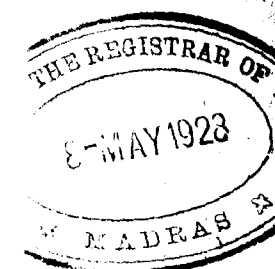


The South India
Boy scout



THE SOUTH INDIA BOY SCOUT

Vol. VIII.]

FEBRUARY 1928.

[No. 5]

Thought for the Month.

" We must display for all to see
How boys of every class and kind
Can make this nation great and free.
For we must lead impetuous youth
And guide its feet with tact and care.
Not asking for a high reward
But linking all to God, by prayer."

(With apologies to the Editor ; The Scouter.)

OURSELVES.

Greetings

This month, the month of February is a landmark in the Scouting world as it is the month in which were born two individuals who are of the greatest use to the world of boys and girls. Our beloved Chief as also his worthy help-mate the Chief Guide were born on the 22nd of February and we take this opportunity of conveying to them the best wishes of all the Cubs, Scouts, Rovers and Scouters of the Province. May they live long and be of continued service to the boyhood and girlhood of the world!

* * * *

Efficiency

As a result of the many inspiring messages which were published in the S. I. B. S., of last month, scouters and scouts all over the Province have been really stirred up and news has been received from various places that there is really no cause for despondency, and that Scouters, Scouts, Cubs and Rovers are working this year with the motto "Efficiency" before them. This means that we shall have a large number of II Class and I Class scouts with a large number of Proficiency Badges to their credit, so that they will be more useful to the world at large for rendering effective and efficient service. We are apt to forget the interests of boys in our daily pre-occupations, sometimes, but if we just remember in those times that the

work we have undertaken is for the regeneration of the boyhood of the country, we shall certainly be buoyed up with hope and work more enthusiastically for the welfare of the boys.

* * * *

Local Associations & Troops Committees

We are glad to notice that Local Associations are coming to their own now and people all over the province are taking a keener and more active interest in the Movement. They have come to feel that Scouting is for the welfare of the boy and as parents, their duty is to see that the boys get as much of a good thing as possible. A Local Association is a very powerful factor for good scouting in any locality and many districts are dividing up their district Associations into Local Associations over different areas, and converting the District Associations into advisory bodies. This of course is as it should be and we hope that these Local Associations will work with the one object in mind and that the welfare of the boys of the locality. If these associations went one step further and saw to the organisation of a Troop Parents' Committee for every Troop or Pack in their localities, the parents would come in for attention and their help, it need hardly be added, is of vital importance in the scout scheme.

* * * *

Special Features

We draw the attention of our readers to the special articles this month: The one on Troop Committees and their duties will make the wise Scouter see what a help it would be to him if he had one for his troop also. The responsibility of the Troop Committee is so great in the life and management of a troop that it will make us all wonder how we have got on, if we have really got an at all, till now, it may be, without a troop committee. The article on the Indian Constitution is a plain and simple account of the constitution of the Indian Government at the present time. It will give our Rovers, for whom it is mainly intended, a clear view, in a nutshell, of the them. That great exponent of Cubbing Miss Barclay has given us a beautiful monograph on the Value of Play in Cub Training. The article on Cubs and Play in this number is based on Miss Barclay's article and will, it is hoped enable 'fed-up' Akelas, to have a new view of Cubbing and incidentally pave the way for making them enjoy a few hours of genuine happiness every week. The article on How to Organise a Local Association by (O) gives a few but essential practical hints on tackling the problems of starting one such association in your locality. Will you kindly write to us any other suggestions and hints you may have in solving this difficult problem? The various other articles are commended to your kind attention and we request you all to help us with such contributions so that the Magazine may take the place of a valuable adjunct to that wonderful Magazine "the Scouter". From next month onwards, we hope to reserve a page for queries from our readers and scouters all over the presidency and beyond. Every one is earnestly requested to send the queries along, to us and we shall publish them gladly in the magazine and answer them to the best of our knowledge.

The new feature from this month onwards—Mapmaking and Mapreading—is intended to

enable our scouters to make their scouts learn this useful and interesting art and become proficient as Pathfinders. In a sense, every scout should be a pathfinder and if his knowledge is imperfect, such a scout would, instead of guiding aright, mislead others. We hope that scouters of experience will help us by contributing articles on this topic frequently.

The International Jamboree in England

The event that is engaging the attention of every one in the scouting world all over is unquestionably the International Jamboree of August 1928 and we are sure that many in this province are making preparations to participate in that great event.

Letters received from England deal with this one topic mainly and every scout and scouter is anxious to have in the great gathering as many of his Indian brothers as possible. We know that other provinces are making very serious preparations in this direction and we are certain that Madras will certainly not lag behind other provinces in this particular.

For District Officials

In spite of the request made in the Provincial Headquarters

Notices of last month, many District Commissioners and Secretaries have been silent and have not till now sent us the Troop and Pack Registration and Warrant Nomination forms of the troops, Packs and unwarranted scouters in the district. Indeed, many individual scouters have been very often vexed at the passivity of the District Officials in the matter of correspondence and routine and if they have not loudly complained against them, it is more due to their sense of loyalty to the Scout Law and the Promise more than anything else. In scouting, fortunately, red tape has been done away with to a large extent, but as an organisation there is bound to be some red tape and it is very necessary that it should be so. The Provincial Hd. Qurs., very rightly

A message from one of our Brother scouts from far-off Japan.

"The compliments of the season to brother scouts.

The Movement here, though not so publicly advertised in the form of Rallies and Marches Past, does as much work as the Movement in Madras.

One cannot but admire the spirit of brotherliness existing universally among Boy Scouts.

The other day, I paid a visit to a Japanese High School Troop and was received with as much cordiality as I would have got from a Troop in Madras.

The Scouts were very eager to know something about their brothers in India and welcomed an Indian brother into their midst.

The fact of my being a scout has put me on a different footing with the Japanese than if I was not a scout."

Kobe: Japan

M. H. SHARIF,

5th January 1928. formerly P/L Lions, I Sivaji Model High School Troop, Saidapet.

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made by the
1928.

SOUTH INDIA BOY SCOUT.

Who is who

Will all scouters who have not yet sent their particulars for the "Who is Who" (last month's Magazine) kindly send them to the Provincial Headquarters immediately. Blank forms can be had on application to the Office Assistant, P. O. Box 424, Madras.

Some times, depressing thoughts surge into the minds of the keenest of us and words to this effect are often uttered—"What after all is the use in these things? How does it help me? I know that I am doing my best but I have the bad luck to meet with disappointments all round. I feel inclined to give it all up in despair". To such it is difficult to give a suitable answer, it is true, but there will surely come a time when your boys "will remember that though you said little about discipline and though you made no display of authority, yet the troop was a model of good behaviour and your word was law because it was love as well. They will remember with joy the smiles, the tears of boyhood's years, the words of love then spoken". They will then remember that it was you who brought into their dull and drab lives the first rays of the Sunshine, who put in their hearts new hopes and aspirations, who led them from boyhood into a splendid manhood, who shared with them your life in joyous comradeship." In that you will find your full reward.

Good Scouting.

Pharayanandam

Editor, S. I. B. S.

THE SCOUTS' OWN.

THE particular object of a "Scouts' Own" for Troops...is threefold, like the Scouts' Promise.

Firstly, to help the boys to be loyal to the first clause of their Scout Promise.

Secondly, to help them to be loyal to the Headquarters religious policy of our Movement, which provides that it is expected every Scout shall belong to some religious denomination and attend its services, and that they, the Scouts,

shall be encouraged to attend the services of their own denominations.

Thirdly, to help them to practise the religion they profess, and to understand the inner meaning of the Scout Law, and all the ideals of a Scout.

All these three objects run together toward the one ideal....

To come to details. The first thing to do is to try and arrange for a time for your "Scouts'

" on Sunday which will not clash with services or other classes which the boys would attend. Some "Scouts' Own" are run on Sunday night, but I think Sunday is the best special activity if a time can be arranged.

Arrangements should always be made for leave of absence to be granted if the parents do not approve, as for example, in the case of Roman Catholics or Jews, or if it seems a boy's prior duty to attend some service or other class held at the same time.

The method of conducting a "Scouts' Own" hardly needs describing. The Scouts sit in patrols, an officer taking the chair, a hymn, simple prayers on Scout lines, reading from the Bible conducted by a leader, another hymn, an address of 10-15 minutes by some one who understands boys and the Scout point of view, a closing hymn and the Grace. Then any special notices and "The King", the whole taking about 45 minutes, and never more than an hour. This, with variations to suit local circumstances, is the usual order.

The great point I think to remember is, while you cannot teach the boys any definite religious faith, you can teach them to feel the need of such a faith, and influence them to try and learn and understand from their own clergy or ministers and teachers. You can instruct them to be regular and reverent members of the church to which they belong, and you can let them see and understand that

as Scouts they must try to put God first.

And then, of course, there is the unfathomable meaning of the Scout Law which is, I think, the most wonderful explanation of what a real boy should be which has ever been invented; and, as a working example of what may be done, perhaps I may end with an account of what we have tried to do at our own "Scouts' Own."

At first we always had an address or paper read to the whole Troop by a visitor or one of the officers, including the Patrol Leaders in turn. Then the Court of Honour determined to try a new experiment. We took Captain Roland Philipps's *Letters to a Leader on the Scout Law* as a textbook, and discussed the first law, and each Leader took a copy of the book home to study. Then at the "Scouts' Own", after the opening hymn, prayers, Bible reading, and a second hymn, we split up into Patrols for fifteen minutes, and each Leader taught and discussed the meaning of the Law with his own Patrol. Then we met again as a Troop. I told them one little story from life as an illustration of Scout Honour, we had another hymn, closing prayer, orders for the week, and "The King," and concluded, as usual, in forty-five minutes.

From "THE TWO IDEALS,"

By H. Geoffrey Elwes.

Possibilities of School Scouting II.

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

IN this article, I am merely considering what is possible for a School-organisation to do to the Movement and to the Public in the cause of Scouting. I do not claim that they are strictly their obligations, though one day, the Public might say that they were sleeping in trust, that the Schools would do all that must be done for boys.

School-organisations must first realise the possibilities of Boy-Power in nation-building, and believe that it is good, useful work done for the Public, if they awake them to a consciousness of them. They must make the Public understand, too, that School-work alone is not enough for the boy and that some complementary work of the nature of Scouting is a necessity, to develop the powers of the Boy fully.

Its methods being fundamentally different from those of the School and its activities being, essentially, of a character that adapts them best to the open air, and to an atmosphere in which the Boy reigns and not the master, the Boy Scout movement is the organisation calculated for such a purpose. It behoves the School not merely to educate the Parent so far, but, also, to give him to understand, clearly, that this work is not more the School-master's than that of any other professional and that every School-master not having chosen his profession by reason of his special faculty, alone, is not more fitted than any other Boy-lover, as the only qualification for success as a Leader of Boys in Scouting is the Boy-Spirit of the man.

School-organisations, in choosing to patronise the Scout Movement by running Troops do so

and the other

only in their capacity as representatives of the Public.

Whether it ought not to be made obligatory on School-organisations, by reason of their existing also to serve Boys is a question which is asked. We can consider here whether it is desirable.

The arguments for compulsion are various. One of them is that such an intellectual movement cannot be understood, in all its goodness, by the man in the street who sends his boy to school. It is said that it is too much to expect him to understand its value for the motherland. The second is that it is not wise to miss the boys who congregate in school and go in search of them to their homes. The third is that dealing with boys being an art in which the Schoolmaster is an adept, it is unwise to go after any other professional for dealing with the boy. The fourth is that, instead of having to educate the parent, before giving the boy the benefit of Scout Training it would be a far easier task to expect it of the teacher, and instead of taxing the already highly-taxed resources of the parent it would be more proper to agitate and get grants from the Department if it be made the concern of schools.

Yes. All these devices are even now in existence and they help to keep the Parent as far aloof as he could possibly be. The Boy smells also schooling profoundly in Scouting. Present-day scouting is mostly School-Scouting and it is being run on these lines.

But the policy of the Boy Scout Movement is that it is a Parents' organisation for Boys. Secondly, it is the parent who can efficiently do something for the Movement, too. Granting that School-organisations are powerful enough to get more grants, can they at any time bear the responsibilities of as many troops as are needed for all the Boys of an Institution? Thirdly, where is the time, in School for it and where is the atmosphere? The proper conditions for each Troop is to flourish in different corners of the town. Fourthly, its activities get confined to the school itself which is a strain upon the school-masters. Why prevent all taking a hand in building the Boy? The very joy of working a Troop is in meeting the Problems of existence and the running of the institution of the Troop by its members, and such work alone builds up the resourcefulness of Boys. If looked over by School-organisations as part of their routine, it may result in spoonfeeding which is bad for the boy. It is

again like the case of the king's parrot dead under the load of golden leaves of h and heaps of piled books meant for its education. The boy's powers might get cramped. Scout Troop of free indigenous growth simply viewed with favour by the Parent and the Schoolmaster and if help is given where needed, it is likely to profit the boy. Otherwise not. Remember that it is not books or curriculum that we again endeavour to teach the boy here, too, but it is only to help him to achieve the building up of a Troop, the acquisition of practical useful knowledge and the development of initiative. All this we expect of him out of school, during the time that is his own, just when, otherwise he lets gossip or loafing or bad company or mental laziness itself to spoil him.

How could we make such work, in fairness, part of our day-school work and claim state-help? If parents are keen, they can move public bodies like the District Board and the Government also to provide facilities for Troop-Camps, Club-Rooms, Rallies, Competitions, Propaganda and the Organisation of Troops.

But what we expect of School organisations is proper enlightenment on their part on the motives and methods of the movement and the Parent's place in it and in view of his place in it, to do all they could to enlighten him and to press upon him the necessity of fostering such an organisation. The Scout-Homes ought to become children's resorts in the different parts of the Town and a very usual feature in every village. Propaganda is huge work and Schools are powerful factors as propaganda on their part will remove the chief fear that the boy will be to lose in his studies for the diversion of his energies. What can Schools directly do to the boys? Let us examine what they are doing at present. Each School possesses one or two troops of Scouts. Some have incurred the cost of the Scout-master's training, equipment of a set of uniforms for the Scouts, badges, now and then, and Scarves, and other sundry equipment as also partial cost of Camping once in a while. While the Scoutmaster is responsible for the movement, he is also responsible to the School to keep the flag flying too. So far the School has done service to the movement. But we have to consider what more is possible for Schools to do. If Scouting must really benefit the boys of the School, it will not do to stop here. The first right step is to strengthen the existing Scout troops by forming troop-Committees consisting of a few Parents and the Headmaster and members of the management

the Staff. The next is to form similar troops in different localities of the town, form similar committees with the Headmaster also in them, We draw them to persuade these Committees to secure Club special articles, Scoutmasters, and requisite equipment. Committees with the help of the boys of those localities. Thus a number of Troops will serve the boys of the School at the very door of their homes and the School might usefully help to start a Local Association to administer these troops. School Organisations may profitably ask Provincial Head-quarters to recognise the work of the

Headmaster by acknowledging him as a constitutional officer of the movement. This is the only sane way of serving the Movement, the Public, and the Boy and not adding more boys to the School Troop, and ordering the Scoutmaster to pass them through Tests and put them in uniform. The establishment of Troop Committees and the recognition of Headmaster's Services to the movement are, to my mind, two essential conditions for the promotion of School Scouting.

Council Rock.

On Play.

(Adapted from "Book of Cub games.")



To the average grown ups, games are a recreation, when it is only a break in the real business of life, a rest, a space when the faculties need not be strained to their utmost. It can but be a pleasant interruption from work. But with children it is otherwise. Play is the real business in life for them and work is only an interruption. Children judge grown-ups from this standard and they know that most grown-ups suffer from a sad delusion on this matter and so most grown-ups do not interest children very much.

To a small boy, games are one of the serious things in life, an occasion when every detail matters enormously. His energy and enthusiasm are concentrated in real intensity. It is therefore easier to tell the Cubs a story or give them drill or instruction in signalling than to

organise games for them. If a Cubmaster can carry out a good game to the entire satisfaction of everybody, without wrangling, and due regard to the first Cub Law, he can be honestly proud of the achievement. All the human tendencies that unfortunately assert themselves in the case of human adults when a number of them are brought together over a serious business of life, do assert themselves in the case of the boys also, though in an elementary form, when the children are brought together in a game. If these detracting tendencies are slowly removed in an effective manner by the wise Akela in games in the case of Cubs, what can it be but true character training?

A boy is fully alive when he is at play. The greater the life in anything, the greater and more permanent will be its effects on the mind of the child. If you preach a sermon to the boy, he will certainly be unresponsive, if not positively dull. But tell him a thrilling yarn, or play a game with him, he suddenly becomes alive, and therefore receptive and tractable. Character formation is often compared to moulding of clay and carving in marble. But it must be remembered that these are lifeless things and character formation is a question of directing the growing propensities in the right direction and restricting them in the wrong. It may require skill and perseverance to carve a beautiful marble statue of a horse, but it requires far more skill and perseverance and patience to break in a young thoroughbred.

The playing of games in a Pack may result in an increased restiveness and yet more untiring energy and enthusiasm in the Cubs, and this

and the other

may be decidedly tiring to the Cubmaster; but it is not to be lamented. It is very nice to have a crowd of boys who sit still and listen politely for any length of time, and drill perfectly, and signal precisely. And one sometimes gets despairing because one's boys do not do any of these things. But we must take courage and remember that the more alive our boys are the more truly shall we be able to train their characters.

To understand the importance of play in the life of the child, it is most necessary to forget the play of grown-up people, for it has practically nothing to do with children's play. The whole state of the mind of the child has to be fully understood also.

The motives underlying the play instinct of grown-ups may be one or other of the following: Satisfaction of the gambling instinct; demonstration of one's own skill and winning of admiration; satisfaction of the fighting instinct in hopes of tasting the joys of victory; mere killing of time (the most unpardonable motive) distraction and amusement; to benefit health and spirits. In the case of the child's mind none of these motives, except perhaps the fighting instinct at times, plays any part. The small boy has plenty of animal spirits and what is more important, he has a 'human heart'. That is, he has inherited from the race a large collection of propensities. Every boy is a potential general, admiral, fireman, detective, spy, engine-driver, explorer, shop-keeper, doctor, inventor, artist, poet, minstrel, farmer, hunter or priest. The instinct to be one or all of these is strong in his blood. Life to him, is being and doing what these people are and do. He knows he is not tall enough, or strong enough, or rich enough, or experienced enough really to be any of these things—just yet. The only thing, then is to play in such a way that all the aspirations of his human heart shall be as far as possible satisfied. At first, he "makes-believe" he is the hero. He puffs like an engine. He drills his little sister in the garden, or court martials her. He has a shop full of mud pies and stones. He sings songs of his fancy. When he comes to Cub age, pure make-believe for its own sake is not always quite enough. There must also be the element of excitement or competition or accomplishment in his play. Other boys must play too, and "play fair"—that is, obey certain rules and precedents, and be consistent and persevering. He still plays not for any of the motives ascribed in the case of the grown-ups, but simply to satisfy the aspiration of the

human heart, which tells him to live this wonderful, varied life, and use his energy and vitality in the same way as men have done since the beginning.

If the game has a definite touch of "make-believe" in it, so much the better. Even if it has not, he will still play it as if he was filling a role—that is, still play it with the seriousness that comes of being a potential soldier, or spy or explorer. To him, playing games is living life; lessons are merely learning how to do unnecessary things considered useful by grown-ups. To play with children successfully, therefore, it is necessary to look at the game with the child's eyes, and try to kindle or to re-kindle in one's own heart the emotions of one's own childhood. Yet, how many of our Cubmasters view it that way?

Play is the visible, concrete outcome of the child's constant state of mind. It is certainly not an activity indulged in at intervals by him. Life is so wonderful, and interesting, and full of surprises and possibilities, that they are busy all the time enjoying it and thinking about it and imagining its possibilities. Games are merely an experimental aspect of their thoughts. You will realise it with all force if you tell them stories. But remember that the stories you tell them should be all about life. The people in the story must be real people, who act as real people would, and whose adventures, however wonderful, are human adventures. Allegories are not liked by children, because the characters in allegories are generally unnatural, and points generally strained. Grown-ups will overlook inconsistencies and incompatibilities, because they care more for the spiritual significance. But for children, the reality of the story is destroyed and when once it happens, the story is no longer worth hearing for them.

The games instinct, therefore, is an essential part of the Cub activity and must not on any account be overlooked. The age of cubs—8 to 12—is a difficult age, because they come mostly without the knowledge of playing games properly, simply because they have never had the opportunity to do so. You will have to teach them how to play—the technicalities, and not the essentials, because, every child knows the essentials. Also it requires the cooperation of other children, and one should take care of selfishness which creeps in and spoils all the fun. Hence it is that children enjoy games organised by the Cubmaster. Everyone plays fair because he is the Referee who by his personal example, sees that all is fair.

How to stir up Scouting in a Local Association area?

Special

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special

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Scout

A practical suggestion.

THE following programme followed at a Rally of 7 troops and Packs in a Local Association area with much success, was found very useful in stirring up troops and packs and awakening the interest of the public in the work of the Movement.

The occasion was the Health Week celebration of the town and the programme for the Rally following up Inter-Troop Competitions in First Aid and Ambulance, and Inter Pack competitions in Cub games took exactly 30 minutes. The Programme is given here to the readers of the S.I.B.S. as a suggestion that might be useful and improved upon for similar events in other Local Association centres. Special Alphabet formations by Patrols, and special Yells for the occasion have been omitted and in their place the "Welcome Pyramid" formation and the Local Yell have been substituted.

One interesting result of the rally was that the items caught the imagination of the boys of the town, and whose one activity of absorbing interest now is that of playing at being BOY SCOUTS. If the proper sort of men could be found at once, these boys could now be banded into street patrols and locality troops, which are very much more natural units, than the prevalent way of banding boys into patrols in school troops without regard to their "street-gang" tendencies, and which may mark a great advance towards larger freedom in the running of troops than obtains at present in the case of school scouting.

The Rally impressed on the boys and on all those who were present the tremendous importance of self-imposed order and discipline in the success of the work of the Movement.

Programme:

Troops and Packs assemble at the appointed time, with their officers in the respective corners allotted to them previously in the instructions communicated to Officers with a rough sketch plan of the Rally ground, with the corners, circle, semi-circle, the Marching base, the position of the flagstaff, the saluting base, etc. marked.

Pack Call: The Senior Cubmaster gives the Pack Call. Packs respond and assemble in parade circle round flag. They keep dancing and shouting till "Pack" is given, when immediate silence should be the result. Other Pack Officers take their places in the positions allotted to them according to the plan.

Troop Call: The Senior Scoutmaster gives the Troop Call, after cautionary signal on whistle. Troops rush

with patrol animal cries and come up to the outer circle and keep marking time at the double and shouting until the alert whistle is given and immediate order and silence is restored. The other Scout Troop officers take their allotted places according to the plan.

Breaking of Flag: The Senior Scoutmaster gives the caution: Troops—At Ease—Then he cautions—"Alert", then he breaks the flag and says—"Salute". Scoutmasters and Cubmasters alone salute while the rest of the Scouts and Cubs stand at the alert.

The next order should be Troops—At ease.

Prayer: Any one of the famous National songs—Janagana or Vande Mataram should be sung now. One good singer previously chosen and trained well to sing correctly steps forward to the flagstaff and selected boys from each troop also previously trained step forward and advance in "Follow the Leader" order led by the Senior S.M. and stand behind the leading singer so that the latter is in the middle of the front of the line of singers. He leads and the rest of the posse of singers follow. It should be remembered that only two verses of the song are enough. After the Prayer, the leading singer says "To your places, double" and the singers including the leader run back to their places.

After the prayer, the senior S.M. gives the caution—Scouts, Cubs and Scouters—Sit at ease. This is intended for enabling the visitors and spectators to witness the display which should be by the boys, exclusively. The Senior S.M. in charge of the Rally joins the ranks and sits at the extreme right end of the line.

Items of Display:

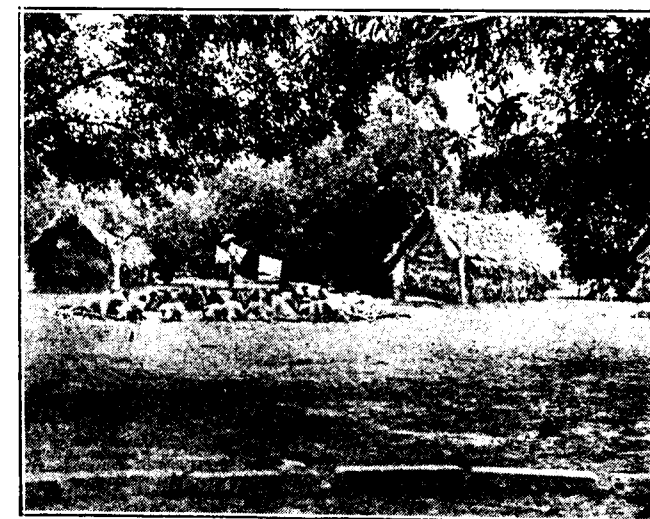
1. Cubs Grand Howl—Round the Parade Circle—The senior sixer of one of the Packs, by previous arrangement, leads, Senior C.M. receiving the greeting and responding "Dyb, Dyb, Dyb, Dyb". The Senior Sixer leads "Dob, Dob, Dob, Dob". The Senior C.M. stands in the circle in a position in which he can easily lead the packs.

2. Spirals—Sr. S.M. Stands up and gives—Scouts Alert, Right, Follow your leader and leads them in a spiral to a bigger horse-shoe or semi-circle marked outside the original inner circle. The troops adjust themselves with as little confusion as possible and sit at ease on the outer circle. The Sr. C. M. leads the cubs in the same way from the Parade circle to the semi-circle vacated by the scouts. These spirals, carefully planned and led form an attractive item and after the new positions are taken, more space is left in the middle.

3. Welcome formation and Yell: If there is a large number of troops and Packs, every one of the boys could be used up for these formations. The Senior S. M. comes to the centre and gives "ready" on whistle. For each letter in the word "WELCOME", a short blast on the whistle is given. In the case of long lines, full patrols form the line, in the case of shorter lines full patrols are divided up. Each limb of the letter will be formed by one patrol—Example: the letter W—One Patrol one line, one Patrol middle first line, another Patrol the middle second line and another



Meal time in Camp.



Bagheera dance.

patrol the final line—thus one troop forming that letter, and so on. The boy in the front squats, the next behind sits on his heels, the next kneels, the next bends forward, and so on, so that the lines forming the letters can be clearly seen by the visitors. It is a good plan if the outlines of the letters were marked on the ground in whitening previously so that the boys fall into their places automatically in the quickest possible time. After the groups are formed, each group yells its letter in turn and finally all together yell "Welcome". If the number of boys is limited, the other formation of the nature of the Pyramid is very good. (We hope to publish photographs of these two formations in our next issue.)

After the letter formation, the senior S. M. says—Scouts form one line and follow your leader and leads the boys in file between the outer and inner semi-circles one full round and says, scouts and cubs—To your places, and sit at ease.

4. **Sky Rocket Yell** : The Senior S. M. stands at the centre of the semi-circles which have been arranged concentrically. He leads and all—Cubs, Scouts and Officers join up. Remember to rehearse this well and be sure that all clap their hands simultaneously.

5. **Mowgli's Hunting**—to be done by one Pack specially trained for the purpose. To give the requisite training, this item might be made a competitive item previously among all the packs of the locality and the reward for the best in the competition being the honour of doing it at the Local Association Rally. The Cubmaster of that Pack calls his Pack to the outer edge of the Inner semi-circle and leads them. This Pack does one round round the Parade circle and goes away, and falls in its place.

6. If any troops have specialised in fencing, single stick, quarter-staff, lathi-play, wrestling and such other physical activities, that troop can be given a few minutes for displaying the stunts. The stunts should not be thought of then and there, but should have been decided upon previously, and timed, to avoid delay and confusion. As the space available in the arena is fairly large, three or four items of this description might be allowed to the troop, at the same time.

7. **Jungle Dances** : Another Pack specially detailed for the purpose should be called upon by the Cubmaster now to do this dance. The Cubs should be made to do it with spirit and realism.

8. **Cinema Yell** :—All together : the general procedure as for yell as before. For the yell itself (see page..... this number of the S. I. B. S.—Ed)

9. **Bagheera Dance** :—A third Pack—the cubmaster of the pack in charge—procedure the same as before.

10. The Local Scouts' Yell— if one has been thought of and coined : if not India Yell :—

(IN—D-I-A)

India's Scouts and Scouters Say

Scouting—Ki—Jai

11. Kolattam or dancing with music in a circle by a fourth Cub Pack ; this would be a very pretty item provided the cubs have been trained well before. Remember that jingles on the legs of the youngsters would add to the effect.

12. Play-acting by scouts—with first aid, knotting, ambulance and signalling interwoven in a simple story.

By Cubs—With good turn incidents.

13. Cubs (all together) give the final Grand Howl. If there is any speechmaking it can be worked in now.

14. God save our Motherland—Leading singer previously trained, scouts and scouters joining

If it is sunset, the flag is hauled down after God Save the King.

A New Yell.

(By Grey-Brother.)

This yell is called the Cinema Yell and is the same as the reception given by the spectators in the cheaper seats at the time of a very exciting part of the show. A first hand study of it at an actual picture show will certainly help in learning the real thing. This yell is a very fascinating one in the case of boys of all ages !

A—a—a—ah—the boys looking slightly up expectant, as if at the screen.

Ch—Ch—Ch—Ch—Ch—Ch—click the sound between tongue and roof of mouth (the usual exclamation of wonder, and also of pity in the Tamil country.)

Oh—Oh—Oh—pointing their fingers with extended hand at an imaginary distant object on the screen.

He e e e e e h—shriek of delight. (very shrill)

THE CRITIC.

"What is the special Indian note that you Indian Scouters have put into the organisation or methods of scouting?" asked my friend the Critic, on another occasion.

"What is the foreign note about it that you take exception to?" I asked in return.

The question simply struck him dumb with amazement. "Are you so far sophisticated as to lose your sense of things Indian, and things of other character? How can you forget that the Movement has been imported into India from England?"

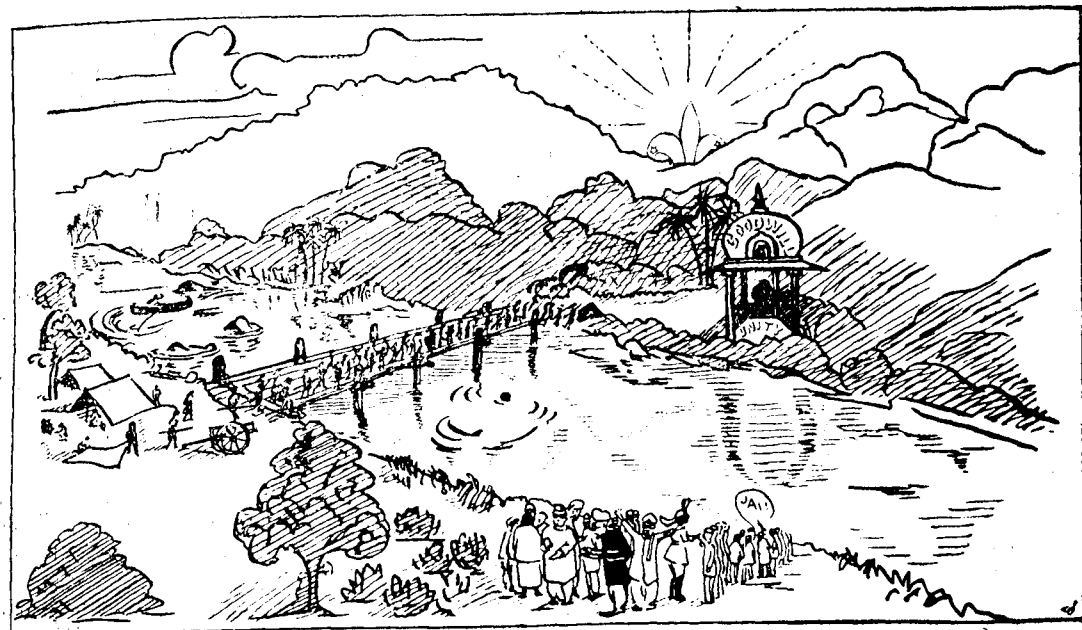
"Ideas, in Scouting, wear the aspect of universal truths and like all truths and facts of nature, they belong no more to one nation than to another; they are no more foreign than Indian. They are only foreign in the sense that steam and electricity are foreign to India", said I.

"I do not know what regions you will traverse in your imagination", said the Critic, "I wish to fix you to concrete practices and point out how outlandish they are and how the Indian cannot always help to entertain some prejudice against

them. The wearing of the uniform for instance, the very cut of it—the practice of saluting—that of hoisting the flag—morning prayers and night prayers—the campfire and the doings round it—the introduction of the signalling flags—the love of the barbaric like Red Indian practices—and above all, the imitation of animal cries, especially of savage ones like wolves—and the introduction of the formalities of chivalry of King Arthur's time".

"I am delighted to see that you have taken pains to acquaint yourself with the current practices of scouting, at least for criticising them. The next step, I make bold to presume is for you only to change your angle of vision and

compelling virtues? The object of the present generation is to raise a more manly future generation. If it is urgent in the West, it is far more so in India. If the nations of the West cannot do without organised systems of Boy-Training, how could we sit idle without lifting our little finger? If, however, you bear in mind that the sole object is the training of the Boy in a way which will appeal to the boy and enlist his cooperation, how could you afford to reject any practice that is found to work with the boy towards the end? The only reasonable ground on which you can reject any practice or scheme is that it does not appeal to the Indian Boy. To arrive at that



Bridging the River of differences.

put forth initially some endeavour to draw upon your sympathy in understanding what aspect of it led to its adoption by other countries. I hope you know that there are as many as 43 countries that have adopted Scouting and every European country is more virile in its antagonism and rivalry and prejudices than India. A King Arthur could not have inspired France or America or Spain with pride for the Motherland.

In the first instance, if imaginative sympathetic India cannot appreciate the sturdy virtues of savage simplicity, can it not be more difficult for the Whites who are afflicted with color prejudice to adopt such practices and modes of life if they were not profitable and possessed of

conclusion, you must first try it in good faith, in its entirety. You must try your very best to make it a success. If in your ingenuity you can think of any similar or more effective Indian practice as a substitute, you will be serving the Movement and your country by bringing it to light. You will find it adopted by the Movement in good faith. Have you noted how much there is in common with the practices and beliefs of India in the practices of the Movement, before setting about to find things that look un-Indian?

"Brahmacharya, for instance and physical culture are two ideas for which there is felt now an indigenous thirst. The present generation has been proclaiming them as causes

worthy of great attention, at present. How does your Movement help this progress?" queried the Critic.

"Yes, I am not unaware of the rouse-up just now in these two causes. But I doubt the efficacy of talks on them. I value them just as signs of the need felt for some training to be given to youths. Brahmacharya is a term which has a religious association and a note of asceticism about it, and it is not likely to attract the average boy. As an end it is all right. It is apt, also to swell the head of any youth who enlists himself in any organisation which makes a virtue of an austere practice of the same character and the virtue of continuance are to be presented to the boy as easy of achievement for every boy if only he tries and if he is told that he stands to lose much of the joy of life if he is neglectful. If, on the other hand, he is led to take the salvation of the world, as the achievement for which, training in Brahmacharya is a factor, he looks upon it as an affair with which only a Hero has to concern himself. Instead of terrifying boys by means of ascetic association, if we see that our methods of training contain such practices, we will achieve our purpose more easily. In fact, Brahmacharya does come in, in the practices of scouting. Any body that has read *Rovering to Success* written by Baden-Powell will be struck with the very ideas over which we are keen, found there skilfully and attractively presented in a manner, which will be hard for any other person to improve upon.

As for physical culture, what is it but a means to the end of good health to the citizen? If your mode of physical culture does not have as its ends Endurance and Good Health, of what use is it to the average boy?

As a matter of fact, very often, systems of Physical Culture have *muscles* and *feats* in view as ends, and it is perfectly possible to achieve these at the cost of health. Are muscle-formation systems of any utility if they do not make for good health? Plenty of Oxygen and practices in running are enough for normal good health. If feats and muscles are of interest as human possibilities, they cannot be recommended as good for every boy. Camping and scouting games are calculated to give the average boy, normal health and the constitution of the Troop affords ample opportunities to develop athletics, to those who are so minded."

"Enough! Enough! You possess rather strange views! Are muscles no sign of strength? This is the first time I heard of it."

"So that it might stir you to devote greater study on your part, let me distract you further by observing that I value muscles no more than I value a man's toilet. It is just as necessary and not more to a man."

The Critic could not stand it, and left me impatiently. I know that I stood in the position of a revolutionary, in his eyes, and that I gave an air of exaggeration to my views. I am one of those who believe in a gain personage and I value toilet as one of the requisites of refinement. I love and value muscles too. But I wilfully put it in the way I did, just to provoke him into thinking in such matters. I am aware of the value of the resuscitation of the idea of Brahmacharya by great men in our Land. I am aware of the greatness and worthiness of the cause. But I believe only in scouting methods to achieve that end. I view it as an end and scout methods as the only effective, psychological means.

(K. R. R.)

Letters to a Would-be Scouter.

X.

My Dear G.,—

I had no notion that I had written you so many letters, but so I have. Hope I am not tiring you, old boy!

I said I would write about the First Aid Tests for the Second Class Badge. Yes, the learning of it is going to take a lot of time, and is well worth all that. You could tackle it yourself but it is better to get a Doctor to do the teaching. But you can just cover the preliminary ground and get things ready for the Doctor who will

and perhaps must come and give a finish to the course.

So, send for the Doctor; and while he is coming, give the first aid, or rather the first steps in First Aid. Sounds like the first rule of the First Aider!

Till recently this subject was not clearly laid out in the syllabus, and the result was what may be expected. Some of us, perhaps a majority, over-did the thing; while some accustomed to follow lines of least resistance just under-did it! But things are now made sufficiently clear. The I. H. Q. Rules for 1927 set forth in

detail the First Aid requirement for the Second class. And you would do well to go through it in the first instance.

Before you actually tackle the subject of F. A. with the boys even from the First Aider point of view that I have suggested, you might with advantage deal with our human body for them in a sufficiently romantic way as to interest the boys in the wonderful House that Jack Built!

But in doing so, remember that our younger brothers do not fancy long Latin, or Scientific, or Technical, names. They just should have a general idea of the Human Body and the working of the various parts of this great machinery. And in enabling them to get it, you ought to adopt language that would be specially appealing to the Boys.

And speaking of the medium of expression, I remember what a fellow-worker did in the matter.

He did not speak of Arteries, he said they were not to be called so, and that it was a common mistake, but that they were HEARTERIES! And they were so called because they carried blood away from the Heart!!

That was nice!

The Heart was simply a big pumping station, said he. Blood was merely a train of coolies going out to every corner of the body carrying food and energy to the people living in the various regions in it. These coolies as they return after a hard day's work feel too dirty to go home straight, so they go into the Lungs to get washed clean and then get home, fresh and once again thoroughly fit for another hard day's job!

He wouldn't again speak of the nervous system, but he talked of the Great Telegraph system and the Army Headquarters at the Brain (he called it the Thinking Box). It was interesting to listen to him talking of how a message of alarm was flashed to the Army H. Q. every time there was an attack from any enemy on the frontiers, as for instance when a little ant or that other nocturnal disturber the mosquito, or even a little thorn gave you discomfort in the regions of your foot; and how on receipt of the news, the General wired instructions to the active army, the hand to proceed post haste to the scene of action and exterminate the enemy or take such action as would be proper.

That was a very attractive way indeed, and I know his boys loved that sort of thing, and got to know more and more about the Human

Body and its subtle workings without their knowing that they were doing it.

In the olden days we used to think that a great deal was expected of the Second Class fellow, and thought that a knowledge of Fractures was a *sine qua non*. But it is not so! that is, now!!

Knowledge of general rules of health as given in "Scouting for Boys" is one of the requirements for the Badge. This should be given sufficient emphasis; and it is a good plan to start the boy on his physical development. Do you know you can get boys to grow to order, within certain limits? Try it!

Your boy must know how to deal with cuts and scratches. Needless to say the first thing he should know about them is that they are not to be neglected. That is a very important thing to impress, not merely upon the minds of your candidates for this Badge, but upon everybody in your locality. You know what grief we can come to by neglecting this simple precaution.

But you know the precaution, don't you? Application of Tincture Iodine and gentle bandaging will be sufficient in many cases. If the bleeding is profuse it has to be attended to, for it is life blood that is going to waste. Benzoin on lint is a good dressing, but it is not to be used when the wound has been or is likely to be brought in contact with water.

Well in teaching these things, it is not enough merely to tell the boys; but make them do what they should do in a real accident.

That means accidents of every type should be simulated and the prospective First Aiders ought to deal with each of them as very real things in every sense of the term.

When dealing with bleeding it is a good plan and adds to the success of your teaching to have real blood on the spot where the injury is supposed to be, but personally I prefer to avoid a Butcher's shop and get my blood out of my red ink pot!

You have to teach them how to tackle bruises and sprains also. Teach how to identify these, and what treatment to adopt. Your boys have also to know what to do in case of Burns and Scalds. Teach them how to improvise their carron oil, and the way to cover up the injured portion of the body, how it is an advantage to employ pieces of lint rather than one big bit, as it will enable them to easily change the dressing without exposing the injury. Then they should know how to tackle a grit in the eye, a very common incident

especially on board the railway train, and the use of the corner of your kerchief or if you happen to carry with you a small camel-hair brush soaked in castor oil. And they should also know the precaution not to rub the eyes when there is grit in them. Teach them also how to bandage the eye so as to prevent the eye-balls rolling, as when there is any sharp instrument left standing in the eyeball after an injury. You should teach them also how to stop bleeding from the nose. The use of a door key in this emergency may interest the boys. And they should also be taught what they might do in the case of stings and bites. You will note that under the rules the boys should not merely know what to do, but they should be able to deal with these simple accidents.

One mistake we committed in those days was to insist on the boys knowing a lot more, as for instance fractures. You will see that it is not included in the syllabus, but there would be no harm in the boys having a first introduction to them in the shape of the treatment of a few simple cases.

But do not over-do it, for we do not want to have the boys fed up but looking eagerly forward to the First Class First Aid and also to the Ambulance Proficiency Badge.

The use of the Triangular Bandage for covering up dressings on different portions of the body, the head, the shoulder, the elbow, the hand, the chest, the hip, the knee-cap, the foot for instance should be well taught, or rather well-practised.

They should know how to clean a wound and apply a clean dressing. In addition to fresh wounds under this head perhaps we might with advantage also include poisoned wounds, a piece of knowledge which may help to relieve many a comrade of your boys, for poisoned wounds are really common phenomena.

Method and system in all they do is of the utmost importance. And while the boys are learning, it is good to insist on their doing everything as it ought to be done at a real accident, and the materials that may be required should be often improvised, as in real accidents it is nearly always the case that the First Aider has to do that. And then neatness in execution is also to be sedulously insisted on. There is no good littering the place of instruction over with the different articles that have been made use of in the instruction, but "a place for everything and everything in its place", and also "a way of leaving everything and every thing left that way" should be religiously stuck to. All this means great self-discipline and is of immense value in a real accident, which indeed is the supreme moment when the training of the boy in this and every other respect is going to be put to the test.

Do not forget the stretcher, and do not forget to stick to the usual rules, such as sending for the Doctor. And as regards that last point, if your Doctor or his Dispensary or the Hospital is within a few minutes by Scout Pace, you would do well to insist on that formality every time, leaving out of course the actual delivering of the message, lest it should lead to consequences much the same as in that story of the Shepherd Boy!

Even if the Doctor is far away, it is good to insist on a to-and-fro-5-minute Scout Pace for the sending for the Doctor. For that is a very effective way of fixing that duty uppermost in the mind, and besides giving a much to be desired practice in Scout Pace, it also helps to give to First Aid its true place in the scheme of rendering help to the injured.

Now I must stop.

Cheer-i-o.

Your sincere friend and brother,
SPOTTED DOVE.

Points for Scouters.

Scrawl 9.

THE Camp Fire activity of the Scouts is something almost as singular as their Patrol System, and it has its definite purpose to fulfil in the scheme of self education that Scouting is.

The C. F. is not for recreation only, but it is for self expression, for the development of the artistic and for true enjoyment of life.

The nature and success of the average Campfire of a Troop are really supreme tests of the efficiency of that unit. By watching what they attempt and what they achieve in the short hour or hour-and-a-half after their Dinner, you can say fairly accurately whether the Troop is going to become one after the Chief's heart, or whether it happens to be travelling in a different direction.

I was asked once by a fellow Scouter who had seen a year or two of Scouting, "Why do we want the sitting round the fire in a country like ours? It is ridiculous!"

I need not tell you that he left the Scouts sometime later. Not that he was sent away for that observation! Rather he soon found that he had no eye for what the boys want and soon got out, because he could not get on.

Even many of our friends who have stuck on to the movement are often at a loss to know what sort of stuff to have round the C. F. Many a Troop has failed to get a glimpse of what it can or ought to have on the occasion. Too many, Camp Fire activity is mere sing song, and should consist of very tame ones at that!

And a fellow who in a weak moment came forward to sing once is saddled ever and anon with the responsibility of entertaining the rest ever there-after!

No attempt is made to draw out a fellow who is of a retiring disposition.

This won't do!

If the atmosphere round the Camp Fire is to draw out the artistic in the boys, if it is to help in the elimination of self-consciousness and aim at self-expression, if it is to train them how to get real enjoyment out of life for themselves and for others, it is imperative that every one should actively participate in its programme.

Every one to a give certain number of items round the Camp Fire each night is a very good Rule to stick to. For one thing they will all get something ready before hand, which will make for efficiency, and for another, boys will get to be less selfish for they will realise and practise the duty of making others happier.

Selfishness and self-consciousness would both go, in one stroke!

And what about the sort of items that one may have round the Camp Fire?

All songs, like all work, will make Jack a dull boy. It would soon tire the audience. And music of the average type is perhaps too serious for the C. F. atmosphere, that is in the earlier stages of the evening. Serious songs towards the close will be all right, they will then give the necessary touch of solemnity, but in the earlier parts of the evening it is best to have something light, something of a Rollicking Type of Songs, if it is to be songs, and songs coupled with action.

Rollicking, that is, within the limits of decency and elegance!

Disguises of a rough and ready type; play acting; mimicry of individuals or groups (provided the mimicking is done and taken in very good part); folk dances managed without self-consciousness; tableaux of puranic and historic significance; cinematography; without films (the boys acting out a play in lime light and dumb-show with a white cloth screen to give the Kinema

touch); story telling, provided the story is short and is crisply told; games; yells—these and similar things will go to make the Camp Fire what it should be.

But one caution about disguises. Boys made up into girls or women are simply aesthetic sins, and these ought not to be known at the Camp Fire.

One often sees a good deal that is out of place not exactly what is improper, but what is inartistic and what is lacking in proportion.

Too often are young men tempted to rush into the magic circle and to attempt to charm the circle with what they call magic! Real good legerdemain is very good, and has a place round the C. F. but the stuff that you see ordinarily is, well, to say the least, likely to deprive you of the taste for more.

And stories, instead of being entertaining, too often distressingly become irksome. That is because of the want of proportion of the teller.

Story telling is an art, and a difficult one at that. It requires considerable forethought, and even a systematic rehearsal or two (before the mirror if possible) if it should be successful. The marshalling of the facts and the choice of the diction are not more important than the delivery of it.

And many a good story is hopelessly spoiled by the teller becoming a moralist!

And what atrocities are committed in the name of wit and humour? Coarseness of any kind is to be avoided. Elegance should be aimed at.

Too often does one notice boys attempting to excite laughter by resorting to the ridiculous. That is vulgar and pretty bad taste.

Everything said or done round the Camp Fire should be worthy of the noblest Brotherhood that Boy Scouts are. They should be elegant to a fault. They should show originality, aim at self-expression and in every sense be a source of real and healthy enjoyment.

The value and importance of each item will depend on whether every one present, the actor as well as his audience, felt perfectly happy and entertained; and whether at the end of each item they feel like asking for, and the actors feel like giving, more of it.

The atmosphere round the Camp Fire is like the Forge of Vulcan. In there, the individual self of each boy gets molten and is ready to take the highest and the best shape that we Scouters are willing to give it!

The close of the Camp Fire is a supreme moment in the daily life of the Troop. And the gifted Scouter who is also a man of vision and inspiration, can and does find yet another wonderful opportunity to once again play deftly, on the keys of the heart of his boys, the notes which will make them stand for what is right and proper, and make them ever true to God, the King and the Motherland.

SCRIBBLER.

ROVER NOTES.

A Rover Troop that makes light of Rover Tests and professes to concern itself more about bettering the world by "edifying service" to the community is running on wrong lines.

However trite some ideas may be (Eternal Truths and facts of Nature are always so)—they must actuate their activities in life and some of these Tests are specially intended to equip the young men with the inevitable requisite knowledge of the Rocks of Life, presented to them in the kindly and helpful attitude of an elder brother by the Chief Scout in his book "Rovering to Success". The Rover Leader who attempts at presenting these old facts himself any how has always failed. The spirit lies in the manner of the presentation of these ideas. For most of the ideas are of old. The old wine is put in a new bottle. So success depends on the manner of the presentation and the Chief Scout's manner is inimitable. Hence introduce him directly to young men by reading out his words and directing their study of his Book. The atmosphere of the introduction of these subjects is what matters most, and it need have only the end of creating a desire and thirst to read the Chief Scout's writing first-hand.

Besides the above aspects, the function of ideas themselves is in no manner negligible as a factor that counts in Rovering. A young man, though in scout uniform and though a member of a recognised troop is not a Rover unless he is actuated by ideas like the following, in his conduct in every day life—

1. Servicability is manliness.
2. It is not human but *manly* to serve.
3. It is a wonderful World—the one in which we live.
4. Of all joys the joy of service is the profoundest. It is the sure means of making the most of life.
5. We eat to live, and we live to do good, we do good to make the most of our lives. This is the Rovers' creed.

In addition to the above, the realisation on his part of the obligations of self-discipline and self-control is requisite for a Rover before he is initiated as one, and this is what the Vigil clearly makes out.

Accordingly Rover Leaders will do well to be forewarned against marching them quickly and lightly through the Tenderfoot course.

(N)

The Present Constitution of India.

THE supreme power over India is Great Britain represented by the British Crown and Parliament, acting through the Secretary of State for India in Council, sitting in India Office, London. The Supreme Government in India is that of the Governor-General-in-Council, commonly called the Government of India. The Governor-General or Viceroy, is appointed by the Crown. His Council, similarly appointed, consists of seven departmental heads—the Commander-in-Chief of the Forces, the Home Member, the Finance Member, the Member for Railways and Commerce, and the Members for Education, Health and Lands, for Industries and Labour and for Law. Of this cabinet of seven members, the three last named are Indians.

Next in the structure of the Central Government comes the "Indian Legislature" with its Upper Chamber or Council of State, and its Lower Chamber or Legislative Assembly.

The Council of State comprises 60 members of whom 34 are elected while 26 of whom not over 20 may be Government officials, are nominated by the Viceroy.

The Legislative Assembly consists of 144 members, of whom 103 are elected. Of the remaining 41, all nominated by the Viceroy, 26 must be members of Government, while the rest are named to represent the minor interests in the country, as, the Indian Christian population, etc. Both chambers are heavily Indian, and both are constituted with a view to due representation of the several provinces into which, for purposes of administration, the country is divided.

British India is thus divided into 15 provinces, each with its separate administration. Of the 9 major divisions, Madras, Bengal and Bombay Presidencies, the United Provinces, Burma and Assam, each is controlled by a Governor with his Executive Council. These act in conjunction

with a Provincial Legislative Council, a legislature of which 70% (in Burma 60%) at least must be elected by the people.

The Electorate is intended to give fairly balanced separate representation to the various races, communities and special interests. The scale varies from Province to Province, with varying local conditions. In Madras for example, it stands as follows:—

Class of constituency.	No. of members returned.
Non-Muslim (meaning Hindus, Jains Budhists, etc.)	... 65
Muhamedans	... 13
Indian Christian	... 5
Europeans (including British)	... 1
Anglo-Indian	... 1
Landholders (Zemindars)	... 6
University	... 1
Commerce—Industry	... 6

The qualification for voters also varies in the several provinces. In general however, the franchise rests on a minimum property qualification. The law, thus far, has given the vote to some seven and a half million persons and has conferred upon all the major provinces the right to enfranchise women.

The efforts to decentralise—to magnify the responsibilities of Provincial Governments for the purpose of training Indians to handle their own affairs, seems to be the object of the scheme. In part and as applied to the nine major divisions, this makes of the Provincial government a two branched machine operated from the office of the Governor. The Governor and His Executive Council, all Crown appointees form one branch. Council membership is commonly divided between British and Indians. The Governor and his Ministers of Departments form the second Branch. These are appointed by the Governor from the elected members of the legislature and are Indian. Between the two branches the various functions of Government formerly handled by a single arm are now divided, under the heads of 'Reserved' and 'Transferred' subjects.

Reserved subjects, save for the ultimate power of the Central Government, lie in the hands of the Provincial Governor-in-Council. Transferred subjects are assigned to the

Provincial legislatures, and are operated by the Ministers.

The list of transferred subjects represents authority transferred by the British in favour of the people of India. The intention of the plan is, if the experiment succeeds, to enlarge the list of subjects transferred. On the other hand, where the Ministerial machine fails to work, Governors-in Council may resume control of a subject already transferred. Transferred subjects at present comprise Education, Public Health, Management of Public Works other than Irrigation and Railways, Development of Industries, Excise, Agriculture Local Self-Government and others. Reserved subjects include—maintenance of Law and Order, Defence of India, Finance, the Land Revenue System, etc.

Of the Provincial legislatures, known as Legislative Councils, a recent authority says: "The Councils have very wide powers of legislation and the annual provincial budgets are submitted to them. In Transferred subjects they possess the power of the purse, but the Governor may restore grants for purposes of the Reserved side of the administration if he considers it essential to the discharge of his responsibility that money refused by the Council should be provided. He can disallow an Act or reserve it for the Governor-General's consideration, and has the exceptional right to enact on his own authority a measure (provided that it deals with a Reserved subject only) the passage of which he certifies to be essential to the discharge of his responsibility. This special power has hitherto been exercised only once in very exceptional circumstance."

"With regard to the Central Government, the Indian Legislature subject to the preservation of the powers of Parliament, has power to make laws, for all persons, for all courts, and for all places and things, within British India, for the British officials and subjects in Indian States, for 'native Indian subjects of His Majesty' beyond British India, and for officers, soldier and followers of the Indian Army wherever serving. But it requires the sanction of the Governor-General for the introduction of the public debt or revenues, religion, military discipline, foreign relations, or for measures treating on matters relegated to Provincial Government. The power of the purse has been very largely entrusted to the Legislative Assembly...The annual budget is laid before both Chambers, and the consent of the Legislative Assembly is sought for the grants required

on most matters, though certain heads of expenditure are classed as 'Non-votable'."

The Viceroy and the Crown hold the power of Veto; and the former may enact a bill into law, subject to disallowance by the Crown, without the consent of either Chamber. An

emergency measure, such a step would be taken only in extreme cases.

Such in brief is what is popularly known as "Diarchy" and that is the form of Government which now obtains in British India.

(Selected and adapted)

GAMES.

(Selected by Hiawatha.)

Musical circles : The players form two circles, one within the other, the inner circle having one or two players more than the outer one. The players in the inner one come forward, join hands and run, or dance round to music. When the Music stops they immediately drop hands, and each one tries to get a place behind one of the players on the outer circle. A new inner circle, is formed by the players from the outer circle, together with the players who were unsuccessful in getting places.

The Game may be played out of doors, accompanied by singing, the signal being given by the whistle.

The outer circle may (as an alternative) run round in the opposite direction, but coming to a standstill the moment the whistle goes.

Obstacle scramble : The obstacle is to consist of anything available over, along, around, through or under which players can scramble—E.g., the players scramble along a bench or seat, jump off, go an all fours in and out of the columns (or trees), crawl over, under or along forms (if indoors and in class rooms), get up on to a mound, step or other raised support, tiptoe along a definite line, finally jump over a rope, chalk line, puddle or rough surface.

The best idea is to make this a "Follow the Leader" affair.

The Game leader can then take the boys along through the proper course. The aim is not speed, but taking the obstacles properly and well. Obstacles are to be tough in proportion to the endurance of the boys.

Four cornered Tug-of-war or even a *Triangular one* is much more strenuous and exciting than the usual two-team affair. A strong rope the two ends of which are knotted firmly together ("fisherman's") is laid quadrangulantly or triangularly as the case may be. Each Patrol takes up a corner, and the object of each team is to pick up a handkerchief placed (5 or 6) feet from their corner. All teams pick up the rope and simultaneously pull.

King of the Ring : is a game particularly suitable for smaller boys of much the same size. All the players stand inside a circle and at a given signal they begin hopping and try to push each other out of the circle. The feet may be changed at will, but any one who puts down both feet at the same time, or who steps over the line, is out. Pushing with the arms, or charging, is not allowed. The last player left in the circle is the winner or King in the Ring. Skill is as important as strength in this game. Each player must decide when to push or press forward, or to give way unexpectedly, in order to trick his opponent.

Chasing the Leader : is an exciting game. The boys scatter in the parade ground, and at a given signal all

try to touch a flag, handkerchief or other article which the Leader holds in his hand while dodging in and out among them. The aim of the leader should be to encourage every one into the chase and to arrange to be "caught" before the children are tired or their interest flags. With older boys the game would become a test of the individual's skill in dodging a number of people.

Corner Ball requires a small foot ball for playing it and two equal courts on either side of a straight line. A small square in each corner represents the goals. The players divide themselves into two sides, and occupy the opposite courts with a goal keeper in each of the goals on the opponents' side. The teams may not cross the centre line or enter their opponents' goals.

The object of the game is to throw the ball over the heads of the opponent team to either of the Goal-keepers.

If the goal-keeper, while standing wholly within the goal, catches the ball, he scores a point for his team.

If he catches the ball when he has one or both feet outside the goal the ball goes to the opposite team who are allowed a free throw to goal.

A goal-keeper having caught a ball fairly, must immediately throw it back to his own team over the heads of his opponents.

The opponents try to intercept the passes to or from goal-keepers, and to throw the ball to their own goal-keepers.

If a player crosses the centre line in making a shot at the goal, or enters a goal in trying to intercept a pass, the opposite team are allowed a free throw to goal.

The first team to score 20 points wins.

For teams of Scout patrols, each court may be 20 feet broad and 15 feet long, so that the whole plot need only be 20 ft. by 30 ft. The goals may be 5 feet square.

Players may stand anywhere in the court, but they should take care the goals are well guarded by players who can jump.

Throwing to goal should be done without hesitation so as not to allow time for the opposite team to crowd round the goals and intercept the pass.

In Memoriam.

In loving memory of Second Class Scout K. Mookkian of the Kallar Reclamation Troop, Tanjore, who was called to Higher Service on 5-2-28 at the early age of 14. Inserted by his loving brother scouts of Tanjore.

NEWS.

Trichinopoly.

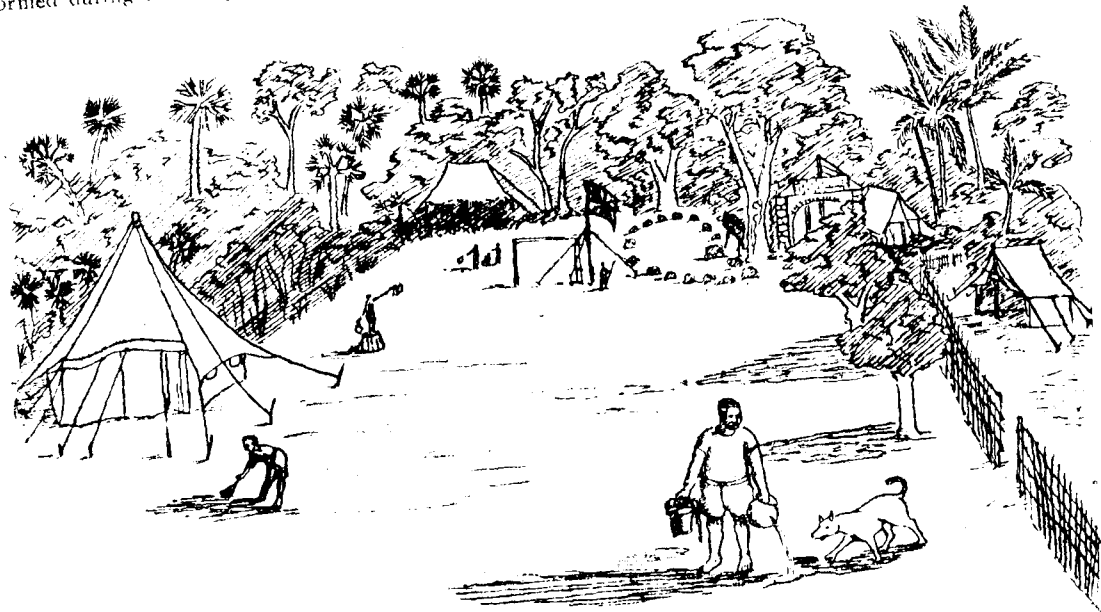
The Director of Public Instruction paid a visit to the Aryan Secondary School, Trichy and was much pleased with the display arranged in honour of his visit by the cubs and scouts of the School.

Sivaji Scouts Tenth Anniversary and the Shivaji Rovers Second anniversary was celebrated on the 11th Jany at the Fort Ry. Institute Hall, Mr. K. S. Ramaswami Sastrigal, Acting Dt. Judge presided. Mr. S. K. Daivasigamoni spoke on the educational value of Scouting. Mr. P. S. Narayanasamy, D.C.C. also spoke on the occasion. Mr. M. S. R. Chendran, President, Troop Committee presented the annual report in which mention was made of the troop having won the health week flag for ambulance and the saving of a life by one of the rovers of the troop. The troop committee for the troop was formed during the last year.

who presided over the function spoke appreciatively of the function and its object.

The public of Papanasam met together in the Rover Den on the evening of the 14th instant, when a Boys' Club was opened by Mr. P. S. Narayanaswami, Provincial Organising Secretary. This Club resulted purely on the initiative of the Rovers of the locality who are determined to serve the children of the locality as a definite part of the Rover service programme. At the same time a meeting was held under the presidency of Mr. Vijayaraghavachariar, Deputy Inspector of Schools at which it was resolved to form a local scout association for the taluk area and a provisional committee was formed to work out the details.

Tanjore scouts had a very successful rally during the health week. This served to stir up scouting in the locality. Competitions were held both for scouts and



Godavery Training Camp—A view of the Camp Grounds from the Eagles' nest.

A rally and display for Trichy town scouts was held during the local health week when an interesting programme was gone through. The Sivaji Scout Troop (Scoutmaster, Ramani,) won the Ambulance Flag in the competition.

A training camp for prospective scoutmasters was run for the Dt. in the Mujli-sul-ulema gardens near Trichy Junction. The arrangements were in the hands of the Dist. Commr. who was helped by various others. The thanks of the campers are due to the enlightened Secretary of the Anjuman, Khan Bahadur N. M. Kajamian Sahib Bahadur. The names of the campers will be published in our next issue of the magazine.

Tanjore.

The Kumbakonam Scouters' Union put on boards a drama written specially for the occasion, on the 13th, for the benefit of the Local Scout Assn. There was good sponse and the Hon. Mr. A. Ranganatha Mudaliar

the cubs, the totem pole being presented to the "Service" Pack and a flag to the Kallar Scouts.

Ramnad.

The investiture of the scouts of the Govt. Trg. School, Ramnad was conducted by Mr. P. S. Narayanasami, on the 9th evening. A lecture was delivered by him on the importance of Scouting and Rovering. Many prominent gentlemen of the locality were present and Mr. T. B. Krishnaswami Mudaliar the popular D. E. O. presided. There was an interesting programme of scouting activities.

Madras.

The first Vepery C.R.C. High school scouts celebrated the tenth anniversary on the 11th inst. Rao Bahadur Krishna Rao Bonsle, A.V.L., presided. The Dist. Commissioner, Dewan Bahadur P. Parankusam Naidu Garu gave a talk to the scouts. A very good programme of physical culture demonstration, scouting activities, ambulance etc., was carried through. A very touching poem giving

the history of the troop and in memory of four scouts who have been called to Higher Service in the life of the troop composed by Mr. M.V. Venkatraghavan, one of the oldest scouts of the troop, was sung by the troop on the occasion. The camp Fire was presided over by Mr. V. Venkatasubbiah, the Scoutmaster of the Pachiyappa's High School Troop. Great credit is due to Scouters Govindachari and Loganathan for the good work done by them. It was regrettable that Mr. P. S. Narayanaswami who was connected with the troop for these ten years had to discontinue to be their Scoutmaster owing to want of time.

H. E. the Vice Admiral B. S. Thesiger, Commander-in-chief of the Far Eastern Squadron was kind enough to visit the Provincial Head Quarters on Monday the 13th evening. About 400 scouts of Madras welcomed the Admiral. On arrival he was recieved by the Provincial Commissioner, and the members of the Provincial Council and the Organising Secretaries, were introduced to him. The distinguished visitor who was the Sea-Scout Commissioner at the Imperial Scout Head Quarters was keenly interested and reviewed the scouts. He spoke to them on the need for more Second class and First class scouts and wished the scouts of Madras all success. A group Photograph was taken with the Admiral and the boys. The Provincial Commissioner thanked the Admiral for his kindness and the pleasant function came to a close with the singing of the National Anthem.

North Arcot.

The District Commissioner Mr. C. Doraswalmah is ever active in visiting Troops and Packs in his District, and has sent us the news of continued and sustained activity in the District. His report is most encouraging.

The Troop Committee.

(Adapted from the American Handbook)

A vital duty of the scoutmaster is to keep the troop committee "alive" and interested by keeping it busy. The active co-operation of the troop committee has a triple value.

1. It relieves the scoutmaster of much routine work.
2. It impresses the scout with the importance of the Movement.
3. It reacts on the troop committee man, insuring his interest and aid for the individual scout and for the troop.

The duties of the Troop Committee: To properly and constructively mould the lives of boys is a privilege and a patriotic duty. To men answering the call to serve as members of a troop committee, there is offered a field of great potentialities. Their active participation in the program and functions of a Troop will mean much for home, community and country.

The Boy Scouts of America have the following By-Laws with respect to the Troop Committee:—

Art. XI, Sec. 1. Clause 5.

It is a great pity that other Districts never think of sending us information of their activities. We may assure every one that we are always interested in news from the mossil and the columns of the S. I. B. S. are open for such welcome news from all districts.

Godavery.

A very successful training camp for prospective scoutmasters was conducted in the Junior Certified School from the 20th to the 30th Jany, by Mr. P. S. Narayanaswami and Mr. B. H. Krishna Rao, Provincial and Divisional Organising Secretaries. 36 men took the training and the camp was a practical example of the efficacy of the patrol system and proved what a powerful factor the system was in the case of a scoutmaster for successful scouting. A Nature stroll combined with observation of the country traversed was productive of the compilation of a list of one hundred plants and herbs identified and named in the vernacular. A service stroll with propaganda for scouting and the doing of good turns as its aims one afternoon was a real test in the practical observance of the scout law and the promise. The various tender-foot and second class interpatrol competitions brought out the real team spirit and the capacity of leadership in the leaders. The campers were very good and many of the folk dances, ballads and other items of local interest were rendered in a realistic manner by the campers. On the last day Right Rev. Bishop Arundale with a number of local gentlemen visited the camp, when the District commissioner Mr. A. Rama Rao was at home to them. The local scouts and cubs visited the camp in the evenings for games and camp fires. We hear that arrangements are going forward for having a patrol leaders', Refreshers' and Cubmasters, camp for the District.

"Each chartered troop of the Boy Scouts of America shall be under the supervision of a Troop or Boys' Work Committee consisting of three or more male citizens of the United States, twenty one years of age or more, selected by the institution with which the troop is connected; or in the case of an independent troop, of those who make application for the Troop Charter, one of whom shall be designated as Chairman."

(Members of a Troop Committee may wear the uniform of the Boy Scouts of America as prescribed for Scout Officials with such badges and insignia as are prescribed for members of troop committees, and may upon application, at their expense, receive certificates of membership.)

By this it is seen that the Troop Committee is not a group of men acting as character references for the Scoutmaster but an integral part of the Boy Scout Movement charged with certain responsibilities. These responsibilities are as follows:—

1. The selection of a Scoutmaster and one or more Assistant Scoutmasters.

Map reading and sketching for Scouts.

THE study of maps is always very interesting. It is possible from a good map to obtain considerable knowledge of the country depicted. For instance, the levels and steepness of the roads may be seen, and whether a person on the road would have a good view of the country side or be hidden by the folds in the ground or cuttings. The situation of streams and woods, and other prominent landmarks may also be found.

The best maps issued are the Ordnance Survey Maps. The story of the original survey of any country must certainly be a very interesting one. Before such surveys any map of any country must certainly have been inaccurate and crude. The modern maps are most accurate and very carefully made and give very great deal of detail in point of information. Maps of various localities are not very expensive. They are within reach of the finances of any troop and a keen scoutmaster will see to it that his Troop Hd. Qrs. library has a supply of good maps of the town in which the troop is situated and of the district, and of the town and its environs. Such maps should be used very often and every Patrol Leader and Second should be able to set and read maps well and be able to use them in outdoor work and ultimately be able to make their own maps. That means that the training in the art of map reading and mapmaking of the boys falls upon the scoutmaster, who if he is wise, will get the help of the Town Survey Officer who will only be too glad to help, especially if he is also gazetted as the examiner for the Surveyor's Badge Test for the Locality.

It is proposed to write in these columns a series of articles to help scouters in making their scouts proficient in the most interesting and useful art of Map reading and mapmaking.

Ordnance Survey maps are the best to use and it will be noticed that the sides of the map run true North and South. In studying the map, encourage the boys first to look to the Scale. This will enable them to ascertain the distances from point to point. The usual scales in the British Ordnance Maps are:

- 1/100,000 or 15.782 miles to one inch
- 1/633,600 or 10 miles to an inch
- 1/253,440 or 4 miles to an inch
- 1/126,720 or 2 miles to an inch
- 1/63,360 or 1 mile to an inch

1/10,650 or 6 inches to a mile

1/2,500 or 25.344 inches to a mile

1/500 or 41.66 inches to a mile (only issued for large Towns)

The scales most commonly used are 4 miles to one inch, 2 miles to one inch, and 6 inches to the mile. The 1:2500 maps are very useful for preparing plans of a camping ground if they are produced for the area required.

The next step for the scoutmaster to do would certainly be to explain to his scouts the meaning of the various signs used in the map. These signs are known as the "Conventional Signs", because they are signs which have been accepted by common consent to represent the physical features, natural or artificial, of the country depicted on the map. The signs should be studied by the boys very carefully and they should be directed to refer to "Boy Scout Tests and How to Pass them". The diagrams given in the section "Surveyor's Badge" are excellent and self-explanatory. The boys ought to be made to practise drawing these signs until they have them all at their finger tips and can draw them well. Nothing looks so shabby as a badly drawn map. The scouts should be made to note how the lettering is made. Script type, i.e., the common handwriting is never used in maps. The letters are all in capitals neatly written. The scoutmaster should go through these details with his boys thoroughly as it will be found that careless work in the beginning, never leads to success, especially in mapmaking.

Besides a knowledge of the conventional signs, the scout before he can read a map intelligently has to learn what levels, contours, gradients are. He should also know how to set a map.

A few hints on the above will be given in subsequent articles.

Setting a Map: A map is said to be "Set" when it is laid out to correspond with the country which it illustrates.

If you have a compass lay it over the magnetic north line shown on the map, and without disturbing the compass, turn the map slowly round until the north end of the north point on the map is exactly under the north end of the needle. If the true north only is shown, and you know the magnetic variation (explain it to the boys and tell them that the needle of the compass does not point to the true north. There are two Norths—one the Geographical

and the other the Magnetic and the angle made by the True north line and the Magnetic north line is the magnetic variation) for the locality, plot the magnetic north on the map with a protractor and proceed as before. If you have no protractor, lay the compass on the true north line (the lines of longitude indicate geographical North and South) and turn the map round if necessary until the needle is exactly parallel or over in a line with the line of longitude. Now turn the map again left side or right side without disturbing the compass, until the north-south line of longitude makes an angle equal to the variation on the correct side of it. The variation may be towards

the east or the west. (Tell your boys that the variation or "declination" as it is called is different for different places. Tell them what it is for Madras or for your locality and whether it is for the east or west and why). For accurate work, this variation must be taken into consideration, but for ordinary work, the needle of the compass may be taken to point to North.

If you have no compass but can find the true north, turn the map round until the north points at the true north you have found.

In our next article, we shall consider how we can set a map under other different conditions. (Mapmaker.)

How to Organise a Local Scout Association for your Local area.

1. Enlist the sympathies of the brother scoutmasters, Assistant Scoutmasters, Cub and Assistant Cub masters in your locality.

2. Tell them about the uses of the local Association: It would help in the matter of local financial help pouring in for your own locality—it would help in bringing in more men into the movement as sympathisers and supporters—More of parental cooperation would come in—Progressive work for the scouts can be easily arranged for since the area will be limited—public opinion would be secured—Organised work as an association is possible—The association would be self-controlling and self-contained as regards instruction and examination of scouts, cubs and rovers, badges and badge work, public service as an organised body—Scouting and scouts would command the respect of the public, etc.

3. The next move is to interview some of the most influential and important men of the locality. This interview has to be undertaken by some scoutmaster who is keen, energetic and tactful and he must be so authorised by the scouters of the locality in a meeting of their own. It is then that work will go on without any mutual bickering or fault finding. Get the District commissioner also in somehow and make him do some of the pioneering work for ushering in the Local Association. Any Commissioner worth his salt will do it.

4. After speaking to the prominent men mentioned above, arrange for a combined function, say a rally and display of all the scouts and cubs of the locality in some central spot and

invite all the gentlemen and more whom you have interviewed or not and let them see the youngsters enjoy themselves. Let some one who knows something about the ideals of the movement well, speak for 15 minutes on the movement and the necessity of organising the association for the locality. The Chairman of the day, preferably the one who is intended by you to be the President of the Local Association or its patron, put from the chair the resolution that a local association for scouts be formed for the area. By this time you will have already spoken to and fixed the persons who are to take up the President's, Vice-presidents' (two or more influential men who will help financially) Secretaries (Joint or Secretary and Assistant secretary) and Treasurer. Their names will be put up in the meeting by some very influential person or persons and accepted by the meeting. Then let the proceedings of the evening end with a Camp-fire sing song programme by the boys. Before this item, a special sub-committee consisting of the President, Vice-Presidents, Secretaries and Treasurer and a few other outsiders, including one or two senior Scouters of the locality, should be formed and announced at the end of the meeting, empowering them to enlist members for the Association. The Membership fee might be fixed modestly at Re. 1/- per annum for non-scout members, Parents of Cubs, Scouts and Rovers paying half the amount, all subscriptions being payable strictly in advance. The scouters will be ex-officio members of the Association, free.

5. A couple of months should be spent in a vigorous campaign for enlistment of members

and meanwhile a constitution and bye-laws for the Association should be framed and the draft should be circulated among the members for approval. The approved draft should be placed before the general body and passed. The District Commissioner is Ex-Officio member of the Executive Committee of the Local Scout Association and he should be allowed no peace until he works fully for the fructification of the scheme. By this time, an Executive Committee for the Association should be thought of and this Executive Committee should be fully representative. Usually there would be as many non-scouting members as there are scouter members in the Executive committee. If you decide on 10 as the number of members for the Ex-Committee, there would be 5 non-scouting members and 5 scouter members. Do not forget that Headmasters of schools in which there are scout troops would have to find a place in the committee. As also representatives of other prominent public organisations. At the same time, you would try and form a parents' Committee for each of the troops in your locality, so that the non-scouting members of the Executive Committee might be easily chosen from such Troop parents' Committees. The prominent scouters of your locality will certainly find a place in the Executive Committee.

6. After this shaping of things your business will be to notify to each troop or pack in your locality that they will have to affiliate themselves to the Local Association and for that they will have to pay an annual registration fee of say Rs. 5/- out of which Rs. 2/- will be sent to the Provincial Hd. Qrs., for the Official Journal of the Madras Provl. Association (The S.I.B.S.) and the rest Rs. 3/- would go to swell the funds of the Local Association. This Registration fee should be paid by the end of August of each year along with the Annual Census of the Troop or Pack, failing which the Troop will be disaffiliated and the fact announced in the Provincial Journal. The Troop or Pack will thus cease to exist and will lose the privileges of membership of a world-wide Organisation. Simultaneously with the notification to the Troops and Packs in the locality, the Secretary of the Local Association should apply to the Provincial Council (Post Box 424, Madras) for registration of the Local Association, on a prescribed form in triplicate and from that time onwards, the Local Association would be a registered body affiliated to the Provincial Council. (O)

For further particulars, please write to the Provincial Organising Secretaries, P. O. Box, 424, Madras. They will be happy to help you.

NOTES BY THE WAY.

(Searchlight)

ABOUT one set of scouters does one hardly hear, if ever at all. The S. M. or the C. M. is so much in the lime light, always, but their assistants no one gets to know anything about.

Even that voluminous document the Annual Census, with its undying passion for statistics, gives them the cold shoulder: and they pursue their humble toil unhonoured and unsung!

This should not be! It is to the interest of the movement and to the success of Troops that the A. S. M's and the A. C. M's should come to their own.

Assistants of the proper type are much more responsible for the progress and efficiency of Troops and Packs than their Principals.

The average scoutmaster and cubmaster haven't brought enough thought to bear on the

point, so still they carry on in the spirit of the "O. C." of the unit.

"Officer Commanding"! Indeed!!

That letter in the January "Scouter" which "The Uncle" commends to every keen worker is certainly worth perusal and the most anxious consideration.

I have a vague notion that in South India the Assistant Scouter has not even come into his own.

But can we really get on with Troop or Pack work without assistants of the right type? Many are trying the impossible though.

The Scouter, whether he is "O. C." of a Troop or of a Pack, has to have the work done by several people rather than solely by himself.

It would otherwise become a one man's show. And the continuity of work will very much be jeopardised.

Every young man who goes through the mint of Training Camps to acquire the stamp of proficiency has only one goal for himself and that is to become a Boss, an, "O. C." No one contemplates the position of the humble Assistant.

And Why? Because no one knows what important position an assistant will really hold if he and his Boss understood each the other and both their jobs.

Co-operation is the key to success. The Scouter-in-Chief must be ready to regard his Assistant as a helper, not as one who is thrust in to make his work more difficult or to rob him of any credit for the success that may crown his unit.

The institution of the assistant is conceived in the interest of Efficiency.

"Start Small" has always been the cry from the very outset. With that wonderful foresight and thoroughness of grip of human, especially boy nature the Chief has been crying himself hoarse over it.

It has taken quite a long time before the average worker learned to rely on it as a safe working principle.

It is in our nature not to benefit by experience acquired by others. We discount the powers of those who have failed and always assume we are going to do one better.

That is why the cry for assistants is still neglected. But some day when enough by way of penalty has been paid the principle must get more general acceptance—in action.

It takes an "O. C." with a head on his shoulders to put even the best assistant to the very best use. If any one does fail with an A. S. M. it will be wise of him to search himself first, before looking outside for its reason.

An A. S. M. or an A. C. M. is for use, not for show. He is not merely a second fiddle, but he is the first fiddle on many matters.

That is how he is to be looked upon and made use of.

We talk of giving responsibility, and full responsibility, to the boy leaders, the P/L's. But the way we deal with our assistants would lead one to suspect that we have no confidence in them!

Is that right?

Our Assistant should get our confidence in Troop (or Pack) affairs. He should have full share of definite responsibility in the training of the boys and in the management of the Troop.

Like the P/L, the assistant will show response in the shape of usefulness in proportion to the confidence and trust that we repose in him and the freedom and latitude we allow him.

The Troop, or Pack, is as much the assistant's as it is of the "O. C.'s"

Many a well-meaning but ill-advised scouter gives his assistant so little of work or of his confidence that the unfortunate individual finds hardly a chance to show his worth, and before long "his interest goes, his enthusiasm flags, and finally we lose him."

All "O. C.'s" should become alive to this important question. They should rack their brains and find out in what particular way they can improve the conditions governing their units.

Whatever they do, they will find it imperative that they should give their assistants definite control of one Section, or at least of a portion of one section, of their Troop or unit.

The assistants should have charge of definite administrative duties, which must be all cut and dried.

The Assistants should be given definite responsibility for certain tests.

They should have absolute responsibility for definite portions of Troop programme, such as camp-fire or red-flower programme, or games.

The assistants when pressed will hardly be unready to take, but the chiefs are likely to be unwilling to give, responsibility. (Searchlight.)

CORRESPONDENCE.

To

The Editor,

SOUTH INDIA BOY SCOUT, MADRAS.

Dear Mr. Editor,

Let me thank you for kindly publishing my photograph of the eclipse of the moon, but that has provoked a question from some, "how I could have tricked the moon into one photographic plate". Since perhaps the same doubt might arise in the minds of other readers of your valuable journal, I solicit the hospitality of your columns for an explanation of the simple method employed.

A chair was placed in the open just before the eclipse, and the camera (with the long focus back lens for better magnification) was rigged pointed to the moon. This was rather a difficult job and the camera had to be tied

with strings and supported by books. Then the moon, just before the commencement of the eclipse, was focussed on the top of the ground glass, to allow for its travel down the plate since the moon was going contrariwise, rising.

The camera was then loaded with the lens closed. As soon as the eclipse was seen to occur, twelve exposures on the same plate, each of half a second duration but with 5 minutes intervals, were given. So then, the relative luminosity of the moon was secured with equal exposures, but if gradually increasing exposures had been given, apparent view of the moon could have been obtained.

Hindupur,
11-1-1928.

Yours faithfully,
T. S. RAMAIAH,
Scout Master.

OUR VERNACULAR PAGE.

சாரணரியக்கத்தில் நாம் செய்வதென்ன?

சிறுவர்களைச் சாரணராகப் பழக்குவதில் நமது முன்னோக்கம் என்னவென்றால்:—

முதலாவதாக:—பிற்காலத்தில் நம் நாட்டின் நற் பிரஜைகளாக இருந்து, மரியாதையுடனும், நாணயத் துடனும் நான் வாழ்வதற்கு இக்காலத்திய சிறுவரிடம் இருக்கவேண்டிய குணங்கள் எவை என்று இந்த இயக்கத்தை நடத்துகிறவர்கள் முதலில் யோசித்துப் பார்க்கிறோம்.

இரண்டாவதாக:—இவ்வியக்கத்திற் சேர்ந்த ஒவ்வொரு சிறுவனையும் கவனித்து அவன் மனப்போக்கு எப்படி, அவனிடமுள்ள குறைகள் என்னென்ன என்பவற்றை கண்டு அறிகிறோம்.

அடுத்தபடியாக:—சாரணப்பழக்க முறையின் விளை யாட்டு விரோதங்களைக் கொண்டும், மற்றைய முறை களைக் கொண்டும் அச்சிறுவனுடைய குறைகளை மாற்றி நற்குணங்களை அவனுள் குடியேற்றுகிறோம்.

சாரணரியக்கத்தைச் சிறுவருக்குப் பயிற்றுவித்தலின் நோக்கம், இப்படி செய்யப்படும் வேலையின் நோக்கம் ஜனங்களுக்குள் இப்போதுள்ள சுயசலம் பாராட்டலும் அதனுடனாகும் வேற்றுமை வித்தியாசங்களும் இல்லாமல் பிள்ளைகள் நல்வழிப்பற்றப் பயிற்சிபெற வேண்டுமென்பதும் பின்னர் அவர் தம் வாழ்க்கையை நல்வாழ்க்கை யாக்கிக்கொள்ள வேண்டுமென்பதும், பிறரிடம் நல்ல எண்ணத்துடனும் அவர்களுக்கு வேண்டியபோது உதவியையும்படியான சபாவமுள்ள வரையும் ஜீவிக்கவேண்டுமென்பதும் பள்ளிக்கூடப் படிப்பு தெரிவிக்கும் விஷயங்களை தினசரி நடத்தை யில் பழக்கத்திற்குக் கொண்டுவரச் செய்வதுமேயாம்.

சிறுவர்களுக்கு மனதுக்கு உற்சாகமான வழிகளா லும் வீட்டை விட்டேகி வெளியிற்றங்கி வசிப்பதால் ஏற்படும் அனுபோகங்களைக் கொண்டும், நற்குண நன் னாட்களையும் பயிற்றுவிக்கும் முறைக்குத்தான் சாரணப் பயிற்சி என்று பெற.

இப்படிச் சிறுவர்களுக்குப் பயிற்றுவிக்கும் விஷயங் களில் சில கீழே விவரிக்கப்பட்டுள்ளன:—

1. நன்னடக்கை. இது சாரண விதிகளின்படி நடப்பதால் உண்டாவது. இந்த விதிகள் பிறருக்கு உதவி செய்வதைக்கொண்டும் பொதுவாகவே உழியத் தைக் கைக்கொள்ளுவதைக் கொண்டும், பிறரிடம் அன்பு பாராட்டல் என்னும் குணத்தை விரும்பி செய்கின்றன. இவ்விதிகளில் நாணயம், விசுவாஸம், பரோபகாரம், நட்பு, விசயம், ஜீவகாருண்யம், கீழ்படி தல், செட்டு, திரிகரணசத்தி யென்பவை எல்லாம் விளக்கப்பட்டுப் பயிற்சியென்னும் பழக்கத்தால் சிறு வர்கள் குடியேற்றப்படுகின்றன.

2. கலைகள்:—பலவித கலைகளிலும் சிறுவர்கள் தேர்ச்சியடைவதைப் பாராட்டி அந்தந்த கலையிலும் சிறுவர் பெற்றள்ள தேர்ச்சிக்கு அடையாளமாக சின் னங்களை அவர்களுக்கு அளித்து, அனுபவத்தாலும், சுய ஊக்கத்தாலும் விஷயங்களை அறியும்படியான ஏற்பாடுகள் சாரணரியக்கத்தில் செய்யப்பட்டிருக்கின் றன. இந்த மாதிரி சுமார் ஐம்பதுவித கலைகளில் எவை தனக்குப் பிரியமோ அவற்றிலெல்லாம் ஒரு சிறுவன் தேர்ச்சிபெறுகிறான். சாரணப்படைத்தலை வர் யூதமுள்ளவராயிருந்தால் இந்தக் கலை முறைகளைக் கொண்டு ஏழைப் பிள்ளைகளுக்கும் மந்தமான சிறுவர் களுக்கும் தம்மில் ஒருவித சிரத்தையும் அதனால் விமோசனமும் உண்டாக்குவீர்களாம்.

3. புத்தி நுட்பம்:—தெருக்களிலும் மற்றைய பாதைகளிலும் வேறு இடங்களிலும் காணும் அடிச் சுவடுகளைக் கவனித்து அநேக விஷயங்களை யூகிக்கும் பழக்கம் சாரணப்பயிற்சிகளில் ஒன்று. கண்ட விஷ யங்களைப் பிறகு எப்போது கேட்டாலும் சொல்லும்படி ஞாபகத்தில் வைத்துக்கொள்ளுவதிலும், நுட்பமான விஷயங்களையும் கவனித்து வைத்துக்கொள்ளும் பழக் கம் ஆகிய இவைகளிலும் இப்பயிற்சிகளில் யூதத் தன்மையும் சிறுவர்களுக்கு உண்டாகின்றன.

இளஞ்சாரணரியக்கத்தில் நன்னடக்கைப் பயிற்சி.

சென்ற நவம்பர் ஸஞ்சிகையில் இளஞ்சாரணரியக் கத்தைப்பற்றிய விஷயதானத் தொடர்ச்சியில் கேட் டிருந்ததான "இரண்டு ஹவுஸ்" என்ற ஆங்கில சொற்றொடருக்குத் தமிழ்ப்பதம் இதுகாறும் யாரிட மிருந்தும் கிடைக்கப் பெற்றேனில்லை.

மேற்கண்ட சொற்றொடருக்கு நேர்ப்பதம் இயற்கை யாய்க் கூறக்கூடியது "வேருளை" என்பதேயாகும். "பேராவம்" என்று ஒருவாறு கூறலாம். "பேரிறைச் சல்" என்பதே தாழ்ப்பயமாகும்.

மனதில் ஏற்படக்கூடிய ஒவ்வொரு நிகழ்ச்சிக்கும் யாதாயினும் ஒரு வெளியீடு இத்தேகம் மந்தமாயிருந்தே தீரவேண்டும். உதாரணமாக சந்தோஷமென்பது மனதில் ஏற்படும் ஒருவித உணர்ச்சி. இது கேவலம் மனதில் மாதிரியே மீன்றுவிடுவதில்லை. சிறிப்பு— குதிப்பு, கூச்சல், கைக்கொட்டல் முதலியவற்றால் வெளியிடப்படுகிறது. அங்கனமே கோபம் முகத்தில் ஏற்படும் தோற்றப்பேத்தாலும் கடுஞ்சொற்களாலும், கை, கால் சேஷ்டைகளாலும் வெளியாகிறது. விய சனங்கூட அவ்வாறே முகமலர்ச்சியினமையாலும் உற்சாகமின்மை அழுகை ஆகியவற்றால் வெளி யாகிறது.

சிறுவர் எல்லோருக்கும் இவ்வித மன நிகழ்ச்சிகள் பெரியோரைவிட அதிகமாக உண்டு. இளஞ்சாரணருக் குள்ளது ஏனைய சிறுவருக்குள்ளதிலும் அதிகமான தாகும். ஏனெனில் ஏனைய சிறுவருக்குள்ளவையே. அன்றி இளஞ்சாரணருக்கு மது இளஞ்சாரண படை யிலும், அப்படைப்பதியிடத்திலும் அளவு கடந்து அன்பும் விசுவாசமும், உலக முழுவதும் பரவியுள்ள மிகப்பெரிய சகோதர இயக்கமாகிய இளஞ்சாரண ரியக்கத்தில் தானும் சேர்ந்தவனாயுற்றதில் ஒருவித பெருமையென்னும் மனோ நிகழ்ச்சிகள் ஏனைய சிறு வருக்குள்ள மனநிகழ்ச்சிகளைவிட அதிகமாய் உண்டு. இவ்வளவு விசேஷமான மன நிகழ்ச்சிகளையும் வெளி யிடுவதற்கு சிறுவருக்குள்ள மார்க்கங்கள் வெகுசில. ஆகவே, ஷே மனோ நிகழ்ச்சிகளை சிறுவர் வெளியிடுவ தற்காய் ஏற்படுத்தப்பட்ட உபாயமாகும் இந்தப் "பெருமை பேரிறைச்சல்."

ஆனால், இதைச் சந்தோஷத்தால் சிறுவரிடம் ஒரு கூச்சல் என்றுக் கருதக்கூடாது. இது சர்வ சிறத்தை யுடன் சிறுவர் நடத்தும் ஒரு சடங்காகும். ஆயினும் சிறுவரின் சடங்கானதால் மிகச் சுருக்கமாய் முடிக்கிற சென்றாலும் இதில் விசேஷமான அர்த்தங்கள் உண்டு. மிகுந்த கூச்சலிட்டுச் சிறுவர் சர்வ சிறத்தைபுடன் பூணும் ஒருவிரதமாகும். இது விளையாட்டுமல்ல. அதாவது விளையாட்டுமீட்டிமல்ல. இது சிறுவர் இளஞ் சாரண இயக்கத்தை சேர்ந்தவராய் தாம் இருப்பதால் தமக்குண்டாகி உள்ள சந்தோஷத்தை உணர்ந்து மாறும் வேற்றரை, வரவேற்கும்போது தமக்குள்ள சந்தோஷத்தை தெரிவிக்கும்மாதும் அல்லது தமக்குள் ஒருவனுக்கு ஏற்பட்ட உயர்ப்பதவிக்காக அவனுக்கு நல்

வரவு கூறுவதற்கும் இன்னும் எண்ணிறந்த சமயங் களில் எண்ணிறந்த காரணங்களை உத்தேசித்தும் சர்வ சிறத்தைபுடன் தமது மனநிலையை உணர்ந்த உபயோகிக்கப்படும் ஒரு மேன்மையான சடங்காகும். இளஞ்சார ரின் மனநிலைமை எவ்வளவுக்கெவ்வளவு அதிகமாக நுக்கிறதோ அவ்வளவுக்கெவ்வளவு அதிக மாகச் சூ. வா கூச்சல் இடுவார்கள். வேறு சில சமயங் களில் (ஒரு இளஞ்சாரணப்படை சில நாட்களாக நல்ல வேலை செய்யாது சோம்பித் திரிவதைக் கண்டு அப்படைப்பதி கடித்து இளஞ்சாரணரை பேசு கிறது முதலாவது அவர்கள் அதுவரையிலிருந்ததற்கு மாறு பாடாய் சுருசுருப்புடன் வேலை செய்வதாய் ஓர் விரதம் பூணல் வேண்டும் என்றும், அவ்விரதத்தைப் பூண்டு சிறுவர் தம்மால் இயன்றவரையில் முயற்சித்துத் தமது விரதத்தை சரிவர நிறைவேற்றச் சிரமப்படுவதற்கு இணங்கியுள்ளாரேனும்) வேறொருவித மனநிலையை உணர்ந்தி இப்பெருமை பேரிறைச்சலை செய்யக்கூடும். இங்கனம் எண்ணிறந்த விதமாய் சிறுவரின் மன நிலையை உணர்த்துவதற்காயுமாகும். இப்பெருமை பேரிறைச்சலை கேவலம் சிறுவர் கூவிக்களித்தல் என்றெண்ணுதல் பிழையாகும். சிறுவர் தமக்கெல் லோருக்கும் உள்ள ஒருவிதமான மன நிலைமையை ஒருமித்து வெளியிட இதனினும் நல்ல வழி வேறென்ன உண்டு.

இப்பேரிறைச்சலை செய்யுமுன் சிறுவர் யாவரும் வட்டமாகத் தமது முன்காலில் உட்கார்ந்து (அதாவது குதிகால் ஊன்றாமல்) முழங்காலுக்கு இடையில் தம்மிரு கைகளையும் கொண்டு நிலத்தில் ஊன்றி தலை களை மேலே உயர்த்தி (அண்ணாத்து)* ஆக்கேலா வில் லே (அ)வர் பெஸ்ட்—என்று எல்லோரும் ஏகோபித்து கூறுவர். பிறகு அவ்விளஞ்சாரணருள் சற்று முதிர்ந்த வன் கப்ஸ், டிப், டிப், டிப், டிப், என்பான். அதற்கு ஏனையோர் யாவரும் ஒன்று சேர்ந்து (வீ)வில் டாப், டாப், டாப் என்பார். இவற்றிற்கு முறையே "ஒ" படைப்பதியே நாங்கள் எம்மால் கூடியவரையில் முயற்சி எடுக்கிறோம் என்றும்—

இளஞ்சாரணர்களே (கீங்கள்) உங்களால் கூடிய வரையில் முயற்சித்து முனையுங்கள் என்று திரும்பத் திரும்ப நான்கு முறை சொல்வதும், அதற்கு பதிலாக மறுபடியும் இளஞ்சாரணர் மறுபடியும் ஏகோபித்து நாலுமுறை நாங்கள் அப்படியே எம்மால் கூடியவரை யில் முயலுகிறோம் என்றும் சொல்வதாகும்.

மு. ல. வே. ரா.

* இப்பத்திரிகையில் இளஞ்சாரணர் இயக்கத்தின் விஷயம் ஆங்கிலத்தில் வெளியாவதின தலைப்பில் காணும் ஓளையின் படத்தைப்போல் உட்கார்ந்து என்று பொருள்.

—இப்படியுள்ள எழுத்துக்களை நீட்டி உச்சரிக்கவும்.



H. E. Vice-Admiral B. S. Thesiger, C.B., C.M.G., Naval Commander-in-Chief
at Boy Scout Headquarters, Madras.



SEA SCOUTING : An incident at the Red Hills Training Camp.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Message for the Month.

YOU.

You are the fellow that has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind
Whether you'll lead or will linger behind,
Whether you'll try for the goal that's afar
Or just be contented to stay where you are.
Take it or leave it. Here's something to do!
Just think it over...It's all up to you!

What do you wish? To be known as a shirk,
Known as a good man who's willing to work,
Scorned for a loafer or praised by your chief,
Rich man or poor man or beggar or thief?
Eager or earnest or dull through the day,
Honest or crooked? It's you who must say!
You must decide in the face of the test
Whether you'll shirk it or give it your best.

Nobody here will compel you to rise;
No one will force you to open your eyes;
No one will answer for you yes or no,
Whether to stay there or whether to go.
Life is a game, but it's you who must say,
Whether as cheat or a sportsman you'll play.
Fate may betray you, but you settle first
Whether to live to your best or your worst.

So whatever it is you are wanting to be,
Remember, to fashion the choice you are free.
Kindly or selfish, or gentle or strong,
Keeping the right way or taking the wrong,
Careless of honour or guarding your pride,
All these are questions which you must decide.
Yours the selection, whichever you do;
The thing men call character's all up to you!

How to make a Sun Dial.

THE Sun Dial shows us a time which is not the time used by us in our daily life. The latter is called Mean Solar Time and for India it is $5\frac{1}{2}$ hours in advance of Greenwich Mean Time (G. M. T.) This is our Standard time but our cities adopt Local Time which may be different from Standard Time. Railways usually adopt the latter and post offices the former.

The local time as would be shown by heavenly bodies like the Sun and Stars can be found from the longitude east of Greenwich the particular place lies in, for which we have to find the local time. For every degree of longitude east of Greenwich we must add 4 minutes. Thus for Madras which is 80 deg. 14' 50" east of G., local Madras time is at 4' for each deg., 5 hrs. 21' in advance of G. M. T., and so 9' behind Indian Standard Time (I.S.T.) For Hindupur from which place I am writing local time is 5 hrs. 10' in advance of G. M. T. and 20' behind I. S. T. So then, the Sun Dial must show the local time which must be corrected to whatever time you want, I. S. T. or Railway time or Madras, Bombay or Calcutta time which would be different from your village local time. But actually the Sun does not show correct astronomical time while the Stars do. The error committed by the sun each day varies and can be found from a good almanack like Whittakers, cost Rs. 5/4.

So if you want to be guided by the Sun Dial proceed as follows: Take its reading which let us assume it is XII Noon on March,

1 of 1928. I presume that the dial is located at Hindupur. Then:

	hrs.	m.	sec.	(plus).
Dial time is	...	12		
Sun's error or equation of time on 1-3-28	0	12	30	
So Hindupur time	...	12	12	30
Add difference on I.S.T.	0	20		
So I. S. T. is	...	12	32	30
So Madras time is	...	12	23	30

The Sun's error is least on Apr. 15th, June 14th, Sept. 1st and Dec. 25th for the year 1928, on which dates if you read the Sun Dial you may neglect for practical purposes the equation of time.

Let us now proceed to construct the Sun Dial.

The instrument consists of a dial or face of slate with a shadow caster called the Gnomon, triangular in shape. Slate is preferable because it is weather proof and is easily markable.

Now select a sunny place in your garden or on the top of your house and construct a pillar with a flat top made absolutely level with the help of a spirit level. Purchase a piece of school boy's slate on which a circle 9 inches in diameter can be inscribed. Cut out the gnomon out of a sheet of brass or tin (to be varnished weather proof.) The gnomon is triangular in shape such that angle c in fig. 1 is of the same number of degrees as the latitude of your place found out of a government survey map of your village. Leave a margin below the triangle to sink into the dial.

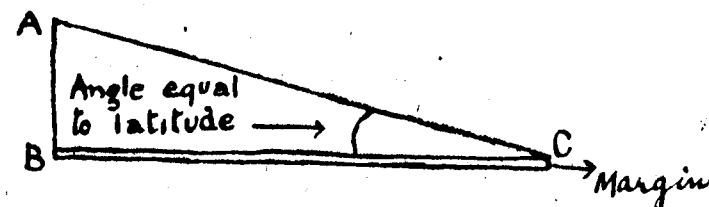
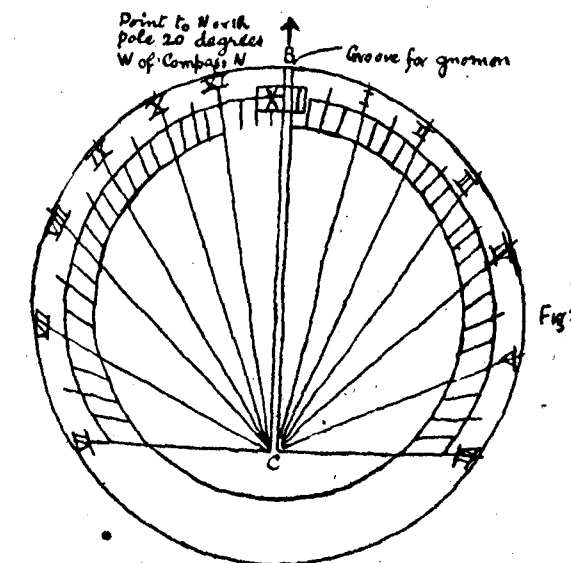


Fig. 1.

Length BC may be 7 inches.

Now dig a neat groove of uniform depth in the dial BC in fig. 2, such that the gnomon will sink in it with a slightly loose fit. Fix the

gnomon with hot shellac so that, point C faces south and B north or XII Noon. You ought to have inscribed the circles on the dial before fixing the gnomon. The circles can be done with a divider taken round and round.



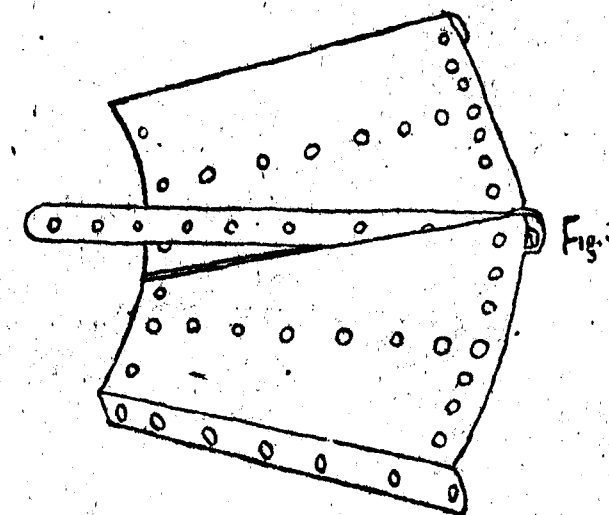
Having satisfied yourself that the gnomon is quite vertical to the dial set the dial on a bed of cement truly level by going with a spirit level on the 4 corners of the slate dial.

Now take up a watch and set it to correct time by 12 noon on the dial. If you had set the XII Noon line pointed due north 20 degrees to the west of compass north, at XII noon according to the dial, say on March 1, 1928 your watch must be set to 12, 23' 30" if the dial is to be erected at Madras. If at any other place the watch must be set to your local time as explained before. Then proceed to mark the hours with quarters and halves if you like with your watch. Thus 3. 15 P.M. is to be marked when your watch shows:

Marking time	...	3.15 hrs.
Add equation of time for March 1st, 1928	...	0.12 1/2 "
		<u>3.27 1/2 hrs. P.M.</u>

In this way mark up to sun set, and an exact counterpart to the left, would suit the morning. Check next day with your watch. If your watch is erratic, next day at XII Noon dial time you can find the rate of retardation or acceleration of your watch. When you are satisfied as to the correct readings given by the dial permanent marks more deeply indented may be made and the marks impregnated with white paint to show better on the black dial.

My Sun Dial is very simply made out of Meccano (the engineering toy set for boys) parts. I give a sketch of it below:



To conclude I shall be happy to clear the doubts that may arise to individual readers through the columns of this journal. In the article I have not been very accurate as to the equation of time since there would be hourly variations. One interested in the construction

of the sun dial and knowing further mysteries of the heavenly bodies would do well to purchase a copy of the 1928 edition of Whittaker's Almanack and a copy of Astronomy for Scouts and others by T. W. Corbin, London, 1/6, which books had been consulted in the preparation of this article.

THE TERMITE

(By S. T. Moses.)

THE term termite may perhaps be unfamiliar to most of us but all of us have sufficiently suffered from its depredations, though under its other name 'white ant'. As most popular names, this is not quite correct as the termite is neither white in colour nor an ant in nature. Neither is it a worm as the Latin derivative, meaning wood-worm, seems to suggest. As the dictionary puts it, the termite is 'antlike insect destructive to timber'. It has been rightly styled 'the archscourge of humanity, the foe of civilisation and the blight of learning'. And no one, of course scouts excluded, can refrain from cursing the 'cunning thief in the night' who makes, in the words of the Tamil poet Athiveerarama Pandian, no difference between the property of the benevolent rich and that of the selfish. Europeans are sometimes nicknamed 'white ants' from their colour just as our blondes are styled 'white cockroaches' (Mal: Vella Kooru). It is said that a year prior to the outbreak of the Indian Mutiny a prophesy went forth at the temple of Mailer about the rising against the white ants.

The tiny insects, to contend against whose destructive activities the Public Works Department seems to be created, are themselves very clever engineers. Their residence is a remarkable structure, resembling a human village but perhaps more permanent, and consisting of many chambers and interminable and innumerable galleries. Usually its presence is not obvious, the tubes and galleries running either superficially or deeper in the soil. In some cases it is the huge earthen mound more often seen in waste-areas than in compounds. The ramifying tubes may run further than the limits set by our imagination and across and through objects like walls, beams, rafters, etc. The main nest is usually 2 to 3 feet in diameter. The maximum height of anthills here is about 12 feet—African anthills soar over 16 feet—and at this rate sky-scrapers constructed by man should have their tops, though not 'reaching

into heaven' as was proposed at Babel, at least a mile above the sea-level. The largest anthills in South India are said to be those surrounding up to the thighs the colossal stone figure sacred to the Jains at Sravana Belgola in Mysore. Anthills have a religious significance as Siva is said to have manifested himself in that form. Valmiki, the author of Ramayana, owes his name to the fact of his birth on an anthill (Valmeegam). The 'Vedans' of North Arcot have an alias in 'Valmeegalu' as they 'live on the products of the anthills'. The walls of the nests are of a moderately hard substance derived from chewed fibre; the earthy walls however vary in their hardness. Mostly the earth of the termitarium crumbles to dust and that is why the Khond swears with a handful of anthill-earth before him, the inevitable fate of the perjurer being firmly believed to be to 'crumble to dust like a white-ant-hill'. The powdery earth heaped up by the termites is greatly in demand in the Tennis clubs of Madras as no court is deemed perfect unless its surface contains a liberal admixture of this dust. Anthills afford comfortable lodgings to snakes and are worshipped as such; Tamilian says 'the termite is the carpenter of the snake'. Manu Samhita warns the Brahman—A Scout is a Brahman as meaning the highest type of man—against passing urine in certain objectionable places of which anthill is one. If a census is taken of the underground residents of the earth, the termites will easily be the first in point of numbers and apparently that is the reason why the earth is figuratively called an anthill. The 'Silpa Sastra' says that when experimental pits are dug in a plot of land where a new house is to be erected, the sight of termites forebodes no good to the owner; as the earth's bowels are nothing but a seething mass of 'white-ant'ity, it is no wonder the landlords are having a bad time during these days of tenant agitation.

The anthill or the nest is managed by the workers, tiny but active, sexually immature

beings, who attend to all the necessary items of work. The necessity of setting apart the Kshatria class for the protection of the rest was recognised long ago in ant-society as in ours. Members of this class are sexless and number about one hundredth of the worker population. The head is swollen, the jaws are stronger and the body twice as long as that of the worker. The duties of these soldiers are the defence of the nest and general supervision. The 2 forms of sexual individuals complete the list of termite castes. Each nest has a king and a queen both sexually mature and wingless though once bearing 2 pairs of gauze wings—The Tamils say 'these wings are the most delicate things ever seen, by far longer than the body. A reserve of immature females and males is always kept by the foresighted creatures to provide for emergencies. Besides the various kinds of termites the nest usually contains other insects termed 'termitophilous' (termite-lovers), beetles etc., which live in harmony with them. Whether these guests are welcome, uninvited or merely tolerated is not quite clear.

The queen is truly the mother of her subjects. She is nearly six inches long and her abdomen is so very disproportionately swollen as to reduce the remaining parts to almost invisible smallness. Her shape is that of a sausage or more exactly the finger of a kid-glove and its wormlike appearance has earned for it the local name 'Mother-worm'. She is entirely helpless, her legs having been long ago lifted clean off the ground. The body is full of butterlike liquid matter. Her duty is merely to lay eggs which she does assiduously at the rate of about one per second. The record is 80,000 in 24 hours. The queen is reckoned a delicacy, fried or raw in the Tamil districts, budding athletes of 12 or over keep themselves in trim, by swallowing her raw and then sprinting 2 and odd miles. In the nest the chambers above the royal one are for the eggs. A lot of workers attend on the queen, meeting all her wants in the matter of food etc., while a lot more are busy transporting the eggs as fast as they are laid, be it day or night, to their allotted chambers. The eggs are all curiously enough of one pattern and in producing the different types of termites from the same sort of egg, these tiny insects show themselves, like the ants and bees, to be in possession of the great secret of making sex to order. The food is prepared stuff and so the composition of the artificial food may be varied according to special needs. The food of the nest consists of vegetable fibre chewed by the workers and partially digested. In some, the

semidigested stuff is disgorged through the mouth of the workers before being served in others it is the excrement, though usually this is used for building the rearing chambers. A chemical secret, still hidden from man, is theirs and they make the universal vegetable substance called cellulose available for food. In the body of the workers are found one-celled animalcules absent in males, females or soldiers, which digest the cellulose and so render it available as food and as building material. Termites also grow fungi in their nests and they also serve as food. A fluid 'Andalaka' honeylike but bitter may be extracted from the nest. The termite is usually supposed to eat nothing with life, attacking only decayed or lifeless plants, etc. Even EHA says so and ridicules the Indian gardener who asserts 'plants of his are never eaten by white ants because they have died but die because they are eaten by white ants'. The Sugarcane Expert confirms the Mali's assertion as his plants are attacked in the early stages, the sets eaten in and converted into shell. Young coconut plants and seedlings are also liable to receive their attentions. Wheat, sunflower and groundnut are among others attacked. All is grist to their mill, nothing coming amiss. In fact they devour all animal and vegetable substances useless or even worse like the thorny shrub Kara Kol, of the Malayalam proverb—within reach, except glass and perhaps metal. Metal though not eaten is corroded as an acid liquid excreted by the termite has such an action. The Bible Society binds the Bibles intended for Africa in metal, in deference to the prowess of the African white ants. Glass is the only article which has so far resisted their powers and the safest method of keeping boxes etc., safe from the termites is to mount them on impromptu pedestals of bottle-bottoms. Even bones are not safe and the bony weapons used in the palæolithic age have disappeared through their activities.

The workers are very practical engineers and miners. They are handicapped by the absence of eyes but the protective instinct for concealment is so well developed as to make them postmasters in the art of shielded attack. Abhorring all light, they work under tubes of earthy crust, the results of their initial activities. One mystery connected with this activity is the source of the water necessary for kneading the clay required for constructing the tubes. While attacking woodwork the heart of the beam may be eaten but strands and knots are left here and there to serve as supports to the galleries above

like the props in mines. Thus are they able to reduce furniture, etc., to a thin shell without in any way rousing our suspicions. Their destructive efforts are sometimes too amazing to be believed as when edibles vanish in a night. A noteworthy case on record happened in a Bengal prison where the bedding of the prisoners was destroyed in the night while the men were sleeping on it! There is nothing in the world which cannot be utilised by men and this destructive habit of the termite is no exception. In Coorg a discovery has been made that teakseeds germinate more quickly if their outer coats are removed by the white ants. Deliberate and successful efforts to enlist the white ant to effect the necessary change in the seed are now made in most teakwood plantations.

The co-operative movement, as in the case of other social insects, has reached a high scale of development among white ants. The workers of most bees or true ants merely surrender their sex to serve their community but here as in some bees and ants there is the additional sacrifice of eyesight. The soldiers of course sacrifice their lives when the nest is attacked. *e. g.* by ants: they come out into the interstices and offer battle with desperate courage and meet with certain death, as their only avenue of retreat is promptly cut off by the workers blocking up the breaches and strengthening the barricades.

The provision for new nests is very simple. At certain seasons, usually during the monsoon particularly when the air is still after a heavy rain, huge hosts of winged males and females emerge from old nests. The swarming is the prenuptial flight; the point of emergence may be a hole in the ground or even a chink in the wall. The swarming or the emergence of winged white ants is a popular 'clerk of the weather'. It is an indication of approaching rain. If the swarming takes place in the evening, the Tamilians say, there will be very heavy and continuous rain. But if it is in the morning the threatening rain will hold off for a short while. Swarming however is unlucky, according to the 'Silpasashtra' or 'Manai adi sastra' if it takes place in sight of the owner and the architect who have come to survey the plot for the proposed house.

Swarming is followed usually by an immense waste of life, the would-be pioneers of the new colonies mostly going to fatten their enemies whose name is legion. The first in the list is man. Agricultural labourers in many districts consider the winged white ants a delicacy. A

favourite dry dish is the bodies of the swarmers fried with rice grains. Among the Tamils of old, Purananuru tells us, curries of winged termites were prepared, with buttermilk and tamarind as the other main ingredients. After the first fall of heavy rain, it is an usual sight at nights to see lights moving about on the plains. They are the lights mostly torches of villagers, engaged in capturing the winged termites. The bodies, after collection are sundried and stored. The Irulas of Chingleput and the Mutrachas of Nellore and Kurnool are expert in this line, the latter being credited with attracting them by the use of a special powder.

Among the other animals whose hearts are delighted at the emergence of the swarms are bats, owls, kites and crows which in destroying these pests wash out, at least partially the past scandals of their lives. Scorpions are also among them; and those who have fed sumptuously on an exclusive diet of winged whiteants are valued as yielding an oil considered in Indian pharmacopeia as efficacious for aches in joints. The pangolin or the scaly ant-eater is a great destroyer of white ants though he does not wait for their swarming. He licks up a prodigious lot of white ants with his extensive, sticky tongue.

To get rid of the termites the 'Goths' (Ostragoths, Huns and Vandals of Indian life, or at least to curtail their nefarious activities many are the methods suggested. Kerosene or Phenyle may be poured through apertures in the nests. To produce permanent results however, the nests should be located, particularly the queen's chamber, and the queen destroyed. Such quests when undertaken in house and compounds should be carefully attended to, lest the building should collapse by digging into the foundations. Once a queen termite was found 6 feet under the floor of a bedroom. Killing the king and queen may not be enough, the substitute royal family also should be destroyed. Tarring is the sole remedy preventing wood-work from falling a prey to white ants. Solignum paint is also claimed to be the best white ant destroyer and wood preservative. In planting cocoanuts ashes with a handful of salt are used. All manures, except perhaps castorcakes, white ants have a flair for. Garden beds can be kept clear off these insects by being watered with a solution of copper sulphate. In sugarcane plantation, water in which bundles of Kodikalli and bags of salt are soaked is used, as a timehonoured preventive. Crude oil emulsion or a tar emulsion keeps young plants safe from white ants.

Canadian Boy Life.

IN writing about a country and its peoples there is always a temptation to describe the exceptional and unusual things. Those who read about these things, and do not know that they are exceptional and not the rule, form very wrong opinions of such a country and its people. The purpose of this article about Canadian Boys is to help create better understanding and not misunderstanding; therefore it deals with every day affairs which are common to most boys.

Canada like India is so vast in extent that many varying conditions may exist at the same time. In midsummer (July—August) when in most of the country the weather is about the same as in South India's "cool weather," one may find snow falling in the Rocky mountains and the great ice glaciers unaffected by the heat. In midwinter, when weather down to 30 degrees below freezing point is not at all uncommon in many parts of the country, the people living on the Pacific Coast at Vancouver are having a rainy season with only an occasional day when it snows or freezes. In spite of its vast extent Canada has a population of only eight million people so that many of these live in very small villages or scattered throughout the great farming areas.

The boys who live on the prairies of the Canadian west are a resourceful, care free type whose great ambition is to excel at horsemanship. They learn to ride as soon as they are big enough to get their legs across a horse's back. They use horses to ride to school or church or town or when tending cattle or bringing the cows home for milking. On the other hand many boys who live in the towns of the east in Canada, may, like the writer, never have been on the back of a horse until after manhood is reached. In many other ways the experiences of the boys in different parts of Canada differ very greatly.

After all the most important thing to remember about Canadian boys is that they are "boys", just as Indian boys are boys and Japanese boys are boys. In all the most fundamental characteristics of boyhood the boys of every land and every race are very much alike. It is only in some of their customs and activities that differences arise.

Nearly all Canadian boys play team games. Association football is a popular game with many of them but the high school boys of fifteen years of age and over are more fond of Rugby football than of the Association game.

American Rugby which differs a great deal from English Rugby is a very strenuous game and until recently was rather dangerous, frequently resulting in broken limbs. The newer rules have eliminated some of the roughness.

Baseball is the one universal game and no matter what other games a boy may play he is almost sure to play some baseball. This game requires a great deal of practice to develop the skill, precision, and alertness which are necessary to play baseball well. The regulation outdoor game is played with a small hard ball nine inches in circumference. The ball is so hard and can be batted so swiftly that masks, chest protectors, and padded gloves for each player are required for every game. In recent years a modified game called Playground Basket ball in which a somewhat softer, fourteen inch ball is used and which is played without gloves or other paraphernalia, has become even more popular than the original game.

Most Canadian boys play hockey but not the field hockey of India. It is the great winter game and is played on the ice using skates to enable the players to get quickly about after the "puck" which is used instead of a ball. The puck is a flat disk of solid rubber about one inch thick and five inches in diameter. The ice hockey stick is almost twice as long as that used for field hockey and is much lighter in the blade.

Winter weather is welcomed by the young people as the snow and ice give opportunity for the most healthful and enjoyable of outdoor sports. Tobogganing, skiing, snow-shoeing, skating and sleigh riding are all sports which the boys enjoy. Scarcely any temperature is too cold to spoil the fun of or keep boys away from these outdoor activities. Skis, are made of hard springy wood, are from five to eight feet long and are attached by straps to strong leather boots or shoe packs. They are sometimes used to push along on hiking trips over the snow in level country but the real fun of skiing is in coming down the slippery slope of a hillside. The beginner finds it very difficult to keep both feet going in the same direction, the result is that as soon as the skis spread too far apart or cross each other there is a spill which results in a good ducking in the snow. The most exciting part of skiing is jumping. This is done by having a platform built about half way down a hill from which

the speeding skii man is shot off into the air to alight again on the sloping hillside some hundred feet below. It requires real skill to retain one's balance after landing from a jump and there are many spills but the sport is after all a comparatively safe one.

Snowshoeing is a less thrilling sport. In fact these shoes were made and are still used by many for the very practical purpose of walking easily where the snow is deep and where it is very tiring to walk if the feet sink deep into it at every step. Still snowshoeing is interesting enough for boys and girls to get out in cold bright days and especially on moonlight nights for a long tramp over the snow. A snow shoeing party is only complete however when the group come indoors and sit around in front of an open fire-place and enjoy some substantial refreshments for which the cold air has given them a keen appetite.

A Toboggan is made of lithe slats of hardwood and is usually from six to ten feet long and eighteen inches wide and well curved up in front. Tobogganing is an exhilarating sport. A good slide will be from four to eight furlongs and the first part must be down a steep slope where the speed attained almost takes the breath away and then the long glide on the level at the bottom unless perchance the toboggan has jumped the banks of the slides and upset all into the deep snow. The long haul back provides the exercise and by the time the riders are at the top of the slide again they will be thoroughly warmed even in extremely cool weather.

Canadian homes, schools, and all business and public buildings are built in such a fashion that they can be comfortably heated during the cold weather. While boys spend a good deal of their leisure time out of doors in the cold weather, this season also provides a very popular time for indoor meetings. Boys meet at their Scout Headquarters, the Y. M. C. A., the Parish or Sunday School Hall of their church or at some other chosen spot to carry on Scouting or club activities which other boys of their own age. Nearly every boy over twelve years of age belongs to some organization or Club of boys. There are thirty thousand Boy Scouts in Canada and about the same number of Trail Rangers (12 to 14 years) and Tuxis Boys (15-18 years.) The latter two groups belonging to Protestant churches. In the Roman Catholic church, boys who are not Scouts, often belong to the Junior Knights of Columbus while Jewish boys have two organizations known as "The sons of David" and "The Maccabees."

Camping is an experience which a great many Canadian boys enjoy in mid summer and it must always be far away from town, on a river or lake, with canvas tents as shelter. Camps run for periods of from one week to two months and one camp which continues throughout the months of July and August has over two hundred boys in attendance. In a big camp of this sort boys will be divided into sections for those under twelve years, those under fifteen and those over fifteen years. The camp activities consist of swimming, paddling canoes, sailing, nature study, handicraft, woodcraft, first aid, dramatics, singing and various kinds of programmes each night around the camp fire. Each tent group of six to ten boys has a leader or Counsellor who helps them plan and carry out all their activities. In smaller camps much the same kind of organization and programme is followed. A favourite plan is for each boy to choose an Indian name, the group to be called a tribe and the leader to be an Indian Chief. Grand Council meetings are then held around the camp fire and for these occasions each brave puts on full war paint after the custom of the American Indians and Indian Ceremonies, songs, and dances form part of the programme around the Council fire.

Except for a small number of boys who live on scattered farms in the less settled districts of the country every boy goes to school until he has completed the work of the elementary grades. Boys and girls always attend the same schools and are in the same classes. About ten per cent of all the boys go to high school and two or three out of every hundred go to college. Many boys are at work after school hours helping to pay their own way through school. This is particularly of older high school boys and of most college students.

Nearly every Canadian boy has work to do. Very few homes employ servants, so it falls to the lot of the boys to carry wood, coal and water, to cut grass and cultivate vegetable gardens, to clean off snow from the paths and do many other tasks about the home. Such work is in no case regarded as unworthy of the best boys. On the farm a big boy takes on a man's share of the duties in the fields, of milking the cows, or driving loads to market. All of these duties however are not allowed to interfere with schooling and must be done before and after school hours, on Saturdays and in school holidays. In most towns there are school laws which make it compulsory for every boy up to fourteen years to attend school regularly.

Boys and girls, especially those over fifteen, play many games and enjoy many activities together. Joint meetings of boys and girls Clubs are very popular and of frequent occurrence in the churches and other organizations which both boys and girls attend. Indoor socials in the cold weather are nearly always for both boys and girls. This free, frank and wholesome sharing of activities helps boys and girls to understand each other better, to respect each other and is a fine preparation for the life partnership of marriage which is usually entered upon when both are between twenty and twenty five years of age. It is seldom that a Canadian boy under eighteen years ever thinks of marriage and not one in a thousand is ever married at that age. Marriage in Canada is always a mutual arrangement between a young man and woman. The parents are just on-lookers and no dowry enters in. Both agree to share life together without regard to financial arrangements.

Canadian boys differ from Indian boys very greatly in the matter of their public attitude toward religion.

Religion is a topic which boys do not often discuss among themselves and would hardly ever think of discussing with a stranger. Most

surprising of all, some boys have never freely discussed religion with their parents. The majority of Canadian boys do identify themselves with the religious life and observances of their respective faith, be that Roman Catholic, Protestant or Jewish. As younger children they are taught the truths and stories of their faith in their homes and religious schools. In the years after twelve boys attend religious meetings and discuss religious subjects in Sunday School groups, but most of them are very reticent about expressing these feelings to others or to any but some intimate friend. This does not mean that at heart Canadian boys are less religiously inclined than boys of any other race. This is one of the fundamental facts of life in which they are probably much the same as other boys. They are not so fortunate as Indian boys in the ready means of religious expression which is open to them.

[Any South Indian Boy Scouts who would like to exchange letters with boys in Canada are asked to write a letter and send it in care of Wallace Forgie, Scout Master, Y. M. C. A. Troop, Esplanade, Madras, Letters should be addressed "To a friend in Canada" from... age..... years..... India. correspondence of this kind is the best way to get all your questions answered about how boys live and what they do in other lands.]

Hymns Which You Ought To Know.

(ii) Lead, Kindly Light.

BY JOHN HENRY NEWMAN.

Lead, Kindly Light amid th' encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home;
Lead Thou me on!
Keep Thou my feet: I do not ask to see
The distant scene: one step enough for me!
I was not ever thus, nor pray'd that Thou
Shouldst lead me on;
I lov'd to choose and see my path: but now
Lead Thou me on!
I lov'd the garish day, and, spite of fears,
Pride rul'd my will: remember not past years.
So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, O'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost a while!

This is a hymn which is sung in the Sabarmati Ashram every evening just at dusk. Thousands of little children sing this hymn in as many homes all over India. The hymn is popular not only in India, but it is one of the most favourite hymns in all parts of the world. It has been translated into many Indian languages and into many non-Indian ones as well. In fact, this hymn and its author are known all over the world as much as the Scout Salute is.

The hymn was written by a very pious Christian, the great Cardinal John Henry Newman. Every Scout ought to know about Newman and his works. Newman, when he was a young man, went to Italy and spent some time there. All his friends returned to England and he was left alone. He was very ill with fever. At this time Newman was troubled very much in mind with doubts about his faith. To add to these, he became home-sick and the weather was so bad that he could not get a boat to return home. At last he managed to get an orange boat, but then the sea became very bad. The sky was clouded and the people on board were put to very great trouble and anxiety. It was then that Newman wrote these famous verses.

Newman wrote this hymn when he was a young man,—before his great career. He asked for divine guidance, the proper thing every young man, especially a Boy Scout, ought to do. The hymn is so full of meaning that many books have been written about it. Each line is a precious gem.

Read the lines again and see whether you like the hymn more than you did before.

A New Method of Prowling.

IN the last copy of this magazine you read and I hope, by this time, you have begun, how to prow! In this article I should like to tell you of an entirely new method of prowling which some of you may say is very easy, some others very difficult and yet some others, that it is no prowling at all.

To be a naturalist one should be a student of Nature and not confine oneself to the study of animals alone. And there are plants in Nature. I am now going to tell you what method of prowling you have to resort to if you want to study about plants. For this prowling, in some of its early stages you need not wander about as Jeha's companion did last time. You can observe things in your own compound or some of you may even study many interesting things from some of your flower-pots. This method of prowling is difficult because one has to be extremely patient and the observations are not made in such a short time as Jeha's companion did in the fields about the crane. Some of the interesting things have to be observed for a number of years at a stretch. There was a monk in Austria, Mendel by name, who cultivated different kinds of peas in his Garden, noted down his observations, bred new varieties of peas and wrote down his remarks about them and the whole thing is now regarded as one of the greatest works of science and there is a branch of science known as "Mendelism" which is studied by great scientists in all parts of the world. You begin your observations and note them down accurately and if you are able to explain some of them correctly you may become another Mendel. Who knows?

For this month let us be vegetable prowlers. What plant shall we observe? I believe the 'Avarai' plant (Dolichese labiale) is a common one all over South India. Are there many wonderful things to observe in this? Let us see. When the 'Avarai' brings forth its flower, have you ever noted that there are some

visitors to this plant? Most of you have seen it, I know. I can hear a little Cub saying "I have seen a bee go into a flower". Another Scout may say "I have seen a big beetle get into the flowers." And yet a Rover may say, "I know all about it. All sorts of insects come to suck the honey from the flower." Our Rover is partly correct. The latter part of his answer is correct. But "All kinds of insects" do not visit the Avarai flower. It is a very useful thing and interesting also, if one can note down the names of these winged visitors to the flower. It would be better still if you can make a collection of these visitors and preserve it in a small show case. Some wise men who have studied about plants will be able to tell you which of them are the real friends of the Avarai flower and which are those that do harm to the plant. Is this any easy job? This kind of taking observation, though difficult prowling, has been very useful to man. It is by such studies that we are now able to control the enemies of our crops. By finding out those insects that do harm to our paddy, cotton, sugar-cane, cocoanut tree and other plants and by preventing them from doing harm to these plants we are able to improve the quality and quantity of our crops.

I shall be very glad if some of you scouts and cubs will make a list and collect some of these insects and study about the common pests of some of our common domestic plants. In the next issue of the magazine I shall tell you how you can make a show case of insects, such as butterflies, moths, beetles etc.

You can write to me about your observations and if you want any further information I shall be only too glad to give the same to you. You can write to me C/O The Editor, Boys' Section, The South India Boy Scout, Post Box, 424, Triplicane, Madras.

Jecha.

Folk Lore of Indian Birds.

(By E. H. N. G.)

The calls of birds make a fascinating study, and the writer of this article examines some of them.

EVER since the problematical treatment of Romulus and Remus, mankind has been susceptible to beliefs of mythical origin. Just as ancient Greece laid great store by her mythology, so India is rich in folk-lore, which, like the dialect, seems to vary every hundred miles. Some stories have their origin in the Hindu scriptures; others are of local or provincial interest. Fortunes spring from a single idea, and a plentiful harvest awaits the patient scribe with a gift for dialects and a taste for wandering.

In this article I am confining myself exclusively to birds, for, although we are not all naturalists most of us are acquainted with the commoner garden species and know them by their voices; even if we are unfamiliar with their names. The name Myna, for instance, is common to both languages. But even if this popular name fails you, it will only be necessary to refer to a *punchiyat*, where there is "much talk but little doing," and the average rustic recognises it at once as a reference to myna's cackling.

If you should happen to live by the side of any river, you will know by the occasional rush of wings through the darkness, and the restless calling of the Brahminy Ducks, when the wildfowls are returning to their winter quarters. These familiar calls are more audible at night, which has given rise to the belief that the ducks and drakes separate at sunset to opposite sides of the stream. *Chakwa*, says the drake, *Chakwi* answers the duck; and so the voices are continued through the night, so that neither should feel lonely or deserted. This curious belief seems to have little foundation in fact, but you will never persuade the villager to believe otherwise, just as you will not convince him that all Brain-fever Birds are not spinsters who become impregnated by the monsoon showers for which they call unceasingly.

Owls are birds of ill-omen except when seen in daylight, when he who sees one is bound to be lucky. The popular belief is that the owl was originally naked, and that it borrowed a feather from each of its acquaintances which it has never paid back. Consequently, afraid of its creditors, it conceals itself from morning till night in utter disgrace.

Of particularly evil repute is the little Jungle Owl, which perches overhead o' nights and says, "what" with a most fascinating intonation. Occasionally the call is different, and resembles the distant carolling of a Sarus Crane—sad and unspeakably lonely, but bearing no particular significance. It is the questioning "what" that is so singularly sinister, for if it is thrice repeated, a death in the household is bound to result.

Much speculation exists as to the correct identity of the "Devil Bird," some holding that it is an Owl, others that it is an Eagle. Its call is an eerie, diabolical sound, full of pain and anguish, uttered only at night. But whether Owl or Eagle it inspires a gruesome legend to the effect that a husband, suspecting the fidelity of his wife and doubting the paternity of her child, killed the latter and served up the flesh to her in a curry. While partaking of the meal the wretched woman recognised a finger in the brew and was so horror-stricken that she fled into the forest and destroyed herself. After her death she was turned into a "Devil Bird" which still terrifies the villagers by repeating the horrified screams of the lamented mother in her agony.

Those of us who have indulged in nocturnal vigils in the jungles or beside a duck-pond have probably heard the mournful "hee-hoo-hu" of the Brown Fish-Owl, a large species of noiseless flight and the wing-spread of a kite. The call is rather disconcerting till one becomes accustomed to it, after which it becomes quite fascinating and is supposed to emanate from two birds, the first "hee" of the male being immediately succeeded by the "hoo hu" of the female. The rustic believes that this is due to a strict understanding between the sexes. The male tells the female "when I cry once, if you don't at once answer twice, I shall look for another wife." Here, then, is a complete solution of the domestic problem.

Of the other familiar night voices, mention might be made of the querulous protest of the *Did-you-do-it*, or Red-Wattled Plover, and the monotonous clacking of the Night-jar. In our station the Plovers appropriate all the flat-roofed bungalows on which to lay their eggs, and are looked upon not only as excellent chowkidars but also as weather prophets. The position of their eggs is very important, for if all of a clutch point inwards an early monsoon is assured.

Very quaint, too, is a legend regarding the Night-jar. Once upon a time there was a hard-hearted peasant

who worked his bullocks all day long and part of the night. As punishment for this cruelty the Almighty transformed him into a bullock and created the Night-jar, so that the latter might ever torment the former with its exasperating clacking, which is supposed to represent the sound made by farmers when driving their bullocks behind a plough.

The little Weaver-Birds, or Bayas, present us with rather an interesting problem by attaching small lumps of clay beneath the roofs of their complex nurseries. Various explanations have been offered by many observers for this curious practice, though certainly the most picturesque is the Indian belief that the clay is used to stick fireflies on to light up the nest at nights. As a delightful fairy story this wants a lot of beating.

Want of space will not allow of lengthy allusions to the Peacock, in regard to which the beliefs are legion. Here again is a typical instance of where the Western idea is diametrically opposed to the Eastern. The European in this country looks upon peacock feathers as being distinctly unlucky (the more superstitious will not have them in the house), whereas amongst Indians they are always in great demand, and are not only used in fans by the "best people" at durbars and the like, but also in their religious ceremonies as abiding charms. In the Himalayas the feathers are used as charms against lightning, because when the lightning first came to earth, and zig-zagged along the ground, the peacock, thinking it was a snake, swallowed it and thus became immune.

Another fascinating legend refers to the Hoopoe, that admirable model of domesticity. It seems that these birds rendered King Salomon a service for which he desired to reward them. On being asked what they wished, they asked for golden crowns on their heads like the one the King wore himself. This wish was speedily gratified, but the birds became so valuable that men began to kill them for their golden crowns, so they returned to the King and implored him to take back his gift. The King, taking pity on their unhappy state, therefore changed their crowns from gold into feathers.

The Indian Roller, in whose colour scheme all the most wonderful blues and browns of the universe are so artistically blended, is believed to have preceded the Hindu deity, Siva, who, on occasions, even adopted its form. That is why the orthodox still salute this bird in passing.

Provincial Headquarters' Notices.

No. 6, Dated 15-2-1928.

The following is a further list of Troops and Packs registered, Warrants issued and cancelled. District Commissioners and Secretaries are requested to kindly return the cancelled warrants in their Districts, if they have not already done so.

Will the District Commissioners kindly send nomination forms for all Scouters of all ranks in their

Pro. Scout Hd. Qrs.,
P. B. 424, Madras,
15-2-28.

C. P. Ramaswami Aiyar

Provincial Commissioner.

Warrants Issued.

Madras & Chingleput Districts. (Northern Circle)

Scoutmaster.

W. No.
24. A. W. Forgie, Y. M. C. A., Esplanade, Madras.

Assistant Scoutmaster.

W. No.
21. Arnold Sinclair Rose, Post Box No. 2, Madras
22. M. Sundara Kini, 2/15, Namavivaya Mudali Street, Triplicane, Madras

Madras & Chingleput Districts. (Southern Circle)

Scoutmasters.

W. No.
31. S. Rajagopala Aiyer, Hindu High School, Triplicane, Madras
32. T. S. Viswanatha Aiyer, Govt. Madras-i-Azam, Mount Road, Madras
33. B. Authikesavalu, 1141, Subramania Koil St., Alandur, St. Thomas Mount

Assistant Scoutmasters.

W. No.
22. G. Venkatraman, 1/61, T. P. Koil Street, Triplicane
23. V. K. Sourirajan, Hindu High School, Triplicane
24. Khadim Hussain, Govt. Madras-i-Azam, Mount Road, Madras
25. Joseph Nicholas Cornelius, Y.M.C.A., Rayapettah
26. K. M. Koshy, Wesley College, Rayapettah
27. J. S. Bedford, Wesley College, Rayapettah

Cubmaster.

W. No.
10. S. R. Srinivasan, 36, T. P. Koil Street, Triplicane

Assistant Cubmaster.

W. No.
5. C. Krishnaswamy, 8, South Mada Street, Triplicane

Godavery District.

Scoutmasters.

W. No.
15. T. B. Venkata Rao, Virabadrapuram, Rajahmundry, Pennugonda
16. S. Seshagiri Rao, Taylor High School, Narasapur

Warrants Cancelled.

Godaveri District.

Scoutmasters.

W. No.
9. Bh. Krishna Rao, Taylor High School Troop, Narasapur

17. H. Lakshimarasimha Rao, Board High School, Kovvur

Assistant Scoutmaster.

W. No.
4. A. Narasimha Rao, Board High School, Kovvur
5. K. C. Venkataratnam, E. M. School, Achanta
6. K. Venkataratnam, D. N. S. & D. V. R. School, Peruru
7. S. Ramaiah, J. K. M. School, Pennugonda

Cubmaster.

W. No.
3. K. Satyanarayana, Municipal High School, Palakole

Tanjore District.

Scoutmasters.

W. No.
33. T. P. Santanakrishnan, South Rampart, Tanjore
34. P. R. Rangan, C/o Messrs. Bhaskari & Co., Tanjore
35. K. V. Krishnaswami, K. H. School, Tanjore
36. V. Ramanujam, K. H. School, Tanjore

Assistant Scoutmasters.

W. No.
12. R. Ramanathan, West Madavilagam, Tiruvadi
13. P. Srinivasulu, Satara Street, Mannargudi

Cubmasters.

W. No.
7. M. S. Mahadevan, Model School, Mannargudi
8. B. R. Durai Raj, Wesleyan Mission, Negapatam
9. T. Krishnaswami Iyengar, 11, New Street, Mannargudi
10. V. Seshadri, 151, North Main Street, Tanjore

Assistant Cubmaster.

W. No.
3. N. Viswanathan, 148, North Main Street, Tanjore

Madura District.

District Scoutmaster.

B. A. Subramaniam, Theosophical Society, Madura

Salem District.

Scoutmaster.

W. No.
17. E. R. Panchapakesan, B.T. (Nat.) First Asst. Ponnampet Boys School, Salem

Troops and Packs Registered.

Madras & Chingleput Districts. (Southern Circle)

Troops.

Reg. No.
25. 6th St. Thomas Mount, Alandur. St. Thomas Mount, Madras
26. 7th Royapettah, Y.M.C.A., Royapettah, Madras
27. 1st Triplicane, "Rama, B," Hindu High School, Triplicane, Madras.

Packs.

Reg. No.
6. St. Thomas Mount, Wesleyan Mission, Alandur, St. Thomas Mount
7. Asoka Pack, 26, T. P. Koil Street, Triplicane, Madras
8. 1st Triplicane, Hindu High School, Triplicane, Madras

Madras & Chingleput Districts. (Northern Circle)

Troops.

Reg. No.
21. Central Y. M. C. A., Y. M. C. A., Esplanade, Madras
22. 3rd Perambur, Stevens Road, Perambur Barracks, Madras

Troops.

Reg. No.
36. Agasthya, Government Training School, Tanjore

Tanjore District

Reg. No.

37. 2nd St. Peters, Manambuchavadi, Tanjore
38. Ananda-Kallar, South Rampart, Tanjore
39. Gopalswami, K. H. School, Tanjore
40. Jalpesa, Central High School, Tiruvadi, Tanjore District

Packs.

Reg. No.
11. 1st Mannargudi, C.M.S., Mannargudi
12. 1st Rajampalayam, Muni. School, Rajampalayam
13. The Service, East Gate, Tanjore
14. Sivaji, Mahratta North Hajaram, Tanjore
15. Sri Mani, Manambuchavadi, Tanjore
16. 2nd St. Peters, St. Peters, Manambuchavadi, Tanjore
17. 1st Nagore, Wesleyan Mission School, Nagore

Godavery & Kistna Districts.

Troop.

Reg. No.
18. 1st Kovvur, Bd. High School, Kovvur

Pack.

Reg. No.
2. Hanuman, Board High School, Kovvur

North Arcot District.

Local Association Registered.

Vellore Town

Names of Campers who attended the Godavery Training Camp.

January 20 to 30 (inclusive) 1928.

Owls.

N. C. Narasimhachariar, Ellore
Y. Jagannatham, Siddhantam
M. B. Sarma, Rajahmundry
D. S. Rajarao, Ellore
V. Ramamurthy, Rajahmundry
G. Sathyanarayana, "
K. Ramakrishnamurthy, "
K. C. Venkataratnam, Atchanta
S. Vasudevudu, Mulkamala

Cuckoos.

P. Sriramamurthy, Kirlampudi
K. Krishnamurthy, Rajahmundry
V. V. Subrahmanyam, Rajahmundry
M. A. Ramarao, Rajahmundry
A. Jagannadharao, Cocanada
L. Venkatramasastri, Attili
M. S. Rangachary, Rajahmundry
K. Suryanarayanamurthy, Rajahmundry
P. Venkatramanarao, Rajahmundry

Ravens.

D. Ramadas, Gollavala Ganjam

G. Kesavasomayajulu, Cocanada

N. Janardanam, Rajahmundry
D. V. Durgaprasadarao, Edupugallu
Kurma Suryanarayanamurthy, Rajahmundry
E. Parsadarao, Rajahmundry
M. Hanumantharao, Rajahmundry
Ch. V. Rangarao, Challapalli
N. Sathyanarayanamurthy, Rajahmundry

Eagles.

M. V. Raghaviah, Rajahmundry
G. V. Subbarao, Chatrapur Ganjam
D. Ramalingam, Kirlampudi
K. Apparao, Rajahmundry
T. Venkataratnam, Peruru
V. Venkannapantulu, Cocanada
Ch. V. Subrahmanya Sastri, Rajahmundry
N. Subbarao, Rajahmundry
A. Venkatarao, Rajahmundry
Troop Leader : V. V. S. Prakasarao
Quartermaster and camp Joint Secretary : N. Venkatramiah
Assistant Scoutmaster : Bh. Krishnarao
Scoutmaster : P. S. Narayanswami, D. C. C.

Supplement to the South India Boy Scout. Who is Who ?

(Continued)

Note : If your name is not here, please send to the Prov. Hd. Qrs. for a form and fill it in and send it soon.

Dorai Raj L. ; (22); Schoolmaster—Opposite C.S.M. Girls' High School Manambuchavady, Tanjore—Trained Mannargudy Cub Camp 1927 (P. S. N.) Charge of II St. Peter's Cub Pack-Pack active.

Ebenezer A. David ; (27) ; 1035 Mission Mettu Street, Tanjore, Schoolmaster—Scout I Madura Sivaji Troop 1919-Gustavus Troop Madura 1922—3 years in Sivaji Troop Madura, 2 years in Gustavus.

Patrol Leader and Senior Patrol. Leader—Started II St. Peter's Pack In Tanjore 1924.

A. S. M. Gustavus Madura 1922—Cubmaster of Gustavus Pack Madura 1923-24—Cubmaster II St. Peter's Pack Tanjore 1924 to 1927 Now doing work as S. M. II St. Peters, Tanjore—All the troops and Packs are running.

N. Gopalarow ; (28), 490, Ganesar Koil Street, North Main Street, Tanjore—Schoolmaster, Trained Talaiyuthu Camp 1924 (P. S. N.) 1924 A. S. M. I St. Peters, Tanjore, 1924-25 S. M. I. St. Peters, 1925-26 S. M. National College Troop, Trichinopoly, 1926-27 Borstal School Scout work, Tanjore—1927-28 S. M. I. St. Peters Troop, Tanjore with 32 boys, troop active Warrant No. 28 (Tan)

Kuppuswami A. ; (36); Kapistalam West Via Papanasam—Schoolmaster—Trained (J. V. M.) A. S. M. Kalyanasundaram H. S. Tanjore till 1921 From 1921 A. S. M. I Papanasam with 26 boys-troops running.

Manavalan A. ; (35) ; Asst. Master, B. School, Aziznagar Settlement Oomangalam P.O. S. Arcot. Trained Cub Camp Aziznagar (P. S. N.) A. S. M. I Nanda Troop Aziznagar since 1926-24 scouts-troop active.

Muthiah J. I. ; (35) ; 6, South Kamala Street, Mannargudy Tanjore Dist. Physical Director, Findlay College—Trained (Guindy 1923 J. S. W.) Pedro (V. Grenier) Holds Wood Badge, Passed Akela Part I, Rover Course Part I, Assisted in running, Kuttalam, Tirupuvanam, Chidambaram and Orathanad and Karuppatticheri Camps—Connected with I Calicut Y. M. C. A. Troop 1917, 6th Bangalore Y. M. C. A. 1919, 5th Royapettah 1923, the last still working-Scoutmaster I

Findlay College Troop—active with 24 cubs, 48 Scouts and 22 Rovers Warrant No. S. M. 2 (Tan.) Assistant District Commissioner South Tanjore No. 2 A. D. C.

Nagalingam S. ; (20) ; C/O Mr. P. Srinivasulu M. A. Findlay College, Mannargudy—Scout and student—Scout of I Mannargudy for 5½ years—Rank and Badges, I Class Scout, T/L 27/8/25, Senior Rover Mate 20/6/26 A. S. M. 1/4/27—Trained Cub Camp Mannargudy (P. S. N. 1927) A. S. M. Findlay College Troop War. No. A. S. M. 7 Tan.

Nataraja Iyer S. ; (26); Nallamangudi Nannilam P.O. Teacher-Trained Kumbakonam Camp 1924—(P. S. N.) Charge of I Nannilam Troop since 1924 No. of Scouts in troop 30 active.

Parthasarathy Mudaliar M. G. ; (52); Ramakoti Vridhachalam S. Arcot. Vakil—Trained Adyar (M. V. V.) Guindy (J. S. W.) Cub Camp Aziznagar (P. S. N.)—District Commissioner S. Arcot with 34½ of all ranks.

S. Govindarajan ; (18); Student, 2/12, Nallathambi Mudali Street, Triplicane Asoka Rover Troop, Ag. A. S. M. of Balaji Ranganath Troop, Troop Running.

Ramamritham Iyer, G. ; West Main Street, Papanasam Teacher, (32); Trained (P. S. N. & G. V.) S. M. 2 Papanasam, 1924-27 Now doing work as Rover Leader The Tilak Rovers, Papanasam. 16 Rovers, War. No. S. M. 5. (Tanjore).

Raghuthaman N. T. ; (18); Student. 2/8 Singarachari Street, Triplicane, Scout, Dhanvanthri Troop, 1925-27 Asoka Rovers, 1927, Patrol Leader in the Scout Troop, Acting A. C. M. Asoka Pack, Running.

Rajaratnam ; (33); Head Master B. School, Aziznagar Settlement, Oomangalam Post, S. Arcot, Trained Cub Camp Aziznagar (P. S. N.) A. S. M. I Nanda Troop Aziznagar 24 Scouts Troop Active.

Ramakrishna Aiyer, K. V. ; (27); Nallamangudi, Nannilam, Schoolmaster—Trained Kuttalm Trg. Camp (P. S. N.) S. M. I Nannilam Troop, 30 Scouts—Troop active.

Rangan, P. R. ; (22); South Main Street, Scoutmaster Rover Mate, in the I Tiruvalur Troop, 9 Months Attained the rank of 2nd Class and a few tests for Class Badge—Trained. Mysore (A. V. R.) S. M. Koothanallur, Troop active.

Rajagopalachari, R., B.A., L.T., B. H. School, Ayyampet, (38); Trained S. M. & C. M. Camps Kuttalam (P. S. N.) 1926-27 S. M. Chandra Troop, 16 Scouts, Troop active. Warrant No. 14. (Tanjore)

Ramaiah, A. V.; (42); B. H. School, Ayyampet, Drill Master, Trained 1921 (M. V. V.) Cubmaster, Chandra Pack, 13 Cubs, still running.

Ramabadrar, K. R.; (35); V. H. School Papanasam, Schoolmaster—S. M. I. Papanasam, Since 1920 with Cub Pack attached, still running, Trained. S. M. Camp (J. V. M.) 1920.—C. M. Camp (J. D. W. T.) Wood Badge, (Ceylon) Akela Course (Fr. Melony) (Part II) Ceylon Warrant No. 4. (Tanjore) Assisted in running mangalam, Kuttalam, Karuppatticheri Kulasekharapatnam, Tranguabar and other training camps 42 Scouts Troop active.

Seshadri, V.; (24); 151. North Main Street, Tanjore, Schoolmaster—Trained Cub Camp, Mannargudi, (P. S. N.) 1927. Cubmaster, The Service Pack, from Oct. 27, 18 cubs, active.

Srinivasa Iyer, K.; (29); B. School, Gingee, Schoolmaster—Bhishma Rover Troop, Ranipet, training under Mr. N. Krishna Rao, B. A., L. T., Scoutmaster, Rajah Desingh's Troop, 12 strong, running.

Srinivasan, S. R.; (23); 26 T. P. Koil Street, Triplicane, Student—Scout, H. T. H. School, Patrol leader, Rover Asoka Rovers, attained the rank of 2nd S. A. C. M. 1924, C. M. 1926. Asoka Pack, still running.

Sundaresan Pillai, D.; (22); Ayanarkoil Street, Vridhachallam, S. Arkot, Schoolmaster—Scout, 1917 for

two years, attained the rank of 2nd Class-Trained, Cub Camp, Aziznagar, (P. S. N.) 1926, Refresher Camp, Chidambaram, (P. S. N.) 1926. C. M. Vridhagiri Troop, 12 Strong, still running.

Sundaram, A. B.; (29); School master, Wesleyan Mission, Negapatam, Trained S. M. Camp, (P. S. N.) 1926, S. M. Since 1924, Troop still running, Warrant No. 22. (Tanjore)

Srinivasulu P., (32); Satara St., Mannargudi, Lecturer, Trained, Cub Camp (P. S. N.) A. S. M. in charge of Rovers, Findlay College, Mannargudi.

Sundara Raj. Y.; (23); Tope, Mannargudi, Schoolmaster—Scout I Palamcotah, 2 years, Rover Leader, 2 years attained the rank of 2nd Class Trained S. M. Camp (T. V. N.) A. S. M. I Mannargudi and a Cub Pack for three years, Troop still running, Warrant No. 6 (Tanjore)

Thyagaraja Iyer, K. V.; (29); Kammangudi, Nannilam, Tanjore Dt. Schoolmaster, Trained S. M. Camp, Trichy, (M. V. V.) 1921—S. M. I Nannilam, since 1922, Troop 30 strong, still running, warrant No. A. S. M. 88. (Tanjore)

Tiruvengkatachiar, M. C. Rao Sahib; (47); Manager, Aziznagar Settlement, Oomangalam Post, S. Arcot, Trained Cub Camp Aziznagar, (P. S. N.) S. M. I Nanda Troop, 24 Scouts, Troop active, Warrant No. 7, S. A.

Viswanatha Iyer, N.; (23); 148, North Main Street, Tanjore, Pupil Teacher, Scout, St. Peters, 1 year, St. Joseph's, 2 years, Dindigul, 1 year, Patrol Leader, at St. Joseph's, attained the rank of 2nd Class, Trained Cub Camp, Mannargudi, (P. S. N.) A. C. M. "The Service Pack" 18 cubs, still running.

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