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The South India Boy Scout

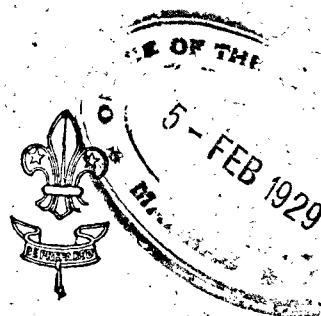
THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province

SCOUTERS' & ROVERS' SECTION

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

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THE BOYS' SECTION

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

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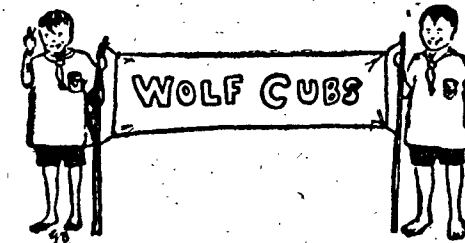
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When you speak of the Scout's honor, there is that great quality which may be said to be difficult to find but which is so essential in the building up of character. When we speak of that, we think of that life in each one of us which has its own law higher than the outside law. Obey the outside law, otherwise you will get into trouble. But the person who only obeys that is a very unsatisfactory human being. The thing which compels you to do the right thing to any creature that is in need—that is really the divine life within yourselves, that which makes you do the thing because you feel it is the right thing and the noblest thing to do. It is that readiness to help that we have in the Scout Law—the promise to do one act of service. The person who obeys that law and begins by doing that one act of service will presently find himself doing five or six or a dozen acts of service. The doing of one thing helps to make the capacity to do many things.

A Scout can do so much in trying to check any form of cruelty, but he must never use a harsh word; he must speak gently and kindly. You can win a person by gentle words instead of by angry words, because your own feelings will reflect in the other person. If we show anger,

naturally the other person gets angry. It makes him worse instead of making him better. You must not inflict pain on anybody. If all of us have been kind to every creature, all these wild things that are around us will gradually turn up towards us and come to us and there will be a much more beautiful and happy world than we have today. It is the primary duty of a Scout to be kindly and helpful to those weaker than himself. If you carry out this great rule of life in your everyday life, then the scout movement, valuable as it is, today, will be more and more valuable and will play a great part in putting an end to war, the greatest curse of humanity. Terrible things are being prepared for the destruction of our fellow-men. The scout movement is the best movement for help, love and kindness. If we begin to live that in our own lives, then wherever you go it must make you good citizens, good nationalists and internationalists, because we are all one in that one life. . . .

As President of the Theosophical Society, I look on the Scout movement as one of the most helpful institutions that we have today.



The Individuality of the Cub

How far does the Cub himself count in our plan? Is his position different from the potter's clay? Can we not do without giving him the place of a partner in the concern? Is the belief that his wishes, his inclinations and his mental assets can well be ignored in a working scheme thoroughly exploded?

Then again, what is the individual cub's place in Scouting? How much of corporate conscience is he given credit for? How much of potency is attached to the individual's inclinations and powers? How far have we to humour him up? and where is the line to be drawn for interference to step in?

Finally can we not with less trouble and greater force impose some well-planned and

well-considered system on the young mind and break it to the tune of our scheme?

Well, in answering these questions, we must remember the goal.

The purpose of Cubbing is not any immediate achievement, but the forging of a soundly-built manhood; it is the foundation plane of a superstructure that is to stand on its strength. The Cubmaster who has not this in mind cannot properly understand the necessity of caution against and restraint from repression which would be otherwise recommended by a love of efficiency and control and order, in the early stages.

This is not so difficult as it would, at first, appear. Very often the mistake is made—namely that of looking upon each boy as a growing professional. Hence the insistence on the boy's business habits and acquirements alone more than on cherishing his human instincts. We look upon every cub and every young boy merely as a utilitarian machine rather than as a human flower having its purpose of radiating joy and bliss. Such emanation has a purpose, too. The flower precedes the fruit. A suppression of this function does not conduce to the child's fullest

growth. The cub, thus, besides his useful place in humanity as a prospective citizen of the land exists to fulfil also the function of the flower, at his stage in life. Towards such fulfilment, he requires to be understood, in his individual capacity, and no two individuals are born with the same powers. He cannot remain satisfied with you if you do not evince this Sympathy. So he must first be studied. It is very interesting work to those who understand their job and who are prepared to show patience enough.

This fact renders it impossible to ignore the Cub as an individual. The ultimate aim of Scouting is preparation for sane Democracy; cubbing is a preparation for Scouting. As such, this recognition of the individuality of the Cub is perfectly in consonance with the whole scheme.

I must not be misunderstood to suggest the extent of respect for individual wishes to be carried to the limit of 'voting by ballot', and the 'rule by the majority' in Cub-congregations. If Democracy among trained citizens must be restricted by the attribute 'sane' I see reason in the advocacy of limiting the liberty of the individual Cub to a helpful extent. That extent has certainly to be determined with discretion by the individual Cubmaster upon a study of the propensities of the individual cub. The extent may generally be defined as the limit to which a boy may be trusted to himself to keep himself busy and employed either in work or game. But at his stage in life work is not different in character to him from play. If he is employed in arranging a disorderly heap of old newspapers in a room he falls to such a work in a play-attitude and if he is playing at 'cats and rats' he is working at it tremendously to win over his mates and to show his pals that he can do more. Liberty for the individual Cub here means the freedom to choose to be employed in either of the above ways as both are prone to draw his powers out. The Cubmaster will not frown at him for playing "cats and rats" at any time and for not "working sums" in which he is not interested. The Cubmaster will not expect his Cubs to sit orderly with held breath in dread of his authority, so that he or any visitor might find them good, noiseless, quiet mice. But where, in competition, in his love of himself and out of his natural love of bombast, the Cub wants to take unfair advantage over his brother, the Cubmaster's disapproving look of rebuke, of course, brings him to his senses, and—wonder

of all wonders—the Cub himself, in his big heart, feels his unfairness, and silently and unconsciously sets his C. M. on a higher pedestal and looks up to his approval in all things as a favour.

That is why in the Cub branch of the Scout Movement the individual Cub is the unit, and the roots of the Movement are broad-based on this branch, as its foundation.

Fairness, Justice, Kindliness, and Love as motive powers of action are all the flowers of Freedom and the "Wolf-Cubs" are not the Free People of the Jungle for nothing.

Repression, as a corollary, is not only undemocratic in character but also a blight that would wither these flowers.

(Lone Wolf).

Work for the Second Three Months in a Pack.

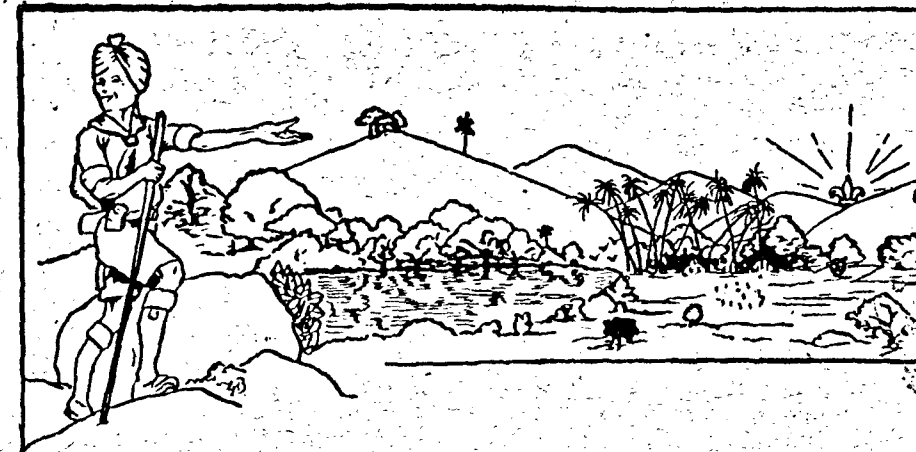
Naturally, when your first batch of Cubs have reached a stage of achievement, you will be anxious that they do not forget what they learnt. You will require help at their hands, in taking up for training more youngsters. So that they might be useful. Miss Barclay suggests that at this stage—i.e. when the first Twelve have earned their First Star—it is desirable to take in Freshers and make these pioneers teach the new comers what they learnt, thus obtaining the powers of Leadership and Service in behalf of younger little brothers in the pack, and for the development of the family spirit in the Pack. Is it not a cleverer, more effective and a more useful way of revision than teaching them or testing them again?

"A Pack is not a class, the sharpest boy taking top place; it is a community in which everyone takes his own place, his own individuality, personality and occupation."

The above text deserves rumination and 'chewing the cud'.

How many 'new little Brothers' are to be admitted? Only Six more is the suggestion. Why? Why not the first two alone in each Six be First Star and the remaining four Recruits? Just think and answer for yourself.

But it is hard to keep just to Twelve only, and to add slowly. That is surely what most Cubmasters thoughtlessly tell themselves but then, they forget about the "unwritten Law of the Pack." What is the "unwritten Law?" It is that the old members must be able to be



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Thought for the Month.

"Discipline and loyalty entail the exercise of the great virtue of self-control. And this is one of the virtues which it is our duty to inculcate to the boys who are in our charge. But here again it is all-important

that we should remember that the best possible way in which we can teach the boy is by personal example. The boy, consciously or unconsciously, will always copy his leaders."

Elder's Point of View.

SIR C. P. RAMASWAMI Aiyar.

Speaking on the Nationalisation of the Movement at the Conference of Madras Scouters, said—

I am speaking entirely from the practical point of view, and from the experience that I derived from an inspection of Scout troops and the Scout movement during the months, rather years, when I was holding office of the Provincial Commissioner, I observed two features which were altogether unexpected and if I may be pardoned for using that expression "undesirable".

The first desire was that in most schools and in scholastic institutions there was a tendency, which is now decreasing fortunately, to treat the Scout movement as an annexe or a kind of supplement to the gymnastic activities of the school or college. So much so that in many parts of the country I found that the organisation, the development and the maintenance of

the Scout troops was put in charge of a half-trained or untrained person, very poorly paid and who very often took the place of a drill-master or a gymnastic instructor. I flatter myself that I ridiculed that idea in some of the institutions at all events. But the parents and boys and girls and scouts and the managements of institutions have begun to realise that this is not an aspect of physical training, though physical training in its widest sense is a part of the scout training. Scout training is not part of physical training but a part of training in Nation—building.

The second matter which has been forcing itself on my attention was the very question of nationalisation. You all know what happened when the two movements were amalgamated, thanks to the indefatigable energy, the enthusiasm and the one-pointedness of our Hony. Commissioner herself. It was then believed that divided attention and disunited activities would be removed, eradicated by means of this

amalgamation. The amalgamation has produced many good results. It produced a kind of unified activity among the many races, creeds and communities. On the other hand, I feel that there is one aspect of that unification or amalgamation which was not entirely to the good and that is the Boy Scout movement has tended for some reasons which I shall presently detail, to become associated with Government as such or Governmental activities as such.

Now it was perhaps a misfortune that a member of the Executive Council of the Governor of Madras was a Provincial Commissioner. The same thing took place in Bombay. In some other Provinces it so chances that officials, either a member of the Executive Council or a member of the permanent Civil Service, are Executive Heads of the Boy Scout movement. Not only that. The Viceroy is the official head of the movement for all India and the Governor is the head of the movement in the Province. This fact also has tended to accentuate that idea. What has been the result? Any activity which is confused or identified with a Governmental activity as such tends to become wooden, stereotyped and without initiative, enthusiasm and spontaneity.

I am afraid that compared with what was the case 5 or 10 years ago, the Scout Movement not only in this Presidency or Province but in Bombay and Bengal and the Punjab must be said to have lost something of that enthusiasm and spontaneity, while it has gained in its outer organisation, in funds and many other things. One of the most unfortunate things which can happen to an institution is to have too much money. Most of us suffer for having too little of it in our personal life, but that is a very secondary thing in the case of a movement. When it depends upon too much finance, it is apt to become an officialised organisation.

What I desire to say today is that we must be to it that from the Hon. Commissioner down to the cub, the scout movement fulfils its primary and predominant function—to build up the individual character and the individual personality by the practice of the Scout Law. It means that the scout movement is one which could be a great factor in nation-building, in the internationalisation of the world and the harmonisation of the different nationalities into one composite whole. If that has to be achieved, we want much more individual enterprise, enthusiasm and energy than we see the scout movement today. From that point of view I welcome the resolution that has been passed by this Conference, which I understand

exhorts you to bring into forefront the idea of nationalisation. The Scout movement is not a political movement. It is something bigger than politics. It stands on a higher pedestal. From that point of view you will come to realise in the coming year that the scout movement is one of the essential nation-building factors of India.

DR. BESANT.

I was just asking our Provincial Commissioner what exactly was the resolution carried today and what it exactly implied. He tells me it was to lay stress on nationality so that the Scout might build up character, character really of the good citizen, and also, while it is a world-wide organisation existing in many lands and in many countries, it should have that feeling of internationalism which prevents nationalism from becoming selfish, aggressive, thinking only of its own advantages, while not thinking of the advantages of the rest of the world.

As we know by the Scout Law, the Scout is a friend to every one and a brother to every Scout. Having that, I think, also the true ideal of a Nation which realises that humanity is one great body in which every Nation has its own special message to give for the benefit and the helping and the building up of all. In the Scout movement we have the great symbol of this character that the founder of the Scout movement is the Chief Scout of the world. In that the international character of the movement is evidently recognised. It is kept wide and broad and helpful to all. While the Scout recognises the international character as regards humanity, he should realise that he is a friend to every creature, everything that lives about us is a part of ourselves. The Scout must never forget to protect our younger brothers everywhere that are around us, the animals who have practically so few to speak for them. One part of the Scout's duty in any country to which he may belong is to look out, to go from place to place, through the streets of the town, through the lanes of the country and try to help anything which wants help, the animal, as well as the human being, to show out that friendliness everywhere to all that lives, for the one life is the life of each and all. So that our Scout movement is really the great humanising, nationalising and internationalising movement and therefore it recognises that every nation should live in peace with every other nation and not to look out for differences as reasons for criticism and blame, but as having something to say which is worth listening to, which is meant to help good of the whole world.

respected by the new comers and there must be "definite precedence," and "obedience" as the understood and prevailing practice of the Pack. That is Pack Discipline. It can never obtain in a pack flooded by Recruits, merely.

What is the work for the first two Sixes—that is the older boys of the pack? No new things? Just think what an experience it must be for them to teach raw boys. Hitherto they were told to do things, helped in every way, and fed with spoons, in a way. They are now having their turn of this experience of helping others and instructing the inexperienced. What a new experience. Are they not learning any thing new? They are learning what boys younger than themselves are and how they differ each from the other and how they change with Cub Training. Is it not enthusing work for them—this forging of the Pack esprit-de-corps?

What is the work of the Cubmaster? He is himself benefitted by learning how to deal with more boys in a pack—how while he is paying more attention to the new little brothers and expecting all the older ones to give a hand to their shaping, the older ones themselves are benefitted, and improve themselves and how the Pack is forging a character of its own.

Akela will do well to remember that the following points require his personal attention and never the Cubs' in the coaching of the new Cubs.

1. *The Teaching of the Grand Howl* and its significance.

(a) "as a solemn renewal of Promise" and

(b) "as a salute to Akela and an expression of personal Loyalty."

2. *The Teaching of the Law of the Wolf-Cub Pack*:—"The explanation must be thorough and careful, illustrated copiously with anecdotes and practical applications, and it should always be one of Akela's personal jobs. It is dealt with in the Handbook Pp. 36 to 41.

3. *The Promise*. Pp. 32 to 35—Handbook—Three points to remember. i. "The Promise cannot be *unmade*—It applies not only to cub meetings, but to our whole day's existence—at home, at school or on holiday."

ii. "Do our best"—This always gives us another chance if we fail . . . But it does not mean that we can be really slack about it?

iii. The first duty, our duty to God, itself requires that we must keep the whole Promise.

Note:—Make each Six prove their grasp of the essentials by acting out Stories built on the Law & Promise.

4. *The Jungle Dances*. Before teaching the Dances, clearly bring out the traits of the animals as depicted in the Dance 'thru' games that are helpful and yarns and stories that serve the purpose.

Mang.

Discipline in the Scout Movement (II.)

CUB Discipline is comprised in the Cub Law. Time after time, the Cub affirms that he 'gives in to the Old Wolf and that he does not give in to himself'. The injunction creeps into his unconscious mind and begins to leaven the rest so that obedience and self-control become a habit and part of him. The Law becomes an accepted fact, there is no more to be said about it. Why should it be anything else? Why should anyone else expect anything else of him? The Cub Law is the standard that he applies to life as a whole.

That, perhaps, expresses an ideal, but it is an ideal that we have seen in many cases to be possible of attainment.

Akela's job is to get the Law into the imagination of each individual Cub, to secure its observance in the corporate actions of the Pack.

It is not so hard a task as it seems, if tackled in a straightforward and consistent way.

Cubs are noisy beggars, and they seem difficult to control, but they will respond, and they will understand that there is a clear, well-defined line between noisy play and happy and cheerful obedience. If Akela defines that line in the beginning, there will not be much trouble afterwards. The longer he delays in the defining of the line the more difficult will he find it to draw.

Discipline in the Pack lies more with the Scouters connected with the Pack than with the Cubs themselves. Every time they allow the Cub Law to be violated—wittingly or unwittingly, they make it harder for the Cub to appreciate it.

To secure the keeping of the Cub Law it is not necessary for Akela to be harsh or unbend-

ing; the reverse holds good; cheerfulness, companionableness, understanding are the weapons he wields, all tied together with the thong of invariableness. He is constant, he is a rock to give shelter and shade and strength to each one of his Cubs.

What more need I say? The application to yourselves and to your own Packs can only be made by yourselves, not by me.

The Discipline of the Troop and the Scout changes from that of the Pack and the Wolf Cub only in degree. The constituent parts remain the same. The Seventh Scout Law replaces the Cub Law, and it is surrounded by other laws which indicate that a reasoned obedience is required of the Scout. He is trusted, he is loyal, he is friendly, he is courteous, he is kind, he is cheerful, he is careful, he is clean. He is disciplining himself so that he can perfect himself in all these things, just as in his Promise he has given his allegiance to God and Country and Scouting.

The outward fabric of discipline is delegated down to each individual through the Patrol System, each Scout begins to see the place that he takes in the whole scheme. He is not just a member of a Pack as he was when a Wolf Cub, he is a necessary part of his Troop, and his actions are reflected in the well-being of his Troop, and particularly in the well-being of his Patrol. He begins to acquire a proper sense of his own values in relationship to others. All those abstract principles of Loyalty, Duty, Obedience, Discipline, begin to take on an added value to himself and to his gradually dawning outlook on life.

The Scoutmaster employs all the aids that I have already given to ensure that the discipline of the Troop is sound and good. He wins the respect and confidence of his Scouts. He secures an atmosphere of friendliness and trust. He keeps a constant watch on every individual and constantly compares actualities with ideals, and, little by little, tries to get the former to assimilate more nearly to the latter. He is the elder brother, but, like all ordinary elder brothers, he realises that firmness is a necessary part of his treatment; he abhors all sloppy sentimentality. Through his example, his sympathy, his imagination, his understanding, his own boyishness, he encourages each Scout to learn the true inward meaning of discipline. By gradually placing more responsibility on each, by the election of Seconds and Patrol Leaders, by the placing of internal control of the Troop more and more in the hands of the

Court of Honour, he gradually strengthens the application of the true inward meaning of discipline, so that in the future his Scouts may take their place in the world, and a creditable place.

The Discipline of the Crew and the Rover Scout should similarly advance. Advancement does not mean the throwing overboard of everything that has been previously learned, but the proper use of it. A great deal of what I said at the beginning of this talk has a peculiar significance for the Rover Scout. His discipline is just what he himself makes of it. He may have a little guidance, and he will be wise to seek such guidance. He cannot live for himself alone. He is not situated on a desert island but in a populous country, where practically every single one of his actions has an influence for good or bad on those around him.

His training in self-discipline will be of the utmost value to him, and yet there have been Scouters in the past who were misguided enough to tell Rovers that they were now freed from the chain of discipline and could launch out for themselves, owing allegiance to none, taking account of none. Apparently they advised the breaking down of the channels that confined the stream without a thought for the damage that the ensuing flood would bring in its train. However, that is of the past, and no more need be said about it.

What Scouters can do in regard to Rover Scouts with whom they are working is to remember that it is expected that the Rover has been trained to give reasoned discipline, and to trust him to give it. The Scouter can point the way at first, but he should invariably leave the decision of the way to be taken to the Rover himself. The Scouter must not allow any ideas of his own vanity to stand in the way. He should stand aside and help the Rovers to rove out on their Quests, merely seeing that their armour is clean and oiled and their harness in order. He should be content with humble offices and leave the winning of name and fame to them.

In regard to discipline among Scouters themselves, I shall have something more definite to say.

Primarily, all Scouters must realise that if the example they themselves set is indifferent, the discipline of those they have undertaken to lead will undoubtedly suffer.

This thought was well expressed by General Jeffreys at the Matlock Conference:—"Unless you have some sense of discipline and subordi-

nation it is impossible to carry on." Sometimes a Scoutmaster is inclined to say: "This is a voluntary movement, and I shall do what I like." My argument then is always to say: "Yes, it is a voluntary movement, but how would you like it if every boy in your troop said 'It is a free country and a voluntary movement, and we shall do as we like?' Just as you require obedience from your Scouts, so it is incumbent upon you to render obedience to those over you, just as in the same way we Commissioners bow to the decision of the Chief and his Council."

I have already dealt, I hope adequately, with that very important aspect of the question. For the Scouter as well as for the Scout, discipline is a road to general well-being, and individual interests and desires must be sacrificed to the common welfare. How often does it happen in an Association that Scouters refuse to abide by this principle? How often does it happen at a District Sports Meeting that Scouters object to a Judge's decision to the shame of their own boys? Every time something of that kind happens, the Scouter is lowering standards, not for himself alone, but for his boys as well.

No Scouter can be ill-disciplined and expect to be able to lead his boys to true Scout ideals. The theory and practice of his work becomes incompatible.

Let me put it this way. No one who fails to back up his fellows and his leaders, heart and soul, through thick and thin, can ever himself expect to become a real leader.

No Association can carry on its work properly if every individual is to take or leave the rules according to his own personal feeling and judgment. This obedience does not mean that you are not free to criticize by all legitimate means. But legitimate means do not include excessive or destructive criticism, grouching before the boys or to the outside public, nor the formation of parties and cliques.

Let your criticism then be constructive. Present day Scouting has been built through corporate and co-operative experience. Though many refuse to acknowledge it, it is true nevertheless the—less. These are they who cannot grasp the force of Lord Bacon's argument: "It were good that men in their innovations would follow the example of time itself, which indeed innovated greatly, but quietly, and by degrees scarcely to be perceived." The Chief expressed the same thought in what we may regard as more colloquial language "Softlee, softlee catchée Monkey."

I would be failing in my duty if I made no mention of criticism as it appears in various letters published in *The Scouter*. I have been in a good many parts of the country lately and I know that a very large number of Scouters feel that a great deal of the correspondence to which we have been treated has been far from constructive, and they are apprehensive that the reverse of good is being done. On the other hand we have read letters which are inspiring and encouraging and constructive.

I cannot possibly deal with the psychological issues of the great question of writing letters to the papers, but perhaps I might be pardoned if I laid down one or two principles which our Scout letter-writers might follow. I will put these shortly and baldly, there is no time for more.

Remember that you cannot argue from the particular to the general.

Remember that failures in Scouting are mostly due to the personal equation.

Remember that there is an enormous number of people in the Scout World who are doing extremely good work in all branches of the movement, even though their methods may not be yours and may not be suitable for your use.

Remember that it is no good pulling things down unless you have properly approved plans for their re-construction.

Remember that others may not have the ability to appreciate your subtle humour.

Remember that what you send to *The Scouter* cannot be replied to until a month after its publication, and that in that month even your own views may be radically changed.

Remember that we are a Brotherhood and that brotherhood implies Discipline, Loyalty, Love and Charity.

I am probably calling down coals of fire on my head, but so far as the columns of *The Scouter* are concerned you are all safe from further retribution at my hands; as a humble servant of the Association I am debarred by tradition and my own convictions from writing letters to it.

Before I finally conclude, I want to quote from a speech of the International Commissioner at the Belgian Scout National Congress last December. He summarises in a few words a great deal of what I have tried to say to you:—

"To maintain that unity which results in strength it is inevitable that the personal views of the individual must often give way to the

views of the body as a whole. As the personal views of one individual Scoutmaster must often give way to those of the majority of his District, so must the views of this or that particular District or Town give way to those of the majority of the whole Association. *It is the inalienable right of every member of an Association to express his views and persuade others, if he can, to adopt the same views. If, however, he be unsuccessful in his oratorical efforts, discipline demands that he shall give way to the views of the majority and carry them out in the spirit of loyalty.*

"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.

"Discipline and loyalty entail the exercise of the great virtue of self-control. And this is one of the virtues which it is our duty to

inculcate to the boys who are in our charge. But here again it is all-important that we should remember that the best possible way in which we can teach the boy is by *personal example*. The boy, consciously or unconsciously, will always copy his leaders."

And one last thought, the word Discipline has its origin in the word disciple: one who follows and learns—we are all followers of the Chief Scout, we all continue to learn from him. The word has a very strong personal appeal to all of us. But still further than that the word is enshrined in a peculiar sense to the great majority of us in that little band that followed the Master Man to apparent failure in Judea, and in that sense it reminds us of our Scout Promise and of the duty we owe to God to secure that all we do is for the benefit of the boy himself and for the glory of His name.

J. S. W.

How the Scouts' Badge Originated.

"THE CREST IS A LILY, THE EMBLEM OF PEACE AND PURITY."



The history of the fleur-de-lis (i. e., the lily flower) as a badge goes back many hundreds, if not thousands of years. In ancient India it was used as a symbol meaning life and resurrection, while in Egypt it was the attribute of the God Horus, about two thousand years before Christ.

But it wasn't for that reason that Scouts took it. In the middle ages, Charles, King of Naples, being a Frenchman, had the fleur-de-lis as his crest.

It was in his reign that Flavio Gioja, the navigator, made the mariners' compass into a practical and reliable instrument. His compass card had the initial letters of North, South, East and West upon it. In Italian the North was "Tramontano."

So he put a capital T to mark the North point, but in compliment to the King he made a combination of the letter T with the King's fleur-de-lis crest. From that time the North point has been universally shown on the maps, charts and compass cards by that sign.

TRAINING ARMY SCOUTS.

So far back as 1885, when I was adjutant of my regiment," writes the Chief, in *Boys' Life*, I,

found that the young men who joined the army as recruits were little better than half-educated boys. They knew nothing about reading maps nor about writing reports or finding their way by the stars; many of them indeed were afraid to go out alone in the dark, or to take any kind of risks.

So I had to devise some way of teaching them to be brave, able to shift for themselves, ready to sacrifice themselves in the cause of their duty to their King and Country. In other words I had to make men of them, and so I taught them Scouting, very much on the lines of what you Scouts do today.

But the training which they had to go through was pretty strenuous and had to be done in their spare time in addition to their ordinary duties.

But they were so jolly keen about it that they did not mind this. Still, I thought some reward was due to them, and I got leave from the War Office to give to each man who qualified as a fully trained Scout a distinguishing Badge to wear.

THE FLEUR-DE-LIS AS A SCOUT'S BADGE.

So in selecting a suitable badge I hit on the fleur-de-lis, or North point of the compass, since, like the compass, the Scouts could show the right direction for going over a strange country.

The Ministry for War was so satisfied with the result of the Scout training that they suggested that the men who qualified as Scouts should be paid ten cents a day extra pay. But I told them that they could spare the nation's purse and that ten cents a year would suffice, namely the cost of a Badge for the man to wear. This was all that was necessary. The men preferred a distinguishing Badge to extra pay.

Thus the training and the distinguishing Badge of the fleur-de-lis came to be adopted officially for trained Scouts in all branches of our army.

When the Boy Scouts started a few years later I used the same Badge for them, for just as soldier Scouts through developing a sense of duty and manliness were able to be valuable helpers to the main body of their Army, so the Boy Scouts through similar training could give equally valuable service to their fellow-countrymen.

Thus, in forming the Boy Scouts I adopted steps from all directions. The Scout training and the Fleur-de-lis I got from my soldier Scouts; the dress, facings and motto I took from the South African Constabulary; the Badges of Proficiency I adopted from the Royal Navy; the Woodcraft signs and signals were the usual ones employed by backwoods-men; some of the Scout games were adopted from Thompson-Seton's books, "Two Little Savages" and "Birchbark Roll." The Scout Law from the code of the Knights of the Middle Ages; and many of the ideas and activities from the Red Indians and the Zulus, and so on.

The actual meaning to be read from the Fleur-de-lis Badge is that it points in the right direction (and upward), turning neither to the right nor left, since these lead backward again. The stars on the two side arms also may be read to mean that the way is blocked and wrong, though they actually stand for the two eyes of the Wolf Cub having opened before he became a Scout, when he gained his First Class Badge of Two Stars.

Furthermore the three points of the Fleur-de-lis remind the Scout of the three points of the Scouts' Promise.

THE MOTTO.

The slogan of the Scout is "Be Prepared." This was adopted, with much of the uniform, from the South African Constabulary. The men of this force chose that motto for themselves partly because it spoke to their readiness

to take on any kind of duty at any time, and also because it brought in my initials.

In heraldry it is customary for the motto of a coat-of-arms to contain some play upon the name of the owner, and this motto is generally drawn on a scroll beneath the arms.

In our case you will notice that the ends of the scroll, instead of trailing away downward, as is often the case, are turned upward.

This is in order to remind the Scout that, as he expresses the slogan "Be Prepared," the corners of his mouth should turn upward; that is, he should do his duty with a smile on—the smile of willingness and determination.

So the Fleur-de-lis has come to be the sign of the Scouts in almost every country in the world, but, in order to distinguish one nationality from the other the country's own emblem is "superimposed," that is, is placed on the front of the Fleur-de-lis.

You see this in the United States, where the eagle and the National arms of America stand in front, backed by the Fleur-de-lis of the world-wide Scout Brotherhood."

Surely, you have seen the Mysore Scout Badge?

The Scout Staff.

Talking of pointing the way, there is another pointer in use in most Scout Troops in the shape of the Scout Staff.

This is an invaluable implement—in fact almost a necessity if you have to find your way in bad ground by night. That was where, at any rate, I first found it indispensable. It was in Ashanti, on the West Coast of Africa, where my particular job was to organise and command a corps of native Scouts and Pioneers.

We were accordingly working two or three days in advance of the main body of European Troops, and in the densest primeval jungle and forest, without roads or paths of any kind to guide us.

In order to circumvent the enemy much of our advance had to be carried out by night, which meant difficulties at literally every step among fallen timber, boggy streams, tussocks of reeds and bushes, etc.

Without a staff one could not have got along at all; in fact we often used two apiece, one to keep in touch with the man in front (for in that tangled jungle we had to move in single file) and the other with the man behind.

Then the staff made a useful jumping pole for getting over streams dry-shod.

It was also a good weapon for dealing with an enemy at the close quarters, incident to bush fighting.

Also it was a comforter when dealing with snakes, etc. And it would plumb the depths and consistency of a swamp before you committed yourself to stepping into it.

My advance force of Pioneers was followed up day by day by a section of the Engineer Corps laying a field-telegraph line. I noticed that the officer in charge of this party, Captain (and afterwards Major-General Sir Reginald) Curtis, also carried a staff but of rather a stouter kind and marked off with feet and inches, and capped with a little Y-shaped fork at the top. Thus it was useful for measuring off logs and timber when they wanted to build bridges or huts, etc., while the fork was useful for lifting their field-telegraph wire over branches or obstacles.

Troop Finance.

THE chief obstacle that stands in the way of efficient organisation of a Boy Scout Troop is the question of troop finance. Many a Scout Master has to give up his work mainly on account of financial difficulties. The question is very important and it deserves the attention of the Commissioners and the local councils.

As the movement is steadily gaining ground all over the world, practical methods to overcome this serious difficulty are to be found, so that the Scout Master's work may not end in disappointment and failure. In the case of a few controlled troops which are mostly attached to educational institutions, the Headmasters and Managers contribute a little towards its funds; but the amount is not adequate to meet the demands. To infuse some interest and enthusiasm in the minds of the boys and to attract the attention and sympathy of parents, camps and displays have to be arranged occasionally and this means money. We cannot expect the scouts to contribute much towards the expenses, because it is an additional drain on the purse of the poor parent.

The few days of training in camps which the Scout Master gets is not sufficient experience for him to understand the practical side of Scout training and he has to supplement it by the experience of others recorded in books and periodicals. A well equipped Scout Library

Thus we gradually developed a more useful kind of staff for all-round work, and these have since been generally adopted by Scouts.

A number of staves lashed together can make a very serviceable bridge over a river, or can be built up as a lookout or signalling tower, or as a flagstaff. Staves can also be used as railing for holding back crowds, or to make stretchers for carrying injured persons.

The possessor of the staff can carve upon it his particular totem as well as a record of his achievements, his badges, campings, etc., and thus it becomes his proud possession.

I need not say how staves properly held vastly improve the appearance of any large parade of Scouts, apart from the actual individual value of the Scout Staff.

Well, you know how we came to have our Staff and our Fleur-de-lis Badge in the Scouts.

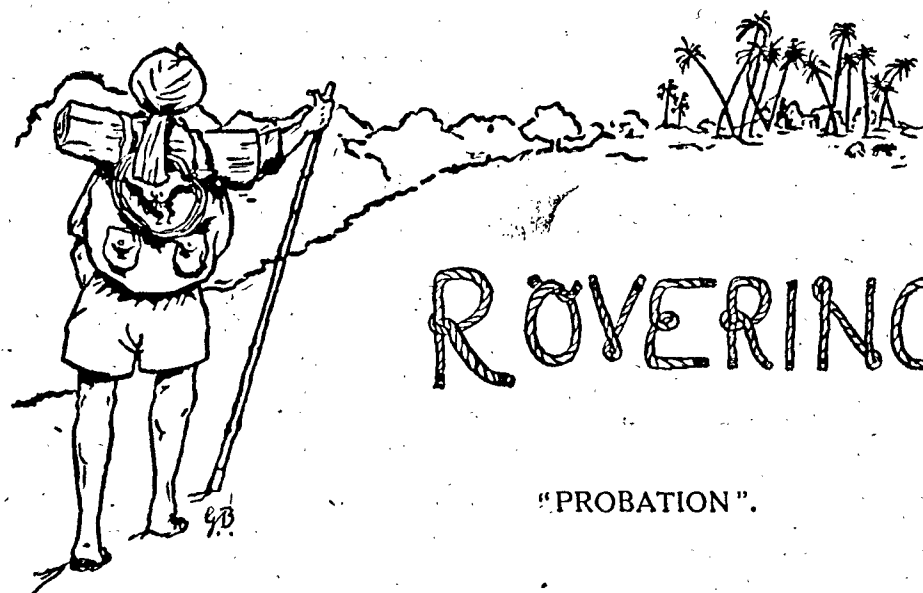
and useful magazines about scouting therefore are indispensable to a Scout Master. In many cases the Scout Master happens to be an ill-paid teacher who has to labour under the pangs of poverty. He takes up this work only from altruistic motives and we cannot expect him to spend much for it from his slender purse.

I am giving the following suggestions from my personal experience of running a troop for 3 years. A friend who is keeping a bookshop supplied me with text books and other requisites of a school boy and he agreed to take back unsold goods and allow a generous commission of 6 1/2%. In 1925 the business done was for Rs. 316/- and it brought in an income of Rs. 19.12.0.

Since the amount was not sufficient, each scout was asked to pay a monthly subscription of 1 anna, the Scout Master and the Assistant of 1 anna, the Scout Master each contributing 8 as. This Scout Master each contributing Rs. 2.14.0 per annum (the troop consisted of 30 Scouts and 2 Officers). The organisation of a variety entertainment was thought of and had to be given up since the expense for getting it up came to about Rs. 30 and the response from the public was not encouraging.

Another method was however found to be very useful. We organised a chit fund by

(Continued on page 13.)



"PROBATION".

THOUGH classed under one of the Rover Ceremonies, Probation is not strictly a 'ceremony' in the real sense of the word. In spite of the most elaborately and seriously conducted Leavetaking and Receiving ceremonies, it is perhaps just possible that some of the youthful aspirants for admission into the Brotherhood might not get the sufficient amount of determination to make their minds up one way or the other. It is true that the two earlier ceremonies clearly show to the youth that admission into the Rover ranks is anything but a cheap privilege and that when he is taken on as a prospective member of the Crew he will have to offer himself whole-heartedly, voluntarily and with full consciousness of his responsibilities and limitations and with a willingness to work for the Crew and not for himself, before he is accepted. But it may happen that owing to the want of proper care on the part of the Sponsors or the Rover Leader, or in some cases, owing to want of a correct and comprehensive idea of the scheme of Rovering, the youth may slip from the Movement and be lost to it for ever. It is then that the need for a period in which the aspirant is given intensive opportunity for being with the Rovers but not of them, and enjoying, not all the privileges of members belonging to the Brotherhood while however getting the benefit of the experience of the Rovers' activity, becomes a real necessity. This period is called very aptly the period of Probation.

It is very wrong to suppose that only raw recruits to the Brotherhood should undergo a period of Probation. As Scouts, the activities are of a different level altogether and when the boy passes from the Scout age to the Rover age, his mind, tendencies and aptitudes undergo a very radical change, as a result of which the youth though with previous Scout experience may be peculiarly ill-suited for the responsibilities of Roverhood. The common practice in the past has been that many Boy Scouts, immediately they came of Rover age were automatically called Rovers and given the badges and other appurtenances belonging to the Rover Brotherhood. No attempt was made seriously to find out if every one of those Boy Scouts was fit to be a Rover or had the desire to be one. This has been one of the main causes for the very tardy progress, if it can be called progress at all, that we have made with regard to Rovering. If, on the other hand, we had exercised a little thought and had kept these aspirants from the Scout ranks in a period of probation, giving them plenty of work, responsibility and chances for leadership, it would have been easier for us to have had with us today a band of devoted workers at least within the Movement; and wise leadership on the part of the Skipper, coupled with a little self-effort on the part of the youth himself would have led him on to the real purpose of Rovering—Service, not only within but also without the Movement.

Seeing thus the necessity for a period of probation on the part of the would-be Rover, the natural question arises, how long should that probation be? If that period has been well utilised by all parties concerned, three months would be none too long. At the end of that period the youth should have come to a decision one way or other. If that period has not been enough and the youth is still uncertain, the period may be extended with advantage. But due care should be exercised in such extension, for an indefinite extension may bring about not the desired result, but the contrary, and the likely candidate might slip away from the Movement owing to slackness.

If the Rover Crew has a number of applicants for admission, it would be a wise plan to form a separate Probationary Patrol with limited privileges and the Rover Mates instructed to bestow special care in giving correct notions of Rovering both in practice and in theory. It would also be a good plan if each Rover in the Crew undertook the responsibility of taking on hand one of these probationers and "broke him in" into the Movement.

The Rover Leader too has got his responsibility to see that each of these Probationers reads the essential literature on Rovering, particularly the Handbook, and understands it. This is facilitated by quiet confidential talks with each of these Probationers. It is needless to state that if the Probationer has come from Scout ranks he continues to wear his Scout badges until he is invested as a Rover.

It must also be understood very clearly that the Rover Leader has no right to thrust or force any Probationer on the Crew if he is not acceptable to all of them, that is, the selection and acceptance of a brother must finally rest in the hands of the Rovers themselves.

Some months ago a correspondent gave a very sensible suggestion that it would facilitate good Rovering if Probationers were given a bird's-eye view of the Rover scheme in all its aspects, especially if there was a large number of them, in the form of a short camp, in which these Probationers were made to shift for themselves under the direction of the Rover Mate and the Rover Leader. After the camp, these young men would go out, learn more about Rovering by study and practice, and discover for themselves whether they were willing and fit to enter the Brotherhood. Such a camp, it was claimed, would help to clear many misconceptions as regards details and technique, and bring the Probationers and the

Crew together to the mutual benefit of both. Practical experience in this direction has proved that there is very much to be said in favour of this suggestion, but an enthusiastic Rover Leader who wants to venture into such a scheme has to be warned against the tendency to deal with an unwieldy number in such a camp. It would not do for the Rover Leader to create the impression in the minds of the campers that it is a regular training camp. The seriousness of the scheme should be well rubbed in so that if there were any scoffers at the beginning of the camp they might either remain to pray or better still, to leave the Movement to itself. Black sheep will be and always have been everywhere, but this should not scare an earnest aspirant or a keen Rover Leader.

(to be continued)

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SERVICE (Continued).

So much for the organised methods of community service. Now, as to the service itself, a very careful study of the field, which is one of the ways already suggested, should be undertaken by us. We may get out and survey the field by individuals or preferably by patrols and then draw up a full list of the jobs available—of course under the direction of the *jobmaster* or the *service committee*. A very thoughtful analysis of such jobs runs as follows:—

(1) *Clinical service*. Under this heading we may include all sorts of aid rendered to patients within or without the hospital and to the Homes of crippled children and wounded soldiers. The Blood Transfusion scheme which is very popular among the London Rovers and the running of free Dispensaries, First aid centres, etc. can also be taken in this section.

(2) *Educational*. This item signifies assistance given to conduct night schools, evening continuation classes and public lectures on temperance, sanitation and other subjects. Organisation of school sports and District Athletic meets and other field activities of the type is not out of place here.

(3) *Religious*. This means the running of Sunday schools, Bible classes, Prayer meetings and other activities connected with the church. Formation of Christmas Carol Parties and other Bajana Parties for evangelical work may also be included under this heading. Such work has a great scope for success in South India among all communities.

(4) *Recreational*. Arranging holiday outings and camps for poor children and students of the town, community singing, glee parties, village orchestra and variety entertainments for mill workers and games-evenings for their children. Rovers may also look after the health of the town by carefully maintaining and supervising public parks and gardens. Supervision of Play centres for children and boys is another ripping sport.

(5) *Reformatory*. Helping Probation Officers, After-Care Committees, Borstal Institutes, etc. Rover Pal Scheme which the London Rovers are now tackling with much success may be attempted. Herein we may also include all sorts of slum work.

(6) *Reconstructive*. This is in my opinion the most important of all items of our Social Service programme. It simply means all that we can do for the uplift of our Indian villages by a positive process of remodelling. Later on we shall deal with it in detail. This matter of rural reconstruction is so vital and important a factor in our national evolution that we see the Government and many Social Service Associations are now-a-days devoting very special attention to it. But what part we as Rovers have to play and how, is indeed a perplexing problem to us. Studying our present conditions, we have to admit that we cannot tackle this item as a separate body of workers, but one thing we can possibly do is to co-operate with the agencies already in the field and work out with them an intensive programme of service.

Why is Rural Reconstruction so important from our Rovering points of view? I think three reasons may be advanced as answer to this question. First of all, the major portion of our Indian population is rural and not urban, and hence, if we seek to promote the uplift and progress, it is but wise and cogent that we tackle the village quarters first and foremost.

In the second place, rovering is essentially service and open-air living. But at present what we are doing is nothing short of town-parading and parlour-scouting. It is encouraging to know that there are a few patrols here and there, who get out periodically and spend some nights out in the open. Their hikings are none the less aimless wanderings only, having no

definite end in view and totally deprived of the very charm and essence of Rovering for service. If we therefore make up our minds to take up one or other item of reconstruction and try to specialise in it while outdoor, we can certainly do our hikings and camps in a way profitable not only to ourselves, but also to others in the benighted places, carrying rays of light and delight into their dull and drab routine of life.

Thirdly, a review of the present statistics shows that a large number of Rovers are only students, working in one or other of our educational institutions. That these young men are much handicapped by the over-crowded programme of their institutional activities—physical, literary, technical or otherwise is indeed a serious affair which we should not lose sight of in our earnest quest of service, and yet, if they are intent on serving, which they should do as real rovers, there is a good opportunity afforded to them by this scheme of rural reconstruction. This is how they can turn it to good account. Without the least prejudice to school work, they may take up and pursue the scheme during the long vacation, when most of them find the time hanging heavily on their heads, and thus try to remove the slur cast upon them as empty talkers and idlers.

(To be continued.)

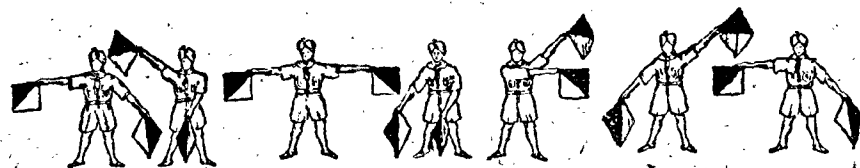
(J.I.M.)

(Concluded from page 10.)

enlisting the sympathy and co-operation of a few parents and friends. The chit consisted of two numbers A and B, each for an amount of Rs.50/- There were 20 members in all and a small discount of 3% was charged on the amount collected, for the Club room which conducted the chit. Each member contributed a trifle to the Scout fund, but the club room was the better for it by Rs. 3 every month.

Everything depends upon the Scout Master's securing the sympathy and co-operation of the parents and the public. I hope the other Scout Masters will give their experiences in the matter of raising funds, so that, methods may not be wanting to the novice who attempts to organise a Boy Scout Troop.

(T. S. A.)



"The Slacker."

SOONER or later is every one of us faced with a serious problem—the problem of the slacker.

It is sometimes a very exasperating problem, and more than our individual selves it is often the Patrol Leaders and the other boys of the Troop that feel the position very very keenly.

The best of Troops are not proof against this sad problem.

When we have a slacker, we should take him in hand, there and then, and deal with him not as the world often does but get at him with sympathy and understanding.

Budge's reformation as dealt with in *Scouting Sketches* puts many things into our minds.

When there is anything wrong in a Troop one might almost say that one is oneself at fault. It isn't the boy, but our ignorance of boy-nature, that is ultimately responsible for all that is out of tune.

If we notice in one of our kids a tendency to slack, an inclination to cut parades and work, the best thing we can do is to take stock of ourselves, our methods and of the Troop.

The Troop work may be at fault. The Instruction may be too monotonous and dull! There may be no opportunity to let off steam!!

Boys are boys, and it is their birthright to be boisterous. Let us try rags and yells.

Monotony could be cured by going in for games and competitions. There is nothing like a standing competition to keep the boys always up to the scratch, and if the rivalry is kept within healthy limits there is nothing like it to promote a proper *esprit de corps*.

A particular boy may need understanding. It may be your obtuseness and the obtuseness of your deputy, the P. L., that may have made him a slacker. Find out where the trouble is. Locate the grit that throws the whole thing out of tune. See if there is anything behind the scenes! Call at the slacker's home if he is absent, and perhaps you will find out what's wrong.

In dealing with the problem, our attitude should be that of the reformer or of the reclamer not that of the one who condemns or punishes. Our boys should feel sure of us.

And in dealing with the slacker we should never be in a hurry to adopt steps which are drastic.

Before we adopt any such, we must exhaust every method of tackling the thing with sympathy and understanding and love.

It is a wise plan to get a good scout to chum up with the slacker for a month or two and to stick to him through thick and thin, however bad he may be.

If this fails, then try other similar steps that you can think of.

Exhaust every step of this kind. All the while act on the assumption that there is nothing wrong with the boy himself but it is his environment or his circumstances that is to blame.

If all fails then the fault may be the slacker's.

There are two kinds of slackers. There is the dull boy who cuts parades, dresses untidily and won't do his work; and there is the rowdy boy who can learn quickly if he wants to, but usually spends all his time in trying to be funny or in upsetting the other fellows.

We should first make sure that isn't ourselves or our method that is at fault, but the boy himself.

If it is the boy, sometimes the reposing in him of a little confidence or trust works wonders. The lively spark often improves if he is given a responsible job within the Troop. Sounds dangerous, but often works!

It is again good to give the slacker the most interesting and absorbing bit of job to do.

He might be set on to train another recruit. Or he might have a chief part in a patrol competition, which would make him feel that the honour of the Patrol depends on his doing his bit.

And having done so, we should get a good natured and efficient scout to chum up with him and tickle him up—coach him, but not bully him!

Punishment is the very last thing to be considered. It shouldn't be thought of till every other thing has been honestly tried and found to fail.

(Continued on page 16.)



CAMP HYGIENE AND SANITATION.

CLEANLINESS and attention to sanitary conditions are among the most important characteristics of a good camp. There is a prevailing impression that a camp cannot be tidy and that therefore no effort need be spent upon securing any form of order or cleanliness.

From the point of view of sanitation, many of our camps, we should admit, are distressing failures. A kind tropical sun helps to counteract to a certain extent our neglect of the necessary care towards sanitation. Very often there appears to be no need whatever for being too particular about these things. No harm seems to come of our neglect and so we are encouraged everytime more and more in the matter of forgetting the most elementary precautions.

It is a lucky thing that nothing bad has happened owing to our neglect in the past. But one cannot hope with the increasing number of camps and of boys who attend them that the same blind chance will always save us.

Moreover, the boys will certainly enjoy a cleaner camp much more, though it may be a little difficult in the beginning to put forth a little extra work to obtain the cleanliness.

The first things that require attention are the pits, for, as soon as we arrive in camp we start cleaning up, and the sweepings should go somewhere, from where they are not blown back into the camp. Then there are the latrines. Their locations should be fixed and construction should not be delayed.

Sufficient attention is not usually paid to these sanitary arrangements. The boys are usually left to shift as best they can in these matters. The result is that the camp bounds

are indefinite and consequently camp discipline is impossible. Boys wander away as far as they are tempted to with no one to be responsible for what they do. Besides, the absence of latrines makes timid boys foul the camp ground itself in the darker and twilight hours and the sight presented after that, can better be imagined than described.

A latrine with one chamber at least for each Patrol should be constructed immediately on arrival at the camp, in a direction away from that where the prevailing wind is blowing, at a suitable distance from the camp, in a place with sufficient privacy. The earth dug out should be heaped by the side of the pits so that it can be strewn over to cover the bottom, every time the latrine is used. A large earthen pot of water kept outside the latrine with a tin can, will keep the boys from getting into canals full of mire ignorant of their condition. Urinals should also be similarly located. And of course the boys must be insisted on to use these and must not be allowed to go out of the camp bounds.

If these are planned and carried out on arrival at the camp there will be practically no cases of constipation—the most common complaint in camps. It is the absence of such arrangements which bring on constipation, for the other conditions and the open air life and exercise are factors which in themselves are capable of relieving any congestion in the bowels.

The kitchen, Patrol or Central, must have its own ash pit, rubbish pit and a large pit for throwing leaves used as plates and cups. If these are all dug beforehand, there will be much temper saved at the time the actual need

arises for them. Some of the Scouts should attend to this while others have gone out to fetch water or are helping in unpacking the provisions or starting the cooking. If cooked rice is to be taken with the conjee separated, a suitable place for straining the conjee should be arranged and the conjee should be received in a vessel or similar contrivance, and not allowed to trickle right on the ground near the kitchen. It attracts flies and sows the seeds of a sticky, messy kitchen—and may be—worse things.

A pot of water for washing hands near the leaf-pit will remove the temptation of pouring water anywhere round the kitchen. A washing place for the vessels before and after cooking should also be allotted at a spot from where the water can drain away without running into the campsite.

When all the precautions have been taken to ensure that the source of water for the camp is a proper one, it will be necessary as an additional safeguard to boil the water well before it is used. Potassium permanganate, just enough to give a slight perceptible tinge to the water, may be put in as soon as water is brought for storing. The water can be used after some time.

Some useful gadgets can be put up in the kitchen so that nothing is left on the ground and used with sand or earth sticking to its bottom. For instance tumblers can be left on the cleared limbs of a tree branch stuck on the ground like this—Y (The upper limbs of the Y can carry tumblers). Many similar gadgets can be made which will fill spare time with useful activity.

Packets of provisions may be opened on sheets of a newspaper spread on the ground so that their contents and the environment do not get mixed up.

It is attention to these requirements of the material side of the Tenth Law that will prevent a Scout Camp from becoming a gipsy colony.

(Camper)

?

(Concluded from page 14.)

And when punishment has become necessary, we should hasten slowly!

We should fix a time limit for self-improvement, and when it has expired (if it does, that is) we should withhold all *privileges* for say, a month.

Then we should meet him and have a friendly talk with him and hold up the scouts to him once again and give him yet one more chance.

The rest of the Troop should be as forbearing as you are. No nudging, no teasing from any one.

If he still fails, then we should keep our word and chuck the fellow out!

That is rough on the boy and means defeat for ourselves. But it is better that one boy should lose his chance than the whole Patrol or Troop should go to pieces.

Scribbler.

An Exhibition of Scouts' Handicrafts: Some Suggestions.

ONE of the best means of rousing the constructive talents of boys in an area in the matter of handicrafts and awakening interest in the Proficiency Badges is the organisation of a Handicrafts Exhibition for Scouts.

The popularity of the recent Boys' Exhibition in Madras might have set many a Scouter thinking, and if, in provincial centres, an Exhibition on such a scale is not possible, at least one of modest dimensions is always practicable.

A demonstration of the kind offers excellent opportunities to secure not only the necessary training in handicrafts but also to give a certain amount of real responsibility and initiative to the boys themselves. It is often our prejudice, in the atmosphere in which we have ourselves lived, that prevents us from recognising the fullest possibilities of which the boy is capable.

Where there are well-run Troops, the Exhibition will be merely an occasion for demonstrating to the public the work of the Scouts and their capacity for organising events that are usually considered to be beyond them. In such Troops, spare time activities have their due share in the scheme of training, and they do not require the artificial incentive of an Exhibition to carry out what is normally expected of them.

With slack Troops it is different. And there are many slack Troops in most of our districts. A ten days' camp, however strenuous it may be, cannot turn out ultra-perfect Scouters, nor can it erase the ways of thinking that an adult has got into by a quarter century of life the faults of which we are seeking to reform—in a very, very small measure, though. In those Troops an Exhibition may create a stir—or just a rustle at least, which would be better than nothing.

For the Exhibition to be a success the element of competition and healthy rivalry must be keen. Prizes of material value may lead to unhealthy development. The awards should be no more than a recognition of merit. Certificates of Honour, and ribbons can very well form the prizes.

The team-spirit can be maintained by treating the Patrol as the unit for competition and the Troop as a unit for special awards.

The area from which exhibits are invited must be determined by a due regard to the

number of Troops and Packs which will have to compete to give a respectable dimension to the show. A single Local Association can organise an Exhibition for its own area if the number of Troops and Packs are at least a dozen: or two or more associations can join, if the number in one alone is small. In the conditions obtaining in our province a District Exhibition is sure to be one of decent proportions.

Circulars with precise instructions must be sent to all Troops and packs well beforehand, giving them at least six weeks' time to prepare their exhibits. The circulars must describe the classes or sections of exhibits, conditions of entry, and instructions with regard to the sending of exhibits. Suggestions may be invited to reach the organisers within five or six days and these may be considered and incorporated in a second circular which may be sent within a week of the first. All these arrangements presuppose the presence of a business-like organiser and it is the duty of the Local Association or District Council to nominate a suitable person and to give him all the assistance that he would find necessary.

While the organisers arrange to obtain a place for the Exhibition, interview ladies and gentlemen who may be likely to act as Judges, look after the printing of certificates, cards etc., and the decoration of the hall, and carry on the necessary publicity work, the District Commissioner and the District Scoutmaster must get busy visiting Troops and Packs with the aim of securing from them the necessary co-operation and co-ordination. As persons who are the best authorities on the performances and capabilities of individual Troops and Packs, they can help with practical suggestion in the work of preparing articles for the Exhibition. They should go round more than once to make sure of the progress that Troops and Packs may be making in the direction and to encourage and infuse enthusiasm in the boys. They can themselves address the boys, and by talking of other units doing better, or making more rapid progress, rouse the spirit of competition that is always very much more keen in the boy than in the prosaic grown-up Scouter. From time to time they will keep the organisers informed of the progress so that there is perfect harmony in the way things are done.

The date of the Exhibition determines to a certain extent the measure of its success.

Sometimes it may be advantageous to have the Exhibition about the same time as some other important and popular function in the locality. An arrangement of this kind may give wider publicity to the Exhibition and to the work of the Scouts and the Association in general. But there are also certain obvious disadvantages. The resources of the town—for instance, a hall for the Exhibition, furniture on loan, lighting and decorations, the assistance and co-operation of members of the general public,—all these may not be enough for two functions in the same town at the same time, especially if it is a small town. "Benches and tables?—We are so sorry we can't help you. We have lent them for such and such function," says the Headmaster. The printer—the only good printer in the town—says he has to give preference to the order of the sub-magistrate who is the Secretary of such and such Club having its chief function on the same date. At the last moment the Trustees of the hall may have to submit to more influential and powerful organisers of the Big Function, and hustle the poor Scouts out of the hall and ask them to occupy the verandah or an out house for their Exhibition.

If may therefore be very much better if the Exhibition is held on a free date, along with a General Body Meeting of the Local or District Association. The prominent local people may also be invited, and the impression created will be more effective and lasting than when the Exhibition is a little part of a Big Show in the town.

Some of the Senior Scouts and Rovers should be posted for duty at the Exhibition Hall.

These and a few others, kept in reserve to assist them, should receive definite instructions regarding their work.

It may be arranged to have the Exhibition opened by a prominent person of the locality. The Secretary can give a short account of the work done and the President will say a few words which he may consider suitable for the occasion.

The District Commissioner may speak for a few minutes to those assembled at the rally—more particularly to the lay public. The boys of course must have a cheering word from the Commissioner.

A Camp Fire sing-song will be a suitable conclusion to the day's work.

No one usually thinks or speaks of the work that remains to be done immediately after the Exhibition and the Rally. Steps must be taken to safeguard the articles in the hall till they are returned to their owners. Borrowed articles must be checked at once and should be returned as soon as possible in a clean and sound condition. If they are not clean they should be cleaned up, and if they have been anyway damaged, the damage should be repaired before the articles are returned. The hall itself should be vacated in a neat and tidy condition without relying on the managers and the caretaker of the hall to see to the cleaning, muzzing urses on Scouts and Scouters. A thousand and one trifles of this nature will have to be looked to and it is only if these also receive careful attention that the Exhibition can be called a success.

(Grey Brother)

Letters to a Would-be Scouter.

My Dear G.,

Yes, it is time that you started your boys on the First Class Tests. No wonder they are so keen about it, for is not the keenness of the boys only a measure of the keenness of the Scouter who is leading them in the Game? Well, but I do not want to make you swollen-headed more than is good either for you or for the Movement.

Yes there are quite a good many tests that your boys have to get through before they can get the badge; and nearly every one of those tests does require very great amount of careful preparation. Indeed were it not so it would not be of any value to the Scout who wins it or for the Movement which awards it to him.

As Scoutmaster, a good deal of the initiative will devolve on you and boys being boys you would do well not to leave too much of the organisation stage of the preparation to them. They will want to learn almost every thing almost all at once but may not be able to make headway unless you make it easy for them. The best thing is for you to fix up special parades for the instruction in the various tests and to do the actual teaching yourself or get some efficient hand to do any portion of it for you. Do not forget that within the movement you can have as many Instructors for this purpose as you can have outside, or perhaps I should emphasise the thing the other way. Well, what I mean is that you should not attempt the entire instruction all by yourself

unaided, but should go in for extraneous help so far as such help is available, and that the extent to which you should resort to such help is not to be limited merely by considerations of your own capacities.

Swimming, though it is of the foremost importance is one of those neglected things, and the fact that there is a substitute provided for it in the Rules is an added incentive to many a Scout and Scouter to think of it only as an alternative. But really it is all differently conceived. Swimming is *indispensable* for every man and therefore for every Scout and the fellow who wants to be looked upon as first rate ought to be very good at it. If he finds himself at Scout age unable to swim, he ought to be ashamed heartily of himself and hasten to make a man of himself at once. You should therefore hold a swimming parade and then find out for yourself how many there may be in your Troop who should coach themselves in the art, and when you have done that, make arrangements for the same. I have no doubt you *will not forget the Rule about Bathing* Pickets during the enquiry and during the coaching up, nor the necessity for the parent's written permission.

Signalling is another matter which you ought to take up straightaway. In qualifying themselves for the Second Class, your boys, I know

will have learnt the details absolutely correctly. You remember I wrote rather at length on the matter and I feel pretty sure you rubbed the whole into the young fellows and that they are all right as far as correct signalling goes, so that all that remains is only to attempt and secure speed.

I need not tell you that practice is what can manage it.

Well, it comes to this. You should go in for a lot of field work consisting mostly of signalling work. It is rather dull doing mere speed signalling, but you can manage to make it interesting if you will plan out what is called a Field Day. The idea is to have some organised activity for a whole day out of doors, involving various kinds of scout work with a good deal of signalling thrown in.

Now I must leave you to think out things for yourself and plan the work for the training of the boys. There will be difficulties and handicaps, and it may even task you a bit. But you will, I know, do it with cheer and in the end make your boys not only First Class but in every sense First Rate.

Cheer-i-o.

Your sincere friend and
brother-scout,

SPOTTED DOVE.

Boy Scouts Association, Madras: Annual Meeting.

The Seventh Annual Meeting of the Madras Provincial Council of the Boy Scouts Association in India was held on Saturday the 20th evening at the Lady Wenlock Park, under the presidency of H. E. the Governor, the Provincial Chief Scout. In spite of the inclement weather there was a large and representative gathering present, including among others, Rajah Sir Vasudeva Rajah of Kollengode, Sir C. P. Ramaswamy Iyer, the Lord Bishop of Madras, Rao Bahadur Dr. M. Kesava Pai, Rao Bahadur Dr. C. Natesa Mudaliar, Captain A. Guthrie, Captain T. W. Barnard, Dewan Bahadur P. Parankusam Naidu, Rao Bahadur R. Krishna Rao Bhonsle, Mr. F. H. Saunders, Dewan Bahadur Govindoss Chathurbhujadoss, Dr. F. H. Gravely, Mr. K. Sanjiva Kamath, a large number of Scouters and Scouts.

Mr. K. Sanjiva Kamath, Honorary Provincial Secretary read extracts from the report which was a record of good work done by the association during the year under review. His Excellency then presented medals of merit to Rao Sahib P. Rajagopala Iyer and Mr. T. V. Neelakantam Pillai for the splendid work they did in connexion with the Scout movement.

Sir C. P. Ramaswami Iyer said that until very recently the Scout movement had been in the making and one had to do a considerable amount of propaganda

work in order to popularise the movement and enlist public sympathy and support. He was confident that the time had gone by and not only the evening's gathering but many similar gatherings testified to the great hold that the movement had secured among the people of the presidency. He held that amongst the most harmonising and unifying influences that were operating in this country, the Scout movement was not the least important or unworthy. He wanted to emphasise as strongly as he could that amongst the many nation building movements that were in operation in this country the Scout movement must inevitably take a very high place indeed. The movement was popular and it had struck root in the soil. They did not want any outward tamasha or propaganda. What they wanted was intensive work tending to make the individual Scout and troop efficient. There was a great responsibility that rested upon everyone from the Chief Scout of the Presidency down to the humble Cub to see that the Scout was not an ornamental unit of society but a serviceable unit of society. It was a very gratifying feature that certain specified Local Boards and Municipalities had shouldered the responsibility of the organisation and the advancement of the Scout movement within their areas. But there were only two such—Madura and E. Godavery. Would not the

members of the other District Boards, Local Bodies and Municipalities realise that the making of their citizens fit for citizenship was their duty and so encourage the Scout movement adequately?

The speaker went on to say that they were getting from the Government of Madras Rs. 10,000 for Scouting. The Bombay Government gave Rs. 40,000 and the Punjab Government gave about Rs. 20,000 or Rs. 25,000 for Scouting. He would make an appeal to the Provincial Chief Scout to use his influence with the Government of this Presidency to see that the Scout movement got adequate financial assistance. For the benefit of the Scout movement they had acquired a splendid camping ground near St. Thomas Mount and it was largely due to His Excellency that they were able to secure that site. It would be possible to erect temporary shelters there. There were attempts being made to get a camping ground in Coonoor.

His Excellency would not probably preside over another annual meeting. But rumour had it that His Excellency might conceivably be the Chief Scout for India. (Applause). If it should happen, the speaker thought that that was a matter of just pride and gratification to them in Madras who had enjoyed His Excellency's support and also had the benefit of his stimulating criticism in the Scout movement.

The Lord Bishop of Madras said that the Scout movement had come to stay in India and it appealed to their young men. The Scout movement stood for purity, friendship and loyalty. The movement really meant that they were going to be real men. It was up to the Scouts to see that that ideal was not lost sight of. The Scout movement was one of the most fruitful things they had in India because it promoted friendship and made people to work together. If India suffered from one thing it was communalism, and division. There were people who said that Government got advantage when there were divisions. It was one of the worst lies that could be stated and it was no advantage to Government when people were quarrelling. One of the reasons why he honoured the Scout movement was that it stood for comradeship and service to everybody.

Mrs. Lakshmipathy said that when the Scout movement came into existence the Girl Guide movement also came into existence. In India they must understand that these were days of the feminist movement when women were claiming equal rights with men. She would think that they were justified. The Scout movement was one which could get rid of communalism and promote a feeling of fellowship, good will, and universal brotherhood between boys and girls.

Mr. T. V. Nilakantam Pillay, Mr. R. Srinivasa Iyengar and Mr. S. W. Wolfenden also addressed the meeting on the value of the Scout movement.

H. E. THE GOVERNOR

His Excellency rising amidst loud applause said: Mrs. Lakshmipathi and Gentlemen: I am glad to have the opportunity of expressing my pleasure at once again presiding over the annual meeting of this association and of being able with truth and sincerity to bear witness to the great progress which the Scout movement is making. When I look back for what is nearly five years during which I have been a resident here, I can see a continuous progress of this movement in Madras and in the Presidency and I do feel that we owe a great debt of gratitude to those gentlemen who have given so much of their time and their energy to forward its interest. We owe a debt of gratitude to a large

number of voluntary workers who have so unselfishly contributed to its success either by their work or by giving financial assistance. Now I have occupied a somewhat central position of a target between the Provincial Commissioner on the one side and the Bishop of Madras on the other who both referred to the financial aspect of this movement. With great delicacy, which I thoroughly appreciate, Sir C. P. Ramaswamy Iyer told me that he was only referring to me as the head of the Scout movement in this Presidency. With equal delicacy, I may be allowed to assure him, that occupying that position I feel it my duty as a Scout at the earliest moment to approach His Excellency the Governor, trusting to meet him in the true Scout spirit and ask him whether from his position it will be possible for him to use his influence with the Government. (Laughter). That is the least I can do out of friendship to the association.

There is one matter in the report which has been referred to by several speakers which I would like to emphasise this evening. That is the fact that public authorities and local authorities, are according to the report and according to what I see and hear, taking an increased interest in this movement. I am glad that it is not only because we welcome their support but because I think it is a proof that the public are beginning to understand what scouting stands for and what scouting means. Here as well as in other parts of the world the public often tend to make a mistake that scouting is a form of relaxation and a form of amusement instead of being a character building movement. It is a good thing that the public are at last beginning to understand that. Perhaps they thought it was a movement in that it gave the scouts opportunities to do something in their idle moments. I agree with what Sir C. P. Ramaswamy Iyer has said this evening. I was going to venture to make a criticism which Sir C. P. Ramaswamy Iyer has made himself. If I may say so, in a spirit of friendship to India, I do feel that among the youth of the country perhaps, there is too little inclination to have hobbies outside their work. I do not mean only games like Football, Hockey, Tennis, etc. But I think that those who either for physical reasons or otherwise have not the time to take part in these games should at any rate learn to have some hobby of their own, which will take up their spare moments and perhaps make their lives more happy and make them more intelligent and certainly scouting offers to them this opportunity. I am confident now that the public are beginning to realise and understand what scouting stands for, and as the Bishop of Madras has described, for loyalty, service, comradeship and cheerfulness we shall as that understanding increases, receive more and more support.

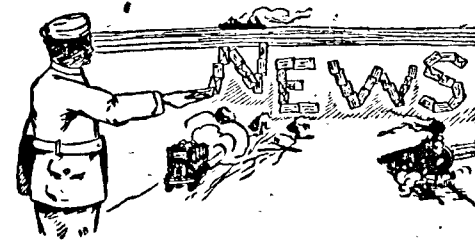
SCOUTS EVERYWHERE

I find as I travel through the country, there is coming to be greater enthusiasm for scouting all through the towns and in the mofussil. Everywhere I go, I have the pleasure of always meeting the scouts. We had an extremely good rally on the Nilgiris on Sunday when there must have been at short notice over 200 Scouts, many of whom coming from 15 or 20 miles distance. We had a parade there and afterwards there was a service at the Church at which we saw Europeans and Indians in a spirit of comradeship attending it. It was to me a fine example of that spirit of brotherhood among the scouts. I should like if I may, to offer our sincere congratulations to the Organising Secretaries for the work which they have done. It is an arduous work and it is difficult work and a great deal of the success of the movement depends upon them and I know they have

rendered their service with great enthusiasm zeal and tact. I should like also if I may, on your behalf to thank the generous donors who have given donations during the year. We owe a deep debt of gratitude to the Rajah of Sivaganga who has given a donation of Rs. 1,000, Dr. Besant, the Bishop of Madras and others who have also given donations, displaying their interest and evidently their satisfaction with this movement.

Gentlemen,—I am afraid as Sir C. P. Ramaswamy Iyer has said, this is probably the last occasion at which I shall attend an annual meeting. But may I say this: I shall hold to the same "once a scout always a scout", and if it is my good fortune when I return Home to take a part as I have done previously in the scout movement there, on all such occasions I shall always remember with pleasure the meetings with scouts which I have had in this country. It has been an immense pleasure and interest to me to have helped as far as I can this great movement, a movement as has been said to-night, which knows no barriers either of country, creed, race or caste. It is merely one big family. I shall feel when I go Home that I am still a member of this big family and I can assure you that I can never forget the kindness, and friendship of my brothers of the scout movement in this Presidency. (Loud and prolonged applause.) His Excellency announced that the Chief Scout of India, H. E. the Viceroy, had sent a message of goodwill and goodwishes to this meeting this evening. (This announcement was received with applause.)

Rao Bahadur R. Krishna Rao Bhonsle in proposing a hearty vote of thanks to His Excellency said: Your



Madras.

A very successful conference of Scouters of Madras & Chingleput Districts was held at the Adyar camping grounds on the 16th September. Thirty-four Scouters representing twenty-four Troops were present. Mr. Venkatasubbayya of Pachappa's Troop presided. There was practical and theoretical work at the conference and important topics such as Service to the Boy and the Troop, Organisation of the Movement, Propaganda work, Rovering, Nationalisation of the Movement, etc., were discussed. The Provincial Commissioner and Dr. Besant visited the conference and addressed the Scouters. Their speeches are found elsewhere.

The Investiture of the Scouts of the Tondamandalam School was conducted under the presidency of the Provincial Commissioner towards the end of September last with great enthusiasm. The Provincial Commis-

Excellency, Brother Scouts and Friends: On behalf of Cubs, Scouts, Scouters, Rovers and others interested in this world movement, I am glad and happy to repeat what our Provincial Commissioner has said just now that we—one and all, rejoice that our popular Chief Scout will remain in India for some time more. Every conqueror of India went to Delhi. Our Chief Scout goes to Delhi.—'The rumour goes' thus says Sir C. P. Ramaswami Ayyar. Therefore the Chief Scout is a conqueror. That is my logic! What has he conquered? He has conquered the hearts of the Scouts in the Madras Presidency. He is going to Delhi to conquer the hearts of the Scouts in the whole of India.

Your Excellency:

Changes will befall and friends may part
But distance only cannot change the heart.

I request you, sir, to give the scouts always a warm corner in your heart whether you are in England or in Delhi. With these remarks, I propose a hearty vote of thanks to His Excellency for his so kindly presiding on this occasion. Brother scouts: I request you to give him—Our popular Chief Scout and our popular Governor, such a cheer as can be heard by the whole of Madras this evening (Applause).

The C. O. A. Band was in attendance during the evening.

After the meeting there was a dinner in the same place at which the Provincial Executive entertained about 40 guests from the city and mufassal. The Provincial Commissioner was present for the dinner, in spite of the very wet weather.

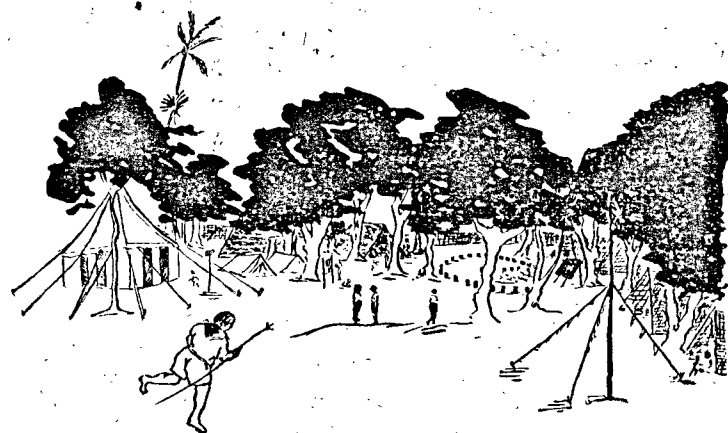
sioner addressed the Scouts and the large gathering of sympathisers on Self-reliance and How Scouting developed it.

A very successful Training Camp for prospective Scoutmasters was conducted by Messrs. Narayanswamy and Rajagopalan of Provincial Headquarters at Pachappa's Hostel grounds from the 30th September to the 11th October. Nine of the campers were from the Corporation of Madras, one was from Ponneri, one from Poonamallee, and the others from the various educational institutions in Madras. The camp was a great success and the spirit displayed was remarkably brotherly.

Chingleput:

A party of Scouts and Scouters of the U.F.C.M. High School, 25 strong, camped out four miles from their headquarters in the beginning of September. Second and First Class Scout Tests, Nature Study, improvising camp expedients, social service in the neighbouring village, all formed part of the programme. A party of Cubs also visited the camp. Mr. Shahabuddin, the Assistant District Commissioner in charge, was also present on the last day, to the great encouragement of the campers.

Twenty Rovers of the Government Training School had a week-end camp near Villiampakam Railway station from 21-9-28 to 24-9-28. One of the main activities in the camp was the repairing of a bad water-logged village road and the cleaning of some of the streets



Sri Minakshi Rovers' Camp : A general view.

of the village, by the Rovers themselves. The Scoutmaster addressed the villagers one evening on Scouting with special reference to village uplift. The villagers were very much impressed by the activity of the Rovers.

South Arcot.

A preliminary camp for would-be Rovers on the lines of the Pulimangalam Rover Camp was held in the Rover Tote in the Sri Minakshi College Grounds, from the 12th to the 15th of October inclusive. Mr. P.S. Narayanaswamy of the Provincial Headquarters, assisted by Rover Leaders J. I. Muthiah, T. P. Navanithakrishnan and T. P. Santanakrishnan conducted the camp. 34 youths took the training and the Vice-Principal of the College, Mr. K. Swaminathan, acted as the Senior Rover Mate, and one of the lecturers of the College, Mr. Subramanian, was one of the campers. The arrangements were all in the hands of the Sri Minakshi Rovers and left nothing to be desired.

Tanjore.

The Scouts and Rovers of Tanjore assisted in the arrangements of the District Sports on the 20th and 21st September, in controlling and keeping order, and helping in other ways.

The Cubs of the Shivaji Mahratta Pack were invested with badges on the 3rd October in the school premises.

Reports of Renewal of Promise have been received from every Troop and Pack in the local association area.

Mayavaram.

A number of Scouters with their Scouts presented a posse of welcome to their Provincial Commissioner on the eve of his visit to Mayavaram on the 30th September.

The Renewal of Promise was made on the 1st October at the Municipal High School Hall.

Madura.

In connection with the Annual Meeting which was at the end of the first week of October, a conference of all the Scouters of the District was held at the Y. M. C. A. Hall under the presidency of the District Scout Commissioner Mr. Krishna Ayyar, for two days. Topics of very far reaching importance, both in point of organisation and technique were thoroughly discussed at the conference. There was a social to all the Scouters in which the District Commissioner was the host.

Melur.

The District Commissioner and the District Scoutmaster visited the Troop on 29th September. A Rally was held in which Scouts renewed their promise and some of the important persons present made appreciative speeches of the Movement.

Tinnevelly

The Scout Week was celebrated in almost all centres of the Tinnevelly District, towards the end of last month, owing to the inspiring lead of the District Commissioner, Scouter T. V. Nilakantam Pillai. The programme included Rallies, Organised Public Good Turns, Road Marches, Public Addresses, Camp Fires and the Renewal of the Promise.

Nilgiris.

On the 30th September the Scouts of the Nilgiri District assembled at St. Thomas' Church to greet Their Excellencies Lord and Lady Goschen. A full account of the Rally appears in the Boys' Section.

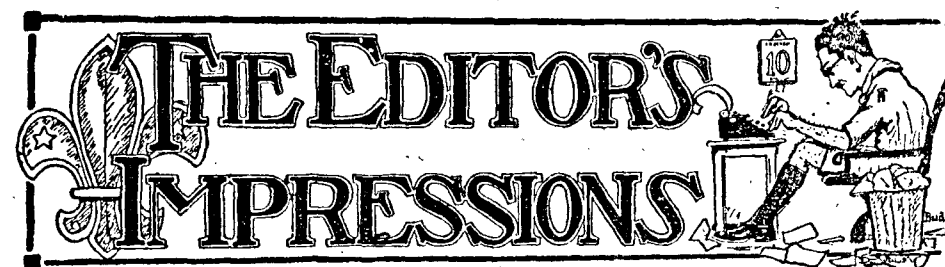
Malabar.

A rally of Cannanore Scouts was held on 30th September at the Payyan School premises.

On the 6th October 185 Cubs and 20 Scouts of Cannanore held their monthly rally at the Municipal High School premises in the morning. Mr. Raman Nair, the President of the Local Association gave a short yarn to the boys. This rally is to be a monthly feature.

South Canara.

The South Canara Boy Scouts Association Bulletin No. 1 is a very bright little production and promises very well for the future. Though it is only six pages, it has various features, which make it very interesting. The Bulletin very rightly pays great importance to the value of conferences. We wish every success to the Bulletin.



THE Seventh Annual meeting of the Provincial Council of the Boy Scouts Association was held on the 20th October 1928 under the distinguished presidency of the Chief Scout for the Province. The business session was as usual held in the morning of the 20th at 8 A. M. and was presided over by the Provincial Commissioner. A full account of the business session will appear in our November number.

In the evening, the public session was held at the Jamboree Hall when H. E. the Chief Scout presided. There was very good attendance though the weather was very unfavourable. One noticeable feature this year was the very fair representation of Muffassal scouter representatives. The whole proceedings was an unqualified success and the speeches of the evening were very inspiring and encouraging. A full account of the proceedings of the public session appears elsewhere in this issue of the S. I. B. S.

At the close of a very strenuous and busy year and the beginning of a new year, it is but appropriate that the Honorary Secretary of the Association who has done so much for the consolidation of scouting in the province, should give us all the benefit of his outlook. We publish below his impressions on the work done in the past and his hopes for the future.

He very rightly raises the point that every scouter and every scout who can afford it, should make it a point of honour to own his copy of the good old S. I. B. S. Need we say that we add our request to one and all to help in bringing about this achievement. If every one helps, it is easily accomplished and—every little counts.

The work for the year is there before us. So many of our boys have not yet joined the scouts. The main reason is that there are not men enough coming forward to take up the responsibility of training the boys. It is true we have many trained men in the province. But are they all working? Only a few among the many are carrying the work on to the best of their ability. Those of you, who have not yet put your shoulders to the wheel! May we request you through the medium of this journal to be "UP AND DOING?"

Wishing you all good scouting and splendid camping in the coming year,

P. Narayanaswami

Editor, S. I. B. S.

OUTLOOK.

With the holding of the 7th Annual Meeting of the Provincial Council of the Boy Scouts Association we have completed seven years of active Scouting career within the fold of the Baden-Powell Organisation. The steady progress that has been recorded in the 7th Annual Report gives us well founded assurance of a bright and successful future. There have undoubtedly been difficulties in the way but they have been there merely to be conquered, and the Boy Scout Movement, in this

Presidency, in spite of prejudices that handicapped its initial career in this presidency has come to occupy the first place in the confidence of the public.

Numerical Strength: Mere numbers are no index to either efficiency or the usefulness of the Boy Scout Movement; but there is certainly point to the fact that the movement is becoming widely popular and the fact of this growing popularity alone is sufficient to prove indirectly that the Training that is given in this

Movement has come to be appreciated and is otherwise efficient and useful in furthering the wellbeing of our Boys. The Census figures reveal an increase of 2297 in the number of our recruits, Scouts, Sea Scouts, Cubs, Rovers and Warranted Officers, over our last year's figures. The numerical barometer of the Association is now indicating the figure "12498," a well deserved compliment to the energy which our Organising Secretaries have put into the movement.

We are not however blinded by this fact of numerical strength to our innate defects and the fact that we have only 24 Kingscouts and 98 First class and 1318 Second class Scouts shows that the training in certain cases at least has not developed beyond a particular standard. It is time that our Scouters realised this defect and made a strenuous effort in the coming year to bring up as many scouts as possible to the highest grade in Scouting or at least to the standard of 1st class.

Training Camps: Altogether 12 training camps have been held during the last year. It has been noted that though a large number of men are trained in these camps, yet all of them do not take to active Scouting. If such a state continues, a good deal of effort in this direction will have been undoubtedly wasted. If every man that came to these camps realised that he was coming there with the sole idea of getting himself equipped with the necessary training that will enable him to be an efficient worker among the boys, then we should certainly have better results in the shape of a larger number of active Scoutmasters coming from these training camps. So far as boys are concerned there is an increasing demand for a wider opening of the opportunities offered by this great Movement. But men are wanted, men with a high sense of honour, men imbued with a sturdy enthusiasm, men who will put themselves under discipline and strive to bring others younger than themselves within the same fold.

We hope that men, who have been trained in these camps will consider it a point of honour that they should give the benefit of their training to all such boys in their neighbourhood, as would desire to take advantage of it.

Conferences and Rallies: It is a good sign that Conferences of Scouters and Rallies are becoming more frequent. It is only by Scouters and Scouts coming together in these functions that the true spirit of corporate life

and brotherhood of service which is the basic ideal of this movement, will be realised in all its manifold implications.

New Lines of work: Organisation of Boy Scout Troops is becoming a fairly popular feature of the Rural Re-construction Scheme and more and more Scout Troops and Cub Packs are being organised and conducted in the villages. The Districts of Malabar, Nilgiris, North Arcot, Salem, Kurnool, Coimbatore, Anantapur Chingleput, E & W Godavery, Madura, Tinnevely, Tanjore and South Arcot, are among the districts that are leading the way for others to follow.

Scouting is also becoming a regular feature in the reclamation of the members of Depressed Classes and Criminal Tribes. Several institutions intended for these classes have already efficient scout troops attached to them.

Indianisation of Scouting: There is some demand in certain quarters that Scouting should be more national and better adopted to Indian conditions. It is an unfortunate feature of such demands that no concrete suggestions accompany them. It has been however, felt that the want of proper literature on Scouting in the mother-tongue has been a source of difficulty in this process of adaptation. This initial difficulty is however, being remedied and already the Hand Book on Scouting by the Chief Scout has been translated into Tamil and Malayalam and these editions will be available very soon for the use of our boys and the public at large.

Our Magazine: I feel that it is time that every one of us looked upon this magazine as "My Magazine" rather than as merely the "South India Boy Scout" Magazine. Efforts are not spared to make it as interesting as possible and the management have a right to expect that every scout who can afford it and every Scouter should have a copy of this magazine as his own. Nothing will cheer him so much in his later days as to see in his library, bound copies of this magazine and thus remember and live again the scenes of his boyhood. What I have said is what I myself strongly feel, and I wish to congratulate the Editors on this point that this Magazine is second to none and has even been pronounced by many that it is superior to several other publications of this category. This remark is not intended to violate the sense of modesty which is a characteristic feature of every scout but simply to create a feeling of confidence in those who have not yet made up their mind.

I should very much like to see that the new year will reveal a very large increase in the circulation.

Appreciation: Medals of Merit have been rightly conferred on two of our District Commissioners, Rao Saheb P. Rajagopala Iyer of Tanjore and Mr. T. V. Nilakantam Pillay of Tinnevely. They have done yeoman service to our Scouting and Mr. Rajagopala Iyer though old in years, is a steady example of youthful vigour and enthusiasm, well worth being emulated by those very much younger than him.

Our Organising Secretaries also have done a good deal of strenuous work during the year, bearing on their shoulders the main brunt of the organising work. I appeal to all those Honorary Workers to co-operate with them and make their work thoroughly successful.

Thanks: I wish to express on behalf of the Provincial Council our most sincere thanks to all those who have co-operated with us in this great work of the training of boys and we hope that in the years to come when we may make larger demands on their time, sympathy and financial support, we may get from them that continued co-operation without which further work will be impossible. The Scout Movement is a public movement in the true sense of the term and while it is striving to rub off the angularities of our present day public life, it is slowly building up a new society which is based upon true brotherhood and service.

R. Sanjiva Ramakrishna

Honorary Provincial Secretary.

NOTES BY THE WAY.

(Searchlight)

ONE of the most important features of Boy Scout Training—the Proficiency Badge Scheme—does not appear to have been taken as full advantage of, in most of our districts, as any keen Scouter could wish for.

The difficulty has apparently been that of obtaining suitable instruction in the badge subjects. But is it really that?

School exhibitions have everywhere been successfully organised by Teachers and Educational Inspectors, and many articles showing great talent and skill have been exhibited by boys. Yet the teachers and the schools don't provide instructors.

If one thinks deeply it will be evident that it is not so much the absence of instructors as the absence of incentive that has been responsible for our failure to carry out one of the most important items of our movement.

The badges themselves—the wearing of them—has been considered by the pioneers of the movement to be sufficient incentive to the boy to seek handicrafts and public service, and to distinguish himself in them. But some of our Scouters say that they find their boys are not keen on wearing badges.

To some extent this may be true. The Hindu boy often becomes a philosopher much too early in life and thinks very nearly like a grownup man.

The Scouter's business is not to leave the problem in the condition he finds it, but to dive deeper into the causes that have been responsible for such a state of things. When he does that, he will soon stumble on the truth—environment has been the cause of the boy not being a boy, but the pocket edition of a man.

Next arises the question, is this attitude of the boy fruitful to him in life? If it is so, we shall not interfere, and we shall change our methods to suit the boy. If it is not, we should certainly seek the means to change it.

There can be no doubt that such an attitude of the boy leads to one-sided development. The misery of the present generation of grownups has been due partly to that attitude in early days. Boys who have been boys make better men than boys who have prematurely been thinking like men?

In that case how are we to keep boys from growing mentally too soon into men?

The elder brother idea must become a more vital affair in our training and its fullest significance should be understood. The elder brother is not to be a grownup elder brother. The Scouter himself has to be a boy. He should create the environment and infect the boy with his boy-spirit.

It is one of the paradoxes of our country that our boys are mannish and our men are boyish. Scouting can help to change that—especially the elder brother attitude of the Scouter.

There are two ways of being an elder brother to the boy. The one is to treat him as a man, like yourself, and that is the wrong way. The

other is to treat yourself as a boy, and that is the right way,

When you treat the boy as a younger man-brother, all your instincts—your precautions—your inhibitions and reservations—in dealing with men begin to play their part in your dealings with boy. The absolute trust of boy towards boy is entirely absent. He will not confide in you. He feels himself a man, and all the suspicions of man, that his environment taught him have their sway over him.

Let Scouters think, and ask themselves, "is this not so?" The reflection, the introspection will be worth the thinking spent on it.

OUR TAMIL PAGE.

ஓர் அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.

(I)

அன்புள்ள தமிழ் பஞ்சாபகேசனுக்கு ஆசீர்வாதம்.

உன்னுடைய கடிதம் கிடைத்தது. அதைப்பற்றி எனக்கு அதிக சந்தோஷம். என்னென்றால் நம் முன்னைய சிறுவர்களிடம் கடிதம் எழுதும் வழக்கம் அதிகமாகக் கிடையாது. ஏதாவது செய்தி தெரிவிக்க வேண்டுமானாலும், சங்கதி கேட்டுத் தெரிந்துகொள்ள வேண்டுமானாலும், நேராய்ப் பார்க்கும்போது கேட்டுக் கொள்ளலாம் என்று சிறுவர்கள் இருந்து விடுவார்கள். நேராய்ப் பார்க்கும்போது சொல்லவேண்டுமென்றும், கேட்கவேண்டுமென்றும் இருந்த விஷயங்கள் மறந்து போய்விடும். இன்னும் சில சிறுவர்கள் பெரியவர்களைக்கொண்டு எழுதச் சொல்லுவார்கள். பெரியவர்களுக்கு நேரமிருக்காது. உனக்குத் தானாகக் கடிதம் எழுத வாயது வரவில்லையா, என்று கேட்பார்கள். அதைக் காதில் போட்டுக்கொண்டுத் தானாக எழுதப் பிரயத்தனப்படுவது சில சிறுவர்களே. மற்றவர்கள், தங்களுடைய ஊக்கக்குறவின் பழியை பெரியோர் மேல் சுமத்திவிட்டு சும்மாயிருந்து விடுவார்கள். அப்படியெல்லாம் இல்லாமல் உனக்கு மனதில் தோன்றின உடனே கடிதம் எழுதியிருக்கிறாய், அந்த ஊக்கம் எல்லாக் காரியங்களிலும் இருந்தால் நீ ஜயமடைவாய் என்பதில் சந்தேகமில்லை.

நீ உன்னுடைய சாரணப்படையில் ஒரு அணித்தலைவனாக நியமிக்கப்பட்டிருப்பதை யறிந்து மிகவும் சந்தோஷப்படுகிறேன். அந்தப் பதவிக்குத் தகுந்த படி நடந்துகொள்ள வேண்டுமானால் நீ அறிய வேண்டிய விஷயங்கள் பல உண்டு என்று நீயே உணர்ந்து கொண்டிருப்பதையும் அதற்குத்தக்க ஊக்கம் உனக்கு இருக்கிறது என்பதையும் கண்டு ஆனந்தப்படுகிறேன்.

சாரணப் பயிற்சியைப்பற்றி தமிழில் நீ படிக்கக் கூடிய புஸ்தகங்கள் எவை என்று அறிய விரும்புகிறாய்.

இதோ சொல்லுகிறேன். அவை, (1) சாரணர் விதி 8-ஐ வாசித்துக்கொள் (மு. வ. வேங்கடராகவன் எழுதியது—விலை அரை 6), (2) சாரணப்பயிற்சி ('First Steps in Scouting' என்பதன் தமிழ் மொழி பெயர்ப்பு—விலை அரை 5), (3) தமிழ்ச்சாரணர் (பாவலர்—விலை அரை 12), (4) அணிவகுப்பு (சர்மா சகோதரர் எழுதியது—விலை அரை 4—இளம் பாதர்ப்பு—சர்மா சகோதரர் எழுதியது, விலை அரை 4). இவையெல்லாம் இன்னும் சில புஸ்தகங்கள் இப்போது அச்சில் இருக்கின்றன. வெளிவரும் போது உனக்குத்தெரிவிக்கிறேன். இந்தப் புஸ்தகங்களைல்லாம் சென்னை South Indian Scout Equipment Co., Homers Buildings, Broadway—இல் கிடைக்கும்.

ஆனால் புஸ்தகங்கள் வாங்குவது பெரிய காரியமல்ல, அவற்றைப் படித்து அவற்றிலுள்ள விஷயங்களை நன்றாய்த் தெரிந்து கொள்வதும், அதோடு நிற்காமல் அவற்றின்படி நீ நடந்து கொள்வதுமே நீ சாரணன் என்பதைத் தெரிவிக்கும்.

பள்ளிக்கூடத்தில், உனக்கு என்ன தெரியும் என்று பரிசோசெய்து, நீ தெரிந்ததைச் சொல்லிவிட்டால் அவ்வது எழுதிவிட்டால், உனக்குப் பால் போட்டு விடுவார்கள். சாரணப் பயிற்சியில் அப்படியல்ல, நீ சரியான வழியைத் தெரிந்து கொண்டது உன் நடத்தையில் விளங்கவேண்டும். உன் நடத்தையில் மாத்திரமல்ல—உன் அணியில் ஒவ்வொரு பையனுடைய நடத்தையிலும் காணப்படவேண்டும். அது உன் பொறுப்பு.

சாரண உடுப்புப்போட்ட மாத்திரத்தில் நீங்கள் சாரணர்கள் ஆய்விடமாட்டீர்கள். நீங்கள் செய்த சத்தியத்தின்படி ஒவ்வொரு காரியத்திலும் ஒவ்வொரு நாளும் நடந்து கொண்டாலன்றி, நீங்கள் போலீசு

சாரணர்களே யொழிய. உண்மைச் சாரணர்களாக முடியாது. நாணயத்தின்மேல் ஆணையாக,

கடவுளுக்கும் மன்னனுக்கும் தாய் நாட்டுக்கும் உற்ற கடமையைச் சரிவர செய்யவும்

எக்காலத்தும் எவருக்கும் உதவி புரியவும்

சாரணர் சட்டப்படி நடக்கவும்,

திறமைக்கெட்டிய வரையிலும் முயலவேன் என்று செய்த சத்தியத்தைத் தன் நடத்தையில் நிறைவேற்று வோனே உத்தம சாரணனாவான்.

அணித்தலைவனாகிய உன்னுடைய கடமை நீ இந்தச் சத்தியத்தின்படி நடப்பதோடு நிற்காமல், உன் அணியிலுள்ள மற்ற சிறுவர்களையும் உன்னைப்போல வே நடக்கும்படி பழக்கவேண்டியதாகும்.

அந்தப் பழக்கம் உண்டாவதற்குத் தகுந்தபடி சாரணப் பயிற்சி முறைகள் ஏற்படுத்தப்பட்டிருக்கின்றன.

பிறகு உதவியெய்ய வேண்டியவர்கள், எந்த விதத்தில் உதவி வேண்டியிருக்கும், எப்படி உதவி செய்கிறது, என்று யோசித்து அதற்குத்தகுந்த முறைகளில் அதுபோகப்பட்டிருந்தாலல்லவோ உதவி செய்ய முடியும்! பக்கத்து வீட்டில் ஒரு பாட்டிக்குத் தேள் கொட்டிவிட்டது. அதற்கு சிகிச்சை நமக்குத் தெரிந்திருந்தால்தானே நாம் அந்தம்மாளுக்கு உதவி செய்யலாம்! வீட்டில் மாட்டைக் கொல்லுக்குள் ஓட்டிக் கட்டிவிட்டு வரச்சொல்லுகிறார்கள். தெரிந்திருந்தால்தானே செய்யலாம். அப்படித் தெரியும் படி பழக்குவது உன்னுடைய வேலை. எப்படி, என்னபுது சாரணப்பயிற்சி முறைகளால் அறிவாய்.

ஒரு நாள் ராத்திரி என் அறையில் திரிந்துகொண்டிருந்த நாய்க்குட்டியை மேஜையின் காலில் கயிறற்றைக் கொண்டு கட்டும்படி ஒரு வேலையாளிடம் சொன்னேன். அவனும் கட்டிவிட்டுப் போய்விட்டான். காலையில் நாய்க்குட்டி இறந்து கிடந்தது. காரணம் தெரியுமா? புத்திசாலி! நாய் கழுத்தில் சுருக்கு முடிச்சப்போட்டுக் கட்டியிருந்தான்! நாய் இழுத்தவுடன் கயிறு இறுகி நாய் இறந்தது. உதவி செய்யும் சிறுவன் இப்படியிருக்கலாமா? இதையெல்லாம் யோசித்துத்தான் பலவித முடிச்சுகளைக் கற்றுக் கொள்ளவேண்டுமென்பது.

இப்படி ஒவ்வொரு முறைக்கும் காரணமுண்டு, என்பதை நீ உன்னுடைய அணியிலுள்ள சாரணர்களுக்கு எடுத்துச் சொல்லவேண்டும். இந்த முறைகளை நீ கற்றுக்கொண்டு பிறகு அவர்களுக்கும் கற்றுக் கொடுக்கவேண்டும்.

நீங்கள் ஏற்படுத்திக்கொண்டிருக்கிற கிளிக்கொடி உங்கள் கட்சி (அணி—Patrol) ஒற்றுமைக்கும் விரைக்கியத்திற்கும் அடையாளமாக ஏற்பட்டது. முன் காலத்தில் நம்முடைய நாட்டுப் போர்வீரர்களும், மற்ற நாட்டுப் போர்வீரர்களும் அவரவர்களுடைய கொடியில் மிருகங்கள், பசுவிகள், புஷ்பங்கள், கொடிகள் முதலியவற்றின் உருவத்தை அமைத்து வைத்திருந்தார்கள்.

சிம்ஹத்தலும், ஹனுமத்தலும் முதலானவற்றைப் பற்றி நம்முடைய புராணங்களைப் படித்தால் தெரியும். சிம்ஹத்தலும் தாங்கிய வீரன் சிம்ஹத்தைப்போல தைரியம், வீரத்தன்மை, பராக்கிரமம் முதலிய ராஜலக்ஷணங்கள் பொருந்தியவன். உங்களுடைய அணியின் கொடியை என்னென்ன யோசனையின்மேல் ஏற்படுத்திக்கொண்டீர்கள்? கிளியின் நல்ல குணங்கள் எவை? கிளியின் பழக்க வழக்கங்கள் என்னென்ன? இவற்றையெல்லாம் நீங்கள் பார்த்துக் கவனித்துத் தெரிந்துகொள்ளவேண்டும். அதோடு, அந்தப் பசுவியின் நல்ல குணங்கள் உங்களிடம் காணப்படவேண்டும்.

மற்ற ஜீவப்பிராணிகள், செடி கொடிகள் இவற்றின் ரகசியத்தைத் தேடிப்பாருங்கள். அதனால் உண்டாகும் ஆனந்தம் இவ்வளவாவளவு என்று நான் சொல்லமாட்டேன்.

சாரண வாக்குறுதியின் விஷயங்களையும், சட்டத்தின் விவரத்தைப் பற்றியும் சுருக்கமாய் ஒரு கடிதத்தில் எழுத முடியாது. கூடிய சீக்கிரம் பிறகு எழுதுகிறேன் நீங்களும் அதைக் கவனமாய் யோசித்துக் கலந்துபேசி வழக்கத்தில் கைக்கொள்ளவேண்டும். அவற்றாலேதான் நீங்கள் சாரணர்கள் என்பது விளங்கும்.

உன் அணிச்சாரணர்களும், நீயும் நாளுக்குநாள் சாரணப்பயிற்சியில் சிறப்படையவேண்டுமென்பது என் பிரார்த்தனை.

உனதன்புள்ள சகோதரன்,

(ஸந்தானம்.)

In response to the request of our Tamil readers, we publish herewith a few more Songs for Marching purposes: The nature and the mode of singing are the same as given in March last.

(M.V.V.R.)

(மார்க்சுமீத்திய தின்தொடர்ச்சி)

பஞ்சசாமா விநீதம்.

4. மேற்பொதிந்த போர்வையாய்

ஒவ்வீ கொண்டேற்றோமாகித்

தாக்கும் ரோகமாத்நனிப்பைப்

போக்கும் மேற்குக் குன்றையும்;

மேற்பொடரும் கீழ்த்தொடரும்

சேர்க்குந்தென் பழானியாதி

கீர்த்தியுள்ள ஆலயக்கொள்

கீழ்மேலும் பூண்டவள்.

5. முன்பு இந்துவை மணந்தும்,
பின் துருக்கருள் பலரும்
வந்த போர்ச்சுகியர் டச்சர்
வாழும் பிரஞ்சு நாட்டினர்;
இன்று இவ்வவனிதன்னில்
ஏந்த ஆங்கிலேயரென்ற
கண்டகண்ட காவலரைக்
காலங்கண்டு ஏற்றவன்.

6. சுத்த இந்து வீரனும்
சிவாஜிராஜ ராஜனும் பின்
சொல்ல எண்ணிறந்த சித்த
ராஜபுத்ர வீரராம்!
திக்கு எட்டும் போற்றும் பிரம்ம
ஞானமுள் விவகாந்தன்
பக்தன் ராமகிருஷ்ணையும்
பெத்தெடுத்த பத்தினி!

7. போற்றும் பண்டையர் குணத்தைத்
தோற்றவல்ல மக்களாய்
எற்ற சாரணர் எங்களை
என்றெடுத்த பத்தினி

நாட்டினில் இன்றைக்குத் தோன்றும்
ஏற்ற பல பல ககியும்
சேர்த்து ஏகமாக்க வல்ல
சாரணரைப் பெற்றவன்!

8. ஆதிவேத மாகம பு
ராண நீதி புத்தகங்கள்
ஒத்தும் வழியைப்பற்றி
ஒழுஞ்சாரணர் சங்கம்
நீதியைத் தனது மக்கள்
நீடுமற்றி ரகுமாயு
பாடுபுரியும் பெரியவரையும்
பெற்று வாழ்பவன் இவன்.

9. அறுவகை அரீகன் தமமைக்
கருவறுத்துக்காய சேஷ்டைத்
திருமனத்தின் சுத்திபெற்றுத்
திருவருளைத் தேடுவோம்
பரமனின் கிருஷ்ணயாய்
பலவகையும் எம்மைப்போல
திருவருளின் மக்களென்று
தேரும் சித்தமாரகுவோம்.

மு வ. வ. 88

Provincial Scout Headquarters Notices No. 11. Names of Campers' who took the Training in the Chetput Training Camp, Madras.

September 30th to 10th October 1928.

Crows.

1. K. N. Swaminathan, Madras
2. Jacob Bhakyanathan, Madras
3. K. Sivaraman, Madras
4. V. K. Koinis, Mambalam
5. S. Asirvadam, Madras
6. N. Arumugam, Madras
7. A. K. Sitaraman, Madras

Eagles.

1. D. Thambusami, Madras
2. B. S. Sethumadavan, Madras
3. B. Purushottam Naidu, Madras
4. D. Chelliah, Madras
5. K. Venkataramayyar, Madras
6. N. Krishnamachari, Madras
7. T. A. Balasundaram, Madras

Parrots.

1. R. V. Rajagopaliah, Madras
2. M. V. Rajagopalavarma, Poonamalle

3. N. Ramaswami Iyengar, Madras
4. A. Manickavasagam, Madras
5. S. Viswanatha Chetty, Madras
6. Gulam Abbasali, Madras
7. S. D. Purushottam, Madras
8. A. V. Ramanjulu, Madras

Wood Peckers.

1. A. S. Venkatapathi, Ponneri
2. G. B. Kasim, Saidapet
3. V. Rangachari, Madras
4. Rafiuddin Ahamed Sahib, Madras
5. M. Rajagopalan, Madras
6. Alavandariah, Madras
7. R. Natarajan, Madras
8. S. Ranganatham Chetti, Madras

Scoutmaster.

P. S. Narayanswami, D.C.C., Prov. Scout Hd. Qrs.

Assistant Scoutmaster.

M. Rajagopalan, Prov. Scout Hd. Qrs.

The Fourth Scouters' Training Camp, Chandragiri, Chittoor Dt.

14th October to 24th October 1928.

List of Campers.

Parrots :

1. R. J. Nayadu, B.A., (Oxon), Chittoor
2. W. Kanniyappan, Pakala
3. V. Sreeramulu Reddy, Chittoor
4. N. Muni Reddy, Pakala
5. Y. Ramanath Rao, Chittoor
6. G. Subbaroyan, Chittoor
7. A. Sidda Reddy, Royachoti
8. S. Rajam, B.A., L.T., Madanapalli (Left in the middle without completing the course.)

Crows :

1. P. S. Rangachari, Chandragiri
2. C. R. Kesavamurthi, Chittoor
3. T. P. Luther, Tirupati
4. C. S. Raghavan, Karvetnagar
5. K. S. Narayanan, Chittoor
6. K. Rangaswami Pillai, Chittoor
7. P. K. Jankiraman, Chittoor

Cuckoos :

1. T. Chengalvaroyan, Teacher, Chittoor
2. M. Adimoolam, Chittoor
3. L. Munisami, Chittoor
4. V. Nadamuni, Chittoor
5. G. Venkoba Rao, Royachoti
6. V. Chinniah, Pakala
7. M. Sreenivasulu, Karvetnagar

Eagles :

1. J. Daniel, B.A., L.T., Chittoor
2. G. N. Krishnaswami Iyer, B.A., L.T., Kalashai

Pro. Scout Hd. Qrs.,
P. O. Box 424, Madras,
20-7-28.

3. J. C. Moses, Chittoor
4. S. A. Sreenivasachari, Chittoor
5. R. K. Varadarajan, Chittoor
6. C. Krishna Reddy, Pakala
7. P. Vemana Naidu, Renigunta

Bulls :

1. K. Chengiah, Chittoor
2. M. Ramakrishna Rao, Tirupati
3. V. Bashyam Aiyengar, Tirupati
4. M. Narasimhachary, B.A., L.T., Chittoor
5. A. K. Moses, Chittoor
6. Devamani Solomon, Chittoor
7. R. Ramachendriah, Kalahasti
8. E. Paramanandam, Chittoor

Camp Officers :

M. Rajagopalan, Provincial Scout Head Quarters,
P. B. 424, Madras, Scoutmaster

T. S. Venkatramanan, Assistant District Commissioner, North Arcot District, (Jt.) Scoutmaster.

M. Jesse, District Scoutmaster, Chittoor, Camp Secretary

Mahal Chandragiri,
14th October, 1928.

A complete list of Troops and Packs Registered, Scouters warranted, etc., is under preparation and will be published in the Provincial Head Quarter Notices, in our November issue.

C. P. Ramaswami Iyer

Provincial Commissioner.

General Headquarters Notice No. 60.

Dated Simla, the 25th September 1928.

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

Medal of Merit.

Rao Saheb P. Rajagopala Iyer, District Scout Commissioner, Tanjore District, Madras Presidency, for his excellent work for the Scout Movement.

Mr. T. V. Nilakantam Pillai, Assistant District Commissioner and Honorary District Secretary, Tinnevely District, Madras Presidency, for his devotion to Scout duty.

Silver Cross for Gallantry.

Rover Scout Durga Persad of the Sradhanand Troop, United Provinces, for saving the life of a boy from drowning in a river.

Gilt Cross for Gallantry.

Scoutmaster Ram Prasad of the Central Provinces Association for extinguishing a fire.

Scout Swaroop Singh Tomar of Govt. High School Troop, Saugor, Central Provinces, for saving the life of two girls from drowning in a tank.

262. Copies of Scout Rules for 1928 are now available and can be supplied on demand at twelve annas per copy plus postage.

263. The following Warrant has been issued :—

Central India:

Captain R. M. Lindsley, vice Mr. G. A. Reeve, Provincial Commissioner.

264. Provincial and State Scout Associations are requested to send a reply to General Headquarters Notice No. 59, Item No. 259.

265. Some of the Provincial and State Scout Associations have not yet sent their Census returns. As it is getting late, will they please do so immediately?

G. GUNNINGHAM,

General Secretary,

All-India Boy Scouts Association.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

The Higher Patriotism.

I vow to thee my country, all earthly things above
Entire and whole and perfect, the service of my love,
The love that asks no questions, the love that stands the test
That lays upon the altar its dearest and its best,
The love that never falters, the love that pays the price
The love that makes undaunted the final sacrifice.

But there's another country I've heard of long ago
Most dear to those that love her, most great to those that know;
We may not count her armies, we may not see her king;
Her fortress is a faithful heart, her pride is suffering.
And soul by soul and silently her shining bounds increase,
Her ways are ways of gentleness and all her paths are PEACE.

CECIL SPRING RICE.

STARLIGHT.

EDWARD F. KNAPP.

FAR down at the foot of the hill a dull red glow through the darkness. A thin thread of smoke rose from the dying camp fire like incense to the gods. A few blanket-wrapped figures moved away from the pile of embers towards phosphorescent heaps that were arranged in a hollow square. Weird dark spots appeared on the tents and assumed the shape of distorted figures with huge heads and arms. From within came spooky, half-stifled cries and shouts. Beyond the row of tents stretched the mirror surface of the lake, unbroken except for a stray ripple or two. The farther shore was partly obscured by rising mist. Far out on the water, but still visible through the thickening curtain, gleamed a point of light—the reflection of Vega, the brilliant summer star.

A dozen figures reappeared from the tents and groped their way up the hill. They reached the top, then stood and gazed at the sky for a moment. Conditions seemed promising for the venture.

"Sure, it's great tonight; see how plain the handle of the Little Dipper shows up!"

"And the Milky Way is so bright that it is hard to find the Northern Cross."

The voice of the Scoutmaster interrupted. "Well now that you have such a good start, just find a seat that doesn't block up the exit of an ant's nest."

Gatherings of this kind were not uncommon at the "Observatory." The high hill in back of the camp lacked a picturesque dome with its slit of an eye, but for the group of older Scouts who haunted its heights after dark, this deficiency mattered not at all. A real observatory would never compete in its scientific interest, they thought, with the thrilling facts, legends, and speculations as told by the Scoutmaster at these meetings on the lofty summit of the camp observatory. It had become fascinating to hear the legends associated with the heroic-sized figures that twinkled far up in the sky. With the pencil ray of a flashlight as a pointer, they were

shown how the Big Dipper is a part of the Big Bear. By looking at the Horse and Rider, the second star in the dipper handle, they tested their eyesight in the same manner as the ancient Egyptians who had gazed at the small star directly above the bright one, seemingly only a star's width away. After finding the North Star, the Scoutmaster called attention to the three in Cepheus that will be the Pole Star in the years 4500, 6000 and 7500.

In a short time the talk began to center about distances, what stars were made of, and why some are much brighter than others. One thought suggested another. Soon all of the blanket-clad circle of listeners were sitting up in close attention. At first, the questions had been asked with tense eagerness and curiosity, but as the vastness of space, the marvel of arrangement, the precision and regularity of movement, and the littleness of man were understood, a note of reverence became evident. A hushed silence settled over the circle and even the voice of the Scoutmaster reflected the feeling of awe. Questions became fewer; some of the boys stretched out at full length upon the ground and gazed up at the starlit sky as though to ponder whether it could all be true. Earthly values seemed to vanish in a breath before the sweep and magnificence of the universe. A mile became only a finger's length; a year, but a passing moment; a lifetime, but an episode. Here, above and about, was the real truth. Yet, it was only a mere glimpse, for where does space begin, and where does it end? What has gone before, and what is coming after? Where? How? Who?

In the darkness and stillness of night some of the spiritual values in life can thus be infused into youth. And further, the experience will leave a life-time impression. The same ground can be covered by citing statistics during class instructions, but the result will be far short of that attainable from a hilltop by a man who has a keen

understanding of youth, the stars, and the Great Spirit.

Upon such occasions it is futile to begin with a preconceived plan and always expect to follow it through. There may be a dozen attempts before the real experience comes about. It may be impossible to get a lead with which to begin. The group may be determined to talk about nothing but constellations for an entire evening. If so, it is well to follow their mood. Nothing is as effective as spontaneity.

The fanciful figures of the sky appeal immediately to the imagination of all, young or old. They are the natural beginning of any interest in stellar bodies and spaces. Ever since history began, men have connected together the gleaming points in the sky in such a way that they suggested earthly objects or characters. Many classic legends survive today chiefly because of their being fixed in the sky for all time. One cannot glance upward any time of the year without seeing shapes and figures that were old when the pyramids were built.

Though slowly changing in shape they are essentially the same ones upon which man has gazed for five thousand years. As men of the outdoors, we should not reject a chance to pass along these same legends and the stellar characters associated with them. These alone deserve attention, irrespective of the more profound aspects of astronomy.

True, though in a different sense, is the belief of the ancients that the stars are loopholes in the sky through which gleams the glorious light from beyond. For by them it is possible to impart spiritual values in a way that would be ineffective by any other means. Here on a wind-swept hilltop is adventure abounding; here the mind of youth can leave the earth and soar through the unmeasurable vastness of space; here, under the guidance of a sympathetic man, may be developed a lifetime interest in the grandest of sciences. And here the Twelfth Scout Law will take on a new meaning that comes from knowing where we are in the universe.

A Boy and a Watch.

A CAMP FIRE TALK.

SOME comparison. Just look at that bright little watch. It has a pair of hands; so have you. Does it ever strike with its hands? The watch has a face, an open clean face—nuff said. That's a good hint from a watch—keep a bright clean face. Now turn the watch around. It has a back, but who'd ever think of looking on the back of a watch? Not once in a hundred times. Did you ever turn your back on your friends? They'd rather a hundred fold see your smiling face. What else is the same between a watch and a boy? A watch *works*. A watch that does not work is just no good, that's all. Like the alarm clock that stopped short on Patrick O'Hara. Patrick opened the back of the alarm clock to discover the trouble. Inside he found a dead roach, and he said, "No wonder the crazy thing wouldn't work; the engineer is dead."

You know, up to 300 years ago there were no watches at all. People had to get along

with great clumsy clocks run by balancing weights. Then a man named Huygens discovered the mainspring idea. After that all kinds of portable clocks and watches were made. There was a watch very much like a small tomato can that would bulge out of a man's pocket. There were large biscuit watches as big as a pie dish. There were alarm watches that would go off in a man's pocket when he'd be talking politics on the street corner. Of course the styles changed as the years went by.

About the hands of the watch again. We see them so often during the day that may be we can take some good reminders from them.

They're both together and reaching upward at noon. This is the way we used to pray when we were kids, and they can still remind us every noon that a Scout is reverent. And noontime is a good time to meditate just for a quiet minute.

At six o'clock, they are pointing up and down. The big hand is straight up. This means upright in thought and action. Whatever we do we can hold up without shame before all the world. The little hand is straight down. That means down-right in duty. The boy who gets straight down to duty is the happiest of them all.

Quarter after nine. Both hands are stretched out and ready to serve. What a fine time to be reminded of the daily Good Turn. Right early in the morning, and on through the day the watch is ready to help people keep track of themselves. Perhaps the watch could help the boy make his life one long series of Good Turns.

—M. Newton.

Keeping a Nature Note Book.

EVERY Scout should carry a note book and a pencil and should get in the habit of making notes of the things that he sees and especially the things that he doesn't know or is in doubt about.

Did you ever return from some very interesting hike and try, simply from your memory, to describe some bird, or some tree, or some wild flower that you have seen? If you have, you probably realize how hard it is to make Mr. Scoutmaster or Mr. Naturalist see that bird, or tree, or flower as it appeared to you.

As there is a right way to do all things, so there is a right way to keep a note book. First of all suppose we take birds.

Your field notes should include the following details: Date when bird was seen, also approximate time of day; wind and weather conditions. Where seen, (not only specific place but kind of place, as in pine woods, in orchard, near water); size, (compare with robin, wren or other well known bird); coloring, (as specifically as possible, head, wings, breast, throat, etc.); song, if heard, (compare with some familiar sound). Add also anything else specially observed, for instance, manner of flight, habits, degree of tameness, etc.

In the same way, when you make notes on trees, don't forget the approximate size, the color and nature of the bark, and the character of the surroundings, soil, etc.

Your notes on wild flowers, can with a little practice, be made clear enough so that you can usually find what they are for yourself by consulting a good botany. For instance, many flowers can be deter-

mined by the leaf, or the stem, or something other than the flower itself, so it is very important to note everything you see.

If you can make a sketch, do so, if not you can at least trace the outline of the leaf, if not too large.

In the case of stars or constellations you must note the time of year and the hour and then the best way is to show the position with relation to the North Star, the Big Dipper, or some other constellation that you know.

Different forms of fungus, mushrooms, toad-stools, etc., are usually so simple in structure and outline that any boy can make a satisfactory sketch, and the notes need only cover such items as size, color and location.

Insect life, however, is more complicated and the beginner is likely to become discouraged unless he keeps in mind that the real purpose of his note book is to help him learn some of the things he wants to know. As soon as you get to know the principal "orders" or groups of insects, you have made your first big step in the study of these most interesting creatures, and your note book will help you, more than anything else to make this start.

The great advantage of the note book system is, that it fixes things in your mind as nothing else can do, and when you undertake to make a sketch or write a description you will find that you will examine the object more closely and take notice of many things that would otherwise be missed.

As far as the book itself is concerned, any cheap note book will do, so long as it is not

so small. The copy books that are sold for school work are excellent and are large enough to accommodate your sketches, pressed leaves, dried grasses, and all sorts of things. Some people prefer loose sheets of paper, to be carried in a large envelope and this is a very satisfactory arrangement, as the Scout can then make the entire outfit himself.

Don't use a pencil that is too hard and don't scribble. Try to keep your notes clean and neat so that you will be proud to show them when the time comes.

Some of us older Scouts have learned so much through the note book system that we want to pass the idea along and encourage you younger Scouts to make the start.

—Uncle Rufe in Quaker City Scout.

CAN FISH WALK?

(BY S. T. MOSES.)

TO walk, according to the dictionary, is to 'move along leisurely on foot with alternate steps' and as, normally, fish swim in their native element by the action of the lateral muscles of the torpedo shaped body, the paired fins, the homologues of our fore and hind limbs, acting as balancers, the unpaired ones as vertical keels and the tail fin the steering gear, the question set as the caption of this article will be greeted with an emphatic 'may' till the perusal of the facts given below.

Most fish, both active swimmers and others, retire to the bottom of the sea or the tank for rest, and sit on their fins. The fins are made up of rays, all soft or some spiny and others soft, connected by a very thin membrane. In some cases, however, some rays stand out free from the enclosing membrane. From resting on finrays to moving by alternately placing those rays forward is an easy transition and in fact both the phenomena are seen in the case of Sangan (*Cirrhitichthys aureus*). In the aquarium where such observations are possible, this fish is seen to rest as if on a tripod formed of the 3 fins, 2 pectoral and the caudal, the 2 ventral and 1 anal fins being neatly folded away in the interspace between the body and the bottom of the tank. Two of the upper rays of the pectoral fins are free and elongated and by working these as legs the fish is able to move short distances on the bottom. These rays are supported by strong muscles. The gurnards (*Thumbi meen*) also enjoy 2 methods of locomotion, swimming by fins and walking on long free finrays. The fish moves along

by placing these rays successively on the ground, the tailfin being dragged inertly and the other fins closed against the body like the wings of a bird in repose. Walking has an obvious advantage in not exciting alarm in the prey the fish is stalking; the quiverings of fins, however gentle, advertise the approach of the fish and scare the prey away. In Kalthumbi (*Minous monodactylus*) though walking is done on the 2 detached finrays, 1 on each pectoral, the propelling force is given by the waving of the fins. That free finrays were used for locomotor purposes by fish in former geological ages is evidenced by the ichthyopatalites or fish-tracks seen in the flagstones from coal-shafts. They are the trackways of fish crawling on the anterior rays of the pectoral fins as their impressions are symmetrically disposed on each side of a space which must necessarily have been covered by the body of the fish.

The Angler (*Thoppai meen*) a feeble swimmer harnessing currents for its journeys, has its pectoral fins adapted for walking as well. The carpal bones which are lengthened support at their extremity the short and stiff pectoral fins whose rays are clawlike. With these pediculated and clawed forelimbs the illshapen creature awkwardly elbows its way along the bottom. These arm like fins are useful in securing the fish firmly to the ground when in danger of being carried away by currents against the creature's will or pleasure.

So far, our examples performed the walking stunt under water; not so the jumping Johnny which hops, skips and jumps on

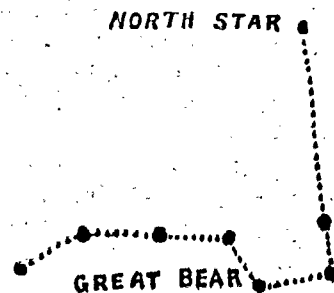
mudflats exposed by the retreating tide. It, embodying the spirit of adventure which made the ancestors of frogs and other Amphibians progress onward in the march of evolution, no longer lives, normally, in water. The pectoral fins which have a very muscular base and a distinct elbow joint are used like arms for climbing on and holding fast to mangrove roots. A common posture assumed by the fish is to rest on these fins as one would on his elbows on a table and raise the head to survey with its goggle eyes the world around. The fish can beside jumping about like a frog, glide along awkwardly on its belly. Even on water it prefers a splashing 'duck and drake' motion to a regular piscine swim.

The Climbing Perch (Panai eri kendai) performs the remarkable feat by holding on alternately by the spinous projections on the highly mobile gill-covers and the ventral fins. The *modus operandi* is as follows:—The opercular spines afford the first grip

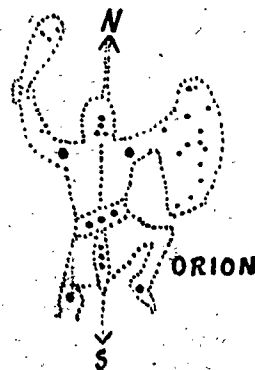
like hands. Then the tail is bent and the anal spines stuck in. The head is then released and the body straightened so as to enable the opercular spine to get a purchase higher up. The power of erecting fins and gillcovers assists the fish in its wanderings on land, which is done either lying flat on one side or in the erect position. At the Madras Aquarium, distinguished visitors are shown how the fish shuffle along on the floor and how they climb up a vertical sheet of cloth. The murrel (Viral) can wriggle along awkwardly on land, in a serpentine manner by means of their pectoral and caudal fins, first one of the former being advanced and then its fellow. Propulsion is by the alternate contractions of the lateral muscles of the body. The serpentine movement is more apparent in the Eels, the twining snakes of the Tamils, a group of fish notorious for their terrestrial peregrinations, than in the murels which rejoice in the alias 'snake-heads.'

How to Find the North at Night.

As a scout is much more liable to lose his direction after dark than in daylight, it is important that he should know how to find his directions by the stars. The information given here is for the hours between 7 & 10 p.m. Some one of the guides named will always be visible however at any hour of the night. Every boyscout ought to know the North Star which for ages has been a sign post in the sky guiding wanderers both by sea and land. You can never be lost if you know that star, for it holds its place unchanging and will always point to due North.

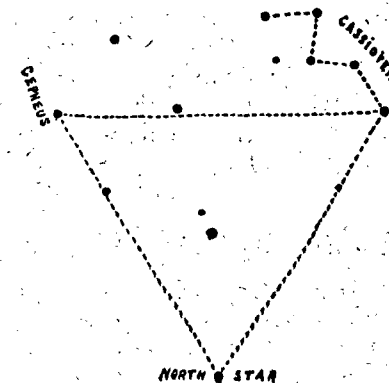


If the Great Bear which is a group of seven bright stars is to be seen, as it will be in the evenings from December to March, you will have the simplest guide in finding the North star. The seven stars of the Great Bear are in the form of a square-shaped vessel with a long bent handle. The two bright stars forming the outside edge of the vessel (i.e., the side farthest away from the handle) point directly to the North Star as shown in the illustration.



When the Great Bear is not visible it is possible to find the north star by using

another group of stars which are to be seen in the evenings from June to November. This group of stars is called Cassiopeia and the brightest of them are in the shape of a big "W." This "W" is always upside down when seen in our sky and the top faces towards the North star. To be sure of locating the North star correctly, you can take the star in the big "W" which is lowest down in the sky and tracing to your left as you face it you will see three other stars which form a small triangle as shown in the illustration. If you draw lines through each of the stars in this triangle you will find that these extended lines will form a large triangle with equal sides and that the star which forms the lower



angle will be the North star. Each of the five stars which form this large triangle are of equal brightness although they are not among the brightest stars in the sky. They are what are called stars of the second magnitude.

The third way of finding the North star is when Orion, the brightest group of stars in all the sky, is visible, as it will be in the evenings between November and April. Orion was thought to be a great hunter. The three bright stars close together in a row form his belt and the three lesser stars in a row pointing at right angles from these being in his sword. Four other bright stars mark out the shoulders and feet of this giant and a group of small stars clustered together form his head. If a line is drawn through the three stars in his sword, the middle star of his belt and the top-most star in his head, that line carried on will lead you to the North star. Similarly if the line is drawn down towards the giant's feet it will point to the south.

By the use of one or other of these three plans you will always be able to find the north and by boxing the compass you can then find any other direction which you wish to know.

ALL ABOUT THE MOON.

BY F. MOLLESWORTH.

THE presence or absence of moonlight makes such a difference in the comfort of camping at night, and even in an ordinary walk after dark, that every Boy Scout should be able to say, weeks ahead, when to expect the moon to rise and set. Fortunately, there is no great difficulty about it.

If you look in an almanac, you see an entry such as the following: NEW MOON, JULY 31.

It is very seldom that you see a new moon on the day which it is advertised. On the next day, however, it is pretty sure to be visible, as a thin crescent in the west just after sunset. It is visible for a short time

only and sets before, the sky is completely dark.

The next night, which will be August 2nd, it will be in the western sky, higher up in the heavens, broader than on the previous night and it will set later. By August 7th we shall have a half-moon. It will be high up in the sky at sunset, and will not set until midnight. The notice in the almanac will be: FIRST QUARTER AUGUST 7.

After this the moon assumes a shape called "gibbous," slowly increasing in size until full moon is reached on August 14th when the almanac tells us: FULL MOON AUGUST 14.

On that day the moon will rise at sunset and set at sunrise. In other words, there will be moonlight all night.

During the period of new to full moon, the time of the moon's setting is of more importance than that of its rising, for it rises during the day and is scarcely noticeable until sunset. After full moon, however, we are very much interested in the time of its rising, because it happens after sunset, so that part of the night is dark and part lit by the moon.

On the 15th, the night after full moon, the moon will rise after sunset and it will be found to have lost some of its roundness. The next night it will rise later still and will be "gibbous" again, as shown in the drawing. By the 22nd, we shall find in the almanac: **THE LAST QUARTER, AUGUST 22.**

It will then be back at half moon, and will rise at midnight. As most of us are asleep at this time we seldom have a chance of seeing the moon in its last phases.

After last quarter the moon changes its shape until on its last appearance, say on August 29th, it will be seen as a very thin object in the east just before sunrise.

Then we find in the almanac: **THE NEW MOON, AUGUST 30.**

It must not be imagined that the moon is really changing its shape all the time. It is round like the earth, and half of it at a time is lit up by the sun. It moves round the earth, and as it does so we see different amounts of the lit-up part. Very often, when the moon is a crescent we can see the faint outline of the rest of the moon—which is called "the old moon in the new moon's arms." The best way a Scout can illustrate the moon's phases is, by holding a ball at arm's length and moving it around his head in bright sunlight, when he will see it do in a few seconds what the moon does in a month.

We have seen that the moon rises later every night. The average amount is 48 minutes, but it may be as short as 30 minutes, or longer than an hour.

It should be added that the moon follows, roughly, the path of the sun in the sky.

That is to say, it rises in the east and sets in the west.

We see then that if you want to make as much use of the moon for camp as possible, you should choose the time between first quarter, or a day or two before, and full moon, or a day or two after; before first quarter there will be a moon but it will not give very much light; after full moon there will be a moon, but it will rise at a time when most Scouts are asleep.

It happens that in the month of September, the moon rises not more than 30 minutes later each night just at or after full moon. This occurrence was so useful to farmers in getting the harvest that they called it the harvest because the moon is bigger or brighter than at any other time.

It will be noticed that the time from new moon to new moon is nearly a month. It is so near in fact that it was for this reason that the month was so called, being, so to speak, a "moonth." The period is nearer 29 days. So, if you want to find out when the next new moon will be, add 29 days on to the date of the last, and you will not be far wrong. It is easier to remember that 29 days is one day less than a 30 day month and two days less than a 31 day month. So the next new moon after August 30th will be on or about September 28th.

The first quarter will be 8 days, full moon 15 days and last quarter 22 days after new moon.

We can summarize this part briefly as follows:

A new moon rises at sunrise and sets at sunset.

A half moon rises at noon and sets at midnight.

A full moon rises at sunset and sets at sunrise.

A moon at its last quarter rises at midnight and sets at noon.

Star-men are supposed to tell the time of night by the moon. You can tell this by estimating the "age" of the moon from its shape. You then know about what time the moon will set and judge the time you think will elapse before it sets. For example,

(Continued on page 39.)

MAKING YOUR OWN ELECTRICITY.

By J. WINNING.

BY means of electricity a boy can not only run his models and engines, but also fit up small night-lights, and generally make himself useful. Very often he would like to do all these things, but is prevented, because he cannot conveniently obtain the necessary current. Here, then, is a solution to the problem. He should generate his own electricity by means of a battery. Now there are many different kinds of batteries, some exceedingly "messy" to work, and others, positively dangerous, on account of their containing strong, corrosive acids.

An easily made cell which has neither of these disadvantages, is the so called dry cell. Any boy who can do a little soldering can readily make up a 4 or 6 volt battery. All that is required is some sheet zinc, sal-ammoniac, plaster of Paris, and glycerine. Begin by making the case. Cut a piece of the zinc 9 ins. long and 6 ins. broad. Bend it round a circular pole, allowing a little overlap, and solder up the seam. On withdrawing the pole, a tube, 6 ins. long, and about 2 ins. in diameter, will have been formed. Cut a disc of zinc the correct size, so as to form a bottom, and solder it in position. Now, make a paste as follows: 25 parts by weight of powdered sal-

ammoniac, 4 parts of glycerine, 25 parts of water, and 46 parts of plaster of Paris, thus making 100 parts by weight in a l.

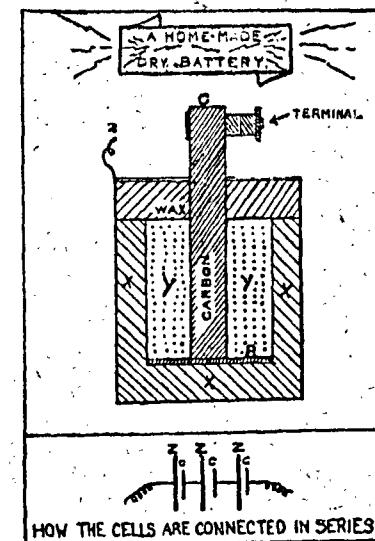
These should be thoroughly mixed, and the inside of the cell coated as shown in the drawing (XX), leaving say, half an inch space at the top. Next, place a disc of rubber (a piece of old bicycle tube will do), in the position shown (R), and stand a carbon rod in the centre, so that it projects say 1 in. above the top. Now make a mixture of the following: 43 parts of powdered carbon, 25 parts of manganese dioxide, 25 parts of crushed sal-ammoniac, 2 parts of glycerine, and 5 parts of zinc chloride. This should now be rammed tightly into the remaining space (YY). Melt some paraffin wax, and seal the top with it. Finally, fit a terminal to the carbon plate, and solder a stout wire to the outer case, and your cell is complete, except that it would be advisable to give the outside a coat of black enamel to protect it. The chemicals mentioned can be easily obtained at the local druggists, and the total cost of the cell should be under a shilling. Of course, any number can be made, but three, connected in series, i.e., zinc of one connected to carbon of another will give approximately 4 volts.

(Concluded from page 38.)

you see a gibbous moon just above the western horizon. You estimate that it is half way between half and full moon. It will therefore set half way between sunrise and midnight, say 9 p.m. You judge that it will set in half an hour and so estimate the time at 8 30 p.m.

Another way is to find the direction of the sun by the help of the moon, and then let the sun tell you the time. If you will face the moon, you will face the sun too; at new moon, it will be at your right at first quarter, behind you at full moon, and at your left at last quarter. On the other hand the position of the sun thus found, plus a watch, will give you the different points of the compass.

—The Scout Brother, Meerut.



The Dharapuram Boy Scouts in Camp.

BY THE REV. F. J. HOCKLEY.

You will be glad to hear that the 2nd. Dharapuram Troop is going full swing. We have just returned from a five days Camp at Alangyam, about five miles from here. At present there are 90 odd on the roll but as we had to have our Camp in the holidays only about 60 boys were able to attend. You will admit this was no small party. It is the first Camp that this Troop has had and there was a great deal of expectancy on the part of the boys. Each had his allotted tasks, some being responsible for rice, curry, vegetables etc., which they bought themselves and had all ready for conveyance on the morning of departure. Others looked to Tents, First Aid Outfit, Pots, and other Camp equipment.

Shortly after our arrival tents were pitched on three sides of a square and the Union Jack hoisted on three poles in the centre. Daily we rose at 6-30 a.m. went to the river for drill and a bath, returned for meals, Roll Call and salute. After the cooks had been told off, the remainder set out for the morning's work which consisted of Signall-

ing, Scouting across country, Map drawing of parts of the district, all of which was carried out admirably, I being amazed at the initiative of many of the patrol leaders. In the afternoon we rested and the evening saw us all joining in various games, with the exception of the poor cooks who were always seen smiling at their no small task of cooking for over 60 hungry boys. The days were crowned with the nightly Camp Fire, when stories were told, Dramas acted and not a little noise made from time to time. We closed with prayers of thankfulness and not a few spoke of their sorrow in G.H.Q. tent at having to depart on the morrow when the last night's Camp Fire had concluded.

As a young Troop, in passing on our greetings to all the Scouts in India we hope that they will all have the joys that have come to us during our days in camp and be able to shout as we did, a tremendous 'No' to "Are we downhearted?" just before we dismissed. We send you our hearty greetings and hope it will be our good fortune to welcome you in our midst soon.

The Cherukunnu Boy Scouts in Camp.

Camping.

THE 1 Cherukunnu Scout Troop, numbering 20, accompanied by a party of five teachers, set out at 4 a.m., on Saturday, the 6th instant, to spend a two days' camping at Taliparamba. The Scouts had to carry their luggage, bedding etc., for which purpose their staves came in very handy. Songs, Yells, Yarns and Patrol Cries enlivened us on the way and appreciably diminished our distance—Our way lay over hills and dales and a good nine miles' walking had to be done.

Taliparamba was reached at 7 a.m., where we were hospitably received by some of the staff who awaited us under direction from the Headmaster of the M. H. School, Taliparamba, to look after our comforts. Having deposited our kit in rooms special-

ly placed at our disposal we had a light breakfast prepared by ourselves.

Breakfast over, we had a crowded programme to go through. Tests in 16 points of the compass, fire lighting, judging distance etc., were conducted. In the afternoon there was a large gathering of the public of Taliparamba including all the Students of the High School, and the Scouts gave displays of Signalling and First Aid which were highly appreciated. The Scoutmaster addressed the audience on "Scouting and the Scout Spirit", exhorting the audience to take a keen interest in Scouting activities. The Headmaster thanked the speaker and promised to start a Scout Troop in his School—After our supper cooked by the Scouts themselves we had a delightful Campfire till 10-30 p.m.

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Early next day after the usual breaking up and ordering of the camp and kit inspection, we were joined by some of our Brother-Scouts of Cannanore accompanied by the Asst. District Commissioner, the President, Secretary, and a few members of our local Scout Association, Cannanore. Our programme included a visit to the Fort of Tippu Sultan and an excursion to the Government Agricultural Farm. Soon after refreshments, the Scout Troops started for the Fort. The Fort (at present in ruins) is situated on the top of a small group of hills, and the grassy slopes of the hills were a real delight to walk on. The nature and scenery so captivated the minds of all that beauty translated itself into songs.

Returning to the camp at 11 a.m., and dinner over, we started for the Government Agricultural Farm at 3 p.m., we were taken

round the Farm by the Manager of the Farm, who was kind enough to explain to us the various departments and activities of the Farm which extended from Poultry to orchard Farming.

We returned to our camp at 6 p.m., and after a pleasant Camp Fire, bade farewell to our Brother-Scouts of Cannanore who returned to Cannanore the same night.

Early next morning at 5 a.m., after the kit inspection and morning prayer, we started back to our Headquarters and footed out the long way smiling under all difficulties. We reached safe our Headquarters on Monday, the 8th instant at 9-30 a.m.

Good Scouting!

Board High School, T. K. BHASKARAN,
Cherukunnu, Patrol Leader.
20-10-1928.

The District Scout Rally.

At St. Thomas' Church, Ootacamund.

ON Sunday the 30th September the Scouts of the Nilgiris assembled to greet His Excellency and Viscountess Goschen at St. Thomas' Church; an historic event, as no Governor of Madras has apparently visited this beautiful Church with its picturesque surroundings, for many years.

The Rally was expected to bring about 100 scouts from the District, but the importance of the occasion was fully recognized, the number more than doubled, and the turnout in all cases excellent; and in addition to the Scouts and Rovers, the Girl Guides under their Commissioner, Mrs. Paton ably assisted by Miss Baker of the Lovedale Troop and the other officers, turned out in good strength and made a splendid impression; we envied the very beautiful and striking colours some of the troops possess which added considerably to the brightness of the general turnout.

The guides had evidently been well trained and their smart bearing was beyond criticism and reflects great credit on those who are responsible for their efficiency.

To return to the Scouts, many distant villages were represented and His Excellency

and Viscountess Goschen were impressed by the large gathering, as they inspected the lines of smartly dressed Guides, Scouts and Rovers, from various parts of the Nilgiris and were told the distance which some of the Scouts had walked in order to be present at the function, one troop had walked in from Kōtagiri, a very respectable hike, considering that there was an important ceremonial parade at the end of the journey, calling for a clean and smart turnout, which was most satisfactorily accomplished.

The inspection was followed by the Scouts Service which was simple in its details, as suited the occasion; but the general result was one of the most impressive services I have attended for a long time. The hymns were well chosen and were sung simultaneously in English and Tamil, and being well known hymns and having the able assistance of Mr. Martin and a strong contingent of H. E.'s band (by kind permission of His Excellency) the effect was very good indeed.

His Excellency's address to the Guides and Scouts was as usual plain, direct, and practical; in simple language which carried home

to the assembled Scouts, the aims and objects for which their Association was formed; and encouragement to carry on and advance in usefulness and in all good works which the Scout has undertaken to perform.

His Excellency's address was ably translated into Tamil by Rev. S. Vedamuthu of the Holy Trinity Church, but it would form a most useful pamphlet if one of the Scouts had been able to take it down in shorthand, for permanent use and circulation.

The ceremony of handing over the colours by the colour parties to the Chaplain who deposited them near the altar and their return at the end of the service was very effective, and well and smartly carried out by all the colour parties notwithstanding the difficulties to be encountered in the crowded aisle of the Church, and will be long remembered by all those who witnessed it.

In addition to the large number of Scouts and Guides present there was an extra large congregation assembled to do honour to this very special occasion and every seating or standing space was occupied by Scouts and congregation, some seated on the floor or standing near the walls, others in doorways, etc. All windows had been kept open so that ventilation was satisfactory.

A programme had been drawn up for the seating of the Scouts and Guides, but the unexpectedly large influx of visitors and the additional Scouts who attended, rather upset our calculations, but Scouts being trained to deal with emergencies, settled down to the situation, so we got on quite well, and everything passed off smoothly notwithstanding the crowded state of the building.

At the conclusion of the service, His Excellency and Viscountess Goschen entered the vestry and signed the Church Register, a book rarely graced by the signature of a Governor of Madras, and in the meantime the Scouts and Guides formed a Guard of Honour, ranks facing inwards and standing at the alert. Rovers forming an arch with their thumbsticks, His Excellency and Viscountess Goschen on leaving the Church passed through the Guard of Honour; three hearty cheers being raised as they reached their car and the memorable function ended.

Outstation troops assisted by members of some of the Ooty troops were provided with a light meal prior to their return to their stations. The smooth working of the whole Rally and the satisfactory attendance was due to the good work put in by Mr. Devanesan, D. S. M. and S., and the Scout Masters of the various troops, particularly in the case of one troop understood to be hibernating during the absence from India of their Scout Master, who, however, returned in time to revive it, and turned it out strong and smart.

To the Rev. H. A. D. Moorhouse, great credit is due for his untiring efforts to get everything to run smoothly in connection with the rally in general, and for the excellent arrangement of the order of service.

The Church Parade Committee consisting chiefly of the Y.M.C.A. Rovers are to be congratulated on the result of their assistance in working out the arrangements for the Parade.

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