondicherry by Mon. J. Millet is very useful. Tito Lande lamps burn petrol; there are no complicated parts and these are all easily taken apart, cleaned and put together easily. The Pip stove and lamp will burn with one filling $1\frac{1}{2}$ hours and gives about 120 candle power. It can be carried in one's haversack and no petrol can spill.

Hints on Rovering.

The only method for running the Rover Troop is the Patrol System, just as for the Scout Troop. It is a wrong notion to think that it does not work with Rovers.

It is true that Rovers begin small and still, it is the Patrol System which is found to work.

Four is a fair number for a Patrol and never should it be more than eight.

Most Rover Patrols start off with a few of the older scouts and a Rover Mate is appointed, new recruits are added, and if the Rover Mate is a good one, no need is felt to divide into two or more Patrols when the numbers grow.

It must be remembered that the Movement is framed to give a training in Leadership, and however much good practice it is giving the

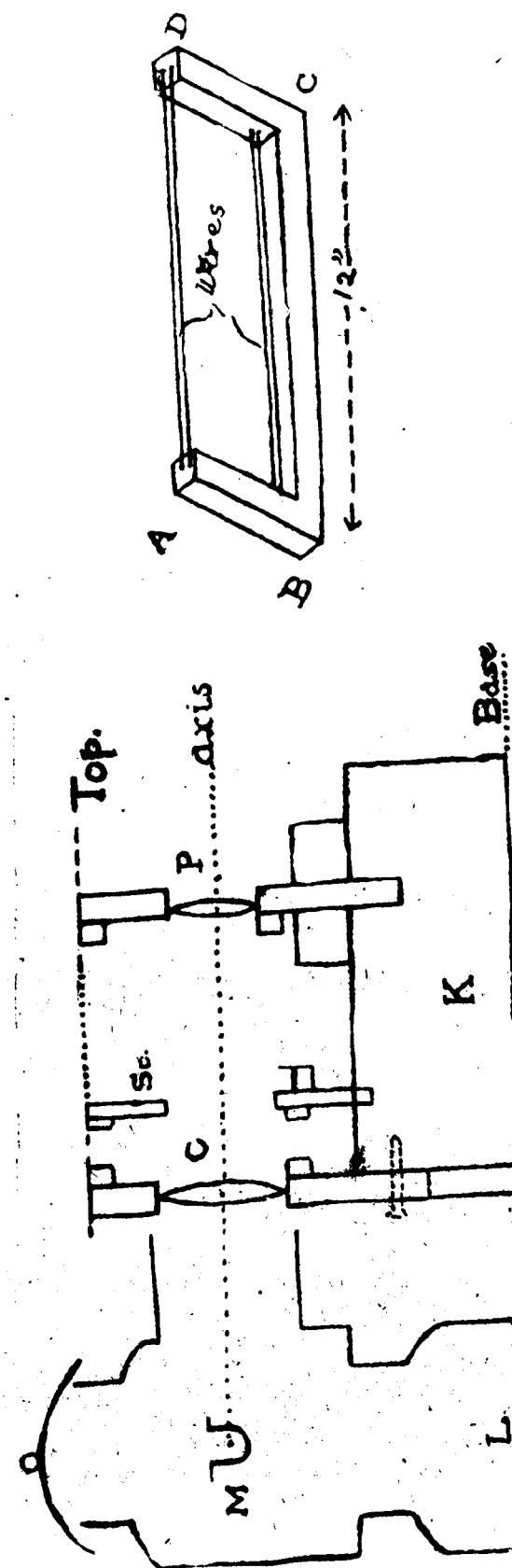
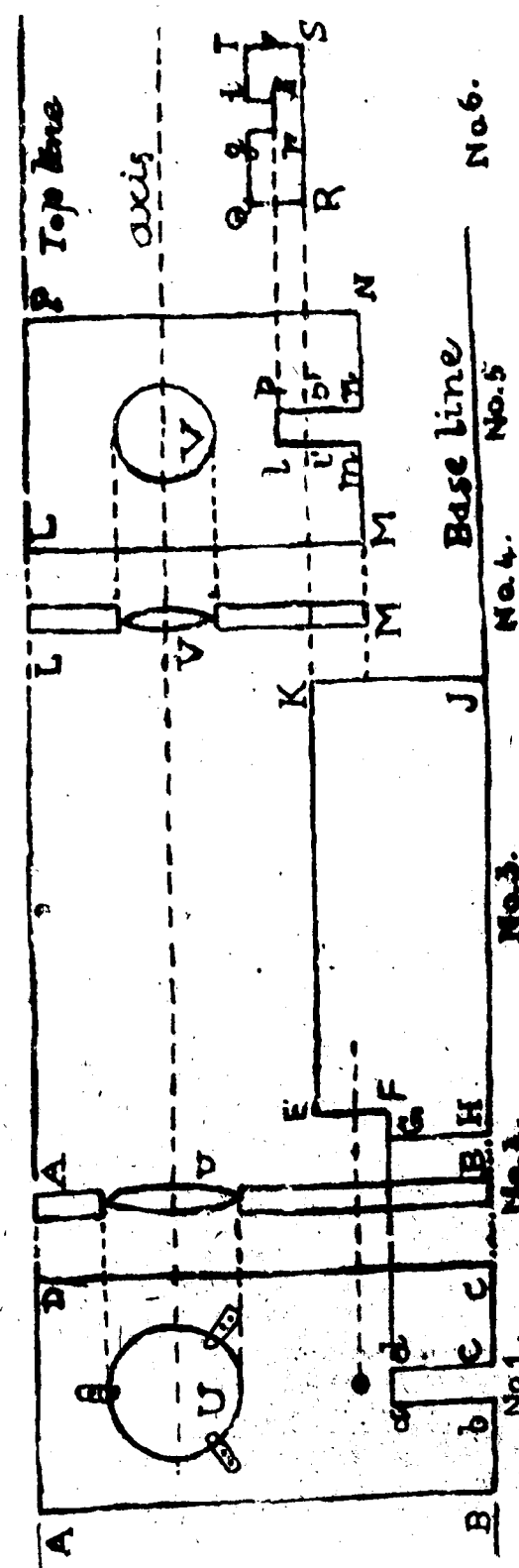
one Rover Mate, the others in the Rover Section are getting little chance of gaining experience in leading.

Hence have the number in each Patrol as low as possible.

As soon as possible, therefore, two or more Patrols should be formed.

Each Patrol should, as far as possible, have its own room or particular part of the Troop Den.

Each member of the Patrol would well be assigned his own special duties in the work of the Patrol, such as Keeper of Camp Stores, the Scribe, the Purseholder, Hike Manager, Study Leader, Social Entertainment Manager, and so on, and where possible each member should be assigned a certain day in the week in which he



Sketches to help you to make a Magic Lantern.

would be "on duty"—ready to take up any specified service or to answer any call.

In very early stages, until there are from 8 to 12 Rovers in the Section, it is a sound plan to carry on all business by means of a general monthly meeting. The Rover Leader shall be present, at the meeting and unless business is of a difficult nature and he is requested to do so, should not take the chair. Let the Rover Mate have the benefit of the experience.

The meeting should be conducted in a businesslike manner, with an agenda drawn up by the Scribe, Reports read by the Purse-Holder, and other things done by other office-holders in the Troop; programme for the ensuing month arranged and all matters of interest to the Troop decided.

The Court of Honour :

As soon as there are two Patrols the Court of Honour can begin to work; first as *advisory body only*, meeting regularly before each General meeting, discussing the big points which are known to be coming up for decision. This clears the air and often results in all the leading fellows in the Troop coming to the meeting with one mind. With wise leading the Rovers will soon grasp the value of the Court of Honour and will leave decision to that body, and gradually as the Section grows to three and four Patrols, the Court of Honour would take on full responsibility. It may be useful to have a full meeting of the Rover Section occasionally, say once a quarter, to let every one have a chance of making suggestion, but the Rover Mates *should not fail to keep* in close touch with their Patrols so that all suggestions for improvement in running things can be brought to the notice of the Court of Honour without delay.

Constitution :

The Court of Honour consists of Mates, Second Mates, Rover Leader, Assistant Rover Leader, Troop Secretary and Treasurer. It is conducted under the chairmanship of one of their number elected to the post. This committee will carry on the administration of the Troop, including discipline, recommendations for awards, as well as the general business of the Troop.

The Rover Leader has the right to attend the meetings and to speak, though he does not vote. The admission of candidates to the Troop is a matter for decision in the Court of Honour.

Programme :

The Programme of work for the year is made up by the Rovers through the Rover Court of Honour. The Rover Leader secures balance in the nature of work between items of educational, entertaining and service interests; Scoutcraft; civics; handicrafts; athletics; socials; debates; stunts for earning funds, and for the propaganda of the Movement; service to the Troop; to Scouts and Cubs, and to the Local Association; care of Camp Sites; taking up Warrant Ranks; running a First Aid Station; running Boy Clubs; organising periodical events as Annual features; arranging Handicrafts Exhibitions; corporate good turns; arranging Rover Hikes periodically; training Study Circles; trade and hobby talks; outings; athletic evenings; all these must form the subjects of the Programme of work for the year. (N.)

The following is the latest announcement as regards the introduction of three new ranks :—

1. The Group scoutmaster who will be in control of the group. He will exercise general supervision over all sections of the Group, but will delegate the fullest amount of responsibility in the actual management of the Sections to the persons in charge of them. This may be compared with the relative positions of Scoutmaster and Cubmaster at present set out in Rules.

Normally, the Scoutmaster will be Group Scoutmaster, but if considered desirable, the Local Association and District Commissioner may appoint the Cubmaster, or the Rover Leader, or even a fourth person.

The qualifications for this rank will be as for Scoutmaster. A knowledge of Rovering to Success is being added both for this rank and for that of Scoutmaster. The Hat Badge for this rank will have a green and white plume and the Buttonhole Badge will be in green and white enamel.

2. The Rover Scout Leader in charge of the Rover Scout Crew of a Group.

Qualifications for this rank will be as follows :—

(a) A general knowledge of the handbooks Rovering to Success and Scouting for Boys, and of the rules.

(b) A full appreciation of the religious and moral aims underlying the scheme of Scouting. A general knowledge of the social needs of the community in his neighbourhood and ability to find service for his Rovers.

(c) Personal standing, Character and experience of life such as will enable him to lead young men, and an understanding of the principles of leadership involved.

(d) Age not less than 30, but in special cases warrants will be granted down to the age of 25, on the recommendation of the Commissioner.

(e) Three months service with a Crew.

(Scouter for October '27.)

Some suggestions with regard to the Organisation of District Scout Councils.

In the September number of the South India Boy Scout we spoke about the Propaganda Sub-Committee. We found that it was the first duty of a District Council to educate the wider public in the aims and ideals of the Movement.

Next in importance in its service to the Movement comes the duty of its service to the Scouts and Scout Workers.

In the pamphlet on "Local Associations and How They Can Help," the Imperial Headquarters say:

"Local Associations, especially those in thickly inhabited districts, should endeavour to secure a camping ground, not too far away, where Troops and Scouts can hold week-end and others camps. Possibly such a ground would provide space for a standing camp, where those Scouts who so desired could sleep at night, going to and from their work or school daily. A Scouters' training ground might be attached.

"It can organise a stock of tents and other camping equipment, which may be hired out cheaply, or lent free of charge to any of their Troops or Packs."

The above passage tells us what the Movement expects of the District Council.

Again in the Commissioners' Handbook, it is found:

"Commissioners should see that in populous urban districts, Local Associations take steps where necessary to provide facilities for week-end camping. Scouting grounds or Woodcraft Reserves on the outskirts of our large cities are vital necessities, if true Scouting is to flourish. Otherwise there is the temptation to all but the keenest Scoutmasters to follow the line of least

resistance, with the result that what is essentially an out-of-doors and backwoods training develops into an affair of Clubrooms and Classes, and Badges and Bands."

Thus the duty of the District Council by the Scouts and Troops is clear. "Backwoods-manship, woodcraft, camping, call it what you will, contains the essence of Scouting." The Chief Scout in his explanation of scouting ("Scouting for Boys") says: "By the term 'Scouting' is meant the work and attributes of backwoodsmen, explorers, and frontiersmen." Hence it follows that the more time Troops manage to spend on trek or in camp, the more likely they are to practise true Scouting. Constant week-end expeditions, hikes, and camps should therefore be the rule rather than the exception."

The above facts throw a big responsibility on the District Councils, the responsibility of organising camping facilities. "Annual Camps," "District Camps," and Training Camps in centres reserved for the purpose by the District Council in the several parts of the district go to develop Woodcraft "the key-activity of Scouting."

Hence a Sub-Committee specially told off for the choice, acquisition and renting of Camp Sites to individual Troops and Packs in the different centres of the District will be calculated to discharge one of the main duties of the District Council and to do substantial service to the Movement. Such aids if provided to troops will facilitate holiday camps, combined camps, and Inspection of Troops on camp as regular features of Scout work in the year.

(O)

News From Various Quarters.

North Arcot:

North Arcot had the privilege of a visit by Mr. G.T.J. Thaddaeus our Organising Scout Secretary of Madras, towards the beginning of September 1927. Mr. Thaddaeus accompanied by Mr. T. S. Venkataramanan, the then Assistant District Commissioner, went to Ranipet and paid a visit to the Scout Troop attached to the Government Junior Certified School, Ranipet. The Scout Troop attached to the Government Training School, Ranipet was also inspected by them the same day. They went to Arcot and had a talk with the Headmaster of the Board Hindu School about scouting.

The Dt. Commissioner, A.D.C. and Mr. Thaddaeus inspected the Cubs of Voorhees College, Vellore. The Commissioner introduced the Secretary to the cubs and explained to them the object of his visit in a few words in Tamil.

Immediately afterwards the Secretary and the Commissioner had a talk with all the scouters of the town about the progress of the movement in the district.

Dt. Commissioner visited the Cub Pack of the Lower Mahant's School started by Mr. Parameswara Ayyar.

On the invitation from Sri Mahant of Tirupathi, scout troop from S. M. School Vellore, B.D.H. School

Chittoor, S. M. School Tirupathi Government Training School, Tirupathi, Sanskrit, Patasala and Krishna Mohan Club, Tirupathi, were present totalling 99 scouts. Messrs. S. V. Krishnamurthy, M. Raghavachari, A. Mahalinga Ayyar, Raja Narasimha Rao, and Kana Narasimmayya were the scout masters. The entire organisation was under the direct control and supervision of Mr. C. Doraisamiah, Dt. Commissioner Vellore. Scouts did splendid work in regulating the crowds inside the temple, during procession in the streets both day and night, in patrolling the streets, watching the water tanks and reservoirs, preventing thefts, noting cases of thefts, finding out lost properties, stray children, finding out their parents and such like things. Held parades, morning prayers, instruction classes, etc. Had a group photo on the last day with Sri Mahant in the centre. Thanks to him for all the arrangements, kindness and sympathy towards the scouts through out the stay.

It is a matter for gratification that Sri Mahant Prayag Dossji varu of Tirupathi is evincing considerable interest in the Scout Movement. He is spending nearly Rs. 600 a year for scouting in both the High Schools under his control. Thus he is setting an example to the Managers of private schools and it is hoped that others will improve upon it.

The Hon'ble Sir Mohamed Habibullah Sahab Bahadur the Member in charge of Education on the Viceregal Council was received by the Scouts at Kalambar Station on the 5th Evening. A Scout Rally was held at Arni at 9 a.m. on the 6th Inst. Interesting items of a programme were gone through. The Hon'ble Member addressed the scouts on the magnitude and importance of the Movement and exhorted the Headmaster and the Teachers to see that all boys became scouts. The Movement was revolutionising the whole world. The pleasant function came to a close with a vote of thanks proposed by the District Commissioner and the singing of the National Anthem. The invitation of the District Council was readily accepted by the Hon. Member and the Commissioner was at Arni throughout his stay there.

The Mahant's School Scout Troop and the newly started Rover section all told numbering about 40 went on an excursion to the top of the hill at Vellore. The Dist. Commr. and the S/M of Vellore Mahant's School and Mr. Razu Narayana Rao, physical director, and scoutmaster of Tirupathi took the scouts. They had a pleasant stay there for 4 hours and had a few games as well.

Gorakhpur.

Sunday, the 23rd instant was observed as a good turn day for the Boy Scouts and the scouts in the city were divided into a no. of groups and they were put in charge of different scout masters and were asked to visit the houses of other scouts in their circle and to clean their rooms and the frontage of the houses and if time permit, look to the cleaning and sweeping of the streets and lanes near about. Many scouts turned up and did their work admirably. Some of them went round in the city with broom sticks and a Kudiri in their hands and did not feel at all ashamed to do this work. As Dewali is a general cleaning day with the Hindus I thought that it would be nice to ask our scouts to do this.

Cimbatore.

On the 5th instant, there was a meeting of all the Scouters at the Coronation Park under the presidency of Mr. V. C. Subbiah Gounder, District Commissioner, when Mr. T. S. Venkataramanan, the Divisional Organising Secretary spoke about the advantages and

the necessity of reorganising and effectively working the Dist. Scout Council and laid before them a Copy of the Draft Bye Laws. The bye laws were discussed formally and a unanimous decision was arrived at. Then a meeting of the District Council was convened for the 8th instant. The meeting was held under the Chairmanship of Mr. Satyavageswara Aiyer in the unavoidable absence of Rao Bahdur T. A. Ramlinga Chettiar due to inclement weather. The draft bye laws were discussed and approved. A strong Executive Committee with Rao Bahdur T. A. Ramlinga Chettiar as the President and Mr. R. Sreenivasa Aiyangar as the Secretary was elected. It is hoped that the District Council will begin to function under the able guidance of the energetic Secretary.

On the receipt of an invitation from the Girl Guide Secretary, the local Scouts attended a parade in the Coronation Park to celebrate the Armistice Day on the 11th instant. A large number of Girl Guides, Boy Scouts, Reserve Police, Town Police, Military, students of the Forest College and the Agricultural College participated in the function. Rev. Wheeler, gave an impressive sermon drawing out the significance of the occasion. After observing the two minutes silence, the several contingents marched past the flag. Mr. A. R. Cox, I. C. S. took the salute on behalf of His Majesty. The whole ceremony was very impressive. The Scouts were in charge of Mr. T. S. Venkataramanan, the Divisional Organising Secretary.

News comes to us that the Rural Reconstruction Centre at Cimbatore has appointed a full time Scout Master to start and work up scout troops in the villages. Already two troops have been started, one at Ramanathapuram for the benefit of the sons and workers of the various Mill Employees and another for the Pallas and Adi Dravidas of locality. Yet another troop is in the formation in the neighbouring village of Singanellur. For the equipment of the troop, the boys are being trained to stage a drama in Tamil at the Y. M. C. A. Rural Reconstruction Centre theatre at Ramanathapuram. Our thanks for the encouragement of starting new troops in the villages go to Mr. Stephens, the Secretary of the Y. M. C. A. who is very keen on spreading the movement in the rural areas.

Ananthapur:

The I Ananthapur M. H. S. Troop camped 4 miles off their troop Hd. Qrs. for a day and a half on the 22nd October. They had a good time and some of the II class Scout Tests were practised. The same troop assisted by the Ramachandra Scout Troop of the New Town gave a display of scout activities before the District Educational Officer on the 27th October.

Malabar:

The Investiture Ceremony of the Prahlada Scout Troop, Board High School, Cherpalcheri, was held on the 12th November under the Presidency of the Headmaster of the High School, Mr. P. Narayana Menon.

Tanjore:

A very successful camp for the active scouters of the District (a Refresher Course) was held at Orathanad from the 26th October to 30th. 23 active scouters from all parts of the District attended the course. Methods of instruction to the Boys in First class tests formed the main scheme together with talks on theoretical topics such as the Proficiency Badge Scheme etc. One special feature of this camp was that the popular District Educational Officer with all his Deputies came to camp and stayed throughout as full timers and took a special course of instruction, both theoretical and practical, in some of the items of scoutcraft up to the

end of the II class tests. The camp site was magnificent, and all arrangements for pitching camp, etc., was done by the Headmaster of the Chatram High School, Mr. Somasundaram Pillai assisted by Scouters Israel and Tiruvengadam. It must be said here that the scouts and students of the school did the pioneering work for the camp, in clearing the jungle, pitching the Patrol sheds, etc. The campers owe a debt of gratitude to these splendid boys and their masters. The commissariat was in the hands of the Chatram Tahsildar and Mr. C. Vedachalam the Joint Secretary of the Tanjore Local Scout Association and was splendidly managed. The names of the campers is published elsewhere.

As a result of the above camp, the Educational officers (Govt) of the District, all jointly requested for a special course in cubbing and a Training camp for Cubmasters was held exclusively for these gentlemen in Tranquebar from the 13th to the 16th November. 20 people attended the course which was held in the enclosed quadrangle behind the Dansborg Castle facing the Beach at Tranquebar. The Sixes were located in tents and sheds and the course was thoroughly enjoyed. It was splendid to see old gentlemen enjoying the cub activities with avidity. The spirit that prevailed was very good throughout. Mr. S. V. Ramamurthy I. C. S., Collector of Tanjore was one of the campers and took the course fully, and appreciated the whole scheme of Cubbing as a most valuable aid to parents in the training of children. The success of the above two camps which were conducted by Mr. P. S. Narayanswami, Deputy Camp Chief, assisted by Messrs. Venkatesan, Muthia, Ramabhadran, Santanakrishnan, all experienced scouters of the district, is mainly due to the unbounded and infectious enthusiasm of Mr. P. P. S. Sastri, B. A., (Oxon) the D. E., O. of Tanjore and the active sympathy shown by the President of the Tanjore Local Scout Association Mr. A. T. Panniselvam Bar-at-Law.

News has been received of a plucky rescue of a child of six by a scout from drowning in the river Veerasozhan on 8-10-27 at Komal Bravo! Brother-scout.

The local scouts of Komal were first in a fire of fairly big size in the locality and by joint effort quenched these flames which were threatening to spread much to the danger of the houses of the village.

Remind:

About 15 scouters belonging to the various troops of the District had a delightful camp at Tirupachetti on the 16th October. The District Scout Commissioner was in charge of the camp. A useful and strenuous programme of scoutcraft was gone through and as a result of the camp, the Vaigai Rovers Troop has been formed with three patrols composed of the scouters who attend the camp. Messrs. Harihar Iyer, P. S. Nilakanta Aiyer and Anantha Iyengar are in charge of this troop. A troop committee was also formed with Mr. N. Sivasubrahmanyam as Secretary. Good Luck to you Vaigai Scouters Troop!

Madura:

The Investiture of the American College Rovers and Y. M. C. A. Rovers was performed by the District Scout Commissioner Mr. R. Krishna Iyer on the 29th October in the college grounds under the Presidency of The Rajah Shib of Sivaganga. There was a scout rally, speeches by Messrs. E. D. Philip, Assist. Dist. Commr. and E. L. Nolting of the American College. There was a variety entertainment the same night by the American College Rovers.

Madras:

The I George Town Pachappa Troop went on camp to Chandragiri on 26-9-27 and stayed in camp for 6 days. The account of their camp activities is interesting and we hope to publish the same in the S. I. B. S. next month.

A camp for the Scout Officers was held at the Olcott Gardens, Adyar, from 14th to 16th instants under the guidance of Mr. V. S. Ratnasabapathy, Assistant Commissioner.

There were 21 campers representing troops from Madras and Chingleput Districts. Cooking and the programme of work of the troop were all done along Patrol lines, each group of 5 living in a separate tent. Instructions were given on patrol system, Court of Honour, Troop management, and camping out, besides tests in Scout craft and games.

Mr. A. J. Leach also took part in the camp staying in there throughout the last day. Mr. Schwartz, the President of the troop committee of the Vyasa Rovers, gave a scout yarn round the camp fire emphasising the value and usefulness of the movement in the training of the boy.

The camp broke off after a very enjoyable time in a place admirably suited for such gatherings. The success of the camp is due to the Vyasa Rovers and their scout master, who took pains in arranging and conducting the camp in an efficient manner.

The campers in their tribal assembly decided to hold such camps as often as possible, preferably once a month.

The public session of the Annual meeting of the Boy Scouts Association, Madras Provincial Council was held at Lady Wenlock Park, the Scout Hd. Quarters on the 12th November under Presidency of the Provincial Chief Scout H. E. the Viscount Goschen. A large and influential gathering of ladies and gentlemen was present as also a large number of scouts and scouters. The Honorary Secretary of the Association, Mr. K. Sanjivakamath read extracts from the annual report which was a record of allround progress throughout the past year. The reading of the report over, H. E. the Chief Scout formally invested Messrs. Thaddaeus and Narayanswami the Provincial Organising Secretaries with the Badge of the Honorable Charge of Deputy Camp Chief recently conferred on them by the Chief Scout of the world. Speeches were made by the Provincial Commissioner, Dr. Besant, Mr. Justice Venkatasubbarao, Srimati Jayalakshmi Kumar, Mr. A. J. Leach and His Excellency the Chief Scout. Mr. K. V. Krishnaswami Aiyer the Joint Honorary Treasurer of the Association proposed a vote of thanks to the Chair which was seconded by Dewan Bahadur P. Parankusam Naidu.

The same night Mr. T. S. Ramaswami Aiyer the Vice-President of the Madras District Scout Council gave a dinner party to the members of the Provincial Council both of the city and the mufassal, at the Scout Head Quarters.

On Sunday the 13th evening an At Home was given by Mr. K. S. Kamath the Provincial Secretary to welcome Dr. Besant and Sir C. P. Ramaswami Aiyer, at the Scout Hd. Qrs. A very large and distinguished gathering of ladies and gentlemen. There was a social followed by a variety entertainment. After some speeches by some of the distinguished visitors, Dr. Besant and Sir C. P. spoke suitably in reply and with the usual vote of thanks, the function came to a close.

NOTES BY THE WAY.

(Searchlight.)

THE idea of Troop Committees is the despair of many a Scoutmaster. Most of us feel comfortable with a crowd of youngsters and scarcely ever call up courage to think of subordinating the self to the control of a Committee and yet, if beyond our own thought of self we thought of the interests of the youngsters in our charge, we would not mind this subordination.

And, after all, will the Troop Committee originally formed of uninitiated people who might betray 'staggering un-understanding' at the initial stages, continue ever to be in the same stage with their "un-understanding" undiminished, and their appreciation of the Scoutmaster's services for ever unkindled, if the Scoutmaster undergoes the necessary self-sacrifice and faces all his difficulties in his indomitable Scout-spirit?

But there is no gainsaying that it is a tall order. All the same the S. M., who is a man, does think it worth while.

Well, the Troop Committees can give a berth to the 'scoffer' who might even be the immediate superior of the Scoutmaster—a much longed-for berth to satisfy his vanity until he learns to pray. Will he never pray? If you say it, your faith in the Movement as regards its influence on the average man is shaky. Strengthen it and arm yourselves. The inveterate scoffer will soon get tired of scoffing at Scouting and turn his talents to other fields. Thus there will be an end to it.

So, brother, do not halt. Right away set about starting your Troop Committee.

District Commissioners might very well lend courage to hesitating S. Ms. by taking them into confidence, by giving them and the Troop Committee status and by creating mutual esteem at the time of their visits.

Closely connected with Troop Committees lies the problem of earning funds for the Troop. Between ourselves let us sit closely together and commune as to how many of us have made sincere endeavours to earn funds for our

Troops. If instead of your single name, the endeavours were made in the name of a Troop Committee how much more responsive will the public be! Just think of it and start a Troop Committee.

The most thorny question on which sharp differences between the S/M and his Troop Committee are likely to spring is the question of Service. While the Troop Committee may view it as a matter of charity to the Public, the S/M might view it as an aid to Character-Training. It is only the displayed results that matter to the layman, while the inner strivings are the concern of the S/M. Indeed, the S/M should be the expert and his point of view should therefore be right. But there is a likelihood of repelling the grown-ups who have come to learn directly or indirectly of him. It stands to the credit of the S. M. that he is all the time educating the members of the Troop Committee as well, though they may not admit it or see it. Yes. In the interests of the Boy, he has to educate the Parent. Why, does not Roland Philipps consider every Scoutmaster a Hero for this? If the S/M reminds himself of this aspect of the question frequently, at the early stages, very soon his worries will be over, and he will have the satisfaction of Progress in the right direction.

It certainly sets one a thinking and ask oneself if Scouting is really a "Leisure Time Job" as it looks to the world. No. It is sacred service to God and the Motherland. Remember that we are Servants and remember also that it is Service to God and the Country that we are pledged to.

'Be Prepared' is our Motto, and we belong to that Tribe which is chanting this text for ever and at all times during the day. What are the emergencies for which your Troop is at any time prepared? It would do you good to ask yourself thus every now and then.

Backwoodsmen! Are we? Just turn over the leaves of your log-book and ruminate over the past experience of your Troop, of out-doors, and, go out into the open, to improve upon it.

Ask yourself, if your past experiences have resulted in your being more and more fit and prepared to face any emergency. This examination, I need not say, will help to keep you alive.

The most crucial question of the activities of any Troop seems to me to be; "To whose order are all your activities put forth? Is it

to the order of the School or your Controlling Authority? Or to yours?" If to either of these, you may assure yourself of the disaster ahead of you. If, on the other hand, these activities have been responses to the Scout-instincts of your Boys, you are alive, soundly alive, and there is no doubt, that you enjoy your existence, and that unalloyed Bliss is in store for you.

(Searchlight.)

CORRESPONDENCE.

INTERDINING.

Dear Editor,

I perused with interest the letter of a Malabar Scouter on Inter-dining in the October issue. As one who had to grapple with this problem and bestow some thought over it, I am sorry to note that the correspondent had not seen the two letters on the same topic in the September issue. Certainly the Malabar Scouter has presented one side of the case strongly enough. But I would like to draw his attention and that of those of his persuasion to the following.

We run the Movement for the boys. Parents are the people from whom we take them with their permission written or implied. The rules which govern the Scouts of India are clear on the question of religion. B. P. in 'Scouting for boys in India', under the heading 'Religion' in Troop Management begins by declaring, "In the Scout Movement we do not interfere in any way with the religion of the boy; this is a matter for him and his parents, but we encourage him to carry out his religious duties." Then he quotes, Rule 3 on the subject of religious policy that has been referred to in the letters appearing in the Sep. number.

In India it is religion that regulates the daily conduct of many. How far away we in the present day live from the ideals of life set forth by our religion is a matter more for pity than for argument in favour of

straying away still further. All of us know that the religion of some at least enjoins on them strictly not to dine in company with others and in the presence even of some. The Scouter's problem comes in when we have to deal with children of such parents. If they like it we can let their boys their own way and thus we can "let the vices of manhood not be implanted in them." If they are against inter-dining, then what shall we do? We can never count without the parents and where there is any demur over this question, it is up to us in the Movement to just act as its author expects us to and not out-Powell Baden Powell himself.

I am at a loss to understand the correspondent's idea of the 'spirit of the Movement' and his 'Scout force'.

The spirit of the Movement does not lie in going against the principles laid down in it, by interfering with the religion of boys but encouraging the practice of the same. We may hold our own opinions. But we can never afford to let down the Movement by using 'Scout force' or whatever force it is to forcibly convert people. It is a very mundane world we live in. We may try to convince by persuasion or be convinced. This inter-dining is not after all so big a matter as it is at times made to be; so the correspondent avers. Then why not look to other 'big' things to promote brotherhood?

G. R.

OUR VERNACULAR PAGE.

இளவோதாய்கள் தன்னடக்கைப் பயிற்சி.

ஒவ்வின்மையிலும்தேக்ககல் கெட்டிருந்ததினாலும் வழக்கப்படி, இளஞ்சாரணியக்கதைப்பற்றிய விஷய விசியோதத்தைச் சென்ற மாதம் எனக்கு அனுப்ப முடியவில்லை. "தென்னிந்திய இளஞ்சாரண"னின் வாசகர்கள் விஷயத்தோன்றலும் காகச் சேற்ற முற்றிருக்கலாம். மேற்கொல்லிய காரணங்களால் விஷயத்தைச் செய்யக்கூடாமல் போயினதற்காய் மிகவும் விசளிப்பதோடு—தயவுசெய்து மன்றிக்குடியாயும் வாசகர்களை வணங்கிக் கேட்டுத் தொள்ளுகிறேன். தவிர, இளஞ்சாரணர் பட்டியில் சிறுவருள்ளேற்படக்கூடிய சண்டைகளைப் படைப்புகள் தீர்க்கக்கூடிய உபாயங்களைப் பற்றியுள்ளே தடைசெய்த எழுதப்பட்டது? அசாதாரணமாய் அந்நன் மொரு சண்டை யேற்படினும், அவ்வப்போதெல்

லாஞ் சிறுவரை இளஞ்சாரணியின் சட்டங்களை அப்பியிருக்கும்படி பயிற்றுவிக்கலாம், அதிகாரத்தின் கடியையேயும் (தன்னலத்தையும்) பாராட்டாமலும், பிரஜையைய கடியையும் அபிமானித்துத் தாழ்த்தி இனங்கி பொறுமையையும், சாந்தத்தையும் மேற்கொண்டு நடக்கும்படிச் செய்யுதல்—அபுருபாய்கேரிமும் இச்சகச்சரவுகள் ஸ்தாபிப்பதைத் தருகின்றன உலகத்திலுள்ள மற்றெல்லா பொருப்பினும், ஒரு குடும்பத்தின் தலைவனாகவிருந்து அக்குடும்பத்தைச் சரிவர நடத்தும் பொருப்பு மிகவும் கடினமானது. இளஞ்சாரணர் பட்டியும் ஒருகையில் ஒரு குடும்பமே யென்று முன்மே கொல்லப்பட்டிருப்பதால், இக்குடும்பத்தின் தலைவனாகவிருந்து இதை நடத்தும் இளவோதாய்ப்பதியின் கருமம் மிகவும்

சொம்மானதேயாகும். ஓரிளவோதாய்ப் பட்டையை நன்மைப்படுத்துதலோ, தின்மைப்படுத்துதலோ அப்படைப்பதியின் ஆதினத்திலிருக்கிறது சிறுவரோ, "இது நமது படை," "இவர் நமது படைப்பதி," "இவன் நமது படையைச்சேர்ந்தவன்," என்றென்றும் நற்பழக்கத்தையுள்ளவராயிருக்கின்றனர். இங்ஹொரு விஷயம் யட்டும் ஒருபடைப்பதி முக்கியமாயுறிய வேண்டியதாகும். இங்ஹனையுள்ள சிறுவரின் மனப்பான்மையைப் படைப்பதியானவரறித்து—தான்,செய்யப்போகிற ஒவ்வொரு கருமமும் சிறுவரின் மனப்பான்மைக்கு எவ்வண்ணம் ஏற்றதாயிருக்குமென்றும் ஆலோசித்துப் பிறகு சிறுவருக்கும் படைக்குத் தனக்குஞ் செளகரியமான முறையில் நடப்பேரல் குறைவற்ற சுகமுள்ளவராயிருப்பதோடு இளஞ்சாரணருக்காய் முதிர்வோராயால் எழுதப்பட்டுள்ள கைப்புத்தகத்திலுள்ள விஷயங்களைப் பயிற்சியில் கொண்டு வரக்கூடிய ஸாமத்தியத்தையும் பெற்று வாழ்வார்.

குறிப்பு:—அடுத்தமாதம் ஓராய்கள் ஊனையிலெதைப் பற்றி உரையவேண்டியிருக்கிறது. இதற்கு ஆங்கிலத்தில் "க்ரான்டு ஹெளஸ்" என்று பெயர். இப்பத்திற்கு நேராயுள்ள ஒரு தமிழ் சொல்லையறியேன், ரிச்சயமுள்ளவர் தயவு செய்து தென்னிந்திய இளஞ்சாரணனின் பத்திரிகைப் மேற்பார்வைக்குத் தெரிவித்து உதவுவாரேல் மெத்த நன்றியுள்ளவராயிருப்பேன்.

பிப்ரவரி 1927.

என்தருமை இளஞ்சாரணப் படைப்பதிக்கோ!

இந்த மாஸத்தோடு இளஞ்சாரணச் சிறுவர் குற்றங்களைச் சொல்லி முடிக்கிறேன். (சிறுவருள் இதுவரையிற் சொல்லியது போன்ற) குற்றங்கள் காண்பது ஸஹஜமே. அவ்வித ஸ்தார்பங்களின் அச்சத்திப்பை அத்தோடு முடிப்பது இளஞ்சாரண படைப்பதிக்குற்ற கருமமாகும்.

இளஞ்சாரணருள் சற்று வயது முதிர்ந்தவராய சிறுவிட்டது (10—12 பிராயமுள்ளவர்) நித்திரை, கீழ்ப்படியாமை, தற்பாஷை முதலிய துற்றுகள்களை ஒரு படைப்பதி காணலாம். இவற்றின் காரணங்களை யும்—இவற்றிற்குற்ற உபசமனங்களையும் ஒவ்வொன்றாய்க் கவனிப்போம்.

(அ) நித்திரை:—சில சமயங்களில் இளஞ்சாரணர் விளையாட்டிற்காகத் தம் படைப்பதியைப் பரிசெக்கலாம். சாதாரணமாக இது சிறுவருக்குற்ற குணமே யாதலால் இவ்வித பரிசெக்கலுக்காகச் சிறுவரின் மீது படைப்பதி சேற்ற முறையு, தானும் அப்பரிஹாசத்தின் ஸந்தோஷத்தையனுபவிப்பது உத்தம படைப்பதிக்குற்றதாகும். இதை யும் அளவிற்கு மீறவொட்டாது தடுப்பதில் அவசியமாகும். அன்றியும், சிறுவர் மனமறிய பெரியோரை நிச்சிப்பேரல் அது கட்டாயம் தடுக்கவேண்டிய விஷயமே.

இதற்குக்காரணம்:—சிறியோர் பெரியோர் தம் முன் பதவியிலுள்ள தாரதயங்களைத் தீர்மானிப்ப

பதற்காப், சிறியோர் தம் மனமறியப் பெரியோரை நித்திக்க வாரப்பிக்கின்றனர். பெரியோர் சிறியோரைவிட பல்வித்திலும் மேலானவரென்று எண்ணும் பெற்றோராலோ அல்லது உபாத்திமார்க ளாலோ—சிறுவர் கடுமையாக நடத்தப்படுவரேல்—சிறுவரும் பெரியோரேல் சேற்றமுற்று, கண்ட கண்ட பெரியோரையெல்லாம் எதிர்த்திட்டு முறை தடுமாறி நித்திரையாய் பேசுவாரப்பிக்கின்றனர்.

இதற்குப்பரிஹாரம்:—சிறுவனைத் தனியே யழைத்து அவன் பெரியோரை நித்தித்துப் பேசுவதையும்—அது பெரியோர் பிழையென்பதையும் உணர்த்தி அவ்விதம் பெருப்பிழையை யவன் புரிவதற்குக் காரணம் ஏனையோர் அவனைத் தாழ்த்தவனென்னுவதாக அவன் நினைத்திருப்பதே என்றும் அவனுக்கு அவன் படைப்பதி நிரூபித்துத் தான் அவனுக்கு உதவியுறிய முன் வந்திருப்பதாகவும் தன் சொற்படி அவன் நடப்பானேல் தப்பாமல் அச்சிறுவன் தன்னிடமுள்ள பெருந்தன்மை காணடையில் வெளிபிக்கூடுமென்றும் திடப்படுத்துவாரேயானால் சிறுவனிடமுள்ள இத்தியோழுக்கத்தை யவன் முற்றுஞ் சரிப்படுத்தியவராவார். பெற்றோருக்கும் சிறுவனுக்குமிடையிலுள்ள இவ்விதத்தை மேற்கொள்ளுபோது பெற்றோர் செயல் முற்றுஞ் சரியானதல்லவென்பதை படைப்பதியுணரவேண்டிய தவசியமாயினுங்கூட இவ்விருக்கியினருள் ஒருவரையுஞ் சோதவராய் கடுமையாகவும்—ஸ்திராக்குள்ளவராகவும் மிகவுஞ் சாமத்தியமாகவுந் தந்திரமாகவுந் பேசவேண்டியது படைப்பதிக்குற்றதாகும்.

(ஆ) தாழ்மையின்மை அல்லது கீழ்ப்படியாமை:—அதாவது பெரியோரின் அதிகாரத்தை (சொல்லல்) அறியாமையால், மறுத்தோ எதிர்த்தோ நடப்பது—

இதற்குக்காரணம்:—மேற்கொன்னபடி பெற்றோரோ அல்லது உபாத்திமாரோ சிறுவனின் மனத்திற்கு நியாயமற்றதாய்க் கானும் முறையில் அவனை நடத்துவரேல்—சிறுவனுந் தனது சிறு பிள்ளைத்தனத்தால் அவரை எதிர்த்துக்கொள்வான். அப்போது ஷே பெரியோர் அச்சிறுவனை தமது அதிகாரத்தின் தேசனையாலடக்கிட முயல்வரேல் சிறுவனும் அதிகாரமும் அறியாயமும் ஒன்றே என்மெண்ணி அறியாததின்மேல் தனக்குள்ள அளவற்ற வெறுப்பால் அதிகாரத்தையும் வெறுத்து மறுக்கிறான். இதையே நாம் தாழ்மையின்மை என்கிறோம்.

இதற்குப்பரிஹாரம்:—சிறுவனின்மேல் படைப்பதி ஸல்லப்பிராயமுள்ளவராய்த் தன்னிடஞ் சிறுவனுக்கு அளவற்ற நயமிக்கை யுண்டாகுமாறு செய்து கொள்ளவேண்டும். அன்றியுந் தானனுக்கு ஒரு கட்டளையிலெரேல் அதையேற்ற நடக்க அவனுக்குச் சற்றும மனமில்லாவிடினுங்கூடி அதன்படி முதலில் நடத்து தனது கட்டளையைச் சரிவர நிறைவேற்றிப் பிறகு தன்னிடம் வந்து வேண்டியதைப் பேசிக்கொள்வது அச்சிறுவனின் கடமையென்பதை அவனுக்கு உணர்த்திப்பிக்கவேண்டும். * * * * *

(தொடரும்.)

மு. வ. வெ. ரா.

என்றும் ஸஹஜ டரல் பைன்,

சாரண வாக்குறுதி.

சாரணன் யான் கௌரவத்தின் சாகுதியாய்
உறுதிமொழி சாற்றி நின்றேன்
பூரணமாய் என் தேசம் என் தெய்வம்
புகழ் அரசன் போற்றி நின்றேன்
காரணத்தை முன்னிட்டுப் பிரக்குதலி
செய்திடவே கருமமாகச்
சாரணச் சட்டத்தினுக்குக் கீழ்ப்படிந்து
நடத்திடவே சட்டமாக.

சாரண வாக்குறுதிகள்.

சாரணர்கள் கௌரவத்தைப் பற்பலரும் நம்மிட வும்
தழைத்த பத்தி
பூரணமாய் அரசிடமும் யான் பிறந்த நாட்டிடமும்
புரையொன்றின் நிதி
தாரணியிலெனப்பெற்ற தந்தைதாயிடம் ஓங்கத்
தருணம் நோக்கி
யாரினுக்கும் துணை செய்தே பயன்படுவதென் கடமை
அறிவேனெனினால்.

எச்சாதி எம்மதமாயிருந்தினும் சாரணர்க்கும்
மந்தெல்லோர்க்கும்
நற்சகோதரனாயும் தோழனுபாயமைந்திடுவேன்
நலனே போற்றி
உற்சாக மிகப்பலர்க்கும் ஈரியாதையுற நடப்பேன்
உலகத்திலே
ணைச்சாதிபுயிர்களுக்கும் உயிர்த்தோழனுயிருப்பேன்
அடியேன் அண்ணால்.

பெற்றோர்கள் ஆசிரியர் அணித்தலைவர் கட்டளைகள்
பேணிநாளும்
உற்றேது துயர்வரினும் உற்சாகமுடன் சிரித்தே
உய்வேன் வீணில்
எத்தாலும் பொருள் அழியேன் மனம்வாக்குக்காய்
என்றும் தீக்கு
பற்றாதுபடி போற்றிப்பரிசுத்த வாழ்க்கையினைப்
பற்றி வாழ்வேன்.

S. சோமசுந்தரம்,
சிவகங்கை.

Provincial Notices.

Proceedings of the Provincial Council meeting 12th November, 1927.

The Business Session of the 6th Annual Meeting of the Provincial Council of the Boy Scouts association, was held on 12-11-27 at 8 A. M. in the Jamboree Hall, Lady Wrenlock Park, South Beach Road, Triplicane. A large number of members of the Provincial Council including several representatives from the Districts attended. Dr. Annie Besant, D. L., Hony. Commissioner for India, presided. Dr. Annie Besant, and the Hon'ble Sir C. P. Ramaswami Aiyer, K. C. I. E., Provincial Commissioner, made short speeches welcoming the members of the Provincial Council, to the 6th Annual Meeting. The 6th Annual Report was then adopted. The following Office-bearers were elected:—

Mr. K. Sanjiva Kamath, B.A., B.L., Hony. Provincial Secretary. Capt. T. W. Barnard, Hony. Treasurer.

Rev. A. Foreman Cox, and K. V. Krishnaswami Aiyer, Joint Hony. Treasurers, Dewan Bahadur, D. Seshagiri Rao Pantulu, B.A., B.L., Cocanada, Messrs. C. V. Venkatramana Iyengar, M. L. C., D. K. Telang, (Secretary, Rural Reconstruction Fund) F. Howard Oakley, K. V. Krishnaswami Iyer, and Rao Bahadur R. Krishna Rao Bhonsle as members of the Provincial Executive.

The following are some of the important resolutions that were passed.

1. Resolved that this Council do convey its sincere thanks to the Hon'ble Mr. A. Ranganatha Mudaliar, the founder of the Rura Reconstruction Fund, which has placed at the disposal of the Boy Scouts' Association the services of three full time Scouters.

2. Resolved that this council do place on record its sincere regret at the untimely death of King's Scout Govindarajulu, by accidental drowning at Ooty.

3. Resolved that the following minimum duration be fixed for Scout Training Camps:—

Beginners' Course	... 12 days.
Refreshers' Course	... 7 days.
Cubmasters' Course	... 6 days.

4. Resolved that no one attending a Training Camp be invested as a Scout at the Camp. If he so desires, he may be allowed to wear a Supporters' Badge.
With a vote of thanks to the President the meeting terminated.

Names of Campers who Attended the recent Camps.

Tanjore District Scouters' Refresher Camp:
Orthanad 26th October 1927.

Refreshers:

V. Natarajan, B.A., L.T., Mayavaram
J. Rangaswami, Aranthangi
S. Nataraja Aiyer, Nannilam
S. Janikiraman Kodavasal
G. Deva Irakkam, (R.M.) Tanjore
P. Daniel, Tanjore
A. Srinivasan, Secy. L. A. Kumbakonam
G. Sundaram, Tanjore
T. R. Narayanrao, Pattukotta
K. Mahalingam, Ayyampet
I. Christodas, Orthanad
T. Srinivasan, (R. M.) Tanjore
G. S. Aravamudan Iyengar, (R. M.) Papanasam
T. S. Arunachalam, Ayyampet
J. Athisayam, Tranquebar
M. G. Venkatraman, (Rover) Tanjore
V. Muthayya, Tranquebar
K. V. Thyagaraja Iyer, Nannilam
N. Srinivasasastri, Tiruturaiipoondi
T. N. Ramamoorthy Iyer, Pattukotta
K. Sambasivan, Tiruvaloor
K. V. Ramakrishna Iyer, Nannilam
M. S. Subrahmanian, (Rover) Tanjore
S. Ramdas, (Rover) Tanjore
D. Davis, Tanjore
R. Viswanatha Iyer, Kumbakonam

Beginners:

P. P. S. Sastri, D. E. O. Tanjore
T. S. Rangachari, Dy. Inspector of Schools, Kumbakonam
V. Ramayya " " Tirukkattupalli
V. Vijayaraghavachari " " Papanasam
V. Kripasankar Bhut " " Turuturaiipoondi
P. C. Krishna Iyer " " Nannilam
T. Rangaswami Ayyar " " Tiruvalur
P. Muthuswami Iyer " " Mayavaram
S. Krishnaswami Iyer " " Pattukotta
N. Venkatrama Iyer " " Shiyali
H. Kadirsa Saheb, Dy. Insp. Mohamedan Sch. Tanjore
N. S. Jambunatha Iyer, H. M. Govt. Training School, Tanjore
S. Chandrasekharam Pillai, Jr. D. I. Pattukotta
K. S. Srinivasachari " " Tiruturaiipoondi
C. G. Swaminatha Sastry " Mayavaram
K. C. Viraraghava Iyer, Lecturer, College, Kumbakonam

Scoutmaster: P. S. Narayanaswami, D. C. C.

A. S. Masters: G. Venkatesan, J. I. Muthiah, (Assist. Dt. Commrs.)
T. S. Venkatramanan, Divl. Organising Secretary

Quartermaster: K. S. Vaidyanatha Iyer, Deputy Insp. of Schools, Tanjore

Camp Secretaries: Messrs. C. Vedachalam & T. P. Santanakrishnan

Cubmasters' Training Camp, Tranquebar.

November, 1927.

Akela: P. S. Narayanaswami, D. C. C.

Assisted by: Messrs. Venkatesan, Ramabhadran and Santanakrishnan.

WHITES:

K. S. Vaidyantha Ayyar, B.A., L.T., D. I., Tanjore. CHIL
T. S. Rangachari " " Kumbakonam MOR
V. Ramayya " " Tirukkattupalli SAHI
T. V. Sundaram Ayyar " " Mannargudi NAG
A. Srinivasa Ayyangar " " J. D. I., Kumbakonam MANG
V. Natarajan " " H.M., G.T.S. Mayavaram SUGEEMA

BROWNS:

N. S. Jambunatha Ayyar B.A., L.T., F.Z.S., H.M., G.T.S., Tanjore SINGAM
P. C. Krishna Ayyar " " D.I., Nannilam JEEBI
C. G. Swaminatha Sastri (Quartermaster) J. D. I., Mayavaram KO
S. Chandrasekharam Pillai " " J. D. I., Pattukotta HAWKEYE
V. Kripasankar Bhat B.A., L.T., D.I., Tiruturaiipoondi SHADA
V. Vijayaraghavachari " " Papanasam PUKEENA

BLACKS:

T. A. Rangaswami Ayyar B.A., L.T., D.I., Tiruvalur RANN
P. Muthuswami Ayyar " " Mayavaram ONAWAY
N. Venkatarama Ayyar " " Shiyali KEEGO
S. Krishnaswami Ayyar " " Pattukotta RIKKI
M. Kadirsa Saheb D. I., M.M.D. Range, Tanjore SONA
K. S. Srinivasachari J.D.I., Tiruturaiipoondi DAHINDA

LONE WOLF:

P. P. S. Sastri, B.A. (Oxon), M.A. (Madras), M.R.A.S. (London), Dt. Edl. Officer & Vice President, Tanjore
Local Scout Association.

MOWGLI:

S. V. Ramamurthy Esq., M.A., I.C.S., District Magistrate, Tanjore.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Thought for the Month.

LOOK UP AND LAUGH.

I would be true, for there are those that trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;

I would be humble, for I know my weakness;
I would be giving, and forget the gift;
I would be friend of all—the foe, the friendless;
I would look up and laugh—and love—and lift.

—Harold Arnold Walters.

A Patrol Leader's Creed.

I will Develop Spirit in My Patrol.

I will be cheerful constantly. I will be the fast friend of all the patrol members and be ready at all times to serve them. They can count on me to have a new song, a fresh idea or a stunt at my finger's end and we will all be as thick as the Forty Thieves.

I will Advance Along the Scout Ladder.

I will steadily step up, from Tenderfoot to Second Class to First Class and through all the Merit Badges to the Eagle Rank, so that I may be a guide and perhaps the inspiration for the rest of my fellows to go to do likewise.

I will do a Good Turn Daily.

I will not let the good turn idea be a thing like my best necktie, that I use only on special occasions. Neither will I automatically stop looking for and doing good turns after the first one of the day. Just because I have already done my good turn for the day is no reason at all why I should refuse to grab the opportunity to help grandmother carry her grip upstairs or put ice in the refrigerator for mother.

I will Live the Scout Oath and Law.

I will remember always that I must be loyal and I will not misjudge Bill when he plays me what seems to be a dirty trick. And I will be exceedingly cheerful, even when it hurts, when it would do my old heart good to backbite and be sarcastic or even just plain grouchy. I will take time, once in a while, to sit down and think what it means to do my duty to my country (perhaps it even means picking up carelessly spilled trash—who knows?) and to other people

and to God (is it possible that I really ought to go to church on my own account?) In addition, next to Godliness comes our old friend cleanliness, and I will remember that it is a part of the Scout Law and make old Ivory my constant companion. I will remember that Ivory works just as well on my uniform as on my hands and neck and behave accordingly. I will be thrifty, even though it hurts and my heart yearns for an extra tennis racquet and I have just about twelve dollars in the bank. The best thing I can do then is to sock another one in there to make a lucky thirteen and go whistling on my way. I will be trustworthy and absolutely reliable always and my scout-master may count on me to be on time for every meeting and hike.

I will Lead my Patrol.

I will remember that I am the Patrol Leader and that I am responsible for what my fellows do and how they act and I will take steps to make sure that they respect my leadership. I will plan carefully all my patrol meetings and the parts of the troop meetings for which I am responsible. I will take an active interest in all my patrol projects and stunts and contribute my fair share of all patrol work. I will be fair to my assistant and be alert to the possibilities of all the fellows in my patrol and call upon them frequently to add their share to the troop and patrol work.

I Will plan my Work.

I know that there is only one way to be a successful director and leader and that is to know what I am trying to accomplish and how I want it done. I will not hold a patrol meet-

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SOUTH INDIA BOY SCOUT.

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ing without first being very sure that I know just what I want Tom and John to do in connection with the song-feast and the troop is to pull at the next meeting and how I am going to get Frank to see that he ought to pass first-aid to clear up his work on the first class tests.

I will be Generous and Give Credit where it is Due.

I know that there is nothing that helps a fellow so much as a word of encouragement and to cheer when he has done a job well. I want to be on the look out for fellows who do more

than their share of the work and let them know that I appreciate their spirit. I will not take a credit for their work and when Ed has a particularly fine first-class map I will be very sure that all the fellows in the troop get a chance to look it over and congratulate him on his good work.

The outline for this Patrol Leader's Creed was written by P. L. John Bruce Innes, of the Nipen Nitis Treasure Island Troop and Philadelphia Troop 221.

(Jamboree.)

THE HAND-SHAKE.

WHAT IT STANDS FOR.

WHY do we shake hands? Like many other common customs, one has only to think about this to realize that it is an odd thing to do. Yet we do it almost unconsciously, mechanically—and this very fact makes it significant and character-revealing.

Antiquaries, who seek out the beginnings of things, say that originally hand-grasping was an act of suspicion, not of friendship. Two warriors gripped each other's gauntleted right hand—the sword hand—lest one should draw his blade and take a mean advantage of the other.

Thus it is not the least odd thing about hand-shaking that this widespread act of greeting should proceed from so tainted a source.

Opponents in the boxing ring, opposing captains on the playing field, have a preliminary handshake to show there is no ill-feeling, that all is fair and above-board, and that the coming encounter is friendly and without malice.

Everybody has had unpleasant experience of the hand like a cold fish. It has neither shake nor warmth in it. It just lies in your warm palm, and you scarcely know what to do with it except to drop it as quickly as ordinary politeness will permit. I distrust the man who leaves all the "shake" and warmth to me.

Then there is the affected shake. Women are often guilty of it. They give you the tips of their fingers. You can hardly call it a handshake. It is only a pretence.

Perhaps it is a measure of precaution—a case of "once bitten twice shy"—for some men especially have more strength in their grip than they seem to be aware of.

I like the shake to be mutual—the honest grasp of friendship, good will, and sincerity. I am not too fond of the hearty man who makes my bones crack, but I find him infinitely preferable to the cold fish or formal type.

Neither do I like to shake hands with those who give me the hand but not the eyes. The firm grip and the straight look usually go together. There is something furtive and secretive in the flaccid hand, the downcast or averted look.

Which of all your heroes would you most have liked to shake by the hand, I wonder?

I am not a Scot, but I think Robbie Burns would have shaken hands as he wrote verse, with a rugged directness, a manifest benevolence, a deep sincerity of mind and intention. You can still "hear" him shaking hands:—

And here's a hand, my trusty fiere,
And gie's a hand o' thine;
And we'll tak' a right guid wille-waught,
For auld lang syne.

You might not understand the language, but you would understand the shake!

(From Tit-Bits)

Poems and Hymns You Ought to Know.

ABIDE WITH ME.

(This world famous hymn was written by Henry Francis Lyte (1793-1847) In 1847 he was ordered by his physicians to leave England as he was then suffering from a serious illness. On his last Sunday in his country, after preaching to his congregation, he was walking about on the seashore when the words suggested themselves to him and he wrote them down. He left the country the next day and a few days later died at Nice in France.)

Abide with me : fast falls the eventide ;
The darkness deepens ; Lord, with me abide :
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day ;
Earth's joys grow dim, its glories pass away ;
Change and decay in all around I see ;
O Thou who changest not, abide with me.

I need Thy presence every passing hour ;
What but Thy grace can foil the tempter's power ?
Who like Thyself my guide and stay can be ?
Through cloud and sunshine, O abide with me.

I fear no foe, with Thee at hand to bless :
Ills have no weight, and tears no bitterness.
Where is death's sting ? Where, grave, thy victory ?
I triumph still, if Thou abide with me.

(A Famous Poem Next Month).

The Lion and the Gnat.

FAR away in Central Africa, that vast land where dense forests and wild beasts abound, the shades of night were once more descending warning all creatures that it was time to seek repose.

All day long the sun had been like a great burning eye, but now, after painting the western sky with crimson and scarlet and gold, he had disappeared into his fleecy bed ; the various creatures of the forest had sought their holes and resting-places ; the last sound had rumbled its rumble, the last bee had mumbled his mumble, and the last bear had grumbled his grumble ; even the grasshoppers that had been chirruping, chirruping through all the long hours without a pause, at length had ceased their shrill music, tucked up their long legs, and given themselves to slumber.

There on a nodding grass-blade, a tiny Gnat had made a swinging couch, and he too had folded his wings, closed his tiny eyes, and was fast asleep. Darker, darker, darker became the night until the darkness could almost be felt, and over all was a solemn stillness as though some powerful finger had been raised, and some potent voice had whispered "HU—SH!"

Just when all was perfectly still, there came suddenly from the far away depths of the forest like the roll of thunder, a mighty ROAR—R—R—R!

In a moment all the beasts and birds were wide awake, and the poor Gnat was nearly frightened out of his little senses, and his little heart went pit-a-pat. He rubbed his little eyes

with his feelers, and then peered all around trying to penetrate the deep gloom as he whispered in terror—"What—WAS—That?"

What do YOU think it was?.....Yes, a LION! A great, big lion who, while most other denizens of the forest slept, was out hunting for prey. He came rushing and crashing through the thick undergrowth of the forest, swirling his long tail and opening wide his great jaws, and as he rushed he RO-AR-R-ED!

Presently he reached the spot where the little Gnat hung, panting at the tip of the waving grass-blade. Now the little Gnat was not afraid of lions, so when he saw it was only a lion, he cried out—

"Hi, stop, stop! What are you making that horrible noise about?" The Lion stopped short, then backed slowly and regarded the Gnat with scorn.

"Why, you, tiny, little, mean, insignificant creature, you, how DARE you speak to ME?" he raged.

"How dare I speak to you?" repeated the Gnat quietly. "By the virtue of *right*, which is always greater than *might*. Why don't you keep to your own part of the forest? What right have you to be here, disturbing folks at this time of night?"

By a mighty effort the Lion restrained his anger—he knew that to obtain mastery over others one must be master over oneself.

"What *right*?" he repeated in dignified tones. "Because I'm king of the forest. That's

why. I can do no wrong, for all the other creatures of the forest are afraid of me. I DO what I please, I SAY what I please, I EAT whom I please, I GO where I please—simply because I'm King of the Forest."

"But who told you you were King?" demanded the Gnat. "Just answer me that!"

"Who told ME?" roared the Lion. "Why, every one acknowledges it—don't I tell you that everyone is afraid of me?"

"Indeed!" cried the Gnat disdainfully. "Pray don't say *all*, for I'm not afraid of you. And further, I deny your right to be King."

"You—You—YOU deny my right as King?"

"I do, and, what is more, you shall never be King until you have fought and conquered me."

The Lion laughed a great lion laugh, and a lion laugh cannot be laughed at like a cat laugh, as everyone ought to know.

"Fight—did you say fight?" he asked. "Who ever heard of a lion fighting a gnat? Here, out of my way, you atom of nothing! I'll blow you to the other end of the world."

But though the Lion puffed his cheeks until they were like great bellows, and then blew with all his might, he could not disturb the little Gnat's hold on the swaying grass-blade.

"You'll blow all your whiskers away if you are not careful," he said, with a laugh—"but you won't move me. And if you dare leave this spot without fighting me, I'll tell all the beasts of the forest that you are afraid of me, and they'll make *me* King."

"Ho, ho!" roared the Lion. "Very well, since you will fight, let it be so."

"You agree to the conditions, then? The one who conquers shall be King?"

"Oh, certainly," laughed the Lion, for he expected an easy victory. "Are you ready?"

"Quite ready."

"Then—GO!" roared the Lion.

And with that he sprang forward with open jaws, thinking he could easily swallow a million gnats. But just as the great jaws were about

to close upon the blade of grass whereto the Gnat clung, what should happen but that the Gnat suddenly spread his wings and nimbly flew—where do you think?—right into one of the Lion's nostrils! And there he began to sting, sting, sting. The Lion wondered, and thundered, and blundered—but the Gnat went on stinging; he foamed, and he moaned, and he groaned—still the Gnat went on stinging; he rubbed his head on the ground in agony, he swirled his tail in furious passion, he roared, he spluttered, he sniffed, he snuffed—and still the Gnat went on stinging.

"O my poor nose, my nose, my nose!" the Lion began to moan. "Come down, come DOWN, come DOWN! My nose, my nose, my NOSE!! You're King of the Forest, You're King, You're King—only come down My nose, my NOSE, my NOSE!"

So at last the Gnat flew out from the Lion's nostril and went back to his waving grass-blade, while the Lion slunk away into the depths of the forest with his tail between his legs—*beaten* and that by a tiny Gnat!

"What a fine fellow am I, to be sure!" exclaimed the Gnat, as he proudly plumed his wings. "I've beaten a lion—a Lion! Dear me, I ought to have been King long ago, I'm so clever, so big, so strong—oh!"

The Gnat's frightened cry was caused by finding himself entangled in some silky sort of threads. While gloating over his victory, the wind had risen, and grass-blade had swayed violently to and fro unnoticed by him. A stronger gust than usual had bent the blade downward close to the ground, and then something caught it and held it fast and with it the victorious Gnat. Oh, the desperate struggles he made to get free! Alas! he became more entangled than ever. You can guess what it was—a spider's web, hung out from the overhanging branch of a tree. Then—flipperty-flopperty, flipperty-flopperty, flop, flip, flop—down his stairs come cunning Father Spider and quickly gobbled up the little Gnat for his supper, and that was the end of him.

A strong Lion—and what overcame him?
A Gnat.

A clever Gnat—and what overcame him?
A Spider's Web! He who had beaten the strong lion had been overcame by the subtle snare of a spider's thread.

Curious Facts.

The skin of the human palm is seventy-six times as thick as that of the eyelid.

Foolscap was so called because the watermark was originally a jester's cap and bells.

Spanish peasants believe that the water in which a wedding ring has been dipped will cure weak eyes.

The coldest time of the day or night is the hour just after sunrise. This is explained by the fact that when the sun first strikes the earth it causes the evaporation of a chilling moisture felt by both human beings and animals.

The detachable collar was invented in 1825 when the wife of a blacksmith conceived the idea when washing her husband's shirt. Her neighbours bought collars from her, and then, one Ebenezer Brown, scented money in the invention, and exhibited "string collars" as he called them, in his shop-window.

The Domesday Book, made by order of William the Conqueror, in which the extent and value of lands in England, with the owners' names were entered, was so called from "Liber domus Dei" (the Book of the Lord God):

Some Games for Boys.

(From the 'Treasure Chest' for September 1927.)

Squirrels in Trees—An Active Game for small Children

THIS is best played where there is a large group of twelve or more. Two children represent a hollow tree by spreading their clasped hands to form a circle, while a third, who calls himself a squirrel, makes his home in it, crouching down in the shelter of their hands. There should be as many trees as possible, and a squirrel in each, with one odd squirrel, for whom there is no tree. The latter claps his hands, at which signal all the squirrels must change places while the odd one tries to find himself a tree, and the one who is left out takes his place and gives the signal. After a time let one of the children from each tree change places with the one who was the squirrel, until all have had a turn to run.

Jumbled Stories—A Quiet Game for a Rainy Day

Any number can play this, from one to as many as you like. Cut up a story into short paragraphs or sentences or incidents. Distribute the pieces among the players, taking care not to give them in the proper order. The one who thinks he has the beginning reads first, to be followed in order as the players judge that the story should proceed. Each one reads his slip when he thinks it fits into the story. This can be made a memory test where the story is familiar, or if you want a really funny effect, choose one that none of the players has ever seen before. Where there are only a few players, each may hold several slips.

Examination—A Game of Observation

The leader explains that there are certain things which it is auspicious for one to wear on

examination day, and each of the players must name something which he considers suitable for himself. Probodh may wear anything that begins with 'P,' whether it is a plaster or a puggaree, while Kamala should probably wear khadi. Do not explain what is the secret of your choice, but let them go round and round the circle until they discover for themselves that each must suit his own initial. Some will stumble on the right thing by accident, and others will be completely mystified that Bannu can wear both blue and brown, while Radha may wear nothing but red. It will be more fun not to tell how it is done, but to watch the others reason it out.

'Sneeze' for the Children

Here is a funny performance, that children will enjoy, which will add much to an evening's programme. Divide the company into three parts. Tell the first group to shout 'Ish,' the second 'Ash,' and the third 'Shoo' at a given signal. This conglomerate sound most resembles a gigantic sneezing. For the want of a better term the youngsters call it 'sneeze,' and always clamour to 'do it again.'

An After-Dinner Experiment

Take a dinner-plate and fill with water to the depth of an inch, perhaps a little more. Then put a small bit of candle in the centre, light, and over it place a small glass tumbler. Just as the inverted tumbler touches the plate, the water will rise within the glass. The taller this covering the more effective the trick.

Tongue Twisters

Here are some tongue twisters for you! See how fast you can say these little rhymes and still pronounce the words correctly:

Betty Botta's Butter

Betty Botta brought some butter,
'But,' she said, 'this butter's bitter,
But a bit of better butter
Will but make my batter better.'
So she bought a bit o' butter
Better than the bitter butter,
And it made her batter better;
So 'twas better Betty Botta
Bought a bit o' better butter.

Peter Piper

Peter Piper picked a peck of pickled peppers,
A peck of pickled peppers Peter Piper picked;
If Peter Piper picked a peck of pickled peppers,
Where's the peck of pickled peppers Peter Piper picked?

The Woodchuck

How much wood could a woodchuck chuck, if a woodchuck could chuck wood?

If a woodchuck could chuck wood, a woodchuck could chuck as much wood as a woodchuck could if a woodchuck could chuck wood.

Susan

Susan shineth shoes; and socks, socks and shoes shine
Susan; she ceaseth shining shoes and socks, for shoes
and socks shock Susan.

"BLIND MAN'S BUFF."

The Origin of an Old Game.

Many of us, probably, will soon be indulging in a romp and a game of "Blind Man's Buff," for this old French game still enjoys a decided popularity in Britain.

It came over with William the Conqueror, and was played frequently by his courtiers and soldiers. It was a comparatively new pastime in those days, however, and undoubtedly it was in favour so much—particularly with the latter—because of its origin, the story of which is a very interesting one.

There lived in France towards the end of the tenth century a brave warrior called Jean Colin. He figured prominently in many French wars, and was given the name Colin Maillard because he generally went to battle carrying a steel mallet, which he used, on all possible occasions, to batter his enemy with.

A Fight Against Odds.

During one important battle he came into conflict with the Count of Louvain, but unluckily for himself he met with a disastrous start, and in the first few minutes of the fight he had the misfortune to lose both of his eyes. He did not give up, however, and asked that he might be led into the midst of the fray.

His wishes were complied with, and when he found himself once more in contact with the enemy he seemed suddenly to possess extraordinary strength. With terrific energy and amazing skill he soon succeeded in putting the whole of the rival army to flight, and thus achieved a wonderful victory for France.

The story of his exploits was soon known among the masses, and appealed to them too, and before long the French children were enacting them in a game which they called "Colin Maillard," after the pseudonym of the national hero.

This game was played very much as it is to-day, for the child who was blindfolded had to grope for a victim with his hand, and hit him.

It is easy to see how the first two names which go to form the English name of this ancient game originated, but the significance of the word "buff" is not so widely appreciated.

It has its derivation, however, in an old French word, "bufte," which was used to signify a blow given on the cheek, and it is more than probable that our slang word "biff," which has a similar meaning, sprang from it too.

Beasts Shown to Children.

FROG AND TOADS.

"Good Morning!" croaked the young Frog in the stream, to the old Toad on the bank. "Won't you come and join me?" He was a gentleman frog, and had a very harsh, loud voice.

"Not this morning, thank you," answered the Toad politely. "I have not so many air bladders as you have, so I am not as happy in the water. Besides, it is raining."

The Frog swam to land. "If you like," he said, hopping up to the Toad, "you shall hear the story of my life. A great many things had to happen, I can tell you, before I came to be the fine young Frog that you now see."

"I know," said the Toad, "I have been through it all to."

"I was the six hundredth egg that my mother laid," croaked the Frog proudly. "All

last winter she buried herself in the mud and slept, but in the spring she began to lay her eggs. I was the six hundredth.

"So you said before," said the Toad hoarsely. "I saw the Frog's eggs floating on the water, little black spots covered up in jelly, and spread out most untidily. Now my Mother lays her eggs in a neat line of float-jelly."

"Those little black spots soon leave the jelly, for they grow into Tadpoles," said the Frog. "Yes, Mr. Toad, I was once a nice little Tadpole with a tail just like a fish."

"So was I," answered the Toad. "And like you I breathed through little fringes at the side of my head. Gills they are called."

"My front legs came first," remarked the Toad. "And I have no teeth."

"And then my tail dropped away, and I became a clever, little, cold-blooded Frog, that can hop on the ground and swim in the water," boasted the Frog.

"I cannot hop," said the Toad, "Only crawl."

"Poor thing, and you are so ugly too," croaked the Frog, "so much broader and flatter in shape than I am, so much darker in colour. And what a very wide mouth you have!"

"My eyes are large and beautiful," answered the Toad angrily.

"I, too, am amphibious, and can live either on land or in water. Be careful what you say, you wretched little hopper!" The Frog jumped with fright. The Toad has a secret store of bitter fluid in its head and shoulders, and Mr. Froggie was afraid of being sprinkled with it. "Don't let us quarrel," he croaked, "on such a nice wet day. Let us go into that garden and eat slugs and insects." And so they both went.

TORTOISE AND TURTLE.

"Tortoises and Turtles are very like each other," said a little girl, as she passed through the Reptile house, where all the creeping beasts are kept.

The Tortoise put its funny head out of the house of shell which it carries on its back. "Cousin Turtle," it said sleepily, wagging its head from side to side, "did you hear?"

"I did," said the Turtle solemnly. It lived in the next tank. "Fancy a great traveller like me being compared with a stay-at-home like you. I come from a beautiful warm place in the tropics, and every year I used to paddle across the sea to Ascension Island with the other Turtles—a thing you could never do, for you have no flippers, and you cannot swim."

"I like paddling in the mud," answered the Tortoise meekly. "I come from the Galapagos Islands, where all the biggest Tortoises live. We did not travel over the sea, but we often went long walks, from the shore to the springs, to drink the fresh water."

"When our mothers arrived at Ascension Island," the Turtle said, "they began to dig holes in the sand with their flippers. Then they laid their eggs in neat rows inside the holes, covered them over with sand, and left them for the sun to hatch. I was born there. Sad to tell, most of my brothers and sisters were eaten as soon as they came out of the shell by the land-crabs, and the birds of prey. I myself managed to reach the sea safely, for we can always find our way to the sea, but even then I was nearly devoured by the hungry fishes."

The Tortoise put out one foot cautiously. "Do you know that there are Sand-Tortoises, Sea-Tortoises, River-Tortoises, and Marsh-Tortoises?" it said. "In the Galapagos Islands the Tortoises are so big that it takes eight men to lift one."

"I have not any teeth," said the Turtle, who did not care how big the Tortoises were. "My jaws are covered with horn, so that I can grind the sea-weed. The natives use our shells for boats, for children's baths, and for roofing their huts. They catch us while we are sleeping by turning us over on our backs; we are helpless then."

"We live to be very old, and we are very good to eat," said the Tortoise.

"Green Turtles make beautiful soup," answered the other. "The Hawksbill Turtle has a very fine shell. It costs a great deal of money to buy, and it is called Tortoise-shell."

"But a Turtle is not a Tortoise!" said the Tortoise.

"We are both reptiles, that is to say, we creep; and our blood is cold." So saying, the Turtle popped its head back into its shell, and they both went to sleep.

The Boy that is in You.

We think that the finest thing that has been said to Lindbergh is the admonition of Dr. John H. Finley at the civic dinner the other evening:

"May you be true to the boy that is in you".

And we recall the legend of the Mother to whom was offered any divine gift she might choose.

And she answered: "Give to my child everlasting youth. I do not ask for him the everlasting aspect of youth, golden hair for ever, an unwrinkled brow for ever. But let him keep his simple heart unto his old years. This is youth enough."

Many men kill the boy that is in them. The boy is an encumbrance. He has ideals. He is the soul of honour. He is conscious. And if he is kept in a man's heart he at times speaks

up, saying, "This thing that you are about to do is wrong," or "That thing is not what you were taught to do. Don't you remember?"

So the boy becomes an embarrassment to a man's success and is killed. Sometimes in a quiet hour his spirit may return to the man's side and say to him: "I am looking for the one in whose heart I used to be."

And the man may answer: "I am the one. Don't you know me?"

But the boy says: "You are not the one. In his face was tenderness, but yours is hard. His heart was simple, but in yours is guile. On his head was the light of my mother's spirit always following him; your head is in darkness."

(Editorial from New YORK TELEGRAM,
June 18, 1927.)

The Definition of Youth.

Youth is not a time of life; it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigour of the emotions. It is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity; of the appetite for adventure over the love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years. People grow old by deserting their ideals, years wrinkle the skin, but to give up enthusiasm wrinkles the soul.

Worry, self-distrust, despair—these are the long, long years that bow the heart and the greening back to dust.

Whether sixteen or sixty, there is in every human being's heart the lure of wonder, the sweet amazement of the stars and starlike thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next and the joy of the game of living. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart is an evergreen tree; its name is Love. So long as it flourishes, you are young. When it dies, you are old. In the central place of your heart is a wireless station. As long as it receives messages of beauty, hope, cheer, grandeur, courage, and power from the Great Source and from your fellowmen, so long you are young.

—From *The Knight Company Stylist*.

(In Continuation of Provincial Notices on Page 62.)

General Headquarter Notice.*Dated Delhi, the 25th November 1927.*

219. The 1927 Census is now available for distribution. It is regretted that no complimentary copy of the Census can be supplied this year as has hitherto been the practice. Will Provincial and State Scout Associations please intimate their requirements? Price Rs. 5 per copy.

220. Permission has been granted to Bihar and Orissa Association to translate the book entitled "Spirit of Scouting" into Hindi.

221. It is notified for general information that Imperial Headquarters have approved the wearing of Scoutmasters, Assistant Scoutmasters and Patrol Leaders Badges embroidered in white on cloth on the left breast of the shirt above the Tenderfoot Badge in those parts of India where Pugri is worn. These Badges can be had from Equipment Department, Imperial Headquarters, 25, Buckingham Palace Road, London, S. W.-1, in quantities of not less than 18 dozen at 9d. each for Scoutmasters and Assistant Scoutmasters and for Patrol Leaders in the same quantities at 6d. each.

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

Gilt Cross for Gallantry.

Scoutmaster Mishree Nathu of Lower Primary

School, Zindpur, Monghyr District, saved the life of a boy from drowning in a river.

223. His Excellency the Chief Scout for India Burma has been pleased to appoint the Hon'ble E. H. Kealy, C. I. E., as Chief Scout for the India States Boy Scouts Association, *vice* the Mr. C. C. Watson.

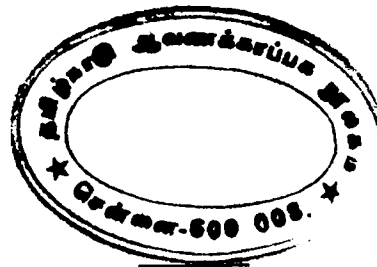
224. It is notified for general information that Delhi Association has issued a leaflet No. 4 in U. Hindi. It contains Morning Prayers, Prayer Camp Fire, Scouts Own, Prayers on the Scout &c. They are prepared to translate it into vernaculars if necessary. The price is anna one copy *plus* postage. provincial and State S. Associations may, if they so desire, obtain copies direct from—A. R. Sardar Husain, Esq., Organising Provincial Secretary, Delhi Boy Scouts Association, 636, Dar Kalan, Delhi.

225. His Excellency the Chief Scout for India Burma has been pleased to appoint the Lieutenent-Colonel H. B. St. John, C. I. E., C. I. as Chief Scout for Baluchistan Boy Scouts Association *vice* the Hon'ble Sir Frederick Johnston (on leave).

G. CUNNINGHAM,

General Secretary

All-India Boy Scouts Association



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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

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.

**Will be out on the
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