

The South India Boy Scout

THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province

SCOUTERS' & ROVERS' SECTION

Managing Editor : P. S. NARAYANSWAMI, D. C. C.

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THE BOYS' SECTION

Editor : G. T. J. THADDEUS, D. C. C.

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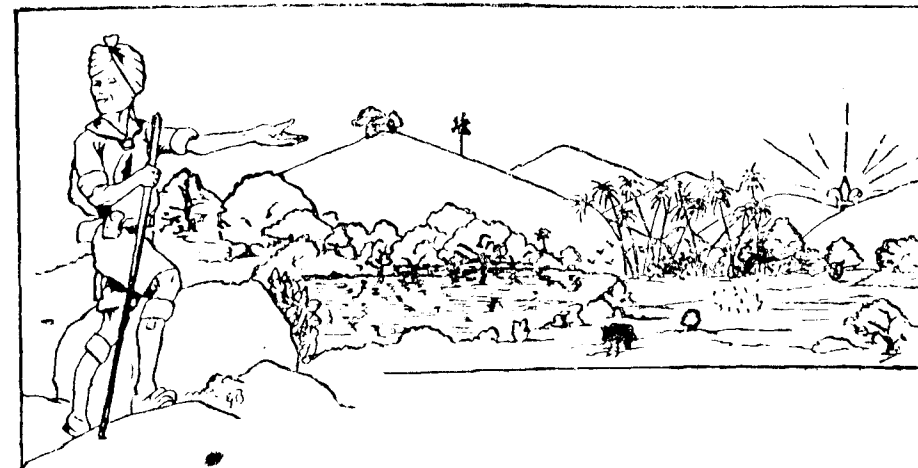
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Thoughts for the Month.

"True it is that, in these days, men do almost all things; only not obey. True likewise that whoso cannot obey cannot be free, still less bear rule; he that is the inferior of nothing can be the superior of nothing, the equal of nothing." (Carlyle.)

"Discipline and loyalty, collective and individual, are two of the foundation stones on which the great edifice of Scouting has been erected. Remove either of them and the edifice sooner or later will topple to the ground." (Selected.)

Discipline in the Scout Movement.

(J. S. W.)

THE Chief says in *Scouting for boys* "Discipline and obedience are as important as bravery for scouts and for soldiers." And again, "By discipline, I mean patient obedience to authority and to other dictates of duty."

We must have some kind of order in our activities, they won't arrange themselves. We must have one to whom we can look for guidance. We must have something which will bind us together and set us to work for progress. We must be confined to certain channels of activity, and not be allowed to spread ourselves promiscuously about over the whole world of social progress. If we are so spread, all our force would be expended and our powers for good dissipated.

So, we have a Policy, and Organisation and Rules.

So, we have a Chief Scout and a Council and Commissioners and Scouters.

And it is up to every one of these to confine our activities in the right channels.

What kind of discipline do we desire in Scouting? The answer to that question is going to take a much longer time in telling and it will be necessary for me to deal with it point by point.

But, first of all, we have got to have two factors clearly determined.

So far as scouting is concerned, Discipline is not an end in itself, but is a road to general well-being. Every member of the Scout Brotherhood, from latest-joined Tenderpad to the Chief Scout himself, is ever mindful of the happiness and comfort of his companions, and rather than do anything detrimental to the common welfare, he will without any hesitation suppress

any desires and wishes of his own. That is our Aim.

So far as the individual Cub or Scout or Rover is concerned, the object of the Scouters teaching discipline is in the interests of the boy, not in the interests of the scouter.

Scout discipline, we say, is inspired from within, not imposed from without. This is only a half truth really, and the same half truth is applicable to all kinds of discipline, whether inside the scout movement or without. For discipline to be inspired from within, a lead has first of all to be given from without.

There are many of us who draw comparisons between Military Discipline and Scout Discipline to the great disadvantage of the former, but I affirm that those who understand the real meaning of discipline when it is applied to the soldier are in a position to teach us a lot.

The keynote then of the lead to be given in regard to discipline from the outside is sympathy. The word is derived from the Greek and means 'to feel with.' The Scouter must feel with his boys, he must place himself in their position, he must see things through their eyes, he must grasp their point of view, their thoughts, their feelings, their difficulties. The Scouter must be a Cub or a Scout or a Rover himself first of all in spirit. He himself should be inspired by an ideal—the ideal of the highest form of Leadership that it is possible to conceive.

The attitude the scouter should adopt towards his Scouts is one of complete trust—confident belief in his boys. If nothing else did, our scout law places that obligation upon us, and, out of a somewhat wider experience than Scouting, I can assure you that the policy of trust is the best possible policy any one can adopt in any walk of life. With such an attitude towards them, and in such an atmosphere, the Scouts will rise to the highest level to which they can attain.

Before I go on to details, I feel I must support as strongly as I can, Miss Barclay's plea that "there should be in every scout a genuine sense of respect for the office of scoutmaster, just as in every British soldier there is respect for the officer. "This sort of respect", she says, "is a tradition as old as civilisation, and has nothing to do with servility; it is a spiritual thing. It has not yet come fully into its own in the Scout Brotherhood; and until it does, we shall not have a genuine and reliable discipline. There is only one way—a right tradition in the whole brotherhood and

right public opinion among the boys . . . Honour, the good turn, the law of cleanness, already have only one interpretation, only one standard. Why not discipline?"

Now what I propose to do is to set up a whole line of negative signs, and to balance them thereafter with a few positive directions. If I did not compress in some such way all that there is to say on this subject, I should keep you here all night.

Here are the negative sign-posts then:—

- Don't give unnecessary orders which are merely irksome.
- Don't give hasty, ill considered orders which you will immediately regret.
- Don't give vague, ill-defined orders which veil your real intention.
- Don't give orders in a loud, discourteous, or a sarcastic manner which strains the loyalty of your hearers.
- Don't give orders for the sake of just giving orders when the boys can get along without them very well.
- Don't give orders which you are not in a position to carry out.
- Don't try to justify or conceal any mistake you yourself may have made; in so doing, you lower the dignity of Scoutmastership.
- Don't lose your temper however hard you are tried.
- Don't be insincere or sarcastic.
- Don't pretend not to see: if you do, you will immediately lower standards and secure a poor opinion of your own powers of observation, if of nothing else.
- Don't play for popularity by being slack or by relaxing discipline.
- Don't allow favouritism to creep in.
- Don't punish if there is any other way of helping the fellow, and in any case avoid collective penalties.

The whole lot of these are all comprised in the unwritten eleventh Scout Law—"A SCOUT IS NOT A FOOL."

Let us now look for the signs which tell us the road to follow:—

- Be straight. This is the one thing in the character of a leader that counts really; no amount of ability, knowledge, well-meaningness or cunning, can possibly make up for not being straight.
- Be Prepared. See that your programme of work or play is ready beforehand and is suitable for the purposes you have in view, and is also suitable to the mentalities and desires of the boys.
- Be punctual and expect a similar punctuality.
- Set an example in your dress as well as in your manners.
- Show appreciation, expectation, enthusiasm, understanding, trust.
- Make judicious use of the Patrol System throughout your scouting, as emphasising co-operation, self-reliance and trust.
- Insist—quite emphatically—on fair-play at all times.

Obey the Scout Laws yourself and especially the first, second and seventh.

Utilise the Scout Law as a definite code of conduct to which appeal can be made, but be careful in your appeals, for, to most boys, the scout promise and the scout law are sacred things, not to be roughly disturbed or frequently alluded to.

Appeal to each individual boy to live up to the highest that is in him, by leading him to an understanding of what scouting means.

These are eleven positive directions—a good number—so, I will not add any more arrows to the quiver that every scouter should carry with him.

Even with these instructions, your journey will not be easy, you will encounter all kinds of difficulties on the way which will have to be met as they occur. Of some you will be forewarned by a sign left lying on the path, others you will meet quite unexpectedly.

I might suggest one point to be considered when such difficulties are encountered.

First of all, *think* before you act. Consider the problem from all its aspects before you endeavour to find a solution to it. Ask yourself, for instance, certain questions:—

Am I to blame? Was my treatment of the individual wrong? Am I myself somewhat out of sorts or irritable or worried? Is the boy a bit out of sorts? Has he met with a disappointment? Has he been kept standing about too long? Is he being forced to do things which are foreign to his interests?

When these and similar other questions are asked and answered, then you may be in a position to tackle the obstacle and overcome it. I cannot suggest how you are to do that, it all depends upon the obstacle and where it is situated.

(The application of Scout Discipline to the different aspects of the Scout Movement—next month)

As Others View Us.

IN the modern world, a new achievement in brotherhood is being made by certain groups, whose bond is neither a common nationality, nor a common religion. Is it possible for individuals to unite on a basis of Brotherhood, when that basis is not fostered by a common nationality? The answer is obvious, when we look at the Boy Scout Movement throughout the world. Does any Boy Scout or Girl Guide in a Jamboree think of nationality? It is sufficient to be a scout, to have brother scouts on all sides of you, understanding you and working loyally with you. In far more magnificent ways than most people realise, the scout movement is the practical realisation among boys and girls of a truly universal brotherhood. . . . Universal brotherhood is a practical and not merely a sentimental possibility. But for its success, every kind of competition must be given up. Universal brotherhood is not possible as long as there is any kind of religious rivalry. . . . It is indeed possible to worship God in the way suited to one's own heart and mind and yet not look down upon or patronise all other ways as superstition or less dear to God.

Already then, Boy Scouts and Girl Guides and Theosophists have made a powerful nucleus in the world of Universal Brotherhood. But note that they have done it by transcending nationality and religion. Not that nationality

and religion do not exist, but they are subordinated to Brotherhood.

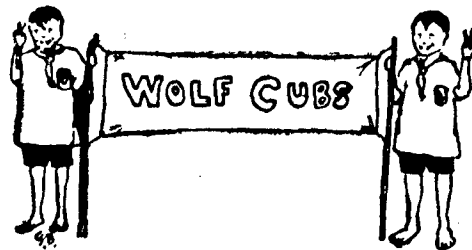
Surely, it is possible to be a patriot or to love God and yet be utterly just to those of other nations and religions? But how shall we achieve this perfect justice? Can we not substitute for many 'Fatherlands' and 'Motherlands', one 'Brotherland'? Then I think we shall find a way out of war, and the Golden age will cease to be a dream and become a reality.

The Brotherland of the world is the great dream of the future. Speaking both as a Theosophist and a Scout, I think the solution of all our problems—political, economical and social—lies in one faith, that we must not only believe in the Brotherhood of Humanity but also make whatever sacrifices are necessary to achieve that end. For just now, there is one tragedy affecting the whole human race. That tragedy has been well described by a clever American in the following lines:—

Here lies the tragedy of our race;
Not that men are poor,
All men know something of poverty;
Not that men are wicked;
Who can claim to be good?
Not that men are ignorant;
Who can boast that he is wise?
But that men are strangers.

(Continued on page 389.)

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The First Three Months in a Wolf-Cub-Pack.

It is supposed that the Cubmaster has paid due care to the several initial steps to take in the matter of recruitment.

In the first place it is believed that he has set himself the aim: "to take in hand as many small boys as he can manage—(just as many and not more)—successfully and to provide for them a *practical ideal of life, a system of work and play and service, a "spirit", a rule which shall turn out each individual a master of himself, a brother of his fellowmen, a child of God.*"

In the second place, it is believed that he has convinced himself that the Chief's scheme has been cleverly planned to achieve this all-comprehensive aim and that it is *calculated* surely to succeed. (The sure means is to undergo a Cubmaster's Course.)

Thirdly, we hope, that the Cubmaster subscribes to the view "to realise our aims, we must lay aside all our preconceived ideas as to education and the training of children, and begin simply, humbly and faithfully to carry out the scheme that the Chief has unfolded in the Wolf-Cub's Handbook."

Fourthly, it is believed also, that as the next step he has not failed "to procure the Wolf-Cub's Handbook (latest edition) and read it through, as also to make himself familiar with Scouting for boys."

Fifthly it is believed that he has "sat down" and "counted the cost"—at least made himself sure of the fact that his *motive* is simply the carrying out of his pledge taken on deciding to become a member of the Brotherhood of Scouts. It is hoped that he has realised that two evenings a week, Saturday afternoons for Pack meetings and a good deal of one's spare-time in devising schemes, learning things which one is to teach, preparing schemes for one's meetings, making up the books and registers, calling on parents, looking up defaulters, is just what is required of him, as also the securing of a Clubroom.

Sixthly, if there is rent to be paid and other expenses to meet he must investigate the possibility of raising funds, and this must be faced before taking further steps.

Seventh, he must get into touch with the representatives of the Chief, the local Secretary and the Commissioner. With the enlistment of their sympathy, the first steps are over.

Next, he must be scrupulous about the methods.

After deciding the character of his Pack as to whether it is to be a 'controlled' pack or an "open" one, the wise Cubmaster scrupulously chooses his first boys. The nucleus of a pack should be good material.

The best way is of course to get into friendly touch with one who is in charge of boys.

In choosing boys he bears in mind that the best age is 9 and 10 and that 11 is rather too old to make the most successful kind of Cub; eight too young for the first members of a Pack.

Then about the Parents: He manages to keep them informed fully why the training is given and what is expected of them.

Your first meeting with boys, of course, ought to have given them an idea about Cubbing; You probably "described to them the great 'brotherhood' in which hundreds of boys like them are having the time of their lives. You probably referred either to the Zulu Boy or to Mowgli's life-story. You probably described, too, some of the jolly things they do, games, dances and the stars they work for and earn, Tracking in the woods and the idea of a Camp some day. You explained about there being a Law to keep and a Promise to make and observe."

When you have chosen your Twelve: "You unfold to them the wonders of Cub-craft, talking about what they are about to become."

The Cubmaster's Work.

FOR THE FIRST THREE MONTHS:

The C/M. has a lot to do. In the first place he has to study and faithfully follow:—

1. Cubbing by V. C. Barclay.
2. The Jungle Book by Rudyard Kipling.
3. The Wolf Cubs' Handbook.

As these books are also the books for reference on the eve of every Pack meeting just as much to be thumbed as the Book of Cub Games by V. C. Barclay, all these four books must be the Cubmaster's own.

At every Pack meeting each of these books has to play a part besides Story-Telling, hand

work, and *Boy Study*. The last is the job the responsibility for which is the C/M's own in his capacity as a Nation-builder. "Character Training for Wolf-Cubs" and the chat on Wolf Cubs in W. C. H. B. is the book to help him, here.

These are the indispensable books for perpetual study and ready reference all along the life of a C/M. A C/M who has no occasion to resort to most of these books just previous to a Pack-meeting is one who does not understand or feel his responsibility fully.

Thus at every Pack meeting there must be:—

1. Games to play.
2. Badge/Star work to do.
3. Jungle story to tell or dances to execute.
4. Some yarn to tell, probably aided by a Story.
5. Some taste of serious work and of the joy of having made something with the boy's own hands.
6. Add to these some song taught or some play-acting or rehearsal of a portion of a big show in prospect.

The above ought to be normally the nature of the Programme of Pack meetings. It must never be forgotten that the immediate aim of each Pack-meeting is the *enjoyment of the Cubs*.

Frequently during the first three months, it would be well if the Cubmaster put himself the following questions:—

1. Does every boy enjoy Pack-meetings?
2. Does every one of them give the grand Howl with zest?
3. Does every one feel proud of being a Wolf-Cub?
4. Does every one of them look upon every other of them as knit closer than others.
5. Does every one of them carry the Cub-Spirit home, and does it tell on the Parents? (This entails visits to Parents and the enlistment of their cooperation).
6. Does Cubbing mean a serious thing to them?

or

Do they feel the Cub-law in operation at Pack meetings and does the Promise mean a real thing? and is every one of them keen on Good Turns?

Imagination and Zeal alone can devise means to secure these ends and Cub literature ought to be found very helpful in this respect.

THE SYLLABUS.

Next as to a syllabus for the first three months on Cub-work, it is clearly put in Barclay's Cubbing:

The Tenderpad Subjects:

- | | |
|----------------|---|
| 1. Grand Howl | } are expected to be run on matter covered during the first month of probation, |
| 2. Salute | |
| 3. The Law | |
| 4. The Promise | |
| 5. The Uniform | |

at the end of which comes the choosing of the Sixers and the Seconds of the Pack.

THE INVESTITURE CEREMONY:

Then takes place the Investiture ceremony at which the Cubs become *real* cubs.

THE FIRST STAR SUBJECTS:

Being simple, these are best taught first to the Sixers and Seconds alone by C/M, and through them to the rest, the responsibility and importance thereof being given to the Sixers: The Sixers must first be consulted upon the Pack doings thereafter, such as entertainments, outings, etc. At each Pack meeting the Star-subjects must be coached by Sixers at a particular portion of the meeting.

The idea of Stars (*Chief Scout's Handbook* Page 59)—to be explained by the C/M.—The Sixers and Seconds to be taught directly by the C/M: and each Six to be separately equipped with materials for learning the First Star subjects and these materials to be entrusted to the responsibility of that Six. Finally the Tests to be conducted as competitions. A week or two before the end of the three months the Cubs must be individually tested by the C/M. after they have been instructed by Sixers and deficient Cubs to be turned down for making up their deficiencies.—This is in main the work of the first three months, in respect of Cub-Tests.

(More next month)

(Mang)

(Concluded from page 387.)

It is only the few who have lived the dream of Universal Brotherhood who realise acutely this great tragedy of men—that they live as strangers. How long shall that tragedy last, and men say quoting only one half of Kipling's verse—

"Oh, East is East, and West is West, and never the twain shall meet,

Till Earth and Sky stand presently at God's great judgment seat."

The tragedy will last till men learn to quote the second half of Kipling's verse as follows:—

"But there is neither East nor West, border, nor breed nor birth,

When two strong men meet face to face, tho' they come from the ends of the earth."

I think the future of the world rests in the hands of those few who are sufficiently strong to transcend the narrow limitations of race, creed and color, and as true "Scouts" "Blaze the Trail" to universal Brotherhood.

(C. Jinarajadasa in the "Theosophist")

Ancient Indian Education and Scouting.

A COMPARATIVE STUDY.

"The Scout Movement is a Western plant which does not find a suitable growth in the Indian soil" is a remark often made by those who always think that anything good to other countries cannot be good to India and her children. I have often heard this remark made by some friends. So, it is necessary that we should ourselves be clear, as people interested in and intimately connected with the Movement, as to whether this movement is, in its essentials eastern, or western as it is thought to be.

The essential features of the Movement to my mind are as follows:—It is essentially an educative movement and is one of the recognised methods in which education is brought to the youth of the country. It is education learnt through a life in the open. Its chief method which is peculiar to itself and which makes it superior to every other modern system is that its instruction is by internal expression and not by external impression. Here instruction is not to the masses but to the individual at the hands of a person who is more an elder brother to the instructed than a teacher and lastly it is by personal example. Let us now consider if there was any such system of imparting knowledge to the young in ancient India and if it did, does its method bear any resemblance to that of the Boy Scout Movement?

To find a parallel to our Movement of these days, we should turn back the pages of Indian History to a period much older than the Buddhist period when great universities and viharas with 5 to 6000 students flourished—that is, the period when the hermitage was the seat of learning in India. Then, the boys were being sent from the age of 7 to the asrama of the hermit who was, by his age, knowledge and example fit to equip the boy with the capacity to 'paddle his own canoe' when he entered upon the voyage of life. These asramas were situated in deep forests, probably by the side of a river, where there could be no possibility of distractions incidental to town life with all its crowds and other disabilities. The boys played, worked and lived amidst Nature, in the open, in ideal camp atmosphere. They had all the advantages of open air life in consequence. They had an intimate knowledge of nature in all its aspects—plant life, weather lore, animal life all these were familiar to them. They were essentially friends to all creation, plants and animals, recognising the fact that life was one

and universal in creation. Their life was one of continual joyful scouting for knowledge, health, happiness and service.

The next point to be considered is about the fact that education was by internal expression rather than by external impression. In this aspect the ancient system of education of the young bears a very close resemblance to the modern method of scout training. The Guru like the scoutmaster of the modern days, never stuffed thoughts or ideas into the minds of his disciples. At any rate, modern schooling is supereminently guilty of this. Volumes after volumes are learnt by heart by the pupil and the teacher does his very best to stuff more and more matter into the brains of the taught. The result being the boy never thinks for himself, but is able to repeat pages after pages of other peoples' views on a given topic. The ancient Guru gave his teachings in the form of short, pithy, epigrammatic texts—sutras as they were called and left the pupil to reflect and elucidate the idea for himself in all possible ways. The duty of the guru was to help the boy in arriving at his own interpretation of the text by first hand ways. Taking the scout law, we find that it consists of ten such pithy epigrammatic texts or sutras, wonderful in their brevity and directness and the scoutmaster is expected to leave the boy himself to realise the significance of these texts by his own life and conduct in camp, in daily life at home and outside among his friends and surroundings, with the result that the thoughts, reasoning and illustrations were the boy's own. The personal example of the guru was also a living example for the boy and these combined with the boy's own realisation of experiences, never failed him in an hour of need. This method of education involved the necessity of the guru being in constant touch with his boys and a close and intimate study of each individual boy in regard to his aptitudes, capabilities and defects. This kind of study necessitated the sameness of numbers of the pupils and that is one of the features of our movement also emphasised by the Chief himself in his own words "Start small and keep small". There was thus constant opportunity for the full and complete development of each individual boy and the asrama life which was none other than our camp life in extenso, helped in the constant touch between the teacher and the taught.

For purposes of boy study and training, usually all boys can be divided into groups which are based on the temperaments of these boys. These can be classified as: Forceful. Intuitive. Intellectual or concrete. Conflicting. Abstract—philosophical. Devotional. Artistic.

A boy who comes under the forceful type will always be turbulent and full of spirits. He has the qualities of leadership, provided his qualities are well-directed and regulated. Harshness or snubbing would ruin his good qualities and he may be a failure. Such a boy has to be tuned so that his qualities of domination, revolt against authority, want of team spirit might all be converted to the good of the boy and others. Herein comes the value of the Patrol system. The boy is put in charge of a patrol and given a great deal of responsibility and made to understand that much is expected of him. The boy realises himself from within and by experience that he will be unsuccessful apart from his own patrol and thus directs all his superabundant energy in making his patrol efficient and thus educates himself. Qualities of adaptability, looking at others' point of view and value of team spirit dawn on him and make a responsible individual of him. What is exemplified of one type may also be done with respect to the other types but that is a vast subject of psychological interest.

The ancient Gurus realised the value of such classification and by such means found out the differences between their pupils and applied proper methods of education and instruction in each individual case. The number of pupils they tackled was necessarily small and thus they had full and free scope to carry on intensive work. The modern-day mass instructional methods never found a place then as they do not in the Scout Movement now. The result of this was that each pupil realised by self-expression what he was destined for in this world and fitted himself for such work under the guidance of his guru. Some became sages, some teachers some warriors, some statesmen and administrators and some even kings, but all had one thing in common, i.e., they had come to such a state after self-efforts applied honestly and in congenial surroundings, aided by a sympathetic preceptor who was more an elder brother to them all than an Ichobad Crane. If this is not the identical method of education advocated by scouting, and if our Proficiency Badge Scheme is not a powerful instrument in enabling the boy to discover and choose a life career for himself through hobbies, we are very sadly mistaken.

The social life and relationship that prevailed at the asrama was a wonderful example of the fourth scout law. In the asrama, princes moved like brothers with commoners and they were all made to cultivate the spirit of service, co-operation and love. These pupils shifted for themselves and worked for the upkeep of the asrama and the comforts of their gurus. Everything was in the hands of the pupil and the life that prevailed was one of corporate effort for the benefit of the community—the asrama. The life in a scout camp or a scouters' camp may be familiar to many of the readers and we leave them to decide whether scouting has anything in common with the ancient asrama ideal and asrama life.

The life of the guru was a standing example to the boys. He was a hero in the pupils' eyes and they had the greatest veneration and confidence in him. Nor was this veneration or confidence unjustified. The guru lived such an exemplary life that no lectures on ethics or morals were necessary from his lips for the boys' conduct. Wherever an opportunity for quiet, unostentatious service came up, there the guru was, quietly but effectively directing his pupils. His optimism was infectious and his perseverance praiseworthy. The joys and sorrows of the pupils were his own and need it be said that the boys went out into life with the picture of their hero, the guru, deeply engraved in their heart! What does the Chief Scout expect of every scoutmaster? Are they not the same qualities which the ancient Indian guru had?

The foregoing gives most inadequately, it is true, some of the reasons in favour of my contention that ancient Indian educational methods were in essence the same as scouting methods today. But if some people would ask a question, "Has scouting fulfilled its aim?", the present occasion is neither appropriate nor convenient to give an answer. Only let us remember that we have drifted so far away from the beautiful ancient Indian method of education in the Asrama, and that the Scout Movement is an earnest, opportune and welcome attempt to go back to that ideal which gave us so many great thinkers, and doers in the past. If it takes time for us to go back to that ideal, it means that scouting has to contend with and overcome so many obstacles in its way, but with honest, sincere and persevering workers, the time taken to achieve the ideal aimed at by scouting would certainly not be so long as that taken for our slipping away from the asrama ideal of the past to the present ideal of modern 'education', whatever it may be. (T. B. G.)

Open and Controlled Troops (III)

THE education of the parents and persons connected with public institutions has a twofold purpose, corresponding to the two kinds of attitude prevailing towards the scout movement today. In the case of most parents the attitude is one of indifference. This is the natural result of their ignorance of the aims and methods of the movement. While men connected with public institutions, especially schoolmasters and headmasters have a certain amount of enthusiasm, it is based on a misconception of what the Movement stands for.

The result of propaganda work would be better-directed "Controlled" troops and better understood "Open" troops. The parent, the teacher, the scoutmaster and the boy himself will each have his rightful share in the scheme of training.

A word about the means of educating the elders on our methods. Our reliance on displays and demonstrations alone has to a certain extent been responsible for the common impression that scouting is a show. Other means of making the elders familiar with the Movement have not been exploited to the same degree.

The inviting of parents to troop functions and camps is an important factor in obtaining their co-operation. It is a matter for regret that only very few of us have recognised this part of our publicity work.

And in the matter of the formation of Troop and Pack Committees we have been woefully neglectful.

Of propaganda literature through which we can approach the public and appeal for their recognition and co-operation, we have very little. Those produced in each of the vernaculars of the province can be counted on the fingers' ends.

Addresses have their value but that form of propaganda is only next to the three features to which we have referred above.

With responsive elders to sympathise in our aims and to help us, our task will be easier and troops can become not only more efficient but will be imbued with the true spirit of scouting, than what we now see about us.

The difference between open and controlled troops will then be only matter of form and

convenience. Their character and spirit will be the same.

Apart from propaganda, there are many experiments that we can also try, to remove the disabilities of controlled troops, and to explore the possibilities of open ones.

When the institutions do not object, the scoutmaster of cubmaster may be a man unconnected with the particular institution. In other words, in school troops and packs, the Scoutmaster or cubmaster can be one from another school in the neighbourhood; while the Scoutmaster from the first school can run a troop or pack in the other. The elder brother's attitude comes in more naturally in one who has not got to deal with the same set of boys in two capacities, as the Schoolmaster and the Scoutmaster. The variety can also endow the Scoutmaster and the boys with interest in their work.

The practical difficulty in the adoption of the above suggestion is that few institutions, especially schools are likely to reconcile themselves to the change. As regards this difficulty, all we can say is, there are institutions, however few they may be, which may at least not say anything against this arrangement. Let us try with them and trust to the results to speak for the advantages of the plan.

For the formation of open units, an easy start can be made by confining the organising of them to the Boy Scouts Branch only in the first instance, and by banding together trained scouts leaving school, who are otherwise generally lost to the Movement, and Cubs growing out of their cub age in elementary schools where there are not likely to be troops to take them in. This was done in the locality where the writer lives, and the result is an efficient troop composed of locality patrols with an understanding and sympathetic troop committee to help in running the troop.

These in brief are suggestions that may help to solve a few of the difficulties of controlled troops and the initial problems of open troops. The writer has only set the ball rolling and it is now for experienced scouters and readers of the S. I. B. S., to write of their own efforts, results and suggestions, and give the benefit of them to all workers in the province.

(G. B.)

Letters to a Would-be Scouter.

My dear G.,—

Now that your boys have come to the end of the Second Class course of training, it is time you examine them to see which of them deserve the Badge.

You know that you yourself can examine them for this Badge. There is no need to submit them to an "independent examiner" but being keen about the game as you are, I know you won't make it an easy walk-over for the kids. Yes, it is quite a good idea to be as stiff as you can possibly be, and mind that you question the boys on every little thing they have to study and not merely touch on one or two things here and there.

Well, the best way to bring the importance of the test home to them is to fix up a time and place for the same, and then go through the tests as formally and in as business-like a way as you can manage, forgetting for the moment all you know to the credit (or discredit) of the boy who is then before you. Make a careful note of the impression the boy produces and ultimately decide.

And when you come to decide, decide pretty stiffly. Make no compromises. Let not mercy influence your decision. When a boy has got through, he must feel and every one else also should feel that he has thoroughly satisfied the requirements. It is better to err on the side of over strictness than on the side of over leniency.

And I needn't tell you that there should not be the least room for suspecting you of favouritism! "Caesar's wife must be above suspicion"; and should you even be suspected of being partial with some of your boys you can never afterwards hope to rehabilitate yourself in the good opinion of your boys. And that will ultimately spell disaster to the Troop.

And as regards final results, you should realise that it is all the same to you whether all, or some only or none do pass. If you find all up to the mark, do not feel bound to disqualify one or two from any exaggerated notions of efficiency. Nor are we akin to the Indian Civil and are bound to accept the highest

few. We are on the contrary concerned with the individual and if he is as an individual efficient according to our standard, then we accept him. That is all.

When you have finished the tests for the boys, it wouldn't be time yet for you to take in the next lot. If I were you, I would continue for some little time more with your present lot of twelve. I know it would be far more exciting to have three or four times that number parading up when you arrange for a rally. But we aren't out merely for excitement as you know. And it is the boy that we always keep thinking of.

Don't forget that your present lot are going to be the P/L's of your Troop, that is to say some of them. And if ultimately they are to be any good as such, you would make them thoroughly efficient, won't you, while you have time. And besides, the Patrol Leader has to teach his boys every thing for the Second class and the First class Badges. Unless he knows his subjects thoroughly he should look a silly ass when he tackles the things with his comrades later on.

So, get along with the First class course of instruction also immediately the second class work is over. You must get your boys to know that no one is a Scout unless he is First class, that is to say a full blown scout. A Second class scout is after all only second-rate, a sort of half-baked stuff, which is neither here nor there. That won't do.

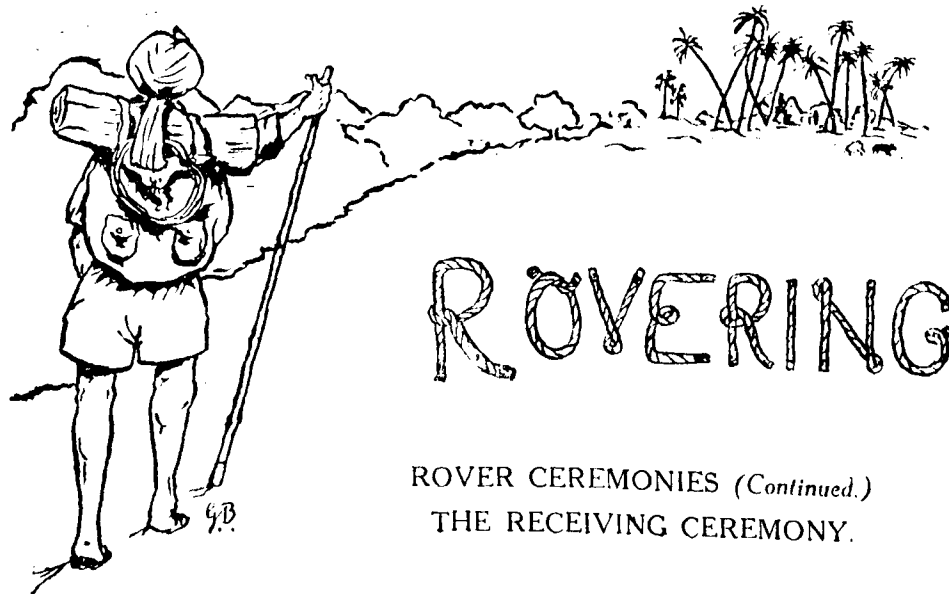
When you have a few First class Scouts, or at any rate when you have taken them through about three fourths of the course of instruction for that badge, you can take in a further lot and redistribute your Troop into fresh Patrols, giving responsibility to boys who have by their grit as well as by their efficiency qualified themselves for leadership.

Best of luck!

Your sincere friend and brother Scout

SPOTTED DOVE.

(There "Letters" by "Spotted Dove" will appear in book form very soon. Ed. S. I. B. S.)



ROVER CEREMONIES (Continued.)
THE RECEIVING CEREMONY.

IN the previous issue, were given details of how the Rover-to-be was handed over to the Mate and Second of the Patrol he will ultimately join, and it was also pointed out that the Leave-taking ceremony was essentially a scout ceremony, and so was conducted in the troop in the presence of his fellow scouts who bade him farewell.

The Receiving Ceremony is logically the second part of the ceremony but owing to its importance it is given a place of honour among the Rover ceremonies. The Receiving ceremony need not be conducted on the same evening as the Leave-taking. A special day and time will have to be fixed beforehand for this function. The Rover-to-be, is now in charge of the Rover mate and second of the patrol he is to be in when he is admitted into the movement as a member, but in case there is only one patrol, two Rovers are specially appointed by vote of their fellows to take charge of the candidate. It does not mean that they alone are responsible for the candidate for his early career in the crew before being presented for Investiture, but that they are especially responsible.

The ceremony itself should be simple, formal and serious, because, the likelihood of the prospective Rover being impressed by first impressions and experiences is very great.

On the appointed day and time, all the Rovers assemble in the Den. The Rover Mate and Second or the Rover Leader and Senior Rover

Mate, preferably go outside and wait at the door for the arrival of the new fellow. As soon as he arrives, they welcome him and take him into the Den. Having taken him in, they announce that he has come with the idea of joining the crew *after due preparation*. The candidate is then handed over to two specially selected Rovers who will act as his Sponsors till he is enrolled. Before being handed over to them, the Rover Leader tells them in the candidate's hearing what they have to do in the training of their ward. The sponsors receive him formally and shake hands with him and introduce him to the rest of the Rovers in the crew. The ceremony, so simple, can be extremely solemn and inspiring if well planned and conducted. But nothing will be effective if the Rover Crew itself is not well organised and disciplined and there is perfect confidence and understanding between the Rover Leader and the Rovers. Thus the supreme need of sound organisation in the crew is necessary. After formal introduction to the rest of the crew, the candidate may join in any activity that may be going on. This ceremony is valuable in two ways—it makes the old hands see that careful preparation is necessary even for the simplest of functions and makes the aspirant see that he has to consider carefully the step that he is going to take and that it is not an easy joke to join up the Rovers and carry out the Rover ideals and that it requires all the self-discipline and preparation that one can put into the job.

Things would be considerably facilitated for the candidate if the Rover Leader or Rover Mate gave him to understand clearly the rules and simple constitution of the work of the particular Rover-crew before they hand him over formally to the care of the sponsors.

The ceremony is practically the same for those who have never before been scouts, but only in their case, there will be no Leave-taking. The ceremony has to be evolved for this purpose and we invite suggestions from our Rover Leaders as to how such a ceremony can be conducted or has been conducted by them in their crews. In sending in their suggestions, may we remind them of the fact that the standard set should be high, otherwise, the ceremony is not likely to have much effect on the prospective Rover?

(to be continued.)

(N)

SERVICE (III)

(Continued from last issue.)

These are the chief items of scout service. As we see, almost all of them are within the easy reach of every Rover Scout. Provided he has a heart that feels for others and a mind that is ready to work, there is nothing probably standing in his way to tackle any one of them. But it is only when he sets out in quest of service outside the Movement that he is brought face to face with many problems. Taking it for granted that he has got the active sympathy and helpful cooperation of the community, he still finds himself quite unable to cope with their needs, simply because of the *lack of adequate and well-grounded training*. Then again, there are a few Rovers here and there, well-trained and quite fit for the job, and yet we see them quite helpless and useless, either because they have had little chance sufficiently to know and realise the local conditions or do not have the necessary amount of go and enthusiasm to take risks and do great things. Not even the personal example and the solicitation of the Rover Mate and Leader will be found quite enough to hook them in. What is however wanted in such unfortunate cases is actually the driving force and impelling weight of an organisation—not extraneous, but one of which they are part and parcel. So then, in brief, the chief factors that decide the success of any items of our public service are an adequate training, a careful study of the field in which the quest is going to be, a cheery and overflowing optimism to venture out for a great and lofty ideal, and last of all though not the least by any means, an

able and definite organisation of which the Rover is an indispensable unit.

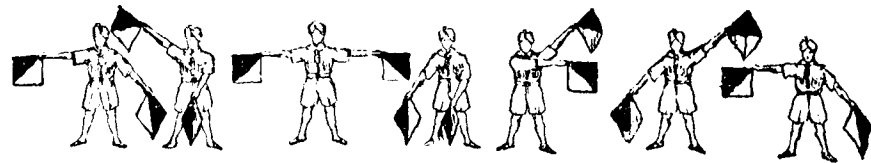
In these days when the Rover Patrols are very few and far between, self-seeking and self-centred, working independently of one another, there is nothing more valuable and more urgently needed than an organisation that can bring them together periodically, and help to tone up the bond of open air and service comradeship. The present deplorable isolation of the patrols looks to me as one of the strongest reasons for the very slow progress that roving is making in our country. It is therefore high time that we awoke to the situation and organised ourselves into a powerful body so that we can put up a united front against the evil forces of lethargy and disservice. Taking a district or a local association as a unit, we can easily form a district or association troop consisting of all patrols in the specified area. Such a troop should be led by an able and well-qualified Commissioner or Rover-Leader and its affairs managed by a selected committee of Rovers themselves. It is the duty of the Committee to plan out, encourage and control all Rovering activities, specially including the program of service outside the Movement. For one thing, we may get into touch with the various public service societies either official or non-official in the district or association area, and help much to provide suitable jobs for the quest.

Considering every Rover Crew by itself, they would find it very helpful to have one of their pals appointed a Jobmaster, and it must be his special office to explore and utilise the various possibilities for service in the town and neighbourhood. There is to this suggestion another alternative as well. Which is, for the Court of Honour themselves to set up a small committee and entrust them with their service programme. However, in both cases, it will be wise to secure the cooperation of the district organisations, if there are any working and carry on our job in unison with them.

Individually every Rover is strongly exhorted to think very carefully before he embarks upon any form of service. Either because he is requested and persuaded by his Rover Leader or because he cannot find anything else, let him not make a hasty choice of anything and fail in the long run. Let him first go through a searching self-examination and then proceed to tackle the job for which he feels a real taste and aptitude. This step he can take very easily in consultation with his Rover mate and Leader.

(To be continued.)

(J.I.M.)



Night Scouting.

MANY boys suffer from a fear of the dark. Our purpose is to help them to overcome this fear and to appreciate and enjoy the noises of the night. Towards this end, as in all Scout-activities, there is a progressive method to adopt.

A helpful caution is this: No night practices should go on at late hours, and that they should not be too frequent. One night during the annual camp and possibly another couple of nights at other times of the year will probably be sufficient.

In the beginning, practice Night Scouting by day. It is done as a game with the help of crepe masks, of only one or two thicknesses; the number of thicknesses of material can be gradually increased till a pitch dark effect is produced.

Start in well known places, even the school-yard, and gradually introduce the boys to strange patches of ground. After the Night Scouting game has been practised many times by day, then, and only then, one may begin to think of Night Scouting proper.

To work progressively again, start off with night practices by Troop or Patrols, in a bunch, gradually reducing the numbers until Scouts can go out in pairs. Then, after a lot of practice in pairs, each Scout who is fit may be allowed to go on his own.

The Night Scouting Game: How it is played: Take two patrols of Scouts; one mask for each Scout; black cotton crepe folded into two or three thicknesses. Place the two patrols at opposite ends of a small coppice or wood; make a signal for each to approach the other; if any Scout touches another friend or foe, he is dead.

Difficulties to overcome gradually thro' the game are *loss of direction* and *loss of touch with the other Scouts in the Patrol*. To guard against the former the Scout must be taught to *note the direction of wind*, and to prevent the latter each patrol should agree upon a common signal among themselves.

If you are standing up and your opponent is crawling he is sure to spot you out—so *keep low always*; The second note of caution is "*Don't behave like a bull in a china shop*"; Use all the tricks of clever stalking.

Stalking tricks: "*Carry your brains in your boots*"; (i. e.) Walk *noiselessly* on the whole flat of the foot, knees bent, feet pointing straight forward. Second, *make use of natural noises*: Try to be a leaf or a bough of a tree, or even a goat in some places (but never an elephant!)—that is, *mask* your movements

under cover of the natural noises of the thicket where you are.

Can you never imitate an elephant? Yes, you can, in the use of your staff: With it you can feel in front of you as the elephant does with his trunk.

One more useful hint: "*Forget about your eyes*" and be *all ears*; one device is recommended by some for keen hearing; i. e. to stuff a piece of cotton-wool into one ear before starting off.

So much for the Night Scouting Game: Then as to the enjoyment of night Scouting itself as a source of joy. "It may be the terror of the Tenderfoot" says one "but nothing is so captivating for the old Scout who has a marvellous chance of developing his senses, all of them, even that of sight and above all to train his character."

The eye easily becomes accustomed to the dark: hence never make use of a light unless you have to examine an object closely.

The beam of an electric torch helps you to *see only the spot*; it does not help you to *take in the surroundings* to give you an idea where you are. Farther it betrays you even at a distance.

Then, in an inhabited place never venture upon unfamiliar short cuts; very likely you will be bringing upon yourselves the painful consequences of trespassing.

Your movements should be so *quiet and regulated* that even a sleeping dog might not wake up. Otherwise an unchained dog may take up prompt action. And one dog awakened in the dead of night means thousands of dogs barking all around the country and the noise is sure to give you away.

At night "*follow the right road*." Much better follow the long road which you know well rather than a short cut of which you do not know anything.

When near water, take extra precautions. Water may be hidden by vegetation. Throw a stone or do something first to ascertain likely pools or water-logged areas.

There is an attraction in Scouting in the open by night, far from any inhabited tract. Experienced persons feel a whole Troop a hindrance rather than a help. *Two or three is the maximum number*. The ideal is to be alone.

(Continued on page 399.)



THE CAMP KITCHEN.

THE camp kitchen is one of the camp affairs that should receive very great attention if the occasion is to be really enjoyable. In a well-ordered and well-organised camp kitchen, there will be no need for the campers to swallow the mineral and entomological products of the camp ground along with their food.

The Quartermaster's work is not necessarily a difficult one. That is, if there is co-operation, and co-ordination of work, as there ought to be. As matters are at present, it is not always that a quartermaster finds himself a happy person, and there is a limit even to his observance of the Eighth Law. For one thing, the Patrol Leaders do not make his task easy by definiteness about the number of boys who propose to attend the camp. And the Purseholder sometimes expects the Quartermaster or the Scoutmaster to advance Camp Expenses, in case there is no troop committee to shoulder the responsibility.

All these need not happen at all if the scouts themselves are businesslike in their methods and there is a Troop-Committee interested in camps and accommodative enough to the shortcomings of the boys in regard to finance.

When these conditions are satisfied, there are still others that go to constitute a happy kitchen, and these are more important than the business side of the camp fare. Though most of these are simple and apparently trivial, the neglect or the observance of them make all the difference between a miserable and a happy camp.

The number of cooking vessels should be a minimum. The advantage of this is obvious. Transport difficulties are less, cleaning up is easier and takes less time, and there is a very

good opportunity to practice usefully and beneficially the Ninth Law. The resourcefulness of scouts is tested in actual practice.

Apart from their number, the condition of the vessels also requires careful attention. Vessels should be tested against leakage before they are conveyed to camp and examined as regards their interior tin-coating. The latter is an important matter about which special precaution should be taken, as neglect of it may lead to serious consequences affecting the health of the campers.

When in use, the cleaning should be done immediately after their use is over for each meal. The Duty Patrol should do it in the case of a Central Kitchen. The practice of using the services of servants offered by obliging visitors or engaged for the small consideration of the unconsumed food should be discouraged. It is not self-reliance and there is the further chance that vessels will be left over in an unsightly and unclean condition for a considerable time till the arrival of the helper, while flies and other insects swarm about them. Such neglect may also delay the next meal, and in a chain upset all other camp arrangements.

While talking of vessels, we may observe that the shape and weight of vessels that we use in our homes in South India are far from ideal for camp use. The designing of suitable camp vessels is a piece of work that can well repay the trouble and attention spent upon it. It is possible that enterprising troops may already have designed them and been using them for camps and it will be an excellent good turn to other troops if they send diagrams and descriptions to the S. I. B. S.

The packing and disposal of food materials and provisions should be thought and carried out with especial care if the camp is to be managed economically and with the least loss of temper all round, the Quartermaster and the Cooks particularly. One may smile when we repeat the obvious directions that provisions should be packed well during transport and in storage, but how many of our boys, and even Rovers, put it into practice! Some of us do talk of the Eighth Law, when provisions get mixed up and oil and ghee get spilled and things go wrong generally—as if these things must necessarily happen in a camp! It is not scoutlike to neglect precautions and then have to think of the Eighth Law. The practice which a few Quartermasters adopt of packing materials in small secure cloth bags when the quantity is small and labelling them distinctly is one which we would like to see more frequently, more extensively adopted. It saves time and keeps everything tidy and well regulated. A careful watch should be kept over the actual consumption of provisions at each meal so that by experience exact quantities can be issued and extreme economy practised. If this is done, wastage can be completely eliminated and a meal in camp will cost no more than a meal at home. In this

way, the system of bringing the necessary provisions instead of money can be adopted and cost of camps can be reduced to a minimum. Apart from all these, the training which the observance of these simple rules gives to boys is something very valuable. Boys also get to like camps, if the kitchen runs well and smooth.

The menu is a part of camp living which has received a great deal of attention—indeed it has often absorbed our attention to a very large extent in some cases. It is one of our vices, we fear, that we consider more the longing of the palate than the demands of good health and nutrition. A good cook is one who gives plain, wholesome, nourishing food at the proper hour than one who upsets the camp programme on the promise of a feast—which, between increasing appetite and fretful delays—is received with doubtful appreciation—and may perhaps make boys heavy and lazy for the rest of the afternoon or evening. Camp life gives healthy appetite and good digestion, and it would be a sin to ruin them by luxurious and indiscriminate eating.

Kitchen sanitation and hygiene are not the least important features about the camp kitchen.

(Camper)

The Scouter and the Parent.

SCOUTERS do not sufficiently realise that our Movement stands or falls by the parents—the great body on whom the sanction for the whole depends. We are dealing throughout almost our whole training with minors: boys absolutely dependent on the will of their parents. We know the boys' views through our Courts of Honour and Sixers' meetings; the public speaks to us through the Press; Headquarters through the Green 'Un—but the parents are practically inarticulate. The only person who is really in touch with them is the Scouter, and on his handling depends the credit of the Movement.

Practically every Scout and Wolf Cub joins on trial; the parent has a reservation in his mind. If so and so, he'll have to give it up. Now what are these bogeys in the paths of parents?

The greatest is the fear of the glamour of Scouting interfering with the equipment of a boy for life. Youth is the time for discipline, especially discipline of the mind. If Scouting and schooling, are to be compared on that one

point, pure training for the mind, schooling is incomparably superior. Scouting, except by borrowing from them, has nothing to put beside the wisdom of the classics, the mental activity and logic of mathematics, the morality of history, the patience and curiosity of science, and the uplifting beauty of literature and art. The parent naturally feels that all of this must come first: he is giving it to his son because he believes it the best equipment for life. Scouting may threaten this if too much time is devoted to it. Extra practices, badge classes, rehearsals if carried to excess, interfere with school home work. In school the boy is working with the class helped and pulled along by them. At home, he is quite alone, face to face with himself, finding his level, standing on his own feet. If home work is interfered with, this most valuable self-reliance is weakened.

There is one side of individualism that we all want to see preserved—namely, individual responsibility. Isn't it one of the gravest indictments of our generation that this personal conscience is weakening?

That is perhaps the greatest of the parents' bogeys. Let me mention two others. One is physical strain. There is a good deal of provision for physical exercise for boys of all classes to-day out-side of Scouting; therefore, Scouting that lays too much stress on this side is a danger. If a Scout or Cub goes home dead tired from parade it means that the parade is badly run; the quiet things—stories, handwork of all sorts, from knotting to badge work—have not been sufficiently used. If boys or officers come home from camp jaded, as often happens, it is bad camp, where the quiet, thoughtful side of Scouting is not understood, or at any rate not developed.

The other bogey is on the spiritual side. This is less common, but is found among the best parents. It is the fear that Scouting may tend to substitute morality for religion—the fear that the boy may think it is enough to live decently, to be a good fellow and to act straightly.

From what I have said the first thing that arises is that the Scouter must work within limitations. If you admit the parents' point of view at all, he must. Is that a bad thing? Far from it. In all tasks there are limitations, set by the nature of the work. The great man welcomes these, knowing they are not hindrances but guides to the doing of the work. It was the need for light that gave us the splendour of Gothic architecture, not an aimless playing with pillars and arches. The Scouter then must accept his limitations, and welcome them. If he does, they will make his building fine. If he can only have an hour and a half a week, then let him get down to it and do with that. Let him eliminate all that other people are doing for the boy and give him the thing that Scouting alone can give. *The Scouter who can't do this is, almost always, making scouting an end, instead of a means. Scouting is not an end. There is no credit to a Scouter in a boy tying knots with speed and neatness if he does up a parcel badly and has untidy shoe laces; there is no merit in the most realistic Jungle Dances if the boy has not learnt sympathy and a perception of the other fellow's point of view. Scouting is a good means to an end; but it is only a means, and the test of it is how the boy lives, and never efficiency in Scouting tests.*

This brings us to the kernel of the whole. The one thing, and the only thing, that the parent cares for in a Scouter is personality. If he has this he has the whole. Generally the

man of character has efficiency or gets it. The point is that *character* comes first.

As a rule parents prefer, as Scouter, a busy man—a man who has his work in the world to do and recognises that others have theirs. He sees that Scouting may help boys to do theirs better and so he takes it up. But he encroaches nowhere, and he trusts above all to his love and influence working silently and unseen in the boy's heart.

To summarise what I have said: on the Scouters' handling of the parent depends the repute of Scouting. Therefore he must, above all things, see the parents' point of view. If he does this he will work loyally within the limitations he knows to be right. He will keep before him always that Scouting is not an end, but a means, and that the only tool by which he can do the work is his own character.

What the parent looks for from the Scouter is influence. This cannot be supplied through efficiency. It can only come through personality, for "the letter killeth, but the spirit giveth life."

"The Scouter"

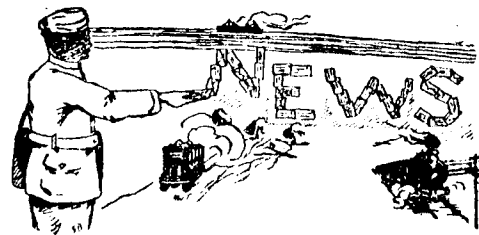
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"I rarely experience a feeling" says a seasoned Scout "such a complete calm and security as when, on a stormy night, I put up my squat little tent far from any village, and rolled up in my sleeping bag, I throw a last glance outside before fastening the door. I should feel much less secure if I had to sleep on the ramparts of fortifications."

One of the advantages of Night-Scouting is the development of one's powers through exercise of faculties. In finding out compass direction by the help of Stars and a whole mass of slight indications like natural aspects, landmarks etc; in noting the variations in temperature and drawing inferences with respect to the character of the country and so on; in reading the several tales that the wind carries; in drawing your conclusions from problems presented by light seen diffused across the horizon; in smelling water in the vicinity through indications like the smell of damp grass; and lastly in the experience of varying shades of sensations as a result of the suggestions of your mind in tension.

A supreme advantage of Night Scouting is said to be "the training in curbing one's morbid imagination. You cannot have your mind filled with myths, ghosts, phantoms, and everything which appears suspect at first may not be necessarily dangerous."

Scabbler.



Tanjore Dt.—

Mayavaram.

The Scouts of the Local Municipal High School and that of Kornal and also of the Training School, assisted by the volunteers of these schools rendered signal service during the Kumbabist ekam ceremony at Mayavaram. About 175 Scouts and scouters were on duty.

Kumbakonam.

News has been received of a gallant rescue of a drowning boy by Scout V. Swaminathan aged 11 years of the Marga Sahaya Troop attached to the Native High School, Kumbakonam, at great risk to his life. Our congratulations to the Rescuer.

The Scouters Union of Kumbakonam availed themselves of the presence of the Provincial Commissioner at Kumbakonam on the 6th of September, to meet him at their Hd. Qrs. The Provincial Commissioner addressed the gathering and exhorted them to carry on the good work.

Tanjore.

The Tanjore Rovers composed of 4 patrols in the city each attached to a Boys' troop or pack, but constituted as an Association Rover troop for purposes of Training and Instruction had a camp at Ammapet towards the end of July. The Rovers of the same troop had a tramp camp to Pudukottai in which some of the Rovers did their first part of their Rambler's badge hike.

Cubs of the Service Pack had a day out at Karunanandapuram on the Vallam Road, thanks to the help of the Pack Committee which helps the Pack in every way.

Cape Comorin 1928 SEP.

A rally of the Scouts of Nagercoil was conducted at Cape Comorin on Monday the 21st August, in the presence of the Chief Scout His Highness the Maharaja and Her Highness the Junior Maharani. About 150 Scouts took part and the District Commissioner was in charge. There was a Camp fire which was very much enjoyed by the Royal party and others present.

His Highness the Chief Scout delivered an inspiring Message, which appears in the Boy's Section.

Trichinopoly Dt.

Practically all the Scouters of Trichinopoly town area including Golden Rock and the mofussil assembled at the Town Hall on the evening of Saturday the 1st instant in an informal conference to concert measures for the future progress of the movement in the District. Mr. P.S. Narayansami, Provincial Organising Secretary helped at the discussions and pointed out the necessity of strengthening the Trichinopoly town Local Scout Association. It was unanimously agreed that the Association should be formed immediately and Scouters Srinivasa Iyer and Ramani were put in charge of the arrangements in consultation with Mr. S.K. Devasikhamani.

Ariyalur.

The Investiture of the scouts attached to the Board High School, was conducted in the presence of the parents and the influential officials and citizens of the locality in the Board High School grounds on the evening of the 3rd September, 1928. Mr. P. S. Narayansami, Provincial Organising Secretary who was invited for the occasion addressed the gathering and spoke on the need of a strong organisation in the locality for helping the progress of the movement. An Association was formed, Presidents and Vice Presidents were appointed and financial help to the extent of a little more than Rs. 50/- was promised on the spot with more in future.

South Arcot Dt.—

Vridhachalam.

The Investiture of the Scouts and Cubs of the Vridhagiri troop was conducted by the Scoutmaster and Headmaster Mr. M. Venkataramayyer of the Board High School, on the 19th August. All the influential citizens of the town were present and a strong Association for the locality was formed with Mr. Balasubbramaniam Pillai as Secretary. We wish the new association all success.

Madras.

The Scouts of the XI Triplicane, Young India Boy Scout Troop camped out at Red Hills for two days on 1st and 2nd September. Since most of the Scouts were young and since this is the first time they camped out some of the Rovers of the X Triplicane, Mohamed Rovers kindly volunteered to attend the camp and help. The camp was a fair success considering the age of the boys. Our thanks are due to the Rovers of the X Triplicane troop and to the Parents who contributed a great deal to the success of the camp. In this connection the Scouts of the troop are very thankful to Mr. Seshadri Iyengar who is in charge of the Water Works at Red Hills and who took great pains in explaining the works.

Tinnevely District.

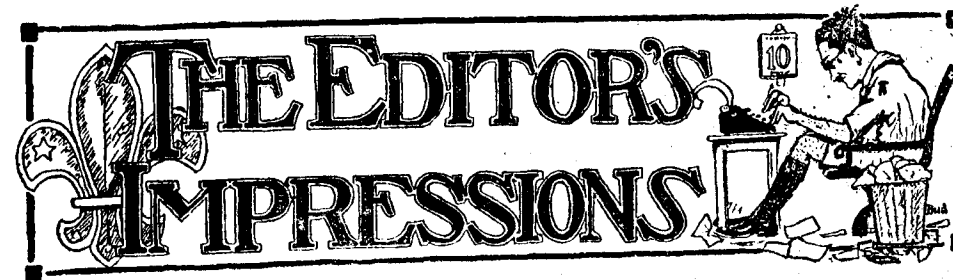
A good beginning has been made for the present School-year. A rally of the Troops within the Municipal areas of Tinnevely and Palamcottah was held at the Palamcottah Printing Press compound on the evening of the 21st July. As many as seven Troops took part. There were 92 scouts, 27 cubs, 14 Rovers and 12 scouters, or a total of 145 on Parade. Portions of the compound had been allotted to the various Troops, and each of them on arrival proceeded to the corner set apart and started a typical evening's work in accordance with the Troop's own programme. The work attempted was varied and interesting. After some 45 minutes spent in this useful way, the troops assembled and listened to the District Commissioner's Pow-wow. He emphasised on individual efficiency and exhorted every troop to set to work and produce as many First Class and First rate scouts as possible.

Miss Lyth of the home and school for the Deaf and the Dumb, which is also the home of the 6th Palamcottah Troop, went round with the District Commissioner and watched the activities of the scouts with interest.

The Boys of the 6th Palamcottah Troop are a very interesting lot and in spite of their natural defects of speech and hearing they are taking life cheerfully and are making very good progress in scouting.

The troop attached to the schools for the Blind is not quite active now owing it is stated to the want of

(Continued on page 403.)



THE present number of the S. I. B. S. marks the end of another active year in the history of scouting in Madras province, and we take this opportunity of recording our feelings of gratefulness to our numerous subscribers and contributors, for the willing, continued and unstinting support they have all along been extending to us. The good old magazine is steadily forging ahead. It is now enjoying not only an all India reputation but also a continental reputation as well. The National Commissioner for one section of our French brother scouts Mon. Guerin Desjardins has written in very appreciatory terms of the excellence of the magazine and has asked for as many back numbers as we could spare. All our copies have been sold out in the office and it would be a great good turn if any of our numerous readers would kindly come forward and send us either complete sets of the numbers from October 1924 up-to-date or supply us with spare numbers which they could part with without inconvenience to themselves. The copies will be paid for if necessary. Please address your reply to the Manager S. I. B. S. Post office Box 424, Madras.

The introduction of the Boy's section has more than justified itself and we are happy to say that boys all over the Presidency are beginning to take increased interest in that section. But we must say that we will not rest satisfied until at least every Patrol leader and Second is in a position to say that he has his own copy, and what is more, contributes to the columns of his own section. Many improvements are under contemplation and it is hoped that with the active help of our younger brothers we will be able to cater to their tastes more effectively. Scouts! may we depend upon you not to let us down?

The magazine is slowly creating a scouting literature of its own intimately connected with

conditions in South India. During the coming year it is expected that some of the important contributions such as—Letters to a would-be Scouter by Spotted Dove, Little Bisu and Patrol Leader Bisu, Scouting in educational institutions etc., will appear in book form. The demand for these in a collected form has been universal and insistent and it is hoped that when the publications come out, they will meet with very great encouragement as it promises to.

The Scouters' and the Rovers' section of the magazine will also be very much improved and we have definite promises of illuminating articles on Scouting in Reformatories, Penitentiaries and Certified schools, Scouting as applicable to the abnormal boy, all dealt with by experienced scouters who have intimate knowledge of psychology and education. To enable our rovers to qualify for one of the tests—citizenship in their first class test, a number of articles on the subject as applicable to India at the present moment will also form a special feature in the next volume. There will be many other new features and we promise our readers a very rich bill of fare in the succeeding issues.

On our part, we promise that we will do our best to satisfy you. What are you going to do in return? Many a time we have proposed to you a very simple proposition and that is, that every reader should try and get at least two new subscribers during the coming months. This time we shall reduce the responsibility and ask you to get not two but one. If you do so, as we are sure you will, our roll of subscribers would be easily doubled and our capacity for improving the magazine would be doubled. A periodical of this type is not a money making proposition, though thanks to the very wide support it has, we are financially sound. Every pie that comes in, in the shape of a surplus is spent for the magazine on its improvement.

So the greater the help you render the better the magazine will be. It is up to you to bring about the desired improvements. Some years ago the magazine, before it was definitely taken up by the Boy Scouts Association, had gone down so low in point of subscribers that it was thought that it had better be discontinued altogether. This was just four years ago and to-day we are in a position to hold our heads up and declare "long live the magazine".

* * * *

This is a busy season for the Provincial Headquarters when stock is taken of the numbers, efficiency and general progress through the past year. The importance of the census has been pointed out many a time but still one has to repeat the observations made on the same topic last year.

"Joint effort always gives its own reward and it is never more true than in the case of scouting. The whole organisation depends for its efficient working on the Motto "Pull together. All for each, each for all". It is a pity to have to record that we do not always find the tendency to pull together. In short, there is yet a good deal of lack of team spirit. If we had the team spirit all right, the Provincial Scout Headquarters need not worry itself so much about the census. As it is, District Commissioners and Secretaries write to the Prov. Hd. Qrs. to say that some troops have not, in spite of repeated requests, sent in their census returns. We scouters in charge of boys are expected to train them in habits of order, system and discipline. If we ourselves are not businesslike and do not co-operate with district officials in such a simple matter as the census, what right have we to raise even a whisper of complaint against the district officials who, after all, are trying their very best against such great odds to co-operate on the one hand with the Prov. Hd. Qrs. and on the other with the scouters and scouts in their areas? But the redeeming feature is that those districts which have sent their returns in time, have done so, perfect in every detail. So there is no room for despondency.

* * * *

Some District Commissioners have sent in reports of the activities of their districts during the past years while the majority of them have not yet done so. As the preparation of the annual report of the Prov. Council depends on the timely receipt of these reports, may we remind District Commissioners and District Secretaries of these reports once again? In this connection attention is drawn to the Prov. Hd. Qrs. Notice No. 10-C of July 1928.

* * * *

We understand that scouter K. R. Ramabhadran of the 1st Papanasam Group has been appointed Organising Secretary of the Travancore Boy Scout Association. As Honorary Secretary of Tanjore District Scout Council the district knows the amount of work he did for the cause of scouting there. As one of our most valued contributors, our readers will know the amount of service he did for the magazine. Simple and unassuming, he has been a power for good to his scouts. One of our very best workers in the field, we wish him good scouting in Travancore.

* * * *

It is too early to say definitely how we stand in point of numbers and efficiency. But no one can deny the fact that scouting has now come to be regarded as a definite factor in boy-training and that it is a very good tonic to the elders who feel bored and are rapidly becoming stagnant. Everywhere public opinion in favour of the movement has increased, more boys are coming into the movement and our problem for the coming year will be "more leaders". The Boyhood of South India with one voice votes for scouting. Will you and I cast in our lots with the boys and do our honest best to make future India a very much better land than what it is now?

The answer is obvious.

Good Scouting,

Tharayandram

Editor, S. I. B. S.

Provincial Head Quarters.

Proceedings of a meeting of the Provincial Executive held on Tuesday the 22nd August 1928 at 6 P. M. at the Jamboree Hall, Wenlock Park, South Beach Road, Triplicane, Madras.

With the Provincial Commissioner
in the Chair.

1. The minutes of the last meeting were read and approved.
2. The Memorandum of Association and Bye-Laws of the Madras Provincial Council drafted by the Honorary Provincial Secretary were approved and the Memorandum was signed by those present and it was resolved to circulate the Memorandum for the signature of some of the absentee members in Madras. It was resolved to register the Madras Provincial Council, forthwith. A sum of Rs. 50/- for Registration fee was sanctioned.
3. It was resolved to hold the next annual meeting of the Provincial Council some time in October next and to request H. E. the Chief Scout to fix a date. In connection with the annual meeting it was resolved to have a rally of scouts on the day of the meeting and an "At Home" Party to the members of the Council the next day.
4. The Provincial Executive requested the Provincial Commissioner and the Hon. Provincial Secretary to correspond with the P. W. D. authorities as to the feasibility of including a swimming tank in the scheme of draining sea water into the Cooum.
5. The Honorary Provincial Secretary reported to the Executive that the Sub-Committee appointed for the publication of the pamphlets on River Scouting had completed its work and entrusted the work to a firm of printers in Calicut who undertook to print and publish the same free of cost, on getting the sole copyright and that Mr. Thaddaeus had been authorised to enter into the necessary documents with the publisher.

The Meeting came to a close at 6-35 P. M.

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(Concluded from page 400.)

sighted boys to play the role of Patrol Leaders. It is hoped that some way will soon be discovered out of the difficulty.

There is a Troop of Rover scouts organised and working at the District Jail at Palamcottah. One of the local scoutmasters is lending a hand in the training of the Rovers, but it is hoped that some one from the Jail staff will come forward to shoulder the full responsibility of running the Troop and getting it affiliated to the association.

Troops in the mofussil are showing signs of activity. A good deal of consolidation all round is of immediate importance and new ground has also to be captured. But the same old keenness is noticeable every where.

Madura Dt. :-
Melur.

On 5-9-28 a meeting of parents and influential gentlemen of the locality was held under the presidency of Mr. Kodandapani Pillai, Sub-Magistrate, and a troop committee was formed for helping the "James Troop" Melur. Rev. M. S. Thirithuva Dasan was elected President and Mr. Venkatrama Iyer, L.M.P. as Secretary. Rs. 1-8 was fixed as annual membership Subscription. Many members were enrolled. We wish success to the Committee.

Called to Higher Service.

We are extremely sorry to report the sad demise of Mr. Herbert Hermon, Scoutmaster, Pappinasseri Scout Troop, Pappinasseri, on the 13th August 1928 at an early age of 23. He had been running the troop very satisfactorily for the last 1 year. May his soul rest in peace!

Scouts of the

1 CANNANORE TROOP.

Scouting in the Village.

It is said that about 97 per cent of the population in India live in the villages, and any attempt to improve the conditions of the Indians should begin in the villages. Therefore, scouting for Boys should have more activities in the villages than in the towns, though towns should be the recruiting ground for Scoutmasters. I wish to show in this short letter how a Scout can help others in a village more than in a town.

Scout training is divided under four main heads.

1. "Individual character training is given in resourcefulness, observation and self-reliance" and this training is required for village boys more, since a good deal of pioneering work has to be undertaken by the Scouts, after their school career to improve the rural conditions.

2. "Training in handicrafts and hobbies" is given, and the village boys are benefitted by these arts to earn their livelihood. The younger generation has also to improve upon the old fashioned ways of living now led by conservative and illiterate villagers.

3. Service for the State, such as Fire Brigade, Ambulance, Missioner, Sailor, Life Saving and other collective public duty by the Troop."

When a house is on fire in a town, there are fire brigades, fire-engines, water-hose, Policemen, etc. but in a village there will be only men, women and children in confusion. Which of the Scouts then require training in fire-brigade? Who should know something of first aid more? Not the scouts in the town, where now-a-days there is a doctor in every other street.

4. "Training in physical health by encouraging the boy to take plenty of exercise and to look after his body." Perhaps village boys have already more exercise than town boys, but the former is at a loss to know how to "look after his body" in the absence of proper training.

In the training of Scouts, Proficiency Badges are given for various arts, and every one of them is an essential training for village Scouts. In fact a villager is already an artist, basket maker, bee-farmer, boatman, carpenter, cook, dairyman, farmer, fireman, gardener, leather worker, mason and pathfinder, in a crude form. What is wanted now is a good training in these arts, which will make them to help themselves and to help others at all times. A town boy cannot be a better bee-farmer, dairyman or gardener or poultry-farmer in crowded streets. Healthymen's badge must be won by every village scout, to teach his neighbours elements of sanitation and public health. A village scout has to be thrifty since in his after-life he does not get his pay on the first of every month, but only at the harvest and that too if the monsoon is not a failure.

Last, but not the least, is patriotism for the King and the Country, but alas how many of our villagers know about our country and how it is ruled. It is the Scout who can spread education and civic knowledge in the villages.

May I appeal to the organisers of Scouting to spread the movement into every hamlet in the District.

"A VILLAGE SCOUTER"
(in the Nilgiri Scout Gazette.)

THE CRITIC.

(Continued from last month's issue.)

THE next scene was a welcome change and came as a relief to the highly strung nervous condition in which the previous speech had left the audience. When next the curtain rose, we saw the interior of a room austere in its simplicity and plainness so far as the scheme of furnishing went. There were only a few articles of furniture and these were of the barest necessity. On the wall were a couple of bookshelves, which had on them arranged neatly, school books and notebooks. There was a table made

of deal wood, evidently the handiwork of the owner, as also were the bookshelves. In fact all the little knickknacks which were distributed about the room in discriminating order looked to be the creations of a connoisseur. Everything in the room had a place for itself and everything was in its place. Near the table within easy reach was a small bamboo bookrack on which were ranged neatly a fairly large collection of books on scouting. A large outline pencil drawing of the Chief Scout remarkably

lifelike was hung on a prominent place on the wall and all about the other places on the wall were seen photographs and neat sketches of scenes depicting the activities of scouts. The predominant impression that was created in the minds of the onlookers was that the owner was a man of methodical habits, with an aesthetic temperament, and though almost past middle age had not lost interest in occupations and pastimes of folk of less than half his age, and instead of becoming rusty or crusty with advancing age, had actually grown younger and more buoyant, and still retained all the boyish love of the thousand and one of those trifles which are the peculiar delight of the juveniles.

A tennis racket, in a press, and a cricket bat well oiled and seasoned, and showing signs of use, a pair of spring dumbbells and developers, were disposed about the room in appropriate places, and marked their owner as one who seriously and actively believed in daily outdoor exercise.

The air of simplicity and methodical arrangement suggested that though the occupant was not affluent in worldly goods, yet, he was one who had culture and refinement and had a taste for neatness and order.

It was now my turn to be on the alert, as I anticipated one more friendly dig by my friend at me and many were the sly looks that were directed at me by the people around me. While we were taking in the scene with interest, a familiar figure of modern life, particularly of the school world stepped on to the stage. Strolled would be nearer the mark, for he came in slowly and with a cool and self-possessed air. His demeanour was distinctive and his appearance interesting. He had on, a dress so familiar all over the world today—the Boy Scouts dress. Indeed the dress made him look many years younger and made him look almost a youth. It is true his dress was not fresh from the tailor. It showed signs of considerable wear, but was none the worse for it. For it had been carefully mended and folded. There was not a single button off, there were no frayed edges, and above all, they fitted the man admirably. The green muslin turban, though old and bleached in some places to a dirty white, was tied to perfection, almost jauntily, in the usual northern style giving him the appearance of a Sirdar. The shirt and shorts, seemed to have come out of the laundry just then, so clean and neatly creased were they. The other items of his dress and equipment plainly showed that he was a scoutmaster in charge of a school troop, one could guess that it could not be otherwise,

by the school exercise and text books on the shelf, and passionately fond of scouting. His feet were encased in a neat pair of light sandals which could be fastened on by buckles. In his case the shoes and turban added to his grace and took away a considerable number of years from his age. He had a serious and composed look on his face, but at times he had the habit of smiling pleasantly, which lit up his whole face wonderfully, and made his companions feel happy. His movements were agile and sure and there was no hesitation or halting in whatever he did, or spoke. In short he inspired confidence in you and looked every inch a man whom the youngsters would love, reverence and look up to for guidance.

He strolled in, humming a short sanskrit prayer, in one of the popular Carnatic modes, incidentally revealing the fact that he had a sound knowledge of music and could entertain an audience single handed. In his right hand he had a stout walking stick which showed signs of having been fashioned out and shaped by himself. The wood was of some uncommon jungle variety, strong and tough withal, and the whole length of it was adorned by a curious and ornate series of designs, which were unintelligible to us. Probably, the staff was a log of the man's scout life and he had carved it out in imitation of the Red Indian Totem poles of the various tribes. He came in absolutely oblivious of the audience, with his face in an abstraction, and when he suddenly discovered that a large number of people were present, he drew himself up, smiled pleasantly and greeted us with a cheery nod of his head. In spite of the smile, his face wore a weary look and he appeared as if he was burdened with worrying thoughts and would be glad of a chance to relieve himself of the burden. His speech when he began to address us was slow, deliberate and to the point and there was not the slightest attempt to show off at oratory or rhetoric. He spoke with confidence and easily carried conviction to his hearers, and got their sympathies readily.

"Yes!" he began slowly, "It is all flattering to be told that you are an important person—not an ordinary one at all; that you are 'shaping the destinies of so many precious souls!' But when you are denied sympathy in your troubles, just from those quarters which are usually credited with great powers of comprehension; just when one day, you are told by your Head Master, that you are not only frittering away your energy but helping to divert the attention of boys from studies, that scout activities must cease until school or public examinations are over; when your boys ask you temporarily to stop all activities just before examinations and not to spoil their days of relaxation

just after them; when parents tell you seriously that they fear that owing to poor physique their young ones cannot stand an outing, a day's camp, or a strenuous game, or plenty of oxygen and limb movements; when you turn up at the club room well prepared and suddenly learn that some sensational fray or festival in the locality has suddenly spirited away your boys, as boys will always be all over the world, and disturbed your carefully planned program; when you commit your troop to some public service and have the responsibility of getting it carried out with the help of mere youngsters alone; when you and your boys have engaged yourselves for a display and as usual, unsurmountable difficulties crop up when you least expect them, calling for your utmost resourcefulness, pluck and tact up to the last moment; when you have to show yourself and your boys against your will and theirs, in the public when you and your boys would like to do some solid good work away from the lime light, when you are struggling along in this work for boys almost singlehanded and do not get help or response from those responsible for the working of the movement in your area; when you have to face all sorts of meaning-

less criticism from the hands of the uninquiring public, well . . . under all these circumstances, you do feel your position not at all enviable and you consider the whole world unjust when it sits in judgment over you. I leave you to decide on the merits of the case. Gentlemen, you will excuse me for this long chapter of woes, but you will surely grant that every man has his fits of gloom. Perhaps this is one of such for me. At any rate, I am glad I have unburdened myself of these thoughts. But I have one supreme consolation and that is my troop. The boys, though they will be trying at times, are a set of lovable imps and are excellent company to the most sour of us. They have lifted me out of gloom many a time and I am sure boys are the same all the world over. I have found scouting for boys a very good medicine for curing downheartedness and picking you up wonderfully. May I commend the same to those of you who need a good tonic in life?"

He smiled again slyly, I thought, winking at me, and saluting us smartly in the Scout's way, turned about and made his exit. (K. R. R.)

NOTES BY THE WAY.

(Searchlight)

WE have been Scouting for more than one decade now in Madras and our numbers have been growing by leaps and bounds from year to year. But where are we as regards Efficiency.

The Chief refuses to regard as full blown Scouts any one who is not First Class. At least he would be right if he did. For it is only the First Class Scout that is a first rate fellow. The fellow with the Second class Badge is a half-baked stuff, which is neither fish nor flesh, nor good red herring.

The census is going on and soon we shall be able to have the figures for the present year.

But Searchlight is not over confident about there being many First Class Scouts. Many districts will be conspicuous by their not being able to show any and most which are lucky enough to have any will not have more than a one-digit number!

This is a pity!

Scouters when they begin, should have a full and complete plan before them and they should know what their real objective is.

What amount of care we bestow on the plan for our buildings! If we devote such careful attention to brick and mortar buildings, how much more careful should we be when we are lending a hand to, or shall we say inter-meddling with, life-building!

It isn't the aim of Scouting to put the ordinary boy into a uniform and then let him go on in the same slack way as when he was not a Scout. Every boy has to be changed, licked into shape and developed into the ideal scout.

The Troop that does not do this is a failure.

Fewer numbers, fewer Troops, greater keenness, greater efficiency, that should be the watch word of every worker in the field.

The aim of Scout Craft, of all that one learns or teaches at Parades is to work for all round efficiency so as to fit every boy in the movement to prove to be really of service to his fellow-men.

The Class Badges are conceived of from this point of view. That is their *raison d'être*.

If they make for efficiency, how can we remain so indifferent to them? We should strain every nerve to remove this unsatisfactory state of affairs.

Searchlight knows it isn't the average scout alone that is to blame. The blame rests also with those who administer the districts.

It is properly the duty of District Councils and Local Associations to provide Instructors and Examiners for the various more technical subjects, such for instance as First Aid, Pioneer-ing, Map-Drawing and so on and also for various Proficiency Badges.

But are they doing it?

And the result is that Troops do not have the facilities they require for studying things or for being examined for them.

And again District Commissioners might be able to do more than at present. If troops are constantly reminded about how they should grow more and more efficient and if the D. C. visits the Troops often and gets to know the boys in person, that will make for greater efficiency.

District Commissioners can and ought to exercise greater and more intimate Supervision of the work done in the Troop.

As it is, the Scouters and all other Scout Officers are satisfied if the Troop meets and goes on regularly. What they do each time, what new things they learn, how they carry out their programme are not given the attention they deserve. If D. C's. will try to find out how scouters plan and carry out the programme for increasing the efficiency of the Troop, it will be productive of satisfactory results.

A great incentive to progress will be the institution of District Challenge Shields for various Scouting items. Annual competitions on some of the more important and useful scout subjects of study, with the efficiency growth of the individual Troop worked in as a co-efficient for valuation will give a great impetus to what might be called a very necessary First-Class—Movement!

Searchlight.

OUR TAMIL PAGE.

பள்ளிக்கூடக் கல்விக்குத் துணையாயுள்ள நல்லொழுக்கப் பயிற்சி.

சாரணப் படைத்தலைவர் அதிகமாய் வற்புறுத்தாத படி சிறுவர்களை 'நாணய சபை' (Court of Honour) என்று தங்களுக்குள் ஏற்படுத்திக்கொண்டு அதன் மூலமாய் சகல காரியங்களையும் நடத்துவதால் ஒழுங்கான முறையில் எவ்விதவியத்தையும் நடத்துவது இவ்வாறாகும் நன்மையும் லாபமும் அவர்களுக்கு விளங்குகின்றன.

அவர்களுடைய உடையின் பெருமையையும் அதன் தத்துவத்தையும் கொஞ்சம் கொஞ்சமாகத் தெரிந்து அவற்றைக் காப்பாற்றுவது தம்முடைய கடமைகளி லொன்று என்று உணருகிறார்கள். உடுப்பைப் போலவே இயக்கமும் அவர்களுக்கே சொந்தமானது என்று தெரிந்துகொள்ளுகிறார்கள். நாளடைவில் கொஞ்சம் கொஞ்சமாக வெளிப்பிரதேச வாசமென்னும் முக்கியமான விஷயத்தில் தேர்ச்சியடைகின்றார்கள்.

வீட்டுக்குள்ளே வசிப்பதற்குப் பதில் கூடாரத்தில் வசித்துவிட்டால் வெளிப்பிரதேச வாசமாகிவிடாது. தேச சுகத்திற்கும் வசதி அருகூலங்களுக்கும், சந்தோஷ நிலைமைக்கும் இன்றியமையாத பல காரியங்களில் இவ்வனவாசத்தால் பயிற்சி உண்டாகிறது.

இவ்வனவாசத்தில் ஒத்துழைத்தல் என்பது அவசியமான சக்திகளில் ஒன்று. ஒவ்வொரு சிறுவனும் அவனவனுக்கு இடப்பட்ட வேலையைச்

சரியானபடி செய்யாவிட்டால் காரியங்களெல்லாம் கெட்டுப்போகும்.

பூலோகத்தின் இயற்கை வையாவதற்கு யும் ஈசனுடைய சிருஷ்டியின் மஹிமை விநோதங்களையும் நேரில் அறிந்து அனுபவிப்பது இந்த வனவாசத்தினால் உண்டாகும் பலனாகும்.

வனவாசத்தில் அனுபோகமும், திறமையும் வளர வளரச் சிறுவனுக்கு ஒருவித தைரியமுண்டாகிறது; ஏனென்றால் தனக்கு வேண்டிய சென்கரியங்களைத் தானே தேடிக்கொள்ளவோ, செய்துகொள்ளவோ சக்தியுடையவன் ஆகிறான். வெளிப்பிரதேசத்தில் கூடாரம் அடித்துக்கொண்டாவது கிளைகளாலும், தழைகளாலும் சிறு பர்னசாலையை அமைத்துக்கொண்டாவது தங்கியிருப்பான். கோடாலி, அரிவாள் முதலிய வற்றைக்கொண்டு மரம் வெட்டவும் விறகு பிளக்கவும் தெரிந்து கொண்டவனாவான். தன் உணவைத் தானே பொங்கிப் புசிப்பான்.

இம்முறைகளால் சிறுவனுக்கு தைரியம்மீதும் திரமல்ல புத்தி விசாலமும் உண்டாகிறது. இத்தற்குமுன் கண்ணெடுத்துப் பாராத மரஞ் செடிகளுடையவும், பிராணிகளுடையவும் குணங்களும் உபயோகங்களும் இப்போது கொஞ்சம் கொஞ்சமாய்த் தெளிவாகின்றன. இப்படி சிருஷ்டியின் மஹிமையை யறிந்தவன் ஏ,

நாளும் உலக வாழ்க்கையில் இன்பத்தையே அடைவான் என்பதில் சந்தேகமில்லை.

இதை யறிந்தே சாரணப் படைத் தலைவரும் சிறுவனுக்கு இவ்வித அறிவைப் பெருக்கத் தன்னொரு உதவியைச் செய்துக்கொண்டு வருகின்றார். இப்படிப் பயின்ற வாலிபன் தைரியம் அதிகப்பட்டு தனித்து அல்லது தன்னின்போன்ற மற்றொரு சாரணச் சிறுவனுடன் கால்நடைப் பிரயாணம் செய்து வெளிப் புறவாசத்திற்குப் புறப்படுகிறான். சாமான்கள் அதிகமாகச் சமத்துபோவது கஷ்டமானபடியால் எல்லாவும் சொற்பமாக வைத்துக் காரியத்தை நடத்தலாமோ அந்த முறையைக் கைக்கொள்ளுகிறான். இத்தொல் அனாவசியமானவற்றை நீக்கி செட்டாக வாழும் பழக்கம் உண்டாகிறது.

முதல்தர சாரணஞ் வேண்டுமானால், சர்பேப் படத்தைக்கொண்டு வாயிறிந்து நாட்டுப்புறத்தில் பிரயாணம் போகும் திறமை வேண்டும். அப்படிச் செல்லும்போது கடந்த விஷயங்களைத் தெரிவிக்கும் விவரப்பத்திரம் ஒன்றையும், போன் வழியை விளக்கும் படக் குறிப்பு ஒன்றையும் சிறுவன் தன் படைத் தலைவரிடம் கொண்டுவந்து சேர்க்கவேண்டும். இதைச் சரிவர செய்ய உற்றுநோக்கும் சக்தியும், ஞாபகமும் அவசியம்.

முதல்தரப் பதக்கத்திற்காகத் தேறவேண்டிய மற்ற பரிசோதனைகள் நீச்சு, செட்டு, சைகை, முறைத் திறமை, தேகவிபத்தடைத்தவர்களக்கும், தண்ணீரில் மூழ்கி யிருந்தெடுக்கப்பட்டவர்களுக்கும் செய்ய வேண்டிய சிகிச்சை முதலியவையாகும். தூரம், உயரம் முதலானவற்றின் அளவை பார்த்தவுடன் ஊகிக்கவும் இளம்பாதப்பயிற்சியில் தன்னிடம் ஒப்பு விக்கப்பட்ட ஒரு சிறுவனைத் தேறவைத்தலும் இந்த முதல்தரப்பதக்கப் பரிசோதனைகளில் சேர்க்கவை.

ஆனால் சிறுவன் முதல்தரப் பதக்கம் பெற்று விட்டால் மேலான பதவி யடைந்துவிட்டவனாக மாட்டான். எப்போதும் ஊழியம் என்பதைத் தன் கடைமையாகக் கொண்டிருக்கவேண்டும்.

இளம்பாதஞ்சு சேர்ந்த காலத்தில் பிறருக்கு உதவி செய்வதாகச் செய்த சத்தியத்தை நிறைவேற்றினதால் ஊழிய வாழ்வில் அவன் முன்னேறியதைச் சோதிக்க பொது ஊழியப் பதக்கங்கள் பல உள. அவற்றில் நான்கையாவது பெற்றால்தான் ஓராஜக் சாரணன் என்ற மேன்மைபான பதவியும் அதற்கேற்ற பதக்கமும் கிடைக்கும்.

இப்படிப் படிப்படியாக சாரணச்சிறுவன் தன் படையில் சீர்மிகுந்த பதவியைப்பெற ஊக்கமும், உற்சாகமும் அடைகிறான்.

காலக்கிரமத்தில் அணித்தலைவனாக நியமிக்கப்பட்டு அந்த பதவியின் பொறுப்பையும் ஏற்றுக்கொள்ளுகிறான் தனக்கென்று ஒரு அணிகிடைத்து தன்னைப் பின்பற்றித் தன் நோக்கம்போல் நடக்கும் சில சிறுவர்களைத் தன் முறைகளில் பழக்கத் தொடங்குகிறான். பலபேரைச் சேர்த்து ஒரு வழியில் நடக்கும்படி செய்வதில் இதுதான் அவனுடைய முதல் அனுபவமாகும்.

தனக்கு ஆரம்பமுதல் துணையாக இருந்துத் தன்னைக் கைவிடாமல் ஆதரித்த படைத்தலைவருக்குத் தான் உதவிபுரியும் நிலைமக்குச் சாரணச் சிறுவன் வந்து விடுகிறான்.

வயது அதிகமான வாலிபருக்கென்று முதிர் காரணர் (Rovers) பகுதி என்ற கிளை இயக்கம் ஏற்படுத்தப் பட்டிருக்கிறது. பெரும்பாலும் இம்முதாச்சாரணர் அவர்களுடைய பயிற்சியை அவர்களே நடத்திக் கொள்ளுகிறார்கள். இருந்தாலும் சில சமயங்களில் அவர்களுக்கும் அநுபோகசாலிகளுடைய உதவியும், மேற்பார்வையும் தேவையாயிருக்கும். ஆனால் அப்படிப்பட்ட உதவி அதிகமாக வேண்டியதராது.

முதிர்ச்சாரணருடைய பயிற்சி கொஞ்சம் கடுமையானதாகத்தான் இருக்கும். பொதுஜன சுகாதார தூல், நகரபரிபாலன வேலை, பொருள் நிதி நிர்வாகம் முதலிய விஷயங்களை அவர்கள் அறிந்திருக்க வேண்டும்.

ஊராருக்கு ஊழியம் செய்வதையே அவர்களுடைய வாழ்க்கைக் கடனாகக் கொண்டவர்கள். இந்தமேலான கொள்கையைத் தலைமேல் ஏற்றுக்கொண்டு பற்பல சந்தர்ப்பங்களிலும் ஜனங்களுக்கு சகாயம் செய்ய வேண்டுமென்று கங்கணங்கட்டிக்கொண்டு அநேக வாலிபர்கள் நம் தேசமெங்கும் முன்வந்து கொண்டிருக்கிறார்கள். இன்பமென்பது இவ்வித ஊழியத்தால் வரும் பலனை என்றறிந்து அல்லவோ இக் கொள்கையை மேற்கொண்டவர்கள்!

இப்போது விவரிக்கப்பட்ட இந்தப் பழக்க முறை தான் வாலிபச்சாரணப் பயிற்சி என்று சொல்லப்படுவது. 'வித்தை' என்ற வார்த்தை இந்தப் பயிற்சியையும் சேர்ந்த அறிவு என்று அர்த்தமாகுமேயொழிய, பள்ளிக்கூடக் கல்வியை மாத்திரம் குறிப்பது அல்ல. இவையெல்லாம் அடங்கிய வித்தையே வாழ்க்கைக்கு உதவும்; எழுத்தறிவுமட்டிலும் இருந்தால் பிரயோஜனமில்லை.

வித்தியாப்பியாசம் யென்பது சிறுவருடைய முழுத் திறமையையும் வெளிப்படுத்தி வேலைக்குக் கொண்டு வருதே. வாலிபச்சாரண இயக்கத்தால் சிறுவர்களுக்கு உண்டாகும் பயிற்சியே காரியான வித்தியாப்பியாசம் என்பதற்கு சந்தேக முண்டோ?

இப்படிப்பட்ட விரிவான கல்வி பிள்ளைகளுக்கு உண்டாக வேண்டுமென்றால், ஒவ்வொரு சிறுவனையும் குருவானவர் கவனித்து அவனவனுக்குத் தகுந்த பயிற்சி கொடுக்கவேண்டும். பள்ளிக்கூடத்திலே மந்தை மந்தையாக சிறுவர்களை அடைத்துவைத்துக் கொண்டுப் பாடம் சொல்லித்தரும் முறையிலே தனித் தனியாய் சிறுவர்களை கவனிக்க முடியுமா என்பதை யோசித்துப்பாருங்கள். ஏதோ, உபாத்தியாயர்கள் தங்களால் ஆனதைத்தான் செய்கிறார்கள். ஆனால் பள்ளிக்கூடங்கள் நடக்கும் ஏற்பாட்டில் தனித்தனியாக சிறுவர்களுக்கு வேண்டிய அறிவை முற்றிலும் புகட்டமுடியும் என்பது ஆகாதகாரியம்.

இந்த வாலிபச் சாரண இயக்கத்தை ஆரம்பித்த ஸ்ராபர்ட் பேடன் பவல் ஒரு சமயத்தில் சொல்லியிருக்கிறதாவது.

“நம்முடைய பிள்ளைகள் பள்ளிக்கூடத்துக்குப் போய் வயிற்றுப் பிழைப்புக்கு வேண்டிய படிப்புப் படித்து வருகிறார்கள் என்று சொல்லுவதற்குக் கூட இடமில்லை. பரீட்சை தேறுவதற்காகப் படிக்கிறார்கள் என்று சொல்லலாம். வேறு ஏதாவது நோக்கம் உண்டா? கடவுள் நம்மை சிருஷ்டி செய்த கருத்து என்ன? அதன்படி நாம் நடக்கவேண்டிய வழியை நம்முடைய பள்ளிக்கூடப் படிப்புக் காட்டுகிறதா?

“சுசனுடைய நோக்கத்தை நிறைவேற்ற வேண்டுமென்று வாழும் ஜனங்களால் தான் உலகத்துக்கு ஷேம்முண்டாகிறது. அப்படியிருக்க அந்த வழியைக் காட்டி அதன்படி நம் சிறுவர்களை நடக்கப் பழக்குகிறவர்கள் ஒருவரு மில்லையே. அறிவு மிகுந்த பெரியோர் “ஸேஸில் ரோட்ஸ் என்று ஒரு லோகோபகாரி இருந்தார் அவர் கல்வியைப் பெருக்க பல தர்மங்களைச் செய்தார் மேல் படிப்புக்காகப் பலருக்குப் பொருளுதவி செய்ய நிதி ஏற்படுத்தியிருக்கிறார் அதன் உதவியைப்பெறவிரும்புகிறவர்களிடம் இருக்க வேண்டிய குணங்கள் எவை யென்று குறித்திருக்கிறார். அவை, யோக்கியம், தைரியம், வேலையில் கிரத்தை, பிறரிடம் அநுதாபம், எளியோரைக் காப்பாற்ற தல், அன்பு, தன்னலம் பாராட்டாமை, நட்பு என்பவையாகும். இந்த குணங்களெல்லாம் பொருந்தியவனல்லவோ உத்தம புருஷன்!

“நாம் எல்லோரும் சகோதரர்கள் என்ற உணர்ச்சியும்; நமக்குள் ஒவ்வொருவரும் மற்றவர்கள் சுகத்தை முதலில் நினைத்துத் தன் சுகத்தை அடுத்தபடியாக

எண்ணும் வழக்கமும், நம்மிடம் உண்டானால் இந்த லோகமே சுவர்கமாக மாறுமென்பதற்குச் சந்தேக முண்டோ?

‘இதெல்லாம் ஆகக்கூடிய காரியமாகயிருந்தால் பேசலாம்’ என்று சிலர் எதிர்வாக்கு சொல்லக்கூடும்.

“ஆகாதகாரியம் என்று எதையும் விட்டுவிடக்கூடாது. அப்படி விட்டால் ஒன்றுமே நடக்காது. காரியத்தை நடத்திப் பார்த்தாலல்லவோ ஆவதும் ஆகாததும் தெரியும்.

“சிறுவர்களிடம் நல்லொழுக்கத்தை உண்டிபண்ணும் எந்த வழியையும் நாம் ஆதரிக்க வேண்டியது அவசியம். அந்த வழிகளில் வாலிபச்சாரண இயக்கம் பலன் கண்ட முறையாகும்.”

தலைமைச் சாரணர் சொல்லியிருப்பதைவிடத் திறமையுடன் நாம் என்ன சொல்லக்கூடும்?

வாலிபச்சாரண முறை சிறுவர்களுக்குப் போட்டி விளையாட்டைப்போலொத்த பயிற்சியாகும். அதைப் போட்டி விளையாட்டாக நடத்தினால் தான் வெற்றி பெறலாம்.

ஆனால் போட்டி விளையாட்டிலும் அது கருத்துடனும், காரியத்துடனும் கூடின விளையாட்டு. சிறுவருக்குத் தகுந்த வாழ்க்கை விளையாட்டும்.

அதை ஆடும் சிறுவர்கள் ஆனந்தத்துடன் விரும்பும் விளையாட்டு. அதை நடத்துவோருக்கு கைரியத்தையும், இன்பத்தையும் தரும் விளையாட்டாகும்.

(ஸர்தானம்).

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THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Message for the Month.

The speech delivered by H. H. The Maharajah of Travancore clad in the uniform of a Scout officer at the Scout Rally held at Cape Comorin on September 1, 1928, H. H. is Chief Scout for the Travancore State.

Mr. Commissioner and Fellow Scouts,—I am grateful to you for giving me this opportunity of meeting so many of the Boy Scouts of South Travancore and congratulate you all on this rally.

Travancore has taken to scouting only very lately and I am glad to see the progress it has made in this part of the State and hope it will continue to flourish more and more.

When Sir Robert Baden Powell, started the Scout movement in England, some twenty years ago, it was regarded as something of a childish game and was generally, if somewhat kindly laughed at. To day this movement is a world movement. In every country of the Empire and many others, Boy-scouting is a live force. At big public functions in England such as Royal processions, international horse shows, and great athletic contests, Boy Scouts are officially requisitioned to assist in the control of crowds, closing of roads to traffic, assistance to the sick and infirm and many other useful duties.

Is not this a wonderful development from this so-called childish game invented by a retired British General?

Unless it had been a noble and inspiring cause, it could never have reached its wonderful position to-day. And this prompts me to urge you all to keep the Scout promise you have made with all your might. Each one of you can then be proud of being a Boy Scout whether he has the talent or the opportunity to acquire badges or promotions. Please remember that a Scout who keeps his promise with all his might is a good Scout.

I am really very much looking forward to the display of Scout Craft, and I am sure I shall enjoy watching it as much as you will be doing it.

Why wheels look moving backwards in a cinema film.

One of the curiosities of the film is the way in which the wheels of a moving motor car appear to turn backwards, or even seem to stand still altogether. This little optical illusion which has puzzled a good many people, depends upon the rate at which the wheels are revolving.

Suppose a car is being photographed and that one exposure happens to be made just at the moment when one of the spokes is pointing downwards vertically. When the next exposure is made, one sixteenth of a second later, the car, as a whole, will naturally have advanced a certain distance. It commonly happens, however, that another spoke will now be pointing vertically downwards. This will happen at all the later exposures if the speed of the car does not change. So that, to the observer, the wheels do not seem to be moving at all, and the appearance is that of a motor gliding along with fixed wheels. This will be the case,

no matter how rapidly the film is put through when the picture is thrown on the screen.

Should the speed of the car become slower, then three successive photographs of the wheel will look as in the sketches beginning with the one on the left. By looking at the position of the tyre valve it is obvious that the wheel really turns from one exposure to the next. Yet when each picture is taken the spokes look as if the wheel had turned backwards very slightly. Thus, in the picture on the left hand, the spoke A is pointing vertically downwards; in the second picture spoke B has almost, but not quite, reached the vertical position while in the right hand view spoke C is not quite so far along as B was in the picture before it. Should the speed of car be increased, the wheels would look as if they were moving slowly forward. Of course, in most of these cases, the valve is rarely seen with sufficient plainness to indicate the real movements of the wheel.

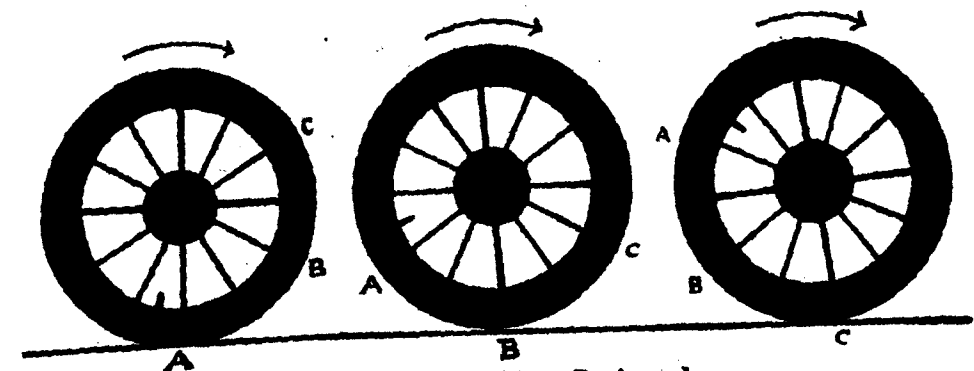
S. L. B.

BUTTERFLIES.

(By S. T. Moses.)

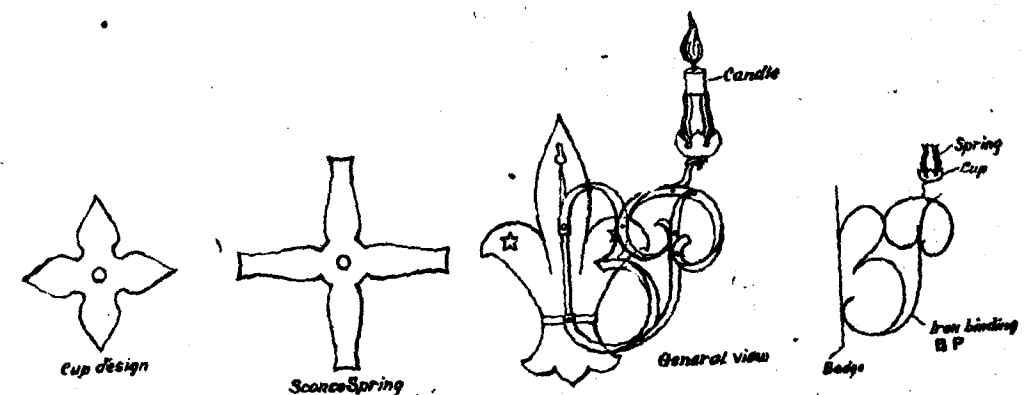
THESE familiar insects, with their bewildering numbers and their more bewildering varieties of gorgeous colour-schemes, have always, from time immemorial, forced themselves into man's notice by their day-flying and sunshine loving habits. Their coloration, about which more anon, has earned for them deserving names such as 'winged flowers' and 'flying gems'. Even the great Van Dyk is said to have been indebted to the heroes of our article for many fine hints on color both in harmony and contrast. The colors are brought out in many of the telltale popular names e. g. Blues, Coppers, Whites, Browns, Sulphur or Brimstone, Ringlets, Clouded Yellow, Clouded Saffron etc. The Tamil name 'Washerwoman' applied to the butterfly is said to be due to the insect's habit of shaking its tail, which recalls the motion of the dhoby's back while 'breaking stones' with the clothes given

for wash. A truer explanation seems to be a sly reference to the notorious habit of the dhoby's wife shining in the glory of the 'borrowed' clothes of his clients. The gentler sex being the acknowledged exponents of the art of beautification—hence 'fairer', is it?—it is but fitting that an unsurpassed beauty in the insect world should be surnamed 'The Painted Lady' (Vanessa cardui), though a cynic may read in it visions of the lipstick and the rouge. The butterfly, whether sporting in the rays of the dazzling sun, hovering over nectar-laden blossoms or tripping from flower to flower, exhibits a mode of flight at once unsteady and irregular, frequently zigzagging up and down or right to left and vice versa. Thus it is the type of sportiveness and is often figuratively used for 'a light headed person'. The peculiarly jerky flights of the Hesperids are responsible for their popular name of 'Skippers'. The fitting



Why the Wheels Turn Backward.

(See Page 412.)



Be-Prepared Candle Sconce.

(See Page 416.)

butterfly, which is ever rolling as it were in luxury and pleasure, if dreamt of, is sure to, according to a modern Joseph, an expert in oneiromancy, lead the dreamer on to a life of luxury. Butterflies are believed by people in Burma to be the forms which man's spirit takes when he is asleep or unconscious. Hence the Shans and the Burmese are very unwilling to awake one suddenly lest his or her butterfly fail to return in time! The contributions of the butterfly are not confined to the domain of art, but extends to the sartorial and allied circles. The 'butterfly sleeve' with its graceful folds running towards the shoulders and the waist is an example as also the Curlpaper 'Papillote'. The dress coat recalls, though second hand, the finest and most striking of our butterflies popularly called 'Swallow-tails' (Papilio). The shawl butterfly (Cethosia mahratta) is credited to have suggested the pattern of the famous silk shawls.

The innate attraction of butterflies towards flowers is well known—hence their Malayalam name 'Poompatta'—and many enthusiastic lovers of the delightful insects, whose hobby is also flower gardening grow dull and uninteresting flowerplants more for the sake of the myriads of brilliant winged visitors. The blue flowered plant (Stachytarpheta indica) is a good example, as it invites during the season, swarms of the Peacock butterfly Junonia.

The eye of the butterfly is a typical insect one remarkably like a bow oriel window with many little panes and presents an arrangement much more complicated than in that of the 'lord of creation'. The number of lenses in each eye is unbelievably large, 5000 being about the average; about the nature of the image recorded through the innumerable panes, we one-lensed beings can have no conception. Of these multitudinous components of the compound eye, each tiny eye is isolated optically from its neighbour by a black pigment, and is supplied by numberless minute nerves. The total number in one compound eye is reckoned to be over 50000 and the distribution of these nerves is as complicated as that of telephone wires in any 'central' exchange. It is surmised

and on good grounds, that the image in the insect eye is like a printed halftone picture, which is, as clearly seen under magnification, the general result of an arrangement of light and dark dots. Apparently through each lens is thrown only a spot of light, bright or otherwise according to the surroundings and these spots of light of varying degrees of brightness when taken together give a general conception of the object seen.

The wings of a butterfly—it has 2 pairs—when at rest stand upright unlike in the moths where they are folded on the back. The wings are calculated to move on an average 9 times a second. Many butterflies issue a faint hiss by slowly depressing and raising their wings. One kind, hence called the whip butterfly makes a noise like the snap of a lash by opening and shutting its wings in quick succession. On the wings run lines called veins whose disposal and alignment are of paramount importance to the systematist who diagnoses each family entirely in terms of the venation. With these veins is connected a story of the Chief Scout, an incident during the days of his employment in the 'Intelligence' branch as a 'spy'. While studying the enemy's fortifications, he was ostensibly a butterfly hunter collecting and sketching these insects. The veins of the wings were the plans of the forts and the spots the guns. When challenged, as was often the case, the sketches were shown to the officers who were satisfied and never once suspected their real nature.

The wings are covered with scales which come off like dust when handled. It is these scales of varying forms which give the owner its characteristic color scheme. Many gaudy coloured butterflies have apparently an unpleasant taste, as they are rejected as food by birds, lizards and other 'butterfly-vorous' creatures. These may be said to be warningly colored. Other butterflies try to avoid the fate that edibility has brought on them by deliberately mimicking their luckier compatriots whose repulsive odour is well known in the red world of animal carnage. Some butterflies mislead birds etc., by displaying large and distinct

color marks on the wings, which serve to divert the enemy's attention from the head, body or such other vulnerable part of the butterfly. When such a butterfly is pursued and nearly successfully, it invariably escapes, leaving to the disappointed chaser the consolation of a mouthful of scale dust and perhaps a tiny piece of its wing. The color schemes of many other butterflies are protective, the best example being the Oakleaf butterfly (*Kallima*). The Browns (*Satyrines*) after their curious flitting flight settle down suddenly under trees with their wings closed and turned perpendicularly at an angle; to the unwary as well as to the uninitiated the creature suggests nothing but a blowing leaf.

In most butterflies the male is readily distinguished from its mate by the different coloration of each. An Austrian Zoologist (Finkler) conducted a curious headgrafting experiment and succeeded in changing the heads of 2 butterflies. For his experiment he chose 2 butterflies of different colors. They were decapitated and the head of one grafted to the body of the other. The joining was surprisingly perfect and the butterflies regained their faculties and appeared none the worse for the operation. But soon after, the bodies underwent a remarkable change in their color scheme, the final color assumed being that of the insect to which the head belonged. In one case a female on which the head of a male was grafted became subsequently masculine.

Butterflies are 'Winged Flowers' in more senses than one, in being scented; varied and subtle perfumes are emitted from their scent bottles, at will or on being disturbed. Scents are produced by some scales, specially modified for that purpose. The odour evaporates on the surface of the scale or on the marginal fringes. As a rule the most gorgeous butterflies e. g. the Painted Lady or the Red Admiral (*Vanessa atlanta*) are quite scentless. Usually it is the male which is scented. The male *Euploea*, on capture, protrudes the anal brushes, fleshy cones carrying tufts of buff hair, and at once a pleasant aroma diffuses over the whole place. The scent apparatus of the male *Danais* consists of 2 protrusible hair-

brushes at the apex of the abdomen and a pouch on the hind wing. A grub of the Swallow-tail, *Papilio demolens*, when handled or otherwise irritated extrudes a forked yellow process from the prothorax and thus gives out a scent. The scent serves usually a protective purpose to repel enemies as in the case of the grub mentioned above. But in most cases the perfumes, even though they may not be pleasant to human olfactory sense, seem to be used exclusively in courting, as an attraction for the female. In fact a keen observer found a male spraying scent over his 'lady-love'.

Butterflies lay their eggs, round and domeshaped, in singles or as clusters on or near foodplants suitable to the dietetic needs of the grubs whose food is entirely different from that of the nectar sipping adults. In the choice of the correct plant favorable to the prospective progeny, the female is guided by her sense of smell. Experiments have shown how she could be easily duped into laying eggs on fabric impregnated with the essential oil of the necessary foodplant; she is however expert enough to reject instantly fabrics soaked in other essential oils. The next stage after the egg, is the grub or the caterpillar. It has 3 pairs of legs—we have advanced very far from the times referred to by the anonymous poet, the author of 'the bishop and the caterpillar', sensational sermons from bishops on themes of philosophical zoology being very common nowadays—and 5 pairs of suckerfeet. Its main business, soon after coming out of the egg till the end of its term, is to eat. It feeds on plant tissue, on the leaf openly. Most caterpillars feed at night e. g. the larva of the Rice butterfly (*Melanitis Ismene*) which during the day sticks so closely to the leaf of the paddy as to render discovery extremely difficult. The amount of food consumed per diem by a caterpillar, who has been aptly described as 'living to eat' is about twice the weight of its body. This feat which on translation means a man consuming 140 seers of food per day, stewards in scout camp kitchens can rest happily assured no 'jacala'—the cub with the largest appetite—can ever hope to perform.

The next stage is the pupa (—baby) so named as the limbs are packed away under the skin just as those of the baby are wrapped round with swaddling clothes. There is no cocoon, pupation being on the plant. The pupa will hang either direct by the tail or by threads or will be found free in leaves rolled or drawn together.

The final stage is the imago, the glorious transformation of the lowly grub into the wonderful butterfly being brought out in the proverb 'he knelt down a grub and rose a butterfly'. Butterflies feed on the nectar of flowers—youngsters in southern districts are fond of ripping open the stomach of a common Swallow tail and licking the juicy honey contained therein—which they suck by means of a long tube kept spirally coiled under the head. Like other insects typified by the 'Kallu kanda Icha' (the fly which sighted toddy), butterflies are fond of spirits.

Butterflies are longlived and a Madagascan Zoologist has devised a strange means for promoting their longevity further. His experiments with beheaded caterpillars surprised him by the headless grubs not only continuing to live but by later being transformed into headless butterflies. The curious fact about these headless butterflies was their having been more long-lived than their fellows who were left as nature made them. The explanation of this curious phenomenon lies apparently in the reduced activity of the headless beings who in virtue of their more placid lives wear out their vital forces at a slower rate than the ever energetic perfect butterflies and thus attain a comparatively ripe old age.

Even among butterflies, a group of insects which have always delighted the hearts of man in various ways, are some pests, their chief depredations being directed towards our staple foodplant the paddy. It is the grub who is the real pest. In addition to the larvae of the Rice butterfly (*Melanitis Ismene*), and the Rice Skipper (*Parnara mathias*), those of the Peacock, *Junonia Almana*, destroy paddy fields on a large scale. The larva of the skipper is like that of *Melanitis*, invisible, being closely pressed to the leaf, but webs up the leaf

before hiding. The pupa lies in the folds of the leaf or 2 leaves fastened together by silk or the rolled leaf. The larva of a 'Hairstreak' (*Virachola isocrates*) attacks guava and pomegranate fruits and is a formidable enemy of the market gardener. To eradicate these pests, many means are adopted like spraying insecticides etc. Butterflies, as the proverb says, need not be broken on the wheel, but yet defeating these insignificant insect pests demands extraordinarily great exertions. A recently discovered method of fighting these is to utilise the services of insect policemen whom nature has decreed to live as parasites on the pests. For example the larva of the rice skipper is the host of parasitic 'flies' and 'bees'. One aim of scientific agriculture is to keep down the pests by encouraging actively the breeding of the useful parasites.

The butterfly is a clerk of the weather to the Tamilian who says 'if the butterfly flies low, it is sure to rain'. These insects have a curious habit of flying in swarms during the season towards a particular direction. During such flights the swarm though in straggling numbers, may extend many miles in length. At the close of the rainy season on the west coast, troops of butterflies may be seen hovering about on their march. Annually during this season I remember meeting, on my daily noon cycle-rides from West Hill to Calicut and back, hordes of these butterflies known as 'Ona Pakshi' so called from being the forerunners of the greatest National festival of Kerala. In other parts of the South, vast numbers of 'Blues' appear in the beginning of the spell of fair weather after the withdrawal of all rains. As that is the harvest season these butterflies are named 'harvest birds'. Butterflies appear to be great travellers; the Painted Lady a butterfly rare in our plains is known to migrate from the desert stretching across North Africa and Asia Minor to the Balkan states via Palestine, Syria and Turkey and then from Egypt, Tripoli and Algeria to Southern Europe and thence into England and Scotland and even Ireland. Waves of migrations follow this circuit regularly at intervals.

Butterflies while on the march in response to the migratory instinct seem to lose their heads in more senses than one when crossing rivers, seas and other expanses of water. The immense mortality on such occasions has been noted by many observers. Another type of stupidity displayed by butterflies usually single, may have been noticed frequently by readers who occupy rooms with glass windows; this described by a poet Wilfrid Gibson has an important lesson for us scouts with high ideals of life and so I make no apology for quoting it.

"All morning into my rooms
Through the open window the tortoiseshell
butterflies flutter,

Drunk with the heady fume
Of honeyed privet that heavy with bloom
Suffuses the summer air with the scent
of heaven.
Then, seeking once more to regain
The airs of Eden, in sudden panic they
flutter
And dash themselves on the pane,
Flapping their painted fans in an agony
vain
Against the pitiless glass, in despair of
heaven.
As I, too, flutter in vain . . .
And yet the way you came, O foolish
butterflies,
Is open still for your return to paradise."

The Be Prepared Candle Sconce.

The approach of winter evenings reminds me of my letting you know how to make a scouty little metal candle sconce. The materials required will be a sheet of brass or copper, iron or steel bale bindings, soft iron rivets and clips, and for tools, a hammer, pair of pliers, pair of tinman's snips, a brad punch and a block of hard wood.

Cut out of brass a pattern of the Scout Badge. Cut out a key hole at top to fix on wall nail. This is done by punching a hole and then filing up a way. To punch, place material on the hard block of wood and strike with punch. If you are clever you may gently hammer the badge and do what is called repousse work to give a solid appearance to the badge.

Take suitable pieces of the iron bindings and if of steel, heat and cool down gradually to reduce temper. Bend a pattern of letters B P and join to badge.

Cut out a four armed piece of brass to make the spring to hold candle. Punch a hole in centre, lay a stout pencil over it and bend the arms up to form the spring.

Next cut out another four armed design, punch a hole in centre and bend sides in a gentle curve. This forms a cup to receive overflowing candle wax.

All joins are to be made with rivets or clips. The clip is nothing but firmly bending a narrow strip of brass or iron where join is required.

Remember to temper B P design by heating over charcoal fire and quenching in water before fixing to badge. Fix cup and spring by a bolt and nut. This will help cleaning. Burnish or enamel the whole instrument to taste.

The illustrations will be self explanatory. If difficulties are experienced address me through the Editor.

The Longest Word.

Some time ago a correspondent asked which was the longest word. This is a point which always interests boys who have a lot to do with such things as vocabularies, dictionaries and lexicons, and who therefore are only too glad to find something to lighten the dullness of these forbidding tomes.

When we were boys we found out that the longest word which has ever appeared in literature is one of no less than 172 letters in one of Aristotle's Comedies. It begins "Lepad—" (which is the Greek for "limpet"), and is really a list of the delicacies in a certain dish which comes in the play. As this is, in fact, a compound

of 26 ordinary words it did not seem quite the thing to claim it as a genuine word any more than the similar long German compounds or the compound technical names which doctors and chemists use.

Of another kind was "the longest word in the English language," appearing in dictionaries as "honorificabilitudinitatibus" But this also did not seem quite the square thing, being a mere faked rigmarole which appeared in an eighteenth-century play.

In later years the word "undenominational" came into frequent use in English and the longest of its derivatives first appeared in print over the signature of the present writer in a sentence about those who "were antiundenominationalistically" disposed. "This was, up till then, the longest

English word ever used (29 letters). Of late years, however, another compound from the same root has come into more general use in the form "interdenominational," and in the S. S. M. Quarterly for June, 1927, appears the sentence: "That is why some people profess themselves to be antinterdenominationalistically inclined." Here we have in print a word of 32 letters which is a genuine word, not a fake or made up in any way, but a word expressing an idea which cannot be so well expressed either by any other word or even by any combination of words. We may, therefore, claim that this is actually the longest word in the English language and probably the longest genuine simple word in any language.

HERBERT DRAKE
(The Boy's Own Paper)

Water and Water as Power.

SCOUT ENGINEER.

IN the preceeding article we considered about wind and wind-power. Now we shall consider about what another of Nature's gifts can do for us. This water power, similar to wind power is cheap. "The Miller on the Dee" reminds us of his mill by the side of the river Dee, and many of us have seen many pictures of English country life depicting a similar scene. Here the miller used the power of flowing water to turn his grinding stone. Shall we now pass on to think for a moment how his workshop would be like, and how it was fitted up.

Of course, his water mill was very simple indeed. There were two wheels, with eight or a dozen spokes, about 8 feet or 10 feet in diameter, and planks were fixed across joining one spoke of one wheel with one spoke of the other. So there were twelve planks or paddles across the two wheels which are about two or three feet across. This water-wheel is called paddle-wheel. This wheel was so fixed up that one or two paddles dipped in the flowing water, which striking against the paddles caused them to revolve. The axle is fixed to the paddle wheel, hence this also revolves with

the wheel. The axle gives the necessary turning movement to the grinding-stone.

Similar to the force of the wind, the force of the stream also is variable. The water in the stream is very little especially at a time when the farmer or the miller most needs it, that is at the end of summer. The flow of water can to a certain extent be regulated by building a dam high up the river, so that water power is always available.

The bottom paddle of wheel as it turns round is pushed forward by the flowing water. Hence this is called the "Under-shot" wheel.

There is another type of wheel in which the water is allowed to fall on the top of the wheel. This is called "Over shot" type. Here the weight of the water also forms an accessory to the motion of the wheel and thus makes it a more efficient type than the other wheel. This type can be used if there is a water fall, or the water has to be led to the necessary height required at the wheel. Of course the used water can be allowed at the lower level to perform its other useful purpose as irrigation, etc.

Instead of paddles for undershot type we have buckets for over shot wheel, and as water flows on the wheel it causes it to revolve, the water accumulating in the bucket, but the bucket empties itself as soon as it comes at its lowest position as it is rigidly fixed to the wheel. It is not absolutely necessary that the water feed should be higher than the wheel. It can be fed even at the level of the axle. The type in which the water is fed at the level of the axis is called the "breast" wheel.

The feed of water can be controlled by means of a trap door or sluice, to regulate the flow of water, and also dams can be constructed to store up water for use when necessary if the water is insufficient.

The water wheel described can be efficient they used if the water-fall is not large enough. The power also is small, and it requires a big wheel if the fall of water is from a great height. In this case a certain kind of machinery called a water turbine is made use of. It is also more efficient. Also it is comparatively smaller than a water-wheel of the same power.

We shall now consider as to how the water turbine works, and its general construction. Water is allowed to fill in a chamber, which has at the bottom a specially shaped piece called guiding vanes. Water passes through these guiding vanes on to another wheel with vanes which rotate. This wheel is horizontally fitted up, and the guiding vanes are also arranged to suit. The water in its flow causes the wheel to revolve and passes out by ducts provided for the purpose. The vanes, because they are fitted up obliquely, rotate when the water strikes against them. The vertical axle of the horizontal wheel reaches above the chamber where it is connected to the machinery which is to be driven.

Man's genius has mastered all the great waterfalls of the world, which were allowed before to run to waste all the stored up energy. The mighty Niagara, with its five thousand horsepower turbines and alternators is indeed a great marvel. Here we

have no factories placed on the site but the electricity that is produced from dynamos or alternators or simply electricity generating machinery are carried over hundreds of miles through wires specially fitted up for the purpose, and the power used where there is demand for it. The waters of the Mississippi, the waterfalls in Scandinavia, Switzerland, Italy and Mexico are all now utilized to give man electric light and power.

Great Britain is unfortunate in the respect that it has no waterfalls and thus is forced to depend upon coal for power.

Kinlockleven boasts now of a large power station. The heavy rain falling over an area of about fifty square miles is collected in a big reservoir, covering nearly two thousand five hundred acres, and the capacity of the tank is rated to be 10 crores of tons of water. It is about one thousand feet above the sea level. The water is taken through one yard diameter steel pipes to water turbines which produce electric currents for light and power, and for the manufacture of aluminum from its ore.

India boasts of having also big waterfalls, and the Government are taking hurried steps in the Hydro-Electric Survey scheme. The Pykara falls will first be considered and then other falls when funds permit. The lack of demand for power is the main drawback for hurrying up the scheme. No doubt, the electric current produced under the Hydro-Electric scheme of South India will be able to meet all demands in South India, and railways too can be driven by electricity. Every house can be lighted, for it will become very cheap. But the first cost is abnormal. If I remember right, the electric current, would have to be carried over a distance of two hundred and fifty miles, which will cost two-hundred lakhs of rupees, let alone the cost of machinery etc., at the generating station and at locations where the power is required. Anyhow, within half a dozen years or so South India will enjoy the privileges of cheap electric current.

"GORAK"

"Scouting."

We, the 15 members of the 1st Cannanore Scout Troop, Municipal High School, Cannanore left the station on Saturday the 11th August 1928 for Edakad where we were to camp for the day. The train left the station exactly at 6 25 a.m. On alighting at Edakad, we proceeded to the hill on which we determined to camp. The little rain that drizzled was never cared for by all of us. Even though our way up the hill was very risky and adventurous we could say for certain that all my brother scouts and myself really took it to be a pleasure and sport in passing all the obstacles on the way and our 8th law that "A scout smiles and whistles under all difficulties" was well kept up.

No sooner had we ascended the hill we proceeded to Sree Narayana Guru Swami's Mutt. We had our prayer and after a short interval we sat at lunch on the provisions we carried along with us.

Even though the weather was against us we were not against the carrying out of our day's programme. In the exploration and surveying of the hill the three patrols chose three different routes. Our staves were of great use to us in the descending of the hill. During the exploration we observed all the important things and on our return took a collection of the various uncommon plants and other things to our camp.

Then we had our songs and entertainments, after which each of us made a rough sketch map of the place about our camp. Then 12 of us left the camp for bath in the river close by. After our return to the camp we sat at dinner. No sooner had we finished our meal we found a group of poor boys belonging to the surroundings of our

camp and we distributed the little beaten rice that we had among all of them and they were quite pleased with our trifling gift. Then we had our games after which we talked to the people assembled with our Scoutmaster as the president on the "Importance of Scouting". We were careful to explain the laws, especially the 4th law that "A Scout is a friend to all and a brother to every other scout, no matter to what social class the other belongs", and we made them understand perfectly well what Scouting is. Then one amongst the audience was kind enough to speak a few words assuring us that he would try his utmost to organize the movement there. After the president's concluding remarks the meeting terminated with the usual vote of thanks.

Then the time being 4-30 p. m. we had our evening coffee after which we sang the National Anthem and left the camp at 5 in the evening for the Railway Station. Our object in leaving the camp early was to avoid the difficulties that we would have had to undergo in descending the hill in dusk. We returned by train because our object to return walking was frustrated by the rains.

Waiting at the station for some time the train came which carried all of us back to our starting place.

S. E. MICHAEL,
Troop Leader,
1st. Cannanore Scout Troop,
Municipal High School,
Cannanore, (N. Malabar.)

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