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NOS. 3 AND 4, VOLUME IX.

DECEMBER '28 & JANUARY '29.

The South India Boy Scout

The Magazine for all Scout Workers, Officers and Boys.

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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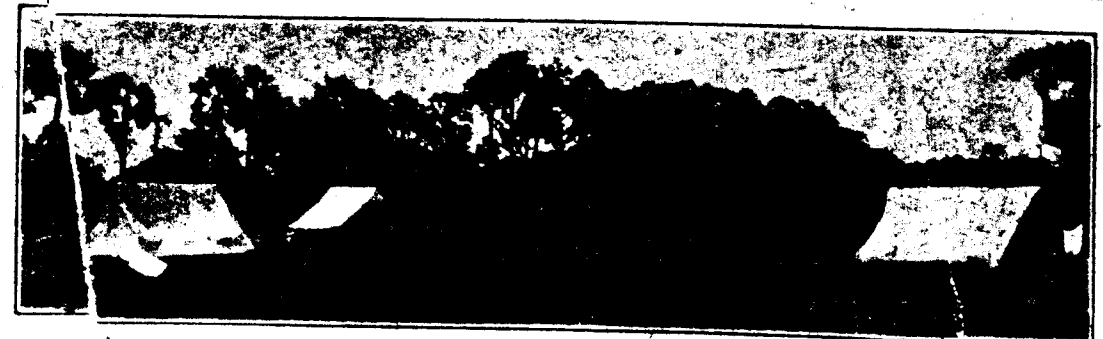


THE BOYS' SECTION

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

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All matter for publication should reach the respective Editors on or before the 25th of the previous month and should be written clearly or preferably typed, on one side of the paper only.

The Editors do not hold themselves responsible to the views held by the correspondents.

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Subscriptions, advertisements, and other business communications should be addressed to the Manager, the South India Boy Scout, P. B. 424, Triplicane, Madras.

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

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BALMS—AND THE BALM.

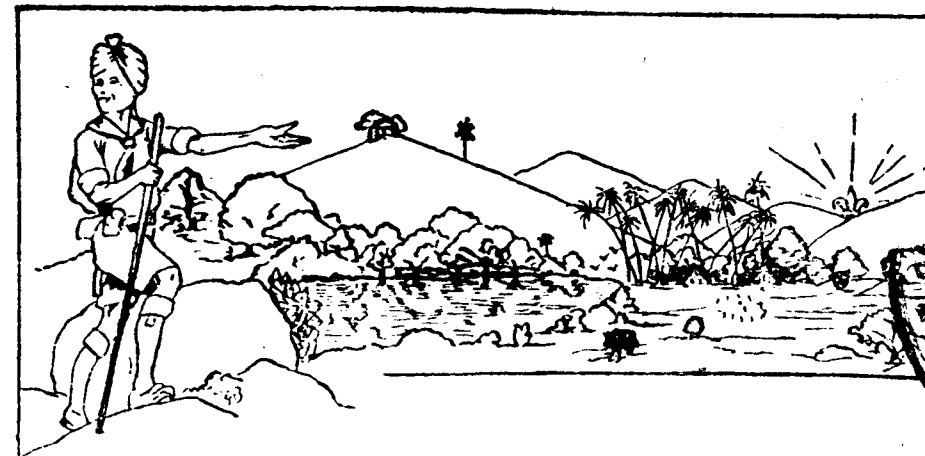
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Nos 3 & 4 Vol. IX MADRAS, DECEMBER '28 & JANUARY, 1929.

PRICE 4 AS.
RS. 2/- PER ANNUM
POST FREE

Thoughts for the Month.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment,

"And the second is like unto it, 'thou shalt love thy neighbour as thyself'."

Let your light so shine before men that they may see your good works,

SPECIAL ARTICLE,

India's Youth and India's Leaders.

OUR country is passing through critical times. Despair is writ large in all fields of public activity. Leaders of India feel their hearts sink. Meeting with disappointment in the results of their work and losing faith in the older generation they have turned to the Youth of the country for success. More than one responsible leader in every province has begun to affirm in good faith, that youth must enlist itself in political activities. Men who hold that this tumultuous field is injurious to the full growth of the stature of Youth, are now diminishing in number. "A Nation with disabilities like ours must take drastic steps even at the sacrifice of some of our best interests in the all-consuming fight for freedom."—is the view that is actuating the Leaders of the Land. They have begun to look to the Young for action.

Such a course may not help the situation. Those who examine the present position may

look upon this theory as a proposition of despair. Perhaps the Leaders hope for better results from great-hearted Youth. In the matter of enthusiasm, certainly Youth will be able to respond in a greater measure. True that great things have been achieved through enthusiasm. Contemporary History can be quoted with reference to Turkey, Italy, Japan and China. But the only danger is that enthusiasm, if it proves futile may plunge us into the depth of more fatal despair. It is up to the Leaders to anticipate and solve this problem.

There is another factor, also, that has complicated the issues of Indian Citizenship. It is the spirit of the age. Conventional standards of life in every country are in a melting pot and age-long notions are being shaken by the Youth of every land. Equality in status and in the individual share of the spoils of fortune and a greater share in the

activities of a nation are the generous and chivalrous declaration of modern Youth. And it has begun to look upon the elder generation as the obstacle in the path of such levelling process. Enterprising great-hearted Youths of advanced countries are sitting in judgment over their near and remote ancestors and are weighing in the balance of their judgment the actions of the past generations and the policy of their careers.

This wave of revolutionary impulse has managed to surge overseas and reach India, too. Over and above the din and noise of politics it is heard and is electrifying the emotion of Youth. Impelled by such distracting trends of ideas to action, the Youth of the Land has chosen to climb up platforms and their war cry is twofold, their Country's Freedom and World-Peace. The latter term pleases some chord of their heart. They declare with flare of trumpets:

"The youths of the country, despite the peculiarly difficult and distressing conditions of the hour are coming forward in large numbers day by day and taking their place in the great army of the young out to storm the citadels of unyielding autocracy and to dispel the forces of darkness, ignorance and prejudice.

"The gallant band of youths who are today fast coming to the fore, holding aloft the banners of revolt, proclaiming a new message—the message of peace—are in truth the pioneers of the coming age and their heroic and herculean efforts towards the establishment of a new social order in the face of Himalayan obstacles of history, as shining examples of lofty idealism, unremitting toil for the commonweal, and uncompromising determination to uphold all that is right, all that is just and all that is true."

But the word "Patriotism" is now becoming an oldworld term. Its accepted interpretation and significance have become uninspiring as they lay stress more on calm, quiet, and steady work, away from the lime-light.

Modern leaders recognise this aspect of the evolution of this age and have chosen a different word to thrill young hearts. It is the cry 'Revolt'. This message has become the fashion of platforms, nowadays. It has been found to appeal.

Is the appeal made to the elemental savage instincts of the human animal or to the higher nature left fortuitously to be developed through a new set of sensibilities born of the latest experiences of the land? That is not clear.

Deliverers of this message are of two classes. One class belongs to the weary toilers in the cause of Freedom for years since their entry into the field of public life and another who are consumed by ideas of a rainbow-coloured

future for India composed of all the shades of Western and Eastern much-talked-of Nations. The one rouses you up in the name of your Vedic ancestors, the other in the name of progress of the nature of that of Turkey, Italy, Afghanistan, Russia, and China.

The young of the land do not quite understand which is which, confounded by the conflicting noises of Platforms and Personalities. But they have elected to 'Revolt.' For that is where there seems to be agreement between their heart's dictates and the Leaders' wishes.

From the numerous messages delivered to the Youth of the Country today I have with some care, picked typical ones which I present below to make my point clear, and bring home to the minds of the Leaders the conviction that nothing short of a system of training in character can endow our Youth with grit to carry out any useful programme in their lives.

It is open to me as one who has been doing his insignificant bit in the Movement for a number of years, to maintain that there is no such system of Boy-Training which affords possibilities for making the men of the future, responsible Citizens of the soil, imbued with the genius of the land and able to imbibe with discrimination the best of foreign influences, as the Boy Scout Movement, with its three branches of Cubs, Scouts and Rovers.

These Messages are reports from Newspapers, various addresses delivered to youth recently by renowned leaders on various occasions. They can be classified into different types:

That of impatient, youthful, platform speakers, whose asset is their age, enthusiasm, some travel, and an itching eagerness for a change. Every change may not spell progress but they advocate motion in preference to stagnation. They believe in destroying a sense of reverence for the older generation and do not hesitate to cry 'Revolt' on the score that the goal beyond this revolt is not at present clear to them. I quote below two messages of this type as they do appeal to the young and influence them in action.

"Mr. . . . then spoke about the present state of affairs in India and contrasted it with his (Few days!—Ed.) experiences in the west where everything was progressive.

He condemned the apathy and the false notions of morality that the Indians had nurtured in their life and pleaded for a more honest and dispassionate view of life and things. He appealed to the youth to break down all barriers of

caste and creed, to free themselves from the fetters of religious superstitions and rebuild their manhood so that they might serve their country better".

This Leader leaves the whole reconstruction to the judgment of youth and takes for granted that they have the capacity to remodel their life just as they wish. I wish life were so easy. Unless these flighty men stoop down to the less poetic work of organising Youth Leaders in the first instance to run a school of training for this big work of Nation building, they would do well not to meddle with youth and unsettle their heads. This is far from Service to Motherland. If I may lay down the programme of work for them, let them study the Boy Scout Movement, help to bring in a band of men devoted to the building of the character of youth in the first instance and then leave it to the judgment of youth so trained to break away with the past.

"For some time past he (the Leader) was feeling that matters in India might be made easier if prominent people in India started a movement here on the lines of those in Turkey and Afghanistan, to Europeanise the external and to Indianise the internal aspects of their lives. . . . If unlike Japan, Turkey and Afghanistan, it become possible for India to attain the status of a nation commanding the respect of other nations, the speaker said, he would only be too willing to withdraw his words on Europeanising their exterior aspects in life. But he was very pessimistic; and as far as his reading of history went, he was right in what he said, that they ought to thoroughly Europeanise their exterior while at the same time maintaining a pure intellect."

This Leader is less presumptuous. He places only his conclusions before the youth of the land. But it is a double-life that he recommends. The Indian soul will express itself in every outward expression. That is the natural honest life. If we Europeanise ourselves externally we shall be hampered in our progress by the disability of passing for third rate Europeans while we may carry about us first-rate Indian intellect which can smart under injustice done to it and arouse eternal discontent which will make us snobs for all time.

The type of a message born of a heart all devoted to the service of the Country, subject to no considerations or compromise to suit the limitations of present day life, runs as follows:—

"Do not fear Government or any other power that may come in your way. Go forward and build a strong link between yourselves and the toiling millions who

do not ever know the meaning of the word 'education'."

This message overshoots the mark in its faith in the capacity of youth, at present, to translate the first sentence in the light of the second.

The second sentence, I believe, is a sound goal for youth, to work for, as their aim of service to our Motherland, but they must be organised in bodies of Rovers committed to the programme of such Service, with a code of ideals and a spirit of brotherliness such as breathed by the Scout Law and Brotherhood. To my mind, Scouting is the thing for them to help to achieve this noble end. With its Camping and Hiking idea, spirit of Service and Friendliness to all mankind as to fellow-travellers on the road, and the ample opportunities of association with country life. Not the least is the idea of self-reliance and dignity of labour which Scoutcraft work engenders in the young men.

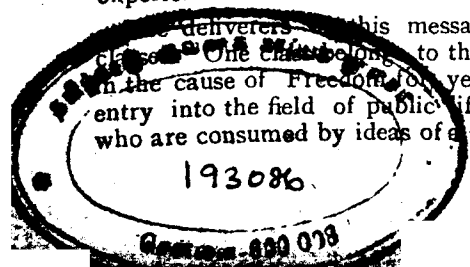
Then below I give two messages as illustrations of the way in which sagacious Leaders at the helm of India's public life rally the youth round the Country's flag; they recognise the value of youthful enthusiasm, and their modern ambition to act. At the same time they realise the limitations of youthful zeal and would divert it on particular lines.

Mr. . . . contrasted the political conditions prevailing in the free countries of the world with those in India. In the former, politics, he said, was the occupation of the few, who chose it from among other occupations, as the one most suitable to their genius. In a country like India, which is under the yoke of foreign rule, it was not a matter of choice, but one of compelling necessity for every Indian who loved his country to concern himself with politics, not as a profession, not as a pastime, but as one serious business of life, whether he was a High Court Judge, or the man behind the plough.

"The question that they were concerned with that evening was the part allotted to young India and how it was to be played. Two things were essential for every activity in life. The first was the ideal to be attained, and second the work to be done to attain that ideal. There was not the least doubt in his mind, that the ideal which every young man should place before himself was the complete freedom of his Country from all foreign control and interference, and nothing short of it.

"Meanwhile, take it from me that I heartily welcome the new spirit which is now abroad among our young men and has already acquired a momentum in the Country, which I sincerely hope and trust will gain in strength and volume as time passes by.

"The next question was how their ideal was to be preserved and worked for: were the young men to work independent of political parties or were they to attach themselves to one or other of the existing ones? The speaker was clearly of opinion that in order to preserve in its purity the new spirit and ideal, young men must have an organisation of their own.—



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"Young men in the enthusiasm of their youth were apt to work regardless of consequences. This was as it should be. For they would not be young men if they weighed the consequences of every step in golden scales. They must however, respect those whom age and experience had accustomed to be cautious."

Then referring to a programme of work presented by an advanced party, he remarked, "Noble sentiments and high ideals were there in the body of the manifesto and then followed a programme of work. This was divided into three divisions respectively, (1) Economic democracy (2) Political democracy (3) Social democracy. A number of subjects upon which work was to be concentrated were mentioned in the first and the third divisions as to each one of which the speaker was in full agreement with the framers.—In the second division under the heading 'Political democracy' there were the pregnant words in bold capitals 'Complete Independence.' The speaker took the liberty to imagine for a moment the words 'Dominion Status'."

The above message is typical of the man at the helm of political affairs. It must be noted that he countenances youth to take interest in politics. But he advises them to follow respectfully their cautious Elders. He warns them that their *youthful nature might lead them into rash acts*. At the same time he recommends to them work in the field of Economic and Social progress.

Thus he is not willing to deny the claims of youth to serve, but as a man of the world he recommends caution. He certainly thinks preparation necessary and abstention from active identification with any party until they become mature in judgment and asks them to keep apart as a body under preparation.

Sir Robert Baden-Powell advises preparation by way of service, and developing their judgment by studying all sides of the country's questions. He too, thinks it a legitimate aspiration for youth to place its own country above others in the advancement of its interests though he condemns the snobbery of superior notions of a stilted importance.

His Empire ideal, against which wrong, if not mischievous aspersions are cast can stand the scrutiny of the most advanced politician. At any rate, the Rover Leader is under no obligation to imprint the so called "slavish mentality" in the young. A better scheme and more desirable sentiments and ideals, the best of our countrymen cannot place before our young men. Want of openmindedness, snobbishness, and a false patriotism are responsible for prejudices against the Movement. To proceed with, this great Leader closes his remarks thus:

"I am no prophet, but I can foresee the day when those who seem to lag behind today will be ready to go

as far as anyone of you can. For a long distance you and they have to travel the same road. Wait till you come to the parting of the ways before you part company with them, and if you only make up your mind to go with them as far as they are prepared to go, I am sure you will never come back to the parting of the ways."

These remarks would apply to Social and Economic fields as well, in fact to all activities of enthusiastic youths who think lightly of their Elder's Labours. But what does it imply? Does it not require judgment, capacity, ideals and a spirit of honest search after truth? These very traits of character require to be developed in the rank and file of the youth of India. Study the scheme of *Rovering to Success*. You will surely find it to be suited for such a purpose.

As regards the duty of youth by the country and the responsibilities that they as youth have got to discharge before attaining the final stage of the country's leadership, another great Leader of the land has clearly sketched the lines; his message compels attention.

"There were no responsibilities he said, unless they were connoted by certain rights. It was the right of the Indian youth to remould India in the new way of life and to contribute their quota to the uniform progress of the country towards its ideal of spirituality and temporality. The first responsibility of the Indian youth was to recover for India the joy of life, the love of adventure, and the love of taking great risks which had made India what it was in the past. The second responsibility of the Indian youth today was to develop the spirit of questioning and challenge. Their education should fit them to approach life with big interrogation marks. They should not take things for granted. They should fight Society if it did not yield the best results. The third responsibility of the Indian youth was the need for organisation and regimentation. The world of today was a competitive world and they would not succeed in the world with organisation and discipline. They should learn the value of *organisation and leadership*."

It ought to be a matter of common knowledge that training in these aspects is the avowed object of the Scout Movement.

While they exhort young men to serve the country by interesting themselves in Politics, Elder Leaders do not understand that they are to enter the field unequipped. An ex-president of the Congress rightly insists not only on proper equipment by a study of History, Economics and allied subjects but also on Character. He pleads even for the institution of a Chair for Politics in the University:—

Speaking on the "Problem of Public Service" he said "that it was a fallacy to say that it did not require any expert knowledge in public life. The standards of public and private morality were now different; Indians did not care for their public life. In applied politics both public

morality and public life were essential. A politician should have sufficient preparation and previous experience in public activities. What Macaulay said of Englishmen that 'seven years one view and seven years another view' was true of Indians; now, *Indians did not look upon politics* with seriousness and they mistook the words "Patriotism" and "Nationalism".

In England several Universities had chairs for such studies. He did not believe in muddling through."

An eminent son of India whose fame is becoming international and who is highly competent to speak on the question has been reported to have said:—

"Everybody seemed to think, that politics was a profession for which no training was necessary; and everybody in this country therefore considered himself to be a politician. In other countries, however, there were schools for politics, where topics of current interest were studied in a scientific spirit. It would be a good thing for the country if politicians underwent training in the political development of other countries."

The above two passages merely remind people of their reason which is sometimes set aside while recommending politics to the young men of the land.

It is remarkable that at the recent Bombay Youth Congress which recorded that "*the time had come now when youths, particularly, the students of India should take an active part in politics*," the President, an illustrious young son of India, himself, in his closing remarks is reported to have said:—"Politics like any other vocation required trained experts, and those of them who were training themselves for politics should

remember that *the governance of mankind was no easy job*".

This point is a qualification for leadership and who, that knows anything of the Boy Scouts does not know that it is the school calculated and meant for giving training in leadership and initiative.

Thus all the above quotations make up in my view a list of wants which argue for a school of training in citizenship which comprehends the inculcation of character and ability to equip them for discharging their responsibilities later as the sons of the soil.

There is an urgent need of setting about organising the youth of the land. As a matter of fact they are already on their feet. So that they might not dissipate their energies, Leaders in the front rank must harness them to a programme of *Service that would both serve as a preparation for themselves for future achievements and as service to their younger brothers who must follow them up in their turn*. The Scout Movement is the Movement that can provide such a course. Its branch of Rovering may rejuvenate India. Let no snobbish notions keep the leaders of our land away. The Movement is a work of genius. It solves our communal and religious difficulties, in a way that would save much worry on our part if we are to devise rules and regulations anew. Will this cry reach the ears, unprejudiced ears of the Leaders of India?

Youths! and Leaders of Youth! Just cogitate! Is preparation the least important, or most negligible or ignorable part of Service to our Motherland and the World? (K. R. R.)

WOLF CUBS.

Work and Play in the Pack.

(Brown Tip.)

FROM a practical point of view, work and play in the pack can hardly be divided into water-tight compartments. The two subjects touch each other at all points, and in the treating of one, my remarks will invariably and inevitably have some bearing on the other. Therefore I must ask you to forgive me if what I have to say is inclined to be rambling and disconnected.

First, for a few words on WORK. The work of a Pack as a whole will centre round the Tenderpad and First and Second Star tests. Badge work is more a matter for the individual Cub or for special classes. A large proportion

of the work required for these tests can be taught by the Sixers and Seconds. There should be no need for Akela to bother himself with teaching such subjects as knotting and skipping. A general talk to the Pack, serving as an introduction to the subject as a whole, is often very useful; but the burden of the actual instruction should fall not on him but on the Sixers.

For this reason it will be found to be a good plan to have special classes for Sixers and Seconds as the need arises. It is wrong to assume that because your Sixers have passed the First Star they must necessarily have the

knowledge required for it at their finger-tips. Being only human, and being only boys, they will need to revise it from time to time just as much as any other cub; and it is here that the value of Instructional Classes will come in.

You should endeavour to allot ten or fifteen minutes at every meeting to work under Sixers, and where possible, this should be followed up by competitions between the Sixes in the subjects which they have been just practising. This brings me at once to the next matter which I must talk about—Inter-Six Competitions.

Competitions between the Sixes will be your most valuable help in keeping interest alive and increasing the efficiency of your Pack. They should cover every possible part of the Pack's life and be the basis of all its work.

In the first place, a very large proportion of cub games are best run as Inter-Six Competitions and will best be enjoyed as such. I have found that the most popular of all competitions is a relay race of some kind. With a little ingenuity you can devise an almost endless variety of relays. I have just twenty in my own pack, every one of which has been thoroughly tested and tried out before being finally adopted. They range from plain running relay race to pick-a-back relay, from hopping to message carrying, and from skipping to crawling on hands and knees. You will see that the relay is an extremely useful means of practising certain Star subjects—hopping, skipping, book-carrying, message-carrying, leapfrog, etc.

Secondly, all badge and star work can be turned directly into competitions in two ways. In the first place, points should be awarded to the Six for every badge passed by any cub belonging to it. The other way is to devise competitions between the Sixes in the subject in question. The *Book of Cub Games* gives a number of these and with a little trouble you will be able to make up new ones for yourself. You can do this even in the Tender Pad subjects by getting each Six to do one of the Jungle Dances, or compose and act a story to illustrate the meaning of the Cub Law. Similarly, in the Star subjects, there is no difficulty in finding competitions in knotting, the flag, compass directions, tracking, catching a ball, signalling and fire-lighting. Thirdly, your competitions should include points for discipline, cleanliness and correctness of uniform, and punctuality at meetings.

All these points will be carefully recorded each day by Akela and the total added up at definite intervals—either at the end of each month or every three months or six months.

The Sixes will then take precedence in the order in which they stand in the competitions; and if desired, some very simple prize can be given to the winning six, generally in the shape of an afternoon in the country or a visit to a place of interest.

So much for the inter-six competition in which play and work are combined. The first thing I should say to every Akela in connection with games is this: Get a little notebook; label it "Games and Competitions"; and make out of it your own personal Book of Cub Games. You will find it of inestimable value. It costs nothing beyond a little time and trouble. Enter in it every game you have played with your cubs, but only after you have tried it out for yourself. You may find that some games given in books do not seem to go down well with your Pack. This is quite often the case and may be due to a variety of causes. But whatever the reason, you do not want to record it in your book. As soon as you have tried out the game and find that it works, enter it up under its appropriate heading; note down its degree of popularity, any technical details you are likely to forget and finally any apparatus needed to play it. But just one line of warning here. Some games need to be played four or five times before the cubs learn to like them especially if they involve some rules which are not too easy to pick up. Do not be in a hurry to condemn a game.

As your list of games grows, you will find it more and more useful. You will get into the habit of turning to it before every meeting, to select games you wish to play. This ensures that you do not play any game too often, that there is plenty of variety, and that you do not find yourself without the necessary apparatus when the time comes—a most deplorable failing.

You will probably find that it pays to classify your games under a few broad headings. The divisions I should suggest are:—

- Relay Races.
- Other Inter-Six Competitions.
- Circle Games.
- Camp-fire Games.
- Miscellaneous Games.

"Circle Games" would include such games as Wolf and Lambs, Twos and Threes, and Whack'Em. Examples of "Miscellaneous Games" are Rounders, Release, and Flag-Raiding. You will find very helpful suggestions regarding games in the latest book on the subject also—*Book of Games* by Gilcraft.

Panchatantra and Wolf-Cubbing.

The authorised Jungle Dances and their construction upon the story of Mowgli reveals the unique genius of our Chief and I ask if the inspiration need be left merely to astound us and not to provoke our imagination.

In teaching these dances according to conventional methods *mechanically*, we are insulting the genius of the Chief who has presented them to us for use with our Cubs.

This fact has been recognised and warnings against such a procedure and suggestions for enlivening them have been made more than once by competent authorities.

It is the story-telling part of it that really matters and the Dances ought merely to serve the boys' avidity to express their understanding of the characters of the story.

Need we stop here? Kipling's Jungle Books, in England wield the influence of Panchatantra and Hitopadesa in our Land. I am not ignorant of the nicer shades and modernity of Kipling in the method of telling stories. The Panchatantra probably is an elaborate type of Aesop's fables in character. But what is the character of the Jungle book as understood by the juveniles, apart from the cultured shade about the stories, that appeal to our mature understanding? Do they mean, in substance, anything beyond a story about a Pack of Wolf Cubs, the Seonee Pack? Do the children read more into them? If they identify themselves with the story, do they not do so in every story that is narrated to them?

Now, what I desire to make out is that but for our Chief's work upon the story, but for his appreciation of the modern democratic design of the Government of a Free People in the story, which design was certainly the inevitable influence of the age upon Kipling, and but for this character of the story fitting in with the scheme of the Scout Government, our Chief would not have pounced upon the particular story.

Add to it the circumstance of the familiarity of the story of Mowgli to the recent generation in English homes. There is a similarity in the circumstance of the familiarity of our homes with the stories of the Panchatantra. So far as the boys of cub age are concerned, the Panchatantra interests them just as much as the Jungle Book. It is the *elder* who misses the modern government there. But I do not deprecate the importance of this aspect. I consider it a most essential contribution.

So, I say, that after the Jungle Book, we should utilise the Panchatantra and Hitopadesa stories also in the scheme of Cubbing in India. It is then that the scheme of Cub Training for the youngsters will appeal with better effect to the parents. For, are not these stories familiar throughout the length and breadth of India? And are they not among the suitable stuff for our children to relish, swallow and digest, of course when properly dished up in an attractive manner by the imaginative Akela. But care must be taken not to forget the invaluable contribution which Mowgli's stories have made towards the shaping of the Cub Scheme as it is today.

These stories can serve not only your story-telling part of it, but also your Cub Dances. It is of course the work of genius, the construction of Dances. But the lead has already been given by the Chief Scout in the treatment of the Jungle Story. Cubs live in a Romantic world of their own and one way of introducing Romance into the lives of the cubs is by means of the Dances and by the allotment of appropriate Cub Jungle names to the children in the Pack. Thanks to the Editor of the S.I.B.S., a beginning has already been made in showing the utility of the Panchatantra and Hitopadesha stories in providing suitable jungle Names to our Indian Cubs. About 32 such names have been picked out from these stories and they are as appropriate and good as any of the names suggested by Brown Tip in his book on Wolf Cubs. (These names appeared in Page 290, Vol. VII—September 1927 and page 268, Vol. VIII—June 1928 of the S.I.B.S. *Ed.*) Encouraged by this lead and timely suggestion, the writer has ventured on this theme, but he realises more than any one else, that he does not feel competent, singly, to set himself to this task. But he feels confident that a body of experienced scouters, authorised to carry on research on the utility of Panchatantra on these lines will be able to do very substantial work and serve by their labours to make Wolf-cubbing very much more acceptable to the parents of the cubs than it is at present. He offers this suggestion to the Madras Provincial Scout Council, with all humility, and hopes that something will come out of it.

The framing of Dances on the basis of the Panchatantra animal stories, and their inclusion in the Cub-scheme will help the public to appreciate the value of not only the stories but the value of Kipling's Jungle Books also, and last though not least, the value of the Cub-Government, too.

As it is, the illustrious author of the Jungle Book is suffering from the disadvantage of his much misunderstood couplet:

"The East is East and the West is West
And never the twain shall meet".

South Indian Scouters will realise that I am not trying to exploit this prejudice to the inclusion of second-rate things into cubbing, owing to my want of proper appreciation of the part the Jungle Books have been made to play in the scheme.

With regard to the claims of the Panchatantra itself, I quote the report of a lecture by Professor Edgerton, Professor of Sanskrit, Yale University, U.S.A.

"The lecturer began by saying that the history of Panchatantra as a Sanskrit literary classic was unrivalled in its intrinsic merit in the whole literature of the world, except that of one or two books of a religious character, such as the Bible and the Quran. The lecturer found, during his sojourn in India and to his great surprise that some educated Indians had not fully realised the value of the book and the place it occupied in world literature. He believed that it would be like taking coal to New Castle if he were to dwell on the many merits of the great classic to an Indian audience. His intention, that day, he said, was to indicate the various ways in which the book came to be known in the West and the different aspects in which the classic was studied by Western scholars.

One of the methods of approaching the study was to compare and contrast the extant versions of the classic and to fix up the form in which the book was originally written down in India. The lecturer had devoted ten years of his life to this work and had succeeded in reconstructing a version, which would greatly correspond to the original version. He hoped it would be published in Poona very soon, and he also hoped that Indian scholars would critically study the version and help him in his work.

To give an idea of the popularity of the classic in the different parts of the world, the lecturer stated that there were about 200 different versions of the story in about 60 different languages. The lecturer then traced how from a Persian translation of the book, the Greek and the Western European versions came to be written and how from a Hebrew version also, the Latin and Western European versions came to be written. The English version was written by Sir Thomas North from a Latin version.

In conclusion, the lecturer pointed out how individual stories of the Panchatantra came to spread all over the world and it was very difficult to say where the originals came from. Personally he thought the original version in Sanskrit was much finer and better than any of the later extant versions of the book".

(Mang)

Building a Log Cabin.

THERE are as many different kinds of log cabins as of any other types of buildings. It is of course best to begin with the simplest. The tools needed are a sharp axe, a cross-cut saw, an inch augur and a spade. An expert pioneer or backwoodsman would be able to get on very well with only an axe, but in our case, it would be found that the other tools mentioned save a lot of time and worry.

For the site first. Select a high and dry place, in or near the woods, and close to drinking water. It should be a sunny place, and with a view, preferably one facing south or east. Clear off and level the ground. Then bring your logs. These are more picturesque with the bark left on, but will last longer if peeled. Eight feet by twelve feet, outside measurements makes a good cabin for three or four boys or youths (Rovers).

Cut and carry about twelve logs, each ten feet long, and twelve more, each fourteen feet long. The logs should be at least 6 inches thick. Soft wood is preferable, as it is easier to handle. The four ground logs, or sills, at least should be of cedar, chestnut, or teak, or any other wood which does not rot or get eaten up by white ants. Lay two of the fourteen foot logs on the ground at the places for the long sides, and seven feet apart. Then across them, at the end, lay two short ones, eleven feet apart. This leaves about a foot projecting from each log. Roll the last two into their resting places, and flatten them till they sit firmly. It is of prime importance that each log should rest immovably on the one below. Now dress the upper part of each end log, to an edge over each corner.

Next put on two logs, roll them on to the middle, taking care to change off, so that the

big end of a given corner may be followed next time by the small end and insure the corner rising evenly. Roll one of these large logs close to where it is to be placed, then cut on its upper surface at each end a notch corresponding with the ridge on the log it is to ride on. When ready, half a roll drops it into place. The log should be one to three inches above the one under it, and should not touch except the ends. Repeat the process now with the other sides, then the two ends, etc., always keeping the line of the corner plumb. As the

then two others across the shanty (Fig. 4). Roll up the biggest, strongest log of all for the ridge (sometimes two are used side by side); it should lie along the middle of the four cross-pieces (Fig 4). The two cross logs B & C and the ridge log should be very strong, as the roof is heavy.

Now we are ready to cut the door-way and window.

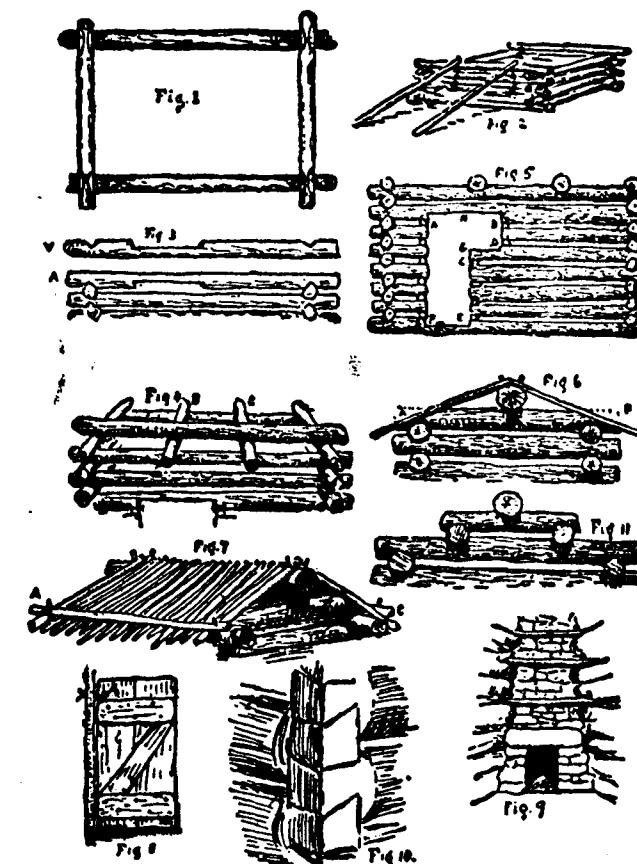
First drive in blocks of wood between each of the logs, all the way from A to the ground, and from B down to D, and C to E (Fig. 5). Saw down now from A half way through the ground log F. Then from B down half way through the log D; now continue from G cutting down to half through the ground log F. Use the axe to split out the upper half of the ground log, between the saw cuts, and also the upper half of the log D.

Hew a flat piece of soft wood, five or six inches wide, about two inches thick, and as long as the height of this door way. Set it up against the ends of the logs A to F. Bore an augur hole through it into the end of each log (these holes must not be in the same line lest they split the jamb), including the top and bottom ones and drive into each a pin of hard wood. This holds all safely. Do the same on the other side H to E, and then put a small one down, B, D, which is the side of the window.

Now we are ready to finish the roof. Use the axe to bevel off the corners of the four cross-logs, A & B (Fig. 6). Then get a lot of strong poles, about five feet long, and lay them close together along the two sides of the roof, till it is covered by the poles, putting a very heavy one, or small log, on the outer edge of each and fastening it down with a pin into the ridge log. Cut two long poles and lay one on each of the lower ends of the roof poles, as at A, B, and C (Fig. 7), pinning them to the side logs.

Cover the roof with a foot of hay or straw or grass, and cover that again evenly with about four inches of stiff clay.

Pack this down. It will soon squeeze all that foot of straw down to little more than one inch, and will make a warm and water tight roof. As the clay is very heavy, it is wise, before going inside, to test the roof by jumping on it. If it gives in too much, it will be well to add a centre prop.



walls rise it will be necessary to skid the larger logs; i. e., roll them on two long logs or skids, leaning against the walls (fig: 2).

When the logs are in place to the height of four and a half feet from the ground, it is time to decide where the door and window are to be; and at that place, while the next log is lying on top, bottom up, cut out a piece four feet long and four inches deep. Roll this log into place (Fig. 3). One more log above this, or certainly two will make your shanty high enough for boys. Put on final end logs, and

Now for the door. Hew out planks; two should be enough. Fasten these together with cross pieces and one angle—piece, using hard wood pegs instead of nails, if you wish to be truly primitive. For these, the holes should be bored part way with a gimlet, and a peg used larger than the hole. The lower end of the back plank is left projecting in a point, (fig. 8). This point fits into a hole pecked with a point or bored with an augur into the door sill.

Bore another hole near the top of the door (A), and a corresponding one through the door jamb between two logs. Set the door in place. A strip of raw hide leather, or some thin, tough, pliable wood branch or strip of wood put through the augur hole of the door and wedged into the hole in the jamb, makes a truly wild wood hinge. A peg in the front jamb prevents the door going too far out, and a string and peg inside answer for a latch.

The window opening may be closed with a glass sash, with a piece of muslin, or with raw hide of an animal, scraped clean of hair and stretched on frame.

It now remains to chink and plaster the place. Chinking is best done from inside. Long, triangular strips and blocks of wood are driven in between the logs and fastened there with wooden pins driven into the lower log till nothing but small crannies remain. Some cabins are finished with moss plugged into all the crannies, but mud worked into plaster does better. It should be put on the outside first, and afterwards finished from the inside. It is best done really with two plasterers working together inside and out.

In places like Ootacamund, a fire place may be necessary. The task of building a fire place is a little too difficult and so, it is not described here. As it is, if properly finished, the cabin will be quite snug and warm even without the fire. Such cabins may very well be built by Rovers as Rover Rest Houses in various parts

of a district, so that Rovers when on the tramp might be sure of a shelter for the night. It would be a wise plan if the District Commissioner of a district studied the map of his district and indicated to the Rovers of his own district, the places where these cabins might be built. With a little effort and persuasion, it would be quite possible to enthruse Local bodies to grant a small bit of land in a sheltered spot on the way side to the Rovers and help them in procuring the necessary timber, etc. But, the work of construction should entirely be in the hands of the Rovers themselves. A small but solemn public Dedication ceremony after the building is completed would be quite appropriate and would really make people see that Rovers are a bit better than the ordinary run of youths.

One last thing: To make the place really restful, you may add on a bunk or two. Cut eight or ten straight smooth poles a foot longer than you need the bunk; cut the end of each into a flat board and drive these between the long logs at the right height and place for the bunk, supporting the other end on a cross piece, from a post to the wall. Put a very big pole on the outer side and all is ready for the bed. Most woodsmen make this out of small fir boughs. Use similar material or dry leaves.

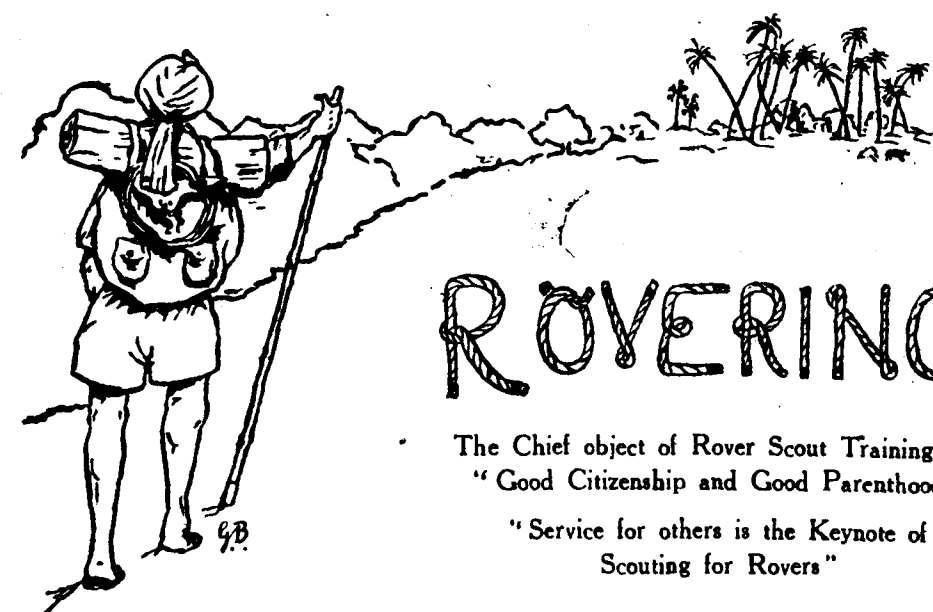
The utility and comfort will be enhanced if you have a small rustic shelf and an improvised table made out of a plank of wood fixed to the wall like a bracket, and some hooks for hanging clothing etc., on the walls.

Make one like this and see if you will not be lured to the outdoor just for the fun of spending a night out in your cabin!

(Adopted from Ernest Thompson Seton's article)

IN MEMORIAM.

Scout R. Balasubramaniam, Aged 15 years.
Called to higher service 6-12-28. Inserted by his sorrowing brothers of the Kallar Troop, Tanjore.



The Chief object of Rover Scout Training are
"Good Citizenship and Good Parenthood"

"Service for others is the Keynote of
Scouting for Rovers"

BY means of Rovering we hope to retain our young men as active Scouts in connection with their groups, of which Rover Patrols are part; to provide scout training for young men who have never been Scouts before, especially in places where there are sufficient numbers to form a Rover Scout Crew, and to provide scout training for young men of warrant age, i.e., over eighteen, with a view to their becoming scout officers or scout workers.

It must be emphasised that in dealing with young men we must be, as an association, broadminded and elastic in our methods, and that, provided the true scout spirit is maintained, training, organisation, etc., may be varied within limits, to suit the needs of individual groups. The wishes and opinions of Rovers who are *young men*, have to be taken into greater consideration than is the case with the boy.

It should be recognised that owing to the many and varied claims upon the time of young men, due to the nature of their work and to home and social obligations, the Rover Leaders may have to deal,—

1. With young men who have actually been boy scouts, and wish to carry on their scout training with a view to eventually becoming scout officers or instructors, and have the time to give each week for doing this work;

2. With young men, who, although they have not been previously scouts, wish to become scoutmasters;

3. With young men who cannot come regularly or frequently to troop headquarters owing to their classes, studies or shift work, but who wish to keep up their scout connection in the hope of their being able at some later date to join in their Troop's activities at home or at the summer camps;

4. With young men who have not been scouts before, but who wish to join the Rover Brotherhood.

SUGGESTED ORGANISATION OF ROVERING

(From the pamphlet issued by the Boy Scouts Association, Scotland)

Under the County Commissioner and County Council:—

Assistant County Commissioner for Rovers
With an Executive Sub-Committee of the County Council for Rovers.

Under the District Commissioner and Local Or Dt. Association

Assistant District Commissioner for Rovers
With an Executive Sub-Committee for the Local Association for Rovers.

The Troop or Group

Under the Group Scoutmaster:—
A Rover Leader for Rovers, with Assistant Rover Leaders if required.

The Organisation of Rovering will be built up as this branch of our Movement develops. In some counties and districts it has been found

advantageous to appoint Assistant County and District Commissioners for Rovers, and to set up Rover Sub-Committees in connection with County Councils and Local Associations. Two members from each Crew having old Scouts and Rovers attached to it sit on the Rover Sub-Committee of the Local Association. At least one of these members is a Rover, and in this way the Rovers have a real voice in the management of Rover affairs. At least three of the other members of the Rover Sub-Committee appointed by the Local Associations are members having votes on the Local Association. These in turn appoint two delegates from their number to serve on the County Council Sub-Committee as the representatives of their respective Local Associations. One of these representatives is a Rover, and the other is a voting member of the Local Association.

A Rover Patrol or Crew may consist of as few as four Rovers, including the Mate and the Second Mate.

One or more Rover Patrols form a Crew.

Patrols of Rovers belonging to various Crews in a Local Association may meet together for special purposes, and for this purpose the District Commissioner and Local Association may appoint a District Rover Leader to act as organiser and adviser. In special circumstances a District Commissioner and Local Association can recommend to Imperial Hd. Qrs. the registration of a separate Crew of Rovers, e.g., Works Crews, etc.

Wherever possible, Rover Patrols or Crews should be run in conjunction with Scout Troops, because it gives scouts an incentive to stay in troops, as they have a further step forward before them when they become young men, and it also gives openings for promotion in the Scout Troop. When Rovers are started in connection with a Scout Troop, ex-scouts belonging to the troop should be approached to join and any old boys in the troop who are likely to be soon leaving should also be asked to become Rovers. Care must however be taken not to weaken the scout troop by taking away all the Patrol Leaders and Seconds who happen to be sufficiently old and suitable for Rovers. The Rovers should be a help to the Scout Group, as the Rovers should aid the Scoutmasters as Instructors in various subjects as signalling, ambulance, etc., and should be available (the elder ones at any rate) for superintending week-end camps and out-door sports. **Instructions to Rovers should be**

given separately from instruction given to the Scouts. In cases where it is not feasible to have Rover Patrols in a Group, a Rover Patrol or Crew or Crews should be started for Local Association area, and the lads from the various troops in that area who wish to become Rovers should with their Group Scoutmaster's permission be drafted into it.

Formation of a Rover-Patrol or Crew

Before starting Rovers it is necessary :—

1. To obtain the permission of the District Commissioner and the Local Association.
2. To make certain that there are proper facilities for carrying on Rovers. A "Rover Den" is a great help to the success of a Rover Crew.

3. To find a Rover Leader or Assistant Rover Leader Capable of Leading Young Men.

Applications for warrants as Rover Leaders or Assistant Rover Leaders in charge of Rovers ought not to be endorsed by Commissioners or Local Associations until very careful investigation has been made. **In no case should a man be recommended for a warrant unless he possesses the experience and ability necessary to enable him to lead rovers.**

(Will our Districts think over Rover organisation in their areas, in the light of the above, suggested by the Scottish Boy Scouts Association? Ed. S. I. B. S.)

(N.)

SERVICE (Continued).

The quest of knowledge.

It is often said that education is the soul of civilisation. By this is meant that education is as vital, life-giving and energizing an element in civilisation as the soul is in the human body. Time it is that the more our mind is trained and enriched with knowledge, the wider and nobler our outlook on human life. Our civic duties and responsibilities will then come to us with added value and meaning, and very seldom do we find a really educated man going against the well-established principles of citizenship.

The fore-going argument holds good not only in the case of an individual, but also in the case of a nation, a collection of individuals. The thing, therefore absolutely needed for the

progress of a country is what is called mass education, a system of training by which not a few only, but almost all individuals, a major portion of a nation, are enabled to read, understand and practise the ideals of citizenship. In fact, as history testifies, no people can ever hope to achieve any reasonable measure of progress, if the larger section of it are wedded to ignorance and illiteracy.

Unfortunately, this is exactly what obtains in our country. In spite of her glorious past, and the institution of numberless schools and colleges in the present, the old problem of mass education remains unsolved. The truth is this. The people living in villages, who form the bulk and bulwark of our nationhood have been sadly neglected in the past. Nothing like a definite and clear-out programme has been used to bring them under the ennobling influences of general education and culture, and the number who can be reckoned among them to know at least the three R's is miserably poor. Hence, we are as a nation far behind others in the matter of literacy and education. What else do these words of Sir Stanley Reed denote? "If we leave out of account children under 15 years of age, the number of literate males per mille is 149 and that of literate females 13." The duty of educating the mass, and hence, the rural population in the instance of our India, is indeed a very urgent and imperative one, and no Rover on the quest of knowledge can therefore afford to lose sight of it. He should attend to it first and foremost and thus contribute his own quota of service towards the national advancement.

The quest of knowledge is so significant a factor in our Rural Reconstruction scheme. It is none the less true that the way to accomplish it is a simple and ordinary affair. The preliminary step consists mainly in exploring the number of school going children, both boys and girls, as well as the provision made already

for their education in the village. Such a detailed enquiry will serve us as the best clue to the real educational need in the locality. If there is no school or if we come to find the present existing school unequal to the demand, we may forthwith set to organise night schools and carry them on, as has been already hinted, during the long mid-summer holidays. The institution of day schools is altogether out of question, simply because of the impossibility for us to bestow adequate attention and sustained effort for their success. But a Primary Education scheme such as has been formulated by Mr. S. G. Daniel, modified and changed in some details will prove more than ample for our purpose, and it can be hopefully relied on to impart the necessary knowledge during the short span of about three months. Enough use must also be made of his educational slides and pictures in the course of instruction.

Moreover, even though there is a school already at work, it is quite possible for one to carry on the quest, provided one has got a number of cub and scout games at one's finger's ends. In company with the teacher concerned or alone, with his express permission, the students may be taken out and given a happy time through a carefully prepared programme of sport and play activities. Educational outings may also be added therewith. Incidentally, education by free and spontaneous play similar to what we have in cubbing is natural and illimitable, and a sympathetic and retrospective insight into our own boyish life in the past will contribute much to make it a successful job.

Organisation of free Reading Rooms and Educational Lectures of different sorts is another integral item of our rural quest. But that chiefly depends on the number of literates available as well as the amount of aid and cooperation enlisted from the rich men of the place.

(to be continued).

J.I.M.



For Scouters.

THE latest edition of the Rules on how to play our game is now in every book-stall stocking scout literature, and if one does not want to be a back-number, one ought to go in for a copy.

And one should take it in, in both the senses that one ought to take in the "Scouter" or our own "S I B S"

* * * * *
There are heaps and heaps of changes though none affecting the fundamentals.

For one thing, we have now to speak of the "Group" where we used to speak of the Complete Troop. And now we have a "Group Scoutmaster" in addition to the officers who ran the Cubs, Scouts and Rovers.

And by the way, it is a "crew" and not a Troop when one refers to Rovers. The expression "Rover Leader" and "Rover Mate" however remain.

The Group scoutmaster has his powers clearly specified in Rule 46. He exercises general supervision over all sections of the Group, but he delegates fullest amount of responsibility in the actual management of the various sections to the persons who are in charge of them. He can, if he so desires, also himself take charge of any one section of the Group.

Obviously he can't take charge of more than one! No more than could any one under the Rules, old or new!!

The admission, suspension and dismissal of a Scout (which italicised in the Book of Rules signifies a Cub, a Scout or a Rover). There is of course the right of appeal to the commissioner and to the Local Association. In the case of a controlled Group however the appellate authority is the controlling authority.

The Group S. M. has no Group ASM, a point worthy of note. He wears same uniform as the Scoutmaster, only his *shoulder knot* is white. And the button hole badge is in green and white enamel.

The Scoutmaster has a *green* shoulder knot.

And the Cubmaster (for the first time under the Indian Rules!) can or perhaps now has to go without any shoulder knot.

The Rover Leader wears the same shoulder knot as his Rovers, that is red, green and yellow.

There is to be a group council in cases where a group consists of more sections than one. Representatives from each of the sections constitute this council and meet regularly to

discuss matters affecting the group. The Group Scoutmaster is the chairman.

And there is also to be the group committee. A small committee consisting of the parents of the boys or the young men, and others interested in the Group should be formed. This is responsible for Group property and also to assist the Group Scoutmaster with finance, propaganda, club rooms and camping grounds, also to obtain employment for the members of the Senior Section.

The Group property and Finance has to be looked after carefully. A proper list has to be prepared and maintained, accounts have to be kept systematically and audited. This is nothing new, but the matter is made very clear.

As regards Wolf Cub Packs things are as they were. The Pack is in charge of a Cubmaster. The appointment of an assistant Cubmaster is imperative should the Pack exceed 36 in strength. That is how the rule is. But it does not mean that an ACM is superfluous should the Pack be below that number.

All wise Akelas (that is to say Cubmasters) would take a Bagheera (as the ACM is referred to in the parlance of the Free People of the Jungle) from the very outset, whatever be the number in the Pack. It is, to say the least, foolish to think of running a Pack single-handed however gratifying it may be to one's vanity to feel that the Pack is all one's own.

Similarly as regards the Scout Troop. The appointment of an ASM is expected from the very inception of the Troop, whatever may be its initial strength. Additional ASMs are to be appointed when the Troop becomes more than three Patrols strong.

The Rover Troop of the past is hereafter to be known as the Rover Crew. The Rover Leader is in charge of this. Patrols may be of 4 scouts only, which means they may be of a larger number. The crew may consist of one Patrol only, which makes it superfluous for the Rover Leader to be over-anxious about numbers. He can (and perhaps ought to) "Softlee—Softlee—catch the monkey!"

Regarding Wolf cubs, one used to wonder which was more appropriate on the uniform, the cloth Emblem or the metal badge. As a matter of fact, if one only thought about and read the Rules, past or present, one needn't have wondered at all.

Comparing Rule 19 with Rule 26 one comes to the conclusion that the appropriate thing for the uniform is the cloth emblem and that the brass badge is for mufti only.

And it stands to reason. The brass badges on the uniform will lead to injuries during games, if meantime they do not happen to be lost, while the cloth badge is absolutely safe.

The cloth badge is to be used in two places, on the left breast of the jersey (or the kurta or the shirt, or whatever it happens to be), and also on the cap.

But the headgear is optional in India. So, obviously we can do with one badge, on the jersey, that is to say.

The optional nature of the cap leads to another problem, namely as regards where to deposit the First or the Second Star when won.

Rules 21 and 22 solve this problem. Where Wolf Cubs do not wear head-dress, the First Star may be worn on the Shoulder Strap. Whether it is on the right Shoulder Strap or on the left one is not explicitly stated, but on the analogy of the position indicated for it on the cap, we should perhaps have it on the right shoulder strap.

The Second Star will come on the left shoulder strap.

And where we decide against head-dress, let us make sure of Shoulder Straps, with all other sartorial commitments implied thereby such as double breast pockets and so forth.

The Cub Promise has in the New Rules undergone a variation. In previous editions there used to be a supplementary provision to the effect that Packs may at will take the first promise in the following form:—To be loyal to God, King and Country and the Law of the Cub Pack". This is absent in the latest edition, but this is obviously an oversight. There is nothing to indicate that it is an intentional abrogation.

It seems obligatory for Scouts to wear the Buttonhole Badge in mufti. A salutary provision this which will make for easy identification of a Scout out of his uniform.

The Turban is to be of only one colour, namely, Khaki. But other colours can be sanctioned by the District Commissioner. The Green Turban now becoming so common has to be expressly approved for each District!

Scarves are no longer to be used in the place of belts. And belts should be of brown leather or web. White belts are taboo, as ever.

The length of the Shoulder-knot for the Scouts is specified, namely 6 inches, but not the width. Under the old set of Rules one was tied down to half-an-inch. But now we can have any convenient width. The best size is no doubt $\frac{3}{4}$ inch width, and the best material for this purpose is undoubtedly woollen.

The Tenderfoot Tests do not include tying of turbans. So much the better. But that does not however mean that winding up the turban cloth any how will be tolerated on parade!

The First Aid for the Second class and for the First class Badges is made more specific and to a large extent simpler.

But of these and other important changes next time.

(Scribbler.)



Scouts of some standing ought to try 'Scouting Games' which are of the type of *Manouvering*.

1. Here is one out of Scouting for Boys:

Patrols of Scouts play against each other. They are in two parties and posted two miles apart. Each side moves towards the other alongside a road or other similar thing, or else each is pointed out a landscape to move towards. Game starts by time. Scouts keep themselves under cover and avoid beaten tracks. They adopt camouflages and freely use stalking methods. The Patrol which first sees the other wins. The 'seeing' should be done by the Patrol Leader. Any of his scouts 'seeing' will have therefore to communicate with the Patrol Leader and make him see. The need for Patrols working together under the Patrol Leader and in immediate touch with him is thus emphasised. Scouts may employ any ruse such as climbing into trees, hiding in carts, etc., only they should not dress up in disguise.

2. A similar game, but one of simpler nature is the "Despatch Runners". Hiawatha has tried it often with his 'Braves' and found it 'good medicine'.

Letters to a Would-be Scouter.

My dear G.,

You have by now perhaps secured a copy of the latest Edition of our Rules, and in that case you should have noticed how really simple are the First Aid requirements for the First Class Badge. They were not so definite in former days and as a result many a Scouter gave them too wide an interpretation, very much to the disadvantage of the poor candidate! I do think that this part of the test *used to be made* much more difficult than it was ever intended to be, even under the older provisions.

You would do well to read through the provisions as we now have them and take them up with your boys one by one, dealing with each subject thoroughly, but none the less from a practical point of view.

And if you can draw upon your imagination and re-name some of the topics coming under the provision, if you can import into the study a fair amount of romance, you will make it not

A Scout is given a note to be taken to some well-known spot, say a post card to the Post Office. He should get the note stamped, or better still, post it at the post office or get somebody's signature over it. The rest of the scouts are posted by their leader to prevent him getting there by watching all the roads and likely paths by which he can come but none may be nearer to the objective than 200 yards. The Despatch Runner is allowed to use any disguise and any method of travelling he may hit upon.

In the country the game may similarly be played, the scout being directed to go to a certain house or other specified object.

3. A game involving less of skill but providing enough excitement is "Lion Hunting", again from S for B.

A lion is represented by one scout who goes out with 6 tennis balls or rag balls and his pockets full of confetti. He is allowed half an hour's start, and then the patrol go after him, following his 'spoor' (which should be left by the pointed bottom of his staff) each armed with one tennis ball with which to shoot the lion when they find him. The lion may hide or creep about or run, just as he feels inclined, but whenever the ground is hard he should leave a few confetti every few yards to show the trail.

If the hunters fail to come up to the lion, neither wins the game. When they come near to his lair, the lion fires at them with his tennis balls. The moment a hunter is hit, he must fall out dead and cannot throw out his tennis ball. If the lion gets hit by a hunter's tennis ball, he is wounded, and if he is wounded three times, he is dead.

Tennis balls may be fired but once. They cannot be picked up and fired again the same fight.

Each scout collects his tennis ball and hands it in afterwards.

only vastly more interesting to your boys, but you will reap the additional advantage of getting some of the things impressed absolutely well in the minds of your young fellows.

The first of the requirements deals with the function of the principal organs of the human body.

Do not get what you want straight out of a book on physiology, exactly as you have it there. You will no doubt read a book of the kind for picking up (or may be for refreshing your existing) knowledge about it. But if you deal with the topics in the cold unimaginative way of the average class room teacher, little benefit is likely to be derived. Your imagination and mother wit, and your insight into the ways of boy mind, will help you, I am sure, to tackle these dry-as-dust things and metamorphose them into rich and juicy delicacies.

Without attempting to exhaust the list, it may be said that this portion of the test expects

the boy to have a knowledge of the Heart and the "Hearteries", of Lungs and how the blood returns purified to the Heart, how food becomes blood and how the waste is thrown out, how the different parts of the body are moved and also kept in communication with each other, through an intricate system of ceaselessly ramifying "telegraph wires". The details of the "Great Pumping Station", the "factory where thy make life-blood", the "laboratory where thy purify it," all these will, when dealt with in a spirit of romance make Jack feel proud of the wonderful house He has built for him.

Your boys have to know the position of the main arteries and should be able to stop bleeding. You will do well to remember that the names of the Arteries are not necessary; where they are and how bleeding could be stopped is of far greater consequence.

This portion of the training for the test should be attempted in as practical a way as possible. A Chart will no doubt be of help and can be resorted to, but the boy should feel for and locate his own arteries and should incidentally discover (for himself, that is) the point at which he could successfully stem the flow of arterial blood.

Any book on First Aid gives a full list of these "pressure points" and our Scout Diary gives a neat diagram for easy reference.

Here again the names can easily be done without. The exact position is far more important. There is however something common to all these various "points", they all are positions where the artery is found to be *nearest* to the surface of the skin and also has a bone behind it onto which it can be pressed for stemming the flow. These constitute the "Pressure Points", and as your boys go feeling about on their body they will discover something like 15 different positions.

How to apply the pressure at the P.P. is also of importance. For in an emergency you know, *where to apply* is of little avail!

Pressure may be applied with the fingers or with the thumb, or with one thumb over another. In these cases another boy or some one should be ready near to relieve you in the task when you stand in need of such relief.

Or again pressure may be applied by Pad and Bandage, or by a *pucca* or an improvised tourniquet.

Probably one ought also to know that when pressure is applied it should not be left on continuously for hours, but the binding on the

pressure should be released now and then (but not two frequently) so as to prevent the affected part from "dying".

The third subdivision of this portion of the test is the treatment for fractures, that is fractures of every kind and in every portion of the human anatomy. The use of splints, the right size for the various cases, the use of the triangular bandage in fixing the splints, how splints and bandages may be improvised, should all be thoroughly well understood.

Next, one has to know the Schafer method of restoring an apparently drowned person. You can get the details for this out of any book on First Aid, preferably the *Indian Manual of First Aid* published by the St. John Ambulance Association.

But in learning this, one should adopt absolutely practical methods, same as in the rest of First Aid. One should never attempt to memorise the method or be satisfied with it.

It is a good idea to try this during your bathing parades. What you do is to simulate an accident, that is to say, you pick out a boy from the water, supposed to be (but not actually!) drowned.

The very first thing to do is to clear the air passages of all obstructions such as dirt, froth, etc.

The "patient" is then laid face downwards with arms stretched out and with the face to one side. Tight clothing, belts etc., should be loosened.

Next the First Aider kneels on one side of the "patient", places his thumbs on the small of the patient's back with his fingers touching the lower ribs and hands almost parallel to each other.

Now the F. A. man bends forward with arms straight, allowing the weight of his body to press on the loins of the "patient", pressing the "patient's" stomach towards the ground and forcing the air from his lungs. Then he, that is the First Aider, swings slowly back taking the pressure off, thus allowing air to enter the "patient's" lungs. This is repeated 12 to 15 times a minute which by the way is the normal rate of respiration.

In a real emergency the Artificial Respiration should be kept up till either the patient regains normal breathing, or a doctor directs that it be given up.

When the "patient" starts breathing, wrap him up in blankets and apply hot water bottles after removing all wet clothing.

(Continued on page 103.)



CAMPING.

Camp Shelters.

A rest-house or a 'mandapam' or hut within easily accessible distance of the camp ground, the need for which in the case of camps with a large number of boys, specially in the early stages of training, was pointed out in the last article of the series, is not to be regarded as the regular shelter for the campers during their camp life. It is a shelter for emergencies, unexpectedly intense bad weather or other unlooked for contingency, and should not be looked upon as a part of the arrangements for the accommodation of the Patrols themselves in camp.

There is often the temptation, however, for campers, if they have spent any thought and trouble over this shelter for emergencies, to use it at least as the Quartermaster's store, and thus to make sure that the trouble expended on it is fully repaid. Nothing can be said against the arrangement; the arrangement may even be commended as good for early Troop Camps, but there is reason to fear that this use of ready-to-hand, stable shelter as one of the whole-time matters of the camp may persist in later camps and thus impede our approach to the camping ideals with which we start our activities.

Occasionally, also, a Troop, arriving at camp later than the hour at which it had expected to arrive, and finding that the time assigned for the erection of Patrol shelters as the first activity in camp has been spent already, unpacks its kit and gear in the emergency shelter and sticks to it for the whole duration of the camp, without troubling itself about Patrol dens. The inevitable mix-up and confusion follows. Within a small space, that was not originally intended for the fulltime occupation of a whole Troop, is to be seen heaped up or flung pell-mell, parts of uniforms, toilet articles, books and notebooks, staves, half-finished gadgets—made by one camper, and later,

perhaps, to be thrown away by another, blissfully ignorant of its object, or used by the cook for a less edifying purpose than what they were meant for—and a miscellaneous array of plain clothers, towels, etc. Work at every stage is delayed by the effort to extricate things out of this confused mass and there is much temper lost and one camper here and another there are perpetually complaining of lost towels, lost notebooks, lost pencils, lost scarves, lost combs, or lost other things. And then every one uses part of somebody else's uniform as an emergency towel or duster, so that the party neither experiences the discipline and delights of a Scout Camp nor the unbridled freedom and gross pleasure of a picnic.

Patrol shelters are therefore indispensable for orderly conduct and good discipline in camp and for maintaining the team-spirit and a tone of healthy rivalry among the teams. And the farther these shelters are from ready-to-hand, permanent buildings the nearer will the campers be to real scoutcraft and the spirit of pioneers and backwoodsmen.

As regards the material for these shelters, the ideal is of course to use as little manufactured stuff as can be helped, but for early Troop Camps, thatched sheds or tents put up by the campers themselves, and not by others beforehand for them are most comfortable and at the same time can be considered sufficiently educative from the point of view of camp training.

Between the two, thatched sheds and tents, the former are certainly more comfortable to live in and if well erected there will be no need for any kind of auxiliary shelter of the kind suggested in an earlier article. But two circumstances have prevented a more extensive use of this form of shelter, which, we can safely assert, is at present confined to Training Camps only. The first circumstance is the

uncertainty of obtaining the material near the camping place and the difficulty of carrying as an alternative, the thatch and other materials to the camp ground. The second circumstance is the time taken in erecting the shed, which appears to bear too large a proportion to the actual period of the camp and the consequent tendency on the part of the campers not to trouble themselves too much on this account, supremely contented to "manage somehow," in return for their being saved the work of erecting a comfortable shelter.

These difficulties are not really such as a Troop imbued with the proper spirit cannot easily surmount. Indeed they are more of the nature of legitimate work to be done in connection with camps rather than difficulties due to extraneous circumstances; and it is the encouragement of the boy in such work, training him not to back out of it, that constitutes real Scouting. How far from it we are, we can realise when we see that there has not been as much effort as any ardent well-wisher of the Movement would like to see put forth towards such training in our camps.

If in the course of the preliminary preparations for the camp and inspection of the camp site, efforts are made to enquire in the neighbouring villages and arrange for hiring the necessary shelter material—bamboo, thatch and coir—it will be found that it is not so difficult after all to have comfortable Patrol Dens in camp. The writer has experienced in one or two instances that the Headmaster of the village school has been ready to help in this as on other camping matters; and ventures to think that similar help can often be obtained in many cases.

Even if it is not possible to obtain the necessary material in the village, there is nothing against the Troop hiring it in town and transporting it to the camp in a push-cart, the nearest approach to a trek-cart, that we can have for carrying a comparatively heavier load than what is meant for trek-carts. If luckily the Troop can borrow a pair of bullocks (it depends on the relationship of the Troop-committee men to the boys and their confidence in them) there can be nothing more jolly for the boys than driving the bandy (an alternative test for signalling and one that does not seem to have received the attention it deserves from townie S/M's), and no opportunity more favourable to the S/M to know his boys.

And as for the time spent in putting up the shed, it is most usefully spent, in as much as it

gives valuable training to the boy. In actual practice it has been found that a substantial Patrol shed does not take more than four to five hours to build with only one half of the Patrol (four boys) working at it. Pulling down the shed after camp takes a third of this time. Considering all the comfort that a shed of the kind means in camp, the time spent on it certainly repays itself not only in the particular camp but in giving the boy added power to fend for himself, and all the pleasure that comes out of the first seeds of self-help and self-reliance. This form of camp activity offers a most glorious chance to Troops in palmy South and it is a matter for regret that only in a few places has the opportunity been seized to advantage.

Often the trouble,—not so much the time—needed, has kept the Scouter and his Troop from attempting it. If only the real value in the training of the boy and in camp life which shelter construction possesses is fully recognised by the Scouter, we can speak sincerely of 'glorious camping!'

That the more convenient, more portable, more easily erected canvas tents have not been much used either, in our camps, shows that it is not the nature of the shelters that has deterred us from making them a regular feature of our camps but that it is often our unpreparedness to put forth the necessary effort which is responsible for the present state of our camping.

Also we do not most of us know that tents are not so costly as they appear to be from manufacturers' catalogues. Some thought spent in planning them and energy spent in making drawings and time spent with a tailor giving him instructions about stitching the pieces together will be found to make tents an easily possible proposition.

But light tents have not been found satisfactory against the high monsoon winds of our province or against the monsoon showers, while heavy tents which can resist such conditions of weather, are by the very reason of their weight and their costliness, not likely to be much sought after by Troops. For a large part of the year however light tents will be found to be most suitable and will be well worth their possession by every Patrol.

It is proposed to describe and illustrate in the next article a few types of Patrol and Hike tents.

(Camper.)

Possibilities of the Magic Lantern for Education and Publicity.

IN these days of the cinematograph, the old fashioned Magic Lantern may appear to be an anachronism. But we in India are moving slowly, and though we know, from newspaper paragraphs and magazine articles, that the moving picture has almost completely driven the still picture out of existence in Western countries, we have not advanced far enough economically to afford to import cinema supplies or industrially to manufacture our own apparatus and requirements, other than as speculative commercial ventures. Our schools do not possess their cinema halls. We still have however the trusty old lantern and easily made glass slides in most of our schools. The fact that the West has gone ahead and the taunt that we are old fashioned need not at all deter us from achieving the fullest possibilities with the Magic Lantern. If we cannot have the motion picture, the next best visual appeal is through the lantern picture and it will be well worth all the trouble a Scouter takes in making it an effective instrument both of education and of propaganda.

One of the repulsions and messy things about a Magic lantern that scares away many prospective lecturers is the illuminant. The usual illuminants, except where electricity is available, are the four-jet acetylene burner and the four-wick oil burner. In those places where the lantern will be most useful, in up-country towns and villages, electricity is entirely out of question. The first of the other two illuminants, the acetylene burner set is often a very cumbersome and unwieldy affair, especially with the large sized, old type generator commonly to be found in most schools and educational offices. The uncertainty of obtaining calcium carbide at short notice at any place and the impossibility of storing and preserving considerable quantities of it are other obstacles in the way of a general use of the acetylene gas lighting set. The cleaning of the generator and keeping the burners in good repair is a piece of work that cannot be entrusted to an ignorant servant to be carried out satisfactorily without supervision. The smaller-sized and cleaner generators similar to those used for motor cycle lamps are certainly better, but they are too costly for a Troop to buy. Schools and educational offices are conservative and are not likely to invest on an improved generator as long as the old one has not completely worn out beyond repair.

The four-wick oil burner has been found to be fairly satisfactory but the absence of a regulating glass chimney makes it a very smoky and sooty affair. The use of cocoanut oil only, without any mixture of kerosene, to avoid smoke, results in unsatisfactory illumination.

But until better illuminants can be found we have to use one or other of these, and, for the trouble involved, seek consolation in the results of the work for which we employ the lantern. In this connection, we may mention the experiments made by Mr. B. Narayanaswamy Ayyar, a schoolmaster of Kumbakonam, in using daylight as the illuminant, and the claims made by Mr. S. G. Daniel, retired Inspector of Schools, Tanjore, and the exponent of mass education by the visual method, for a special lamp constructed with a one-inch double wick table-lamp burner, with a truncated glass chimney and a rectangular oil tank fitted into the lamp-house. But daylight as illuminant has however the disadvantage of not being available at just those hours most suited for lantern lectures—the cooler hours of the evening and early part of the night. The Daniel lamp, however, gives very satisfactory illumination over a four-foot circle, and will be found to be a very efficient and clean accessory for the lantern for all those whom the trouble of acetylene and four-wick lamps prevent from making use of a most powerful means of visual exposition.

Now for the slides and subjects. It is here that the possibilities are very great and the range almost unlimitedly wide.

Sets of slides can be made up for instruction of Troops as well as for entertainment of Cub Packs. For propaganda nothing can be more useful than a well edited series of slides showing Scout activities—activities of Troops in neighbouring districts, and pictures of gatherings, rallies, Jamborees of Scouts in other lands, of camping, of tramps and hikes, beauties of natural scenery have all there educational value and all capable of appealing to the imagination of boys as no verbal description however vivid can possibly achieve. The world wide compass of our great Brotherhood and the international aspect of Scouting can be best impressed in the minds of boys with the help of these pictures.

For Cubs, the delight that story pictures give can be said to be almost beyond descrip-

tion. They throw a veil of romance which no flat paper picture can ever succeed in endowing these pictures with.

For Rovers, keen on health and education propaganda in villages, the lantern and slides are the most potent aid they can have. Apart from the fact that the lantern picture is still a novelty in most of our villages, the comparative lightness and portability of the small slide as against what can after all be only an inadequate stock of charts, diagrams and wall pictures, is an advantage the extent of which can never be overestimated. The novelty of the show draws people and the presentation through pictures endows life to the subject of the lecture. Practical demonstration of sanitation work in the village can help only to loose effort, to rouse the village people out of their lethargy. It cannot cover the wide range over which health and sanitation work has to be carried out. Lectures are after all composed of words and abstract sayings and, considering the ways of thinking to which village residents are accustomed, can be assimilated only by a few. To approach the large mass of people, visual appeal alone has any effect. The entire subject matter of the lectures cannot be demonstrated fully. All the possible demonstrations can only show the way. The screen picture can extend the sphere of these demonstrations and show, as no words can describe, the way for real concrete work for the villagers themselves to do.

One or two modern *pauraniks* and many missionaries have been using the lantern and slides in religious instruction in the sugarcoated form of entertainment through story telling. This again opens up a field of activity for Rovers, who, though they might not have been confident of their powers as *pauraniks*, can find in the visual aid something that can more than make up for their deficiencies, in comparison with the old time professional *pauranik*.

But the full realisation of all these possibilities depends on the proper choice, collection and arrangement of the slides. Slides on health subjects are now easily available everywhere. Health Officers of local bodies and Educational Officers have a large collection which they will only be too glad to lend to any Scouter or Rover Patrol intent on doing useful work. A fairly good collection of slides on industrial subjects, science, travel, geography and history can also be borrowed from many educational institutions. Story slides for the amusement of children and child-like adults are also easy to obtain.

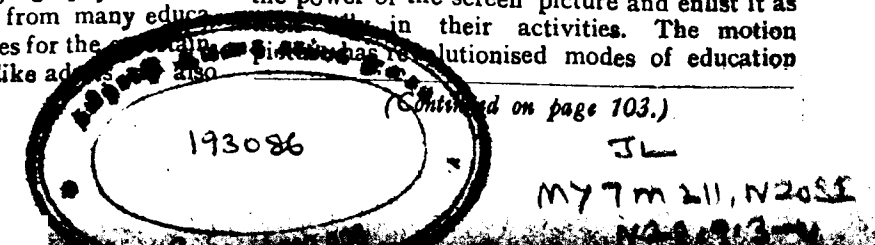
Slides on Scouting subjects alone are not so easy to get. One or two Troops have a collection of such slides and may be willing to lend them, but they are not enough. More slides are necessary and the making of them is a direction of propaganda activity in which Organisers and Commissioners and individual Troops can take greater interest than they are inclined to evince now.

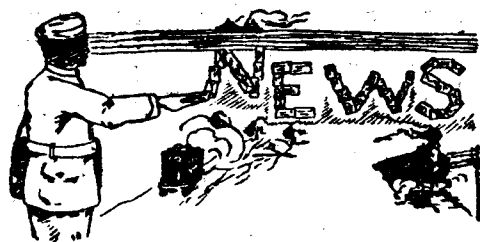
Scouts who go in for the photographer's badge and Scouters who are enthusiastic amateurs can do substantial work for the Movement if they only have slide-making as the object and purpose of the hobby. Few amateur photographers realise how easy and how cheap, compared to professional quotations, it is to make their own slides. Many school laboratories are provided with photographic cameras mostly old-type cumbersome, mahogany-built ones, which, unattractive though they may be for the shutter-clicking snaphotter, are the things, with their ample double extension bellows, for copying magazine illustrations and pictures. They may require a little dusting and perhaps some renovation. But the work will be worth the pains taken over it and every Scouter and amateur photographer in the Movement ought to explore the possibilities of lantern-slide-making.

It must however be remembered that the visual appeal is not everything in the lantern lecture. The lecturer's verbal exposition of his subject makes or mars the attempt. His own knowledge of the subject must be profound, to answer all the relevant queries of the spectators. The sequence of the slides must be carefully arranged. The subject must be well thought out beforehand, in connection with the local conditions of the town or village where the picture exhibition is held. The matter thus thought out must be clothed in suitable language for popular appeal. There must be a certain small proportion of humour, and sufficient reference to vernacular traditions and proverbs. Music and songs will not at all be out of place if they are well rendered and in proper proportion. The picture and the oral exposition must mutually enliven each other.

It is hoped that Scouters and Rovers on the look-out for some effective means of doing rural educative work and of imbuing Troop and Pack work with new interest, will recognise the power of the screen picture and enlist it as a revolutionised mode of education in their activities. The motion picture has revolutionised modes of education

(Continued on page 103.)



**Tanjore District.**

On Armistice Day, Cubs, Scouts, Rovers and Scouters of St. Peter's units attended special Service at S. Peter's Church, Tanjore.

Meetings of the Scouters' Union, Tanjore, were held on the 15th November and 10th December 1928.

On the 25th November, an Inter-Pack competition in Star activities, Play-acting and Games was held in connection with the School Day Celebrations of St. Peter's East Gate Branch School. Six Packs of the town competed and the Shivaji Pack, of the Rajah's Free Mahratta School, won the trophy.

A Public Meeting was held under the auspices of the Tanjore Local Scout Association on the 27th November 1928 with Mr. J. Gray, O.B.E., I.C.S., District Collector, in the chair. Mr. P. S. Narayanswami, Deputy Camp Chief, addressed the meeting.

A Thanks Badge was presented to Rao Bahadur A. T. Pannirselvam, President of the Local Association since its inauguration and Vice-President of the District Scout Council for the last five years, in recognition of his valuable services to the Movement in the District.

Reports of Investiture Ceremonies have been received from the Agasthya and Tamil Sangam Troops, Tanjore.

The newly formed II Kallar Troop had its first investiture on the 20th December, when Mr. P. Doraiswami Pillai, Deputy Superintendent of Kallar Reclamation, Tanjore presided.

The Tirukattupalli Scouts are to be congratulated on their winning a prize for Scoutcraft Exhibits at the Provincial Educational Exhibition at Chidambaram on the 28th December.

The Serfoji Troop of Orathanad gave a display on the occasion of the visit of the President and prominent patrons and members of Tanjore Local Association on the 2nd January, 1929.

Warning.

A body of boys, calling themselves Vasishtheswara Troop, Karunthattankudi, Tanjore, are reported to be collecting subscriptions in the town. We publish for the information of all concerned that this body is not a Scout Troop and is not in any way connected with the Boy Scouts Association, and that bona fide Boy Scouts have not at any time been encouraged to solicit subscriptions from the public for their Troop Funds.

Mannargudi.

150 Scouters, Scouts and Cubs celebrated the 25th Anniversary Day on the 24th November, 1928. The programme consisted of the following:—Flag parade, Renewal of Promise. Procession through the town, refreshments, special good turns and a camp-fire.

Madura District.**Palni.**

The Scouts of the Local Municipal High School, celebrated the Durbar Day on 12-12-28.

A training Camp for Prospective Scoutmasters was held under the auspices of the District Council, at Kukkar Bank (foot of the Kodaikanal) Periyakulam. 32 men took the training. Their names appear elsewhere. Dr. S. Gopalaswami, and Mr. D. Lakshmana Iyer, Vakil, both of Periyakulam were responsible for all arrangements and making the camp the success that it was.

Bellary District.**Hospet.**

The Rovers of the 1st Hospet troop rendered very valuable service during Kumaraswami Jatra in Sandur State during November, 1928.

Salem District.

The Annual competition for the award of the Steele Memorial Cup was held on 5th November, 1928. 5 troops competed.

North Arcot District.**Tiruvannamalai.**

The Scouts of the Danish Mission High School, were invested on 11th December, 1928.

Walejapet.

A rally of the local scouts was held during the month of November, 1928.

Kaveripat.

The scouts of the local Board High School rendered very valuable service on Vaikunta Ekadasi day. (23rd December, 1928.)

The same troop had a successful camp at Vallimalai from 24th to 26th December, 1928.

Ramnad District.

The Sivaji Rovers cleaned the bathing ghats of the Neelakanta Oorani and the surroundings of the Sivan Koil on the bank.

On the invitation of Mr. Seaton they helped during the celebrations of the Christmas tree at Mandapam.

Tirupatur.

The Scouts of the N. M. School, had their investiture on 12-12-1928.

Madras : District Northern Division.**George Town.**

The 1st George Town Boy Scout Troop had its investiture on the Durbar Day (12th December, 1928). Dewan Bahadur P. Parankusam Naidu presided and presented the badges. The Annual Report of the troop read on the occasion was very interesting.

The Pachappa Rovers camped at Humpi and visited the ruins from 10th to 12th September, 1928.

Vizagapatam District.

The Annual Meeting of the Vizagapatam District Council was held on 26th November, 1928.

West Godavari and Kistna District.**Kalkalur.**

The scouts of the Local Board High School had their investiture on 16th December, 1928.

Bezwada.

A rally of about 120 Scouts was held in honour of the visit of His Excellency the Provincial Chief Scout to Bezwada in connection with the Convocation of the Andhra University on 15th November, 1928.

Chingelput District.

The First Anniversary of the Chingelput District Council was celebrated on Saturday the 24th Nov. 1928 under the presidency of Mr. C. S. Mahadeva Aiyer, B.A., B.L., District and Sessions Judge.

East Godavari District.

Five troops of the district competed for scout sports organised by the Grigg Memorial Sports Association. The competitions were held at Samalkota on the 14th, 15th, 16th and 17th November, 1928.

Madras Southern Division.**Triplicane.**

The following Troops of the locality camped out during the Christmas holidays :

- 2nd Triplicane, Kelle High School.
- 4th Triplicane, Dhanvanthari.
- 6th Triplicane, Balajiranganath.
- 9th Triplicane, Kanishka.
- 11th Triplicane, Young India.
- Asoka.
- Krishna.

(Concluded from page 97.)

The first thing you would do even in this simulated accident will I suppose be, to send for the Doctor.

Well, I haven't exhausted all the First Aid for the A1, Test. But I have done with a sufficient lot for a whole month. And so I must dry up and leave you to tackle this with your boys.

Best of luck !

Cheer-i-o.

Your sincere friend and Brother Scout,

SPOTTED DOVE.

The Triplicane Scouters' club organised a Rover Service programme and helped in controlling the crowd at Sri Parthasarathiswami Temple on Vaikunta Ekadasi Day. 23rd December, 1928. Rovers all over the Madras District took part in the service.

Tinnevely District.

The annual meeting of the Tinnevely District Council was held on 20th November, 1928 with Diwan Bahadur S. Kumaraswami Reddiar, B.A., B.L., M.L.C., in the chair.

Scoutmasters' Training Course: A course for prospective Scouters was held at Nawab Chatram, near Palamcottah, from the 26th December to the 7th January. Including two part-timers, 38 men took the course. The Course was run by Mr. P. S. Narayanswami, Provincial Organising Secretary, Mr. G. T. Seisyn and Mr. T. V. Nilakantam. Among the campers, there were a few from Ramnad, Madura, Tanjore and South Arcot Districts. The Rovers of the VII Palamcottah looked after the needs of the camp and provided the quartermasters.

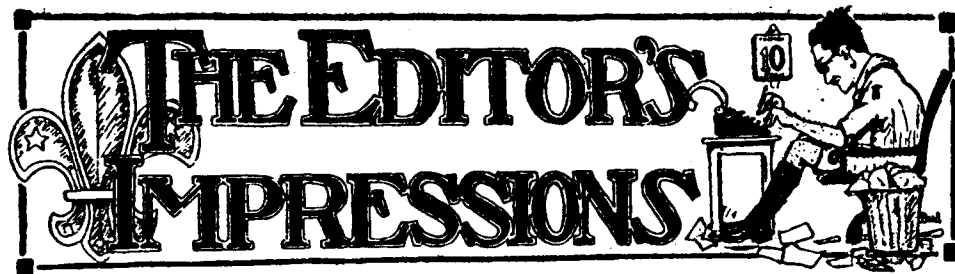
Rovers' Camp: A training camp for Rovers was held at the above site from 7th Jan. 1929 to the 12th. The object of the course was to give the campers a practical idea of Rovering. The Course wound up with a day-hike on the penultimate day.

VII Palamcottah Troop: celebrated its third Anniversary on the 14th January. Sports were held as encouragement for the scouts and the cubs, the Rovers subscribing and making up the cost of the undertaking. There was a brotherhood tea and also a camp fire at which the Scouts did very well.

(Concluded from page 101.)

and propaganda in Western countries. If we in India cannot have the motion picture now so soon and so easily, we still have the nearest approach to it in the lantern picture which, if it is combined with the traditions of oral exposition powerful in all ages in our country, will be found to be equally effective in spreading knowledge and influencing the people. To us as Scouters bound by our promise to Service this means of fulfilling our mission must appeal as a most practical and pleasant one.

(G. B.)



WE take this opportunity of thanking one and all of our readers, contributors and sympathisers for the continued support they gave the S. I. B. S. during 1928.

In wishing them all very good Scouting for 1929, we hope that they will continue to extend as ever, their hearty support to the good old magazine.

We publish below a few words of good advice and suggestion to all workers in the cause, from our Honorary Provincial Secretary who has done so much for scouting all these years.

Harayandram

Editor, S. I. B. S.

OURSELVES.

"New Year: With the present number of the South India Boy Scout magazine we begin a new year of work and on this occasion we desire to convey to all Scouts and Scouters and other friends who have helped in the work of this magazine, our sincere good wishes, for a prosperous new year. Such of those who observe the Pongal must have already burnt on that auspicious day all trash and with it we hope also, trash and defects in the Scout activities of last year.

Our defects: If the new year is to be a record of steady and progressive realisation of our high ideals, a careful Scouter ought to sit down with his Court of Honour and draw up a budget of activities for the year. In doing so a retrospect into the past and a study of the defects noticed and a summary of achievements accomplished would be very helpful. Some of those who have been in constant touch with Scout troops have noticed some defects and while they may not be common to any parti-

cular district or association, it is well worth summarising them as a pure piece of information. The defects noticed may be classified as (1) want of coherence among Scouters, (2) lack of business-like habits with respect to correspondence, etc., (3) want of adequate enthusiasm for work, (4) disinclination to be in touch with up-to-date developments, (5) general indiscipline observable in Rallies and other common gatherings (6) slovenliness in the wearing of badges and uniform (7) sacrificing efficiency for badge-hogging and (8) too little of camping. If in this study of retrospection, a scouter finds that any of these defects is noticeable in his own case or in that of his troop or association, he will be doing a great service if he resolves to correct the same in the new year.

Some remedies: We venture to give a few suggestions which may be helpful in remedying some of the defects.

A Conference of Scouters of a particular locality once at least in a quarter, accompanied by a gathering of all troops of that locality will be a great step in advancing the cause of cohesion in the movement.

'Scouting for Boys' by the Chief Scout ought to be read carefully and the spirit inculcated in that book ought to dominate all scout programmes.

Every Scouter must have his own copy of the South India Boy Scout magazine which he should read from cover to cover and specially the various Headquarters notices and the All India Rules which are published therein from time to time.

Each Scouter should set a high standard of personal example to his Scouts.

The Patrol system should be worked out in all its details to ensure sound discipline and efficient leadership.

Constant talks ought to be given to the boys on the real value of Proficiency Badges, which should be cultivated more as a spare time activity and hobby than merely for personal adornment and glorification.

If any slackness in the matter of wearing the Uniform and Badges is noticed in his boys it should promptly be brought to the notice of the Scouts concerned and remedied.

It is always helpful if the scouter attends camps organised by others to make a comparative study in the methods of organisation of camps.

Numbers and efficiency: We are no doubt developing fast in numbers, but with this increase we have to maintain an increased standard of efficiency which depends not so much in the Headquarters but on every Scout and Scouter who form a part of it.

In a letter to the Organising Secretaries conveying his New Year greetings and congratulations on their good work, Camp Chief Wilson, observes "Although numbers have gone up considerably it seems to me that the efficiency of the movement in Madras has kept pace with the numbers and also that there is every indication that the Scouters and Scouts are setting about their work in the right spirit, and that, after all, as we know, is what counts more than anything else" The right spirit referred to by the Camp Chief ought to be the watchword of the Movement and should pervade all our activities. Whenever anything occurs contrary to such spirit, we ought to

make it a point to segregate the occurrence so that it may not infect the entire organisation and at the same time we should counsel the erring ones, and help them to retrace their steps.

The International Jamboree: The International Jamboree is fast approaching and the Indian contingent will have to sail some time early in July next. Consistent with our size and importance we ought to send a fairly representative party of Scouts and Scouters to represent our Association at the great world gathering. Such of those who desire to go ought not to lose any time in putting themselves in touch with the Provincial Headquarters to get all the necessary information and assistance.

A questionnaire under the heading "The World Jamboree 1929" which has been circulated to all the Provincial Secretaries is published elsewhere for general information, in this number of the magazine. We invite the attention of all Scouters to it.

K. Janjira Ramiah

Honorary Provincial Secretary,
Boy Scouts Association, Madras Province.

The World Jamboree 1929.

To All Oversea Secretaries.

1. The following is a copy of a questionnaire received from one of our Branches together with the necessary answers supplied:—

(1) Where will it be held?

Arrowe Park, 5 miles from Birkenhead, Liverpool.

(2) Where is equipment to be obtained?

At Arrowe Park from the Quartermaster, Equipment Department, Imperial Headquarters, who will have a depot on the spot.

(3) What will be required?

Usual Camp Equipment.

(4) How much will it cost? Tents, stoves, blankets, palliasses, ground sheets, pots, pans and dishes?

Not possible to say at present. Cost depends on market rates nearer the time. Should you require any of these articles, it would be of great advantage if we could be informed AS SOON AS POSSIBLE of approximate quantities.

(5) How will it be transferred to the camp?

Will be available in camp.

(6) Any ground rent? If so, how much?

Included in daily charge of 3 shillings per day for 14 days.

(7) What is the per diem charge for, which is mentioned in the circular sent out?

The charge of 3/- per day for 14 days represents cost of uncooked rations, firewood, water, etc., and excursions in the second week.

(8) How long will the Jamboree proper last?

The whole fourteen days, during the latter half of which there will be excursions arranged to places of interest in the neighbourhood for Scouts from the Continent and Oversea. In the latter half will also take place the *Grand Rally*.

(9) What will be done with the rest of the time? See answer to query 8.

(10) What will be the approximate cost for the part of the programme, sightseeing, etc.? See answer to query 7.

(11) Is there to be a regular programme of excursions?

Yes, for the second week of the Jamboree.

(12) If so, what and where and cost?

The Scout excursions during the second week will include:—

- (a) Birkenhead Shipbuilding,
Port Sunlight,
Llandudno and North Wales.
(b) Chester,
Crewe Railway Works.
(c) Liverpool Docks, liner and leading
industries.
(d) Manchester's leading industries.

Detailed programme being drawn up.

The cost per Oversea or foreign Scout, namely 3/- per day for the whole fortnight, is calculated on a basis of 1/6 per day for food etc., leaving 1/6 per day or a total of £1. 1. 0. for the Scout excursions. This 1/1- per Scout will be spent on the Scout excursions in the second week.

- (13) If small parties attend on their own, will there be any arrangements made for their camp grounds, tents etc., and living arrangements?

It will not be possible, in view of the magnitude of the gathering, to make any arrangements for small parties attending on their own. As regards their camping ground, tents, living arrangements etc., cannot they be included in the visiting contingents total, and definitely attached to a Troop?

- (14) The Date?

Fourteen days on and from the 30th July (arrival) to the 14th August (day of departure). Here is a draft programme (subject to alteration and revision):—

Sunday, July	28th	
Monday,	29th	
Tuesday,	30th	Opening day.
Wednesday,	31st	National displays.
Thursday, Aug.	1st	"
Friday,	2nd	"
Saturday,	3rd	"
Sunday,	4th	Scouts Own, combined Thanks-giving Service in Arrowe Park.
Monday,	5th	(Bank Holiday). National Displays, Scottish Dancing (3,000 Scouts).
Tuesday,	6th	National Displays.
Wednesday,	7th	Excursions for Oversea and Foreign Scouts.
Thursday,	8th	Excursions for Oversea and Foreign Scouts.
Friday,	9th	Excursions for Oversea and Foreign Scouts.
Saturday,	10th	Grand Rally, massed Folk Dancing and Scottish Pipers.
Sunday,	11th	Scouts Own in Liverpool Cathedral.
Monday,	12th	Excursions for Oversea and Foreign Scouts.
Tuesday,	13th	Excursions for Oversea and Foreign Scouts.
Wednesday,	14th	Closing day.
Thursday,	15th	
One day	—	Swimming Gala. Sea Scout Displays.

Each day — Camp fire.
Afternoon shows.
Folk dancing.
Open air cinema.
Combined singing.

- (15) How long will it be absolutely necessary for the Scouts to remain on the camping grounds? When can they go off on their own visiting?

At the end of the first week if so desired but the whole fourteen days will have to be paid for and it is hoped that all contingents will stay for the whole fortnight of the Jamboree.

2. One branch which is sending a large contingent is arranging for an Advance Agent to be in this country a month ahead. This will be of the greatest assistance, not only in connection with the Jamboree itself, but in arranging tours in this country and on the continent and is commended to all Branches able to send contingents of a good size.

3. The Chief Scout has suggested that Branches might care to send with their contingents any Scouting films of interest which they may possess. There will be a Cinema at Arrowe Park and we are hoping to make arrangements with the Customs authorities which will prevent delay in landing with the films.

4. It is felt that Branches sending contingents to the Jamboree may care to know in advance of:— "Sixteen popular Songs"—which has been issued here for the particular purpose of the Jamboree. It is thought that if all Contingents knew these songs beforehand it would result in more effective singing at the Camp Fires. Supplies can be obtained from the Equipment Department, price 3d. each.

5. Certain other literature is also being forwarded to you.

Sd. A. D. PICKFORD.

Headquarters Commissioner for
Oversea Scouts and Migration.

International Jamboree 1929.

The Boy Scouts Association,
Imperial Headquarters,
25, Buckingham Palace
London S. W. 1.

To Oversea Secretaries.

The special Railway fares which will obtainable for parties of Scouts from Tilbury (London) and Southampton to Birkenhead or Upton, the two stations nearest to Arrowe Park, where the International Jamboree Camp will be held in August 1929 are as follows:—

	For those under 16 years of age.	For those over 16 years of age.
From Tilbury	13s. 0.	26s. 0.
" Southampton	13s. 10d.	27s. 9.

Arrowe Park, Birkenhead, is near Liverpool and any parties of Scouts who may land at Liverpool will be able to reach the Camp at very small expense.

From Birkenhead or Upton Stations to Arrowe Park, free transport will be provided.

The following may also be of interest to you:—

(Continued on page 108.)

NOTES BY THE WAY.

HOW many of us scouters care to keep regular records of the work of our Troops and Packs—after the first flush of enthusiasm has cooled down, is a topic which has set Searchlight wondering many a time.

It is like our New Year resolution about writing up our personal diaries—this maintenance of Records. We keep it up for the first week or at the most for the first fortnight—and then 'somehow' we gradually or suddenly give it up—all unconsciously, of course.

Talking of the New Year, Searchlight feels that it is his duty to send in his greetings to all his numerous readers, critical or otherwise. In passing, it may be remarked that Searchlight is not the sort, you can guess why, that receives a profusion of greetings for the New year. But wonder of wonders, he received one from a scouter "admirer" of his and it contained the following pithy couplet:

"The joys of glorious camping be thine
In the good year Nineteen Twenty Nine".

The Correspondent gives Searchlight the compliment of characterising him as "one for whom he most does care".

Surely, Searchlight will not be mistaken to be treading on forbidden ground and going too much out of the way if he passes the same greetings on to every one of his readers in the same spirit with which it was sent on to him.

Reverting to the unpleasant topic of Troop Records, it must be said that not much harm is done if one gives up writing up one's personal diary. Perhaps it is even a good thing in a way—that any self-importance felt in the resolution to keep a diary may have worn off.

It is altogether a different thing if the Scouter gives up the maintenance of Troop Records a week or a fortnight after he has started keeping them. He fails to get the full benefit of his own experiences.

He denies to his Troop or Pack the opportunity to reflect on past experience in a regular, practical and useful manner and use it as a guidance for the future.

He denies to the Troop Committee or the controlling Institution the means to definitely know the nature and extent of work that the Troop or Pack has been doing and the progress that it has made from time to time.

This slackness might to a very great extent be obviated, by a live-wire Commissioner or his assistant. Have we many such?

It is the Commissioner that is responsible to the public and the parents for the knowledge that they ought to have on the growth and progress of scouting in any area. It is to the interests of good scouting that records should be properly maintained of the progress of every boy in the Movement, and it is only the Commissioner that can make the scouter realise his responsibility on the matter.

All our Commissioners are honorary workers, glory be to them for such disinterested work, but it would do all of us good to remember some times, that a job worth doing is worth doing well and that it means, that the work, though honorary, is one which demands sacrifices.

Some of us are satisfied with getting together a bunch of boys, dressed in some sort of uniform, with or without staves, and with turbans on the heads of some, and potential turbans round the necks of other, in lieu of 'Angavastams'. Badges worn where they ought not to be,—the King's Scout Badge worn on the coat collar, probably intended for a buttonhole, the first grade and second grade all round cords worn together to show that the wearer has won both and wants to let others know that fact with emphasis, the second class badge worn upside down on the left sleeve, the King's Scout Badge worn without the qualifying badges all round, etc., etc., tying a dhoti over their shorts, and hiding the scout shirt by means of a coat, obviously ashamed to wear the uniform in public, and passing off for a good scout troop before the world! That is one type of troop.

Other scouters there are, more exacting, and they run smartly turned out troops, with a number of badges, and with some, if not all the boys well-informed in scoutcraft and possessing the right kind of spirit.

Yet, many even among these do not seem to have much faith in the usefulness of well-maintained records, to themselves or to others. While really the recorded experience of such Troops is sure to be of great benefit to other troops in the neighbourhood and to the future members of the same troop.

For, an account of the means and steps by which the Troop attained its efficiency, however inadequately expressed (we admit it is impossible to reduce to writing the effects of personality of the scout and the little indefinable characteristics and dodges of his which go to build the efficiency of a troop) is the only material out of which exchange of experience must grow.

For publicity and propaganda, what can be more authentic matter than reports of actual work done by the Troops? And how are these reports possible without adequate Troop Records?

In a simple world, with few events happening and few things to remember, records may not be necessary; Memory and the spoken word might be quite enough. But that is not our world!—Though many of us seem to think it is!

We happen to have a deep-rooted antipathy to any form of writing. Perhaps, reading too. We prefer to ask, and listen, and tell, rather than to search, read and write. So it is much easier for us to tell a newspaper reporter what the troop is doing than for ourselves to record our doings and keep a troop log.

Similarly; we find it more convenient when we meet all the parents together at a troop function to tell them in a kind of speech what our work has been, or at best read a carefully prepared noncommittal report showing the pleasant time the troop has had for the past year or the good turns done by the troop at such and such a "temple festival", and be done with the responsibility, than to present the actual work with its defects and merits to them from a carefully kept log and set of records.

It is of course rather frightening when we hear for the first time—or for the n-th time (it depends)—of a number of Troop Records—

the troop log, the C. O. H. Minutes Book, troop register or individual cards for scouts, troop accounts, the scout master's own hand-book of personal observation and study of each individual scout, correspondence file, patrol progress and attendance reports, patrol logs, and etc., etc., etc., without end—but,

If we remember that division of labour is an admirable practical feature of the scheme of organisation in our Movement—and that training in responsibility through the Patrol system is one of our chief methods—if we remember these, and understand their full significance, we could see that there is no difficulty at all and there is nothing superhuman that is demanded of us.

For is not the aim of every one of us, or rather should not the aim of every one of us be to train the boy so that he develops "Capacity and Character"?

And is not scouting a means for "EDUCATING" the individual to the fullest extent he is capable of.

The use of the singular number above should make us realise that no two boys are alike and therefore methods adopted in the case of one boy may not and indeed will not suit in the case of the other. How else can we study and observe and learn the growth of each individual boy entrusted to our care, but by maintaining proper records ourselves?

(Searchlight)

(Concluded from page 106.)

The question of a Scout Shop was raised by the Hungarian Boy Scouts Association and it was decided that Hungary and other countries could sell, within their own camp areas, articles peculiar to their countries, but not competitive Scout Equipment. The selling to be done by Scouts and not by civilians.

Each country to send in a list of articles which it wishes to sell in its own Scout shop in its own camp area. Such shop would take the form of an exhibit in that country's camp.

Sd. A. D. PICKFORD,
Commissioner for Oversea
Scouts & Migration.

Head Quarters: 7th Annual Meeting.

Proceedings of the Business Session of the 7th Annual Meeting of the Madras Provincial Council of the Boy Scouts Association in India, held on Saturday 20th October, 1928 at 8-30 A.M. at the Provincial Scout Headquarters, Wenlock Park, Triplicane.

Present:—Sir C. P. Ramaswami Aiyer, K.C.I.E., Provincial Commissioner, (in the Chair), Mr. K. Sanjiva Kamath, Hon. Provl., Secretary, Capt. T. W. Barnard, Provincial Treasurer, Mr. P. S. Narayanswami, Provl. Org. Secy., Mr. G. T. J. Thaddeus, Provl. Org. Secy., Dewan Bahadur P. Parankusam Naidu, Dist. Commr., Madras N. Rao Bahadur R. Krishna Rao Bhonsle, Mr. M. G. Parthasarathi Mudaliar, Dist. Commr. South Arcot, Mr. C. Doraiswami, Dist. Commr. North Arcot, Mr. F. Howard Oakley, Mr. E. K. Govindaswami Mudaliar, Secy., Dist. Council, Madras, Mr. V. Subramaniam, Dist. Commr., Adyar, Madras, Mr. T. V. Nilakantam Pillai, District Commissioner, Tinnevely, Mr. R. Srinivasa Iyengar, Hon. Secy. Dist. Council, Coimbatore, Mr. V. S. Ratnasabhapathy, Ag. Dist. Commr. Madras, S. Mr. V. V. S. Prakasa Rao, Secretary, District Council, Godavery, Mr. T. P. Santanakrishnan, Secretary, L. S. A., Tanjore, Mr. Mr. Bh. Krishna Rao, District Organising Secretary, East Godavery.

1. The Provincial Commissioner in a brief speech welcomed the members to the Seventh Annual Meeting. In doing so he referred to the increase in the numbers of Scouts and from his own experience he said, he could speak to the increased efficiency of the Movement which he observed even in a distant district like that of South Kanara. He informed the Council that H. E. the Chief Scout was leaving Madras early in 1929 and that it was a matter for congratulation that he was leaving us to occupy a higher position—that of Chief Scout for India and Burma. He suggested that in view of the fact that H. E. was mainly instrumental in securing the grant and the Headquarters building, steps should be taken to give H. E. a fitting farewell on behalf of the Scouts of this Province. He emphasised the need of approaching the Government through the H. E. the Chief Scout for a higher grant in future to enable the Council to develop Scouting in miffasil Districts. In conclusion he called upon the council to help him in making suitable arrangements to depute a really smart and efficient contingent of scouts to represent this Province at the International Jamboree to be held in August 1929.

2. The Annual report was taken as read and on the motion of Dewan Bahadur P. Parankusam Naidu seconded by Mr. M. G. Parthasarathi Mudaliar, the report was unanimously adopted and passed.

3. In commenting upon the report Mr. F. Howard Oakley invited the attention of the Council to the inclusion of recruits in the Census figures which he said in his opinion was irregular and gave a false impression about the increase in the numbers. The Provincial Secretary pointed out that anyhow there was an increase if recruits included in the census of previous years was not taken into account in calculating the figures and that the practise of including the recruits in the census was borrowed from that of the all India Census report compiled by the Indian Headquarters.

In further commenting upon the report, Mr. R. Srinivasa Iyengar referred to the subject of Registration fee which he said, had been resolved to be levied by the

Provincial Council Executive from the current year, he stated that the District Councils would find it very difficult to enforce and collect the registration fee from the Troops and remit the same to the Headquarters. The Provincial Commissioner explained the reasons for the levy of the registration fee as one of the methods of providing income for the Provincial Headquarters which have to beat some stage or other, self-supporting and the Provincial Council had to justify the receipt of the Grant by showing to the Govt. its private sources of income. At this stage the Provincial Secretary mentioned that the levy was decided upon as early as 1923 but had been kept in abeyance to give time for the Movement to grow and be in a position to pay the fee and that recently the Provincial Executive felt that sufficient time had been given and that no hardship would be felt by collecting the Registration fees and so re-affirmed the old resolution and directed the same to be enforced as sympathetically as possible. The Provincial Commissioner mentioned that the income from the Registration fees would be earmarked for work in the Districts. He wanted each district also to organise its resources. Mr. E. K. Govindaswami Mudaliar said that the Madras District was levying a fee of 0-3-0 per troop and even this small amount they were finding it difficult to collect and in view of this the operation of the resolution regarding the levy of the registration fee should be suspended. Mr. P. S. Narayanswami replied by stating that Tanjore District Council was collecting a fee of Rs. 5/- per troop and Godavery Rs. 3/- and that Scout Troops would not experience difficulty in paying the same fee as it would be paid, ordinarily, not by the boys themselves but by the Institutions and Troop Committees controlling the Scout Troops. Mr. V. Subramaniam commended the idea of levying a registration fee as it would serve as a criterion of membership of the association. The amount was small and no hardship would be felt. Mr. F. Howard Oakley said the fee was too small for the privileges the troops enjoyed by the membership of the Association. Besides it was a fee that would not be collected as a rule either from boys or men who actually worked in the movement but from institutions and committees that controlled Scout Troops. Mr. E. K. Govindaswami Mudaliar moved that the Registration fee be reduced to 4 annas. The resolution was put to vote and lost 2 voting for reduction and the rest against.

Mr. T. V. Nilakantam suggested that where a Scout Troop, a Rover Patrol and a Cub Pack were associated with one another under the Jt. charge of one Scoutmaster, the fee of Rs. 1/- might be fixed for the entire group and not for each separate unit. The Provincial Commissioner promised to consider the suggestion favourably as this was also the sense of the Provincial Executive when passing the Resolution of the levy of the Registration fee. As arising out of the Annual Report and on the motion of Capt. T. W. Barnard, seconded by Dewan Bahadur P. Parankusam Naidu, it was resolved to hold the Annual meetings of the Provincial Council in future some time about December of each year (as the Scout Year closed on 30th September and there was very little time for auditing the accounts and preparing the Balance sheet to be presented at the meeting if held in October).

Mr. E. K. Govindaswami Mudaliar inquired how many were paying the Annual Subscription of Rs. 100/- to the Provincial Council. The Provincial

Secretary in reply referred to the information in the Report and stated much emphasis was not laid on this source of income at present in view of the Govt. Grant and a further sum by private subscriptions like those from Rajah of Sivaganga and others, as the Provincial Council wanted to give a clear field for District Councils to organise their own collections. The Provincial Commissioner stated that it was his idea that each Local Board should be requested to make a permanent annual recurring grant to the Provincial Headquarters funds.

Mr. E. K. Govindaswami Mudaliar suggested that a copy of the Rules and regulations of the Provincial Council should be printed and supplied to the members.

On the motion of Capt. T. W. Barnard seconded by Mr. F. H. Oakley the Council placed on record its sense of appreciation of the services rendered by the Provincial Organising Secretaries.

4. The following office bearers were then elected:—

Mr. K. Sanjiva Kamath, Hon. Provl. Secretary.

Capt. T. W. Barnard, „ „ Treasurer.

In response to the wishes expressed by certain members of the Council to have a larger representation of the Muffassal members the number of elected members to the Provincial Executive was raised from 6 to 9 and the following were elected.

Re-elected:—Rao Bahadur R. Krishna Rao Bhonsle, Mr. K. V. Krishnaswami Aiyer. Mr. F. Howard Oakley, Mr. C. V. Venkatramana Iyengar, M.L.C.,

Elected:—Mr. T. S. Subramania Iyer, late D.C. of Godavery. Mr. M. G. Parthasarathi Mudaliar D.C. South Arcot. Mr. C. Doraswami D.C. North Arcot. Mr. T. V. Nilakantam D.C. Tinnevely. Mr. Bh. Krishna Rao Dist. Org. Secy. Godavery.

5. It was resolved to have the meetings of the Provincial Executive on the last Saturday of every month.

6. The resolutions given notice of by the members were then discussed and considered.

Mr R Srinivasa Iyengar's Resolutions.

(a) The Resolution No. 1. "That Provision be made in the constitution of the Provincial Executive for a greater representation of the Muffassil" was not pressed as it had already been given effect to by an earlier resolution of the Council.

(b) The Provincial Commissioner accepted the resolution that Proceedings of the Provincial Executive be published in the S. I. B. S., which was accordingly passed.

(c) 3rd resolution that meetings of the Provincial Executive be held at Muffassil centres also was not pressed in view of the explanation given by the Provincial Commissioner on the ground of expense and difficulty of members to leave their work and go to a district centre.

(d) The resolution No. 4, re the appointment of Rover Commissioners in select districts was also not pressed on the assurance given by the Provincial Commissioner that he would consider the appointment of a suitable person as Assistant Provincial Commissioner in charge of Rover work, in consultation with the Provincial Executive. The Provincial Commissioner also stated that there was nothing in the way of a district commissioner in recommending persons to be appointed as Assistant District Commissioners in charge of Rover work.

(e) The Resolution No. 5. that recommendations be made to the All India Headquarters to arrange for the manufacture of badges in India was referred to the Provincial Executive for considerations.

(f) The 6th Resolution re—the organisation of a Provincial Scout Supply Store on a Co-operative basis was not pressed after discussion in view of the Provincial Commissioner's statement that it was a fit subject for private enterprise.

(g) The resolution No. 7 that Healthy Man's badge test be included as one of the Tenderfoot tests and the Public Healthman's tests be included as one of the Second Class tests was opposed by Mr. F. H. Oakley and on being put to vote was lost, 1 voting for and the rest against.

(h) The resolution No. 8. to abolish all awards was dropped.

Mr E. K. Govindaswami Mudaliar's resolutions.

(a) The resolutions re the reduction of duration of training camps for Scouters to 7 days and for Cubbers to 4 days and to make Patrol Cooking and Patrol Huts optional were lost 1 voting for and the rest against.

(b) The 3rd resolution 'that the Provincial Council do print and circulate the essential requirements for a training Camp' was unanimously agreed to and passed.

(c) The resolution No. 4. about distribution of a portion of the Govt. Grant among the District Councils and No. 5 to sanction the budget estimate for 1928-29 with an eye to make the Provincial Council self-supporting, independently of the Govt. Grant were not pressed.

(d) The Resolution that 'The Provincial Commissioner be requested to see his way to dispense with the services of all paid agencies for Propaganda and Organising work as early as possible was lost, one voting for and the rest against.

Resolutions of the Madras and Chingleput District Scouters' Conference held on 16th Sept. 1928 at Adyar to be moved by Mr. V. S. Ratnasabathy, but moved by Mr. V. Subramaniam on his behalf.

The following resolutions were read and after brief discussions not pressed.

1. This conference is of opinion that scouting has not become so popular as it ought to be mainly because the movement is not national and it strongly urges the Provincial Council to take immediate steps to emphasise the National aspect.

2. This Conference recommends to the Provl. Council that hereafter the practise of giving animal names to the Patrols be discontinued and that instructions be given to Scoutmasters that the names of the past National Heroes be substituted and for purposes of Scouting the cries of birds or animals associated with the heroes be used.

3. This conference requests the Provincial Headquarters to address the heads of institutions regarding all Scout matters through the Dist. Council or District Commissioner and not through the D. P. I. or D. E. O.

4. This conference requests the Provincial Council to write and request the D. P. I. to remove the column about scouting in the inspection report of the Educational officers and to get any information the D. P. I. may require from the District Scout Councils.

5. That the Provincial Council be requested to appoint more District Commissioners each for a group of 10 troops in the City restricted to such an area for close supervision.

6. That all Scouts and Rovers be encouraged to learn Hindi since it is almost a common language in India and that the above said language be a compulsory item in the Interpreter's Proficiency Badge.

7. That to make the following alterations in the staff drill: Slope Staves: be done on the left instead of on the right, Support Staves: be dropped from the staff drill since the position is not very convenient.

8. To print and sell suitable Patrol, Troop and Pack record forms for the benefit of all the troops and packs in the Province and further to maintain a standard of uniformity in the maintenance of such records in the Province.

9. To prevent badges getting out indiscriminately, the Prov. Hd. Qrs. be requested to retain the ownership of all badges and issue badges free to all troops and packs in the province and make Scouters concerned responsible for the return of the badges of such Cubs, Scouts and Rovers who have left the movement.

(Sd.) K. SANJIVA KAMATH,
Hony. Provl. Secy.

OUR TAMIL PAGE.

ஓர் அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.

(3)

தஞ்சை,

விபலவரு மாகாணம் 1வ.

அன்புள்ள தம்பி பஞ்சாபகேசனுக்கு ஆசிரவாதம்.

முதல் சாரண சட்டத்தப்பற்றி நீயும், உன் அணியிலுள்ள சிறுவர்களும் கலந்து பேசிப் பல புது விஷயங்களை யும், நடக்கத்தகுந்த வழிகளையும் அறிந்து கொண்டது மெச்சத்தக்க காரியம். என் உணக்கு எழுதும் கடிதங்களில் நீங்கள் தெரிந்துகொள்ள வேண்டியவற்றை யெல்லாம் எழுதுவதென்றால் எனக்கும் முடியாது, அப்படி முடிந்தாலும் உங்களுடைய ஊக்கத்தையும், உற்சாகத்தையும் கெடுத்துவிடும். ஏதோ ஒன்று இரண்டு முக்கியமான அம்சங்களைப் பற்றி நான் எழுதலாம். மற்றவை யெல்லாம் நான் முன் கடிதத்தில் சொன்னபடி அதுபோலவதை ஒட்டியும், நீங்கள் எட்டுபேர் அப்போதப்போது சேர்ந்து யோசித்துப் பேசியும் தெரிந்துகொண்டு அவற்றிற்குத் தகுந்தபடி நடக்கவேண்டியவை. முதல் சட்டத்தி லடக்கிய நானையத்தைப்பற்றிப் பல ஒழுக்க முறைகள் உங்களுக்குத் தோன்றியபடியே, மற்ற சட்டங்களைப் பற்றி யோசித்தாலும் தோன்றும்.

ஆகையால், பத்து சட்டங்களும் இன்னவை என்று உங்களுக்குத் தெரிந்திருந்தபோதிலும் அவற்றின் கருத்தை விசாலப்படுத்தி உங்கள் கடத்தையை மேன்மைப் படுத்திக் கொள்ளவேண்டுமானால் அடிக்கடி ஒவ்வொரு சட்டத்தைப் பற்றியும் ஆராயவேண்டும். அப்படிச் செய்தால் சாரணச்சட்டத்தின் மூலமாக உங்கள் முன்னேற்றத்துக்குத் தகுந்த பல புதிய வழிகள் காணப்படும்.

இரண்டாவது சட்டத்தைப்பற்றி அதாவது சாரண விசுவாச முன்னவன் என்பதைப்பற்றி இந்தக் கடிதத்தில் எழுதுகிறேன். இந்தச் சட்டம் இங்கிலாட்டில் விரிவாக, அரசனிடத்திலும், அவனுடைய உத்தியோகஸ்தர்களுடையிடத்திலும், பெற்றோரிடத்திலும், நாம் நாட்டினிடத்திலும், போற்றும் யஜமான னிடத்திலும், போற்றப்படும் உதவி ஆட்களிடத்திலும் சாரண விசுவாச முன்னவன், என்று சொல்லப் பட்டிருக்கிறது.

இந்த விசுவாசத்தில் ஒரு விசேஷ முண்டு. என்ன வென்றால் இந்த குணம் உள்ளத்தில் பதிந்து நடத்தை யில் தானாகவே விளங்குவதல்லாமல், இதற்கு அடையாளமாக உலக நடவடிக்கையிலும் சில ஐதீக ஏற்பாடு களைக் கைக்கொண்டு வருகிறோம். எப்படி எந்தக் காரியத்தையும் கடவுளை வணங்கித் தொடங்குகிறோமோ அப்படியே அரசனை வாழ்த்தி முடிக்கிறோம். கூடங்களிலும், சபைகளிலும் காரியம் முடிந்து வந்த வர்கள் கலைவதற்குமுன் அரச வாழ்த்து ("God save the King") பாடுவது வழக்கம். அப்போது சாரணர் கள் மாத்திரமல்ல, எல்லோரும் அசைவிலல்லாமல் கோரக் கீன்று மரியாதை செலுத்தவேண்டும். சாதாரண ஜனங்களில் அநேகர் அந்த மரியாதையைச் செலுத்தாமல் அவசரமாகக் கலைந்து விடுவதுண்டு. சாரணர்கள் தங்கள் அந்த மரியாதையைத் தவறாமல் செலுத்தி அதைக் கண்டு பிறருக்கும் அதே மாதிரி நடக்கவேண்டுமென்ற எண்ணத்தை உண்டாக்க வேண் டும். அரசனை நேரில் கண்ட இறைவனாகக் கொள்ளும் நம் நாட்டவர்களுக்கு இவ்விஷயத்தில் பொறுப்பு அதிகம் என்பதை ஒவ்வொரு சாரணனும் அறிய வேண்டும்.

அரசன் தன் பிரஜைகளின் நலத்தைக்கோரி அவர் களைக் காப்பதற்காக நியமிக்கப்பட்டவர்களை அரசாங்க உத்தியோகஸ்தர்கள். அவர்களிடம் விசுவாசத்துட னிருப்பதென்பது அவர்கள் ஏற்படுத்தும் சட்டங்களை மீறாமல் நடப்பதோடு பிறரும் அப்படி நடப்பதற்கு உதவியாயிருத்தலே யாகும்.

ஒரு உதாரணம் சொல்லுகிறேன். ரஸ்தாக்களில் வண்டிகள் ஒட்டப்படவேண்டிய வழி முறைகளைப் போலீஸார் ஏற்படுத்தியிருக்கிறார்கள். அப்படி ஏற் படுத்தியிருப்பதின் காரணம் வண்டிகள் ஒன்றோ டொன்று மோதிச் சேதம் உண்டாகாமல் இருப்ப தற்குத்தானே! அதையறியாமல், இந்த ஏற்பாட்டெல் லாம் போலீஸ் தட்புடல் என்றாவது எட்டிற்குப் போட்டியாக நடக்கவேண்டுமென்றாவது, இவற்றை மீறி நடத்தால் யாருக்கு நஷ்டம்? தண்டனை யொரு பக்கமிருக்க, அந்த மாதிரி எத்தனை தடவைதான் சேதமுண்டாகாமல் உப்பிப் பிழைக்கலாம்?

இப்படி இராஜாங்கச் சட்டங்களெல்லாம் நம்முடைய நன்மைக்காக ஏற்பட்டவையே உத்தியோகஸ்தர்கள் நம்முடைய கலத்திற்காக ஏற்பட்டவர்களே. ஆகவே இவ்விஷயங்களில் நம்முடைய கடமைகளை விசுவாசத்துடன் நிறைவேற்றுவது அவசியம் என்று விளங்கவில்லையா?

தேச விசுவாசத்தைச் செய்கையில் காட்டுவதில் சிறுவர்களும், முக்கியமாக சாரணர்களாகிய நாமும் ஏமாற்றத்திற்கு இடங்கொடுக்கக்கூடாது. இக்காலத்தில் ஊரெல்லாம் 'தேசாபிமானிகள்' நிறைந்திருக்கிறார்கள். இவர்களில் மனப்பூர்வமாக காட்டின் நன்மைக்கு உழைப்பவர் சிலர். தேசாபிமானிகள் என்று சொல்லிக் கொண்டு ஜனங்களை மயக்குகின்றவர்கள் பலர். இப்படி மயக்குகின்றவர்கள் சொல்வதாலும், இன்னும் பல வழிகளாலும் வீண் ஆவேசம் மூட்டி விட்டுக் காரியம் ஒன்றையும் நிறைவேற்றாமல் திரிகிறார்கள். இவர்கள் வலையில் சிக்காமல் தப்பி நம்முடைய காரியத்தை நமக்குத் தெரிந்தபடியும், நமக்கு நம்பிக்கையுள்ள பெரியோருடைய கட்டளையின்படியும் நடத்துவதே சிறந்த தேச ஊழியமாகும்.

பெற்றோரிடத்தில் விசுவாசம் யிருக்கவேண்டியதைப் பற்றியும் நம்முடைய தூல்களும், தேச சரித்திரங்களும், புராணங்களும் விரிவாய் தெரிவிக்கின்றன. தெரிவித்தாலென்ன? நம்முடைய வாழ்க்கையிலல்லவோ காணப்படவேண்டும். "அன்னையும் பிதாவும் முன்னறி தெய்வம்" என்று பள்ளிக்கூடத்தில் பாடஞ் சொல்லிவிட்டு வீட்டுக்குப்போய்த் தயார் தகப்பனருடன் சண்டைபோடும் சிறுவர்களில்லையா? புது நாகரீகங்கள் பரவப் பரவ பழைய நாகரீகத்தில் வளர்ந்த பெற்றோரை அவமதிப்பதும் அதிகமாகிக் கொண்டு வருவதுபோல் தோன்றுகிறது. பெற்றோரை பழங் கிழங்குகளென்றுக் கேலி பண்ணும் சிறுவர்கள்கூட இருக்கிறார்கள். இவற்றையெல்லாம் தடுக்கக் கூடியவர்கள் சாரணர்களே தாம் பெற்றோரிடம் மரியாதை புடனும், உன்னப்புடனும், விசுவாசத்துடனும் நடந்து கொள்வதல்லாமல், நம் பெற்றோரைப் பிறர் தூற்று வதற்கு இடங்கொடுக்காமலும் இருக்கவேண்டும். பெற்றோர் வியது அதிகமாக ஆக அவர்களைப் போஷிப்பதில் அதிக கவனமும் உண்டாகவேண்டியதவசியம்.

சில சமயங்களில் நீங்கள் நடந்து கொள்ளவேண்டிய தெப்படி என்று சந்தேகமுண்டாகலாம். உன்னுடைய தம்பி ஒரு தவறு செய்துவிட்டான் என்று வைத்துக் கொள்வோம். அவன் செய்வதைப் பெற்றோரிடம் தெரிவித்தாலோ அவன் அடி வாங்குவான் போலிருக்கிறது தெரிவிக்காமலிருந்தாலோ நடந்ததை ஒளித்தவனாய் விடுவாய். தப்பியை தண்டனையிலிருந்து விலக்குவதற்காக அவன் செய்ததை ஒளித்தல் விசுவாசமாகாது. அவன் செய்த பிழையை அவனிடம் எடுத்துச் சொல்லிக் காணங்களைக்காட்டி பின்னும் அவன் அப்படிச் செய்யாமலிருக்கும்படி உடனே புத்தி சொல்லிப் பிறகு பெற்றோரிடம் ஏன் தெரிவிக்கக் கூடாது?

ஒவ்வொரு நாளும் கடக்கும் காரியங்களைப்பற்றி உங்கள் யோசித்துச் சாரணச் சட்டத்திற்கு மீறியவை

எவை, அந்தச் சட்டத்தைப் போற்றியவை எவை, எப்படிச் செய்வது நமக்கு அழகு, என்பவற்றையெல்லாம் கலந்து பேசிப் பலனடையவேண்டும். இவற்றிலெல்லாம் உங்களுடைய ஊக்கம் என்றும் குறைவுபடாதிருக்கவேண்டுமென்று ஈசனை பிரார்த்திக்கின்றேன்.

இப்படிக்கு,
உனது அன்புள்ள அண்ணன்,
சந்தானகிருஷ்ணன்.

சாரண நாமாவளி.

இயக்கத்தை ஸ்தாபித்தவர்.

- 1 உலகுக் குழைக்கும் உத்தமராம்
இலகுடே. டர்ஸால் வித்தகராம்
- 2 தாரண ஆங்கில நாட்டினராம்
சாரண இயக்கக் காட்டினராம்

இயக்கத்தின் பிரிவுகள்.

- 3 இளையவர் வாலிபர் முதியவராம்
கிளையுறு சாரண கதியினராம்
- சாரணர் வாக்குறுதி.

- 4 மன்னிய ஈசற் கின்பினராம்
தன்னுயர் தாய்காட் டன்பினராம்
- 5 தாரணி மன்னர் கினியவராம்
சாரண வழ்செல் நனியவராம்

சாரணர் சட்டங்கள்.

- 6 உயர்நம் பிக்கைப் பாத்திரராம்
பெயர்விசுவாச தேத்திரராம்
- 7 பிறருக் குதவும் நடையினராம்
உறுபொது நோக்கம் உடையவராம்
- 8 இயல்மரி யாதை இன்பினராம்
உயிர்கள் எவைக்கும் அன்பினராம்
- 9 அன்பொடு கீழ்ப்படி தகையினராம்
துன்புறி னும்புன் னகையினராம்
- 10 மிதமுறு செலவுசெய் வாய்மையராம்
நிதந்திரி கரணத் துய்மையராம்.

வி. சேஷாத்திரி,

தஞ்சை.



The Maharajah of Travancore (left), in Scout Uniform.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

New Year Greetings

From the Right Rev. E. H. M. Waller, M. A., D. D.,
Bishop of Madras.

In wishing you a very Happy New Year for 1929, I may remind you that the Scout Movement carries with it not only the ideal but the realization of happiness, because the only happiness consists in serving others. And the whole idea of the Scout is that he shall cheerfully join with other Scouts in helping others who are around him. If we always keep this ideal before us nothing could prevent our having a Happy New Year.

HARRY, MADRAS.

The Boy Scouts Association,
25, Buckingham Palace Road.

London S. W. 1.

24th November 1928.

* * * I can only repeat what I have said very often, that I believe Scouting will assist India in a very great many ways and perhaps chiefly because of its elasticity and the possibility of adapting it to local conditions, whatever those conditions may be. Had it not been for

this element of universal application, Scouting could not have spread as it has done, to every part of the civilised world. Everywhere too, it seems to have the same result in helping boys to become healthy, happy, helpful citizens.

I wish the Scouts.....every success.

ROBERT BADEN-POWELL.

(Country of Madras Christian College School Magazine.)

THE BOY SCOUTS ASSOCIATION,

25, Buckingham Palace Road,

London S. W. 1

20th November 1928.

Scouting trains the boy to become a happy, healthy, helpful citizen and as such is of untold benefit to himself and to his fellow men. The boy of today is the citizen of tomorrow and the future of a nation depends upon how it trains up its youth for the ultimate responsibility of citizenship. We here believe that the system of training, as laid down and followed in the Scout Movement, is one of the best methods available for attaining this end and is calculated to draw out all that is best in a boy, through its Scout promise, Scout Law, and Scout Tests. No better proof of this can be given than the high esteem in which Scouting is held throughout the world and particularly by all the leading Educational Authorities.

Why not, then, join this great brotherhood and become one of us?

ALFRED D. PICKFORD,

Headquarters Commissioner for

Oversea Scouts and Migration.

(Country of Madras Christian College School Magazine.)

Why I believe in the Boy Scout Movement.

Why do I believe in Scouting for boys?

Well, in the first place because it is Good Fun. You can take a boy to the river of knowledge but you cannot make him drink. His thirst has to be roused by guileful methods—as any schoolmaster will tell you. The boy, being a healthy young animal full of animal spirits naturally resists tyranny—he is by nature a revolutionary. He has, however, a very large share of curiosity and a super-abundant store of physical vigour. The Boy Scout Movement recognises these facts and tries to utilise these qualities. From the beginning we endeavour to work on the boy's natural curiosity, to give full scope for his physical energy and, by giving him the maximum degree of home rule, to get him to submit cheerfully to the minimum amount of control from above. And all the time we try to keep the boys thoroughly amused, interested and exercised. The result is that they love the work and they play and learn more in an hour's scouting than they do in a day's reluctant and tedious schooling.

Secondly, I believe in Scouting because it does for a boy what his school and his home ought to do, but generally do not. It instils into his mind at its most impressionable stage the basic principles of a simple morality. It teaches him to obey orders cheerfully and to give orders clearly and firmly. It trains his hands and eyes as well as his memory. And it constantly impresses upon him the cardinal importance of independence and usefulness to others. It is, in fact, in the truest sense an education and as the educative process is pleasant and amusing, it is easy and effective.

Thirdly, I believe in Scouting because it is the finest thing possible not only for the scouts, but for the scouters. Those of us who grew up before the Chief Scout gave the world the benefit of his great idea, missed a lot. But by taking part in the training of boy scouts now, we do in fact unconsciously train ourselves. We learn that service is better than selfishness, that cheerfulness is brighter than gloom, that usefulness is more profitable than dependence. And these are lessons worth all the lectures in all the universities in the world.

ON "HOBBIES"

LIFE is always more interesting and worth while to a boy or man who has a hobby. A hobby is something in which you take such an interest that every time you see or hear anything connected with it, it stirs your enthusiasm and leads you to want to add to your knowledge of the subject of your hobby or to add something new to a collection which represents it.

Some one has well said, "You cannot always tell from the things a man is compelled to do for a living what his real character is, what his tastes and inclinations are. It is his voluntary choice, what he chooses to do when he is at liberty to do as he wills, these are the things that indicate the quality of the individual." So with the boy who has a hobby. It not only serves to keep him out of trouble but displays and helps greatly in the building of good character.

A glance at the story of the boyhood of many men who have made a very great contribution to the progress of the world will show that they were boys who had hobbies. Sentence stories of a few of these may be of interest.

Thos. Edison the great inventor and scientist, was a newsboy selling papers on a railroad train. In order to do what he wanted to do when he had nothing to do, he fitted up a laboratory in a corner of a railway car and carried on experiments while the train travelled from station to station.

Henry Clay, orator and statesman, as a boy living in poverty, committed speeches to memory and recited them aloud in the forests, in the grain fields and frequently in the stable with only a horse and a cow for his audience.

James Watt, the inventor of the steam engine, when only six or seven years of age, would lie for hours drawing geometrical pictures on a stone with pieces of chalk.

Abraham Lincoln as a boy walked miles to borrow a book on the Life of Washington, and then after his day's work was done and the others had gone to bed, he would put a fresh log on the fire and by its light read until he fell asleep.

Michael Angelo, the immortal artist, even when in charge of his nurse would draw and paint pictures, and as a boy he loved to stand and watch the artists at their work.

From these stories we learn that many boys grew up to give their lives to things which they did as boys just because they liked to do them and were keenly interested in them. But many hobbies are not the sort of thing we may do for a living and to serve the world but are just full of fun and interest to boys. One Madras Scout has just sent the headings of a number of Indian newspapers to a boy in Toronto, Canada, who collects these headings and has nearly two thousand different headings in his collection. You may ask what is the use of that? The answer is that to you and others it may be of no use, but if the boy who collects them finds much fun and interest in it, if he learns much about other places as he makes his collection and if it teaches him to put his mind and enthusiasm into it and makes work seem full of interest, it is a very much worth while thing for him to do.

Stamp collecting is one of the most general and most interesting hobbies for a boy to take up. It is a hobby which he may continue for a lifetime and never exhaust the new and different stamps which he may add to an increasingly valuable collection. Much is learned about the coinage and customs of people in all the lands of the earth through stamp collecting. The collection in time always become valuable. A man who had made a collection as a boy took his collection to a London stamp dealer to dispose of them. He did not think it to be very valuable and was surprised when it was put up at auction and was sold for 1,300 pounds.

Collections of plants make a splendid hobby. Here again is a field which a lifetime of study and collection will not exhaust. For the plant collector, a visit to any new part of the country or to another land is full of added interest because of the possibility of finding some new specimens. One of my best friends who started plant collecting when he was a Boy Scout has a collection of over eight hundred different specimens although he has not been able to travel more than one or two hundred miles from his home. His hobby has helped to make him a most interesting companion and a much more cultured man than he would have been without it.

Gardening is a hobby open to most any boy and the experimentation with new varieties of plants, the attempts to get new colours in the flowers and to graft one variety on to another and thus produce new growths. A boy I know was always on the look out for seeds from other lands carried on the merchandise from these ports. So in currants from Australia he found tiny seeds sticking which he planted and grew and found a beautiful flower which would grow well in his land also.

A study of the stars is a great hobby for boy and man. The boy to whom the heavens are just sky is a much poorer boy than the one who recognises many of the stars and constellations by name and who reads the wonderful stories of their size and condition. There are millions of stars which have been located and named and so astronomy is a hobby which any boy may take up and which will interest him throughout life. Imagine the interest there is for a boy who has a hobby like this in looking for some comet or planet which may appear only once in a hundred or a thousand years but which he will be able to find as a stranger among his many friends in the sky. A Scout will find this hobby useful in enabling him always to find directions easily and to be able to tell the time at night by the stars or moon.

One of the newer hobbies which is related to the signalling which has been such an important part of Scouting, is telegraphy in all its branches and particularly radio. It is

not hard to make a set by means of which a boy may send with an ordinary telegraph key messages by wireless for two or three hundred miles. In America many hundreds of boys make this their chief hobby and by getting into touch through the air with other boys they are able to link up chains by means of which they send messages to other boys across the four thousand miles of that continent. The friendships which these boys form in this way are built up later through correspondence and through visits and their lives are greatly enriched through their hobby.

There are thousands of different things which may serve as a hobby and there is something to be said for the boy who chooses something which no one else he knows has ever done and so he will have to work out the ways of doing it all for himself. The only hobby on which the Chief Scout has put a ban is that of collecting autograph signatures. He has been so worried by signature collectors that he has expressed

the hope that Scouts will not follow this practice. After all, this same principle may well be applied to any hobby, that is, it should be something which you are able to do for yourself and not require you to be constantly plaguing other people who are not interested. Of course those who are interested in the same hobby will spend time night or day to talk about it and exchange specimens with you.

So every Scout! Have a hobby. Find something which interests you and follow it through until you are a master of it and have the best collection or information of anyone in the country or the world. If you start something which later fails to interest you, do not drive yourself to follow it but pick out some other thing and try it but have a hobby. You will notice that the boys who have the faculty of succeeding in life are those who have something to keep their minds ever on the alert for new knowledge.

A. W. FORGIE.

On the Place and Value of Little Things.

I sometimes wonder whether in the hurry and bustle of our busy world we do not at times over-emphasise the value of great things to the detriment of the lesser and more insignificant occurrences of life. In our judgments, we so often measure success by the issue and not the origin, by the end and not by the beginning. At all events, it does seem to me to be a matter of great importance that we should give due prominence to, and lay adequate emphasis upon, the little things in life. For after all, it is the little thing that makes up most of the daily round, whereas the great event is of comparatively infrequent occurrence. There is a little story which seems to illustrate this point admirably.

One day, a tiny little seed, carried along on the wings of the wind, found its resting place in a deserted corner of an untidy plot. Amid the stones, the weeds and the rough growth that little seed fell asleep. But one day, it woke up and began to grow. At first it was hard work trying to push its

way up through that rough undergrowth, but it persevered until it made its way to the clear light of day. Bathed in the dew, refreshed by the gentle breezes, and warmed by the bright sunlight, the little plant grew tall and strong. One day, it put forth its bud and a beautiful flower came to light. People who were in the habit of hurrying past that place stopped: they gazed on the flower; they were surprised that such a thing of beauty could exist amid such uncongenial surroundings. Sometimes people who were returning from the labour and the toil of the daily task lingered to drink in of its beauty and fragrance, and then passed on encouraged and cheered. But the petals fell, the flower died, the plant withered away, and the place saw it no more. Now although the people knew that they should never see that flower again, they also knew that it would not be forgotten, for they carried in their memory its beauty and fragrance. So the days went by. The time passed, and behold! a strange thing happen-

ed. On that untidy, unkept patch of ground there were seen tiny little shoots, here, there and everywhere. Growing into tall plants, they brought forth a plot of lovely blooms. People were amazed; they set to work and very soon all the stones and moss and weed had disappeared and what had been a waste plot was transformed into a haven of peace, where tired folk, aged men and women and and lonely souls could rest and drink in the beauty and fragrance that surrounded them. And all through that one tiny little seed having dropped where it did.

I wish we could think of our words, our thoughts and our deeds as being little seedlings. What a difference it would make!! To think that the kind word you spoke would bring fragrance into another person's life; to believe that your 'good turn' was going to beautify another's daily round; to think always the best thoughts so that when you acted you would always act for the best.

Keep the Camp-Fires burning.

My dear boy-knights,

One night I had a dream,—not a dream in which an ogre sits on your chest and squeezing your throat, presses you down, down, into a bottomless abyss; but a sweet nice dream full of fun and frolic, and plenty of good cheer. Naturally your curiosity has been roused and I can see you in my fancy crowding round me and clamouring for an account of it. So then, here goes.

Before me I saw an open spacious ground thickly carpeted with grass and fringed all round on its border with tall stately trees. A bright moon overhead bathed the place in a flood of silver light. In the centre of a ring of grinning lads packed with life and laughter, blazed a huge pyramid of faggots. A tall pleasant-faced young man complacently viewed the bright circle of smiles and his face beamed with radiance. Approaching the fire and holding his right hand over it, he spoke a few words in a clear rich voice and the fire, as if in response to the incantation, flared up with a roar.

And whether you are aware of it or not, you are sowing little seeds every day of your life. What will the harvest be? Shall we be proud of it, or shall we be ashamed of it?

How many a great enterprise has had an insignificant beginning; how many a great man has made a humble start. Yes, it is the little thing that counts. In one of his poems, Wordsworth speaks of those 'little un named, unremembered acts of kindness and of love!' Those are the things which will count most of all in the long run, for they are the things upon which the beautiful side of life is built.

Let us 'Be Prepared' to recognise the little things in life, let us find a place for them in our lives; let us scatter them abroad in the lives of others, for no one in this wide world can tell what the outcome will be.

There is a most important place in life for little things; their value can never be estimated adequately.

F. J. Bushby Quine.

Meanwhile, my eye swept over that array of lads. They were all draped in thick large multi-coloured blankets that clung to them in lovely folds. I was indeed struck with the picturesqueness of the group. I saw a European lad with his strikingly fair complexion and a broad brimmed hat perched on his head. There was an Indian boy brown and burly, wearing an intricately folded khaddar turban with a long streaming tail. I saw a dark African youngster with a gleaming pair of teeth and a plumed tuft that adorned his head. Every nationality was there. The more I viewed that scene the more firmly did I feel that a picture of "the boys of the world" in a cyclopaedia had suddenly come to life and walked out of it straight to that spot.

They were busy feeding the fire. The blazing tongues of fire cast a lurid glow over their faces and threw weird grotesque shadows on the ground. Loudly singing

"Heap on more wood, the wind is chill,
But let it whistle as it will,
We will keep our camp-fire merry still"

They suited the action to the word and whenever an ember burst to send up a spray of sparks, a loud holler of delight escaped from their throats.

The young man held a whistle. Blowing it, he gave some loud command and a spirit of frolic seized the bright hopefuls. With a whoop and a roar, they set about dancing, rolling, tumbling head over heels and affecting the most ludicrous attitudes to the tune a juvenile with puffed-up cheeks blew out of a mouth-organ. That order seemed to have sent them raving mad. It was confusion delightful; revelry exhilarating.

A short blast by the young man on his whistle and the pandemonium instantly ceased. He stood still for a few seconds and then his lips moved. I could hear him distinctly. He referred to their duty to their country, to their vows of service and sacrifice, to the great need for character, the back bone of a nation, to universal peace and good will, to the millennium that they alone could usher in. With cocked ears and in profound attention, the lads listened to a flood of stirring eloquence from him. He wound up his peroration with the question, "Will you be true to your promise?" That question cut through the crisp chill night air, sharp as the edge of a razor, clear as the ring of a bell and the boys with the three right fingers held shoulder-high, shouted "We will" in one tremendous roar that made the stars tremble in their seats.

Soon the tense muscles of their faces relaxed. Like the sun bursting through a cloud, the faces were again swathed in smiles. "Ambulance game," cried the man and I was both amused and astonished to find a good number of the party suddenly transformed into moaning invalids and the rest into grave stolid doctors seriously engaged in attending to them; one had fractured his knee-cap and groaned in agony. Another had a fainting fit and all the skill of the doctors would not restore him to consciousness. A solemn-looking 'Aesculapius' was anxiously employed in reviving by artificial respiration a lad just rescued from drowning. Improvised stretchers

conveyed to and fro the patients who were handled with a tenderness worthy of a mother or a Red Cross nurse.

A low squeak of the whistle brought the game to an end. The lads quickly drew up in a circle round the fire. Led by the young man, they now sang in slow measured notes the hymn "Abide with me". The soft chant now rose to a loud drone, now sank to a low strain. A spirit of reverence seized them and their souls seemed to be gazing beyond this world towards a beacon heartening and inspiring in the far-away void. Even the fire, the silent spectator of the scene seemed to have caught the spirit. It was now low and gentle and accentuated the look of devotion that had settled on their faces.

The last strains of the song slowly melted away on the still night-air. Their eyes listlessly wandered over the place and one of them gasped with surprise when his gaze lighted upon me, the unknown witness of all that happened there. With a start and a cry he pointed me out to his comrades. In an instant, they swooped upon me with a howl and carried me struggling frantically in their arms to the fire. There they threw me to the ground and circling round and round me, they dinned into my ears,

"Can you tonight look back across the span
Twixt dawn and dark and to your conscience say
Because of some good-turn to beast or man
The world is happier that you lived to day?"

"Can you," "Can you," they roared at me. Their yell threatened to burst my skull. I could hardly find my voice for sheer fright. With one mighty desperate effort I shook them off and . . . started up from my sleep with a cry.

For some time I lay dazed. I gradually recovered from the surprise of that wonderful dream. A train of reflections came crowding into my mind, I marvelled about the big game of scouting that could convert this world into a lovely garden where amity and happiness came to stay. My thoughts

(Continued on page 121.)

A SCOUT SONG.

The clear eye and the clean heart
And the long lithe arm of strength,
The sure foot at the trek's start,
And the grit that braves its length,
The helpful hand and the quiet word,
The spirit that rules the clay,
All these ring firm as a well-struck chord
When the true Scout leads the way.

To defend the right and defy the ill,
To succour the weak and old,
And to tend the flame of honour still
The Scout has a heart of gold.

Lead on then, vanguard of valiant Youth,
Our old world's hope and pride,
Lead on to the heights of beauty and truth
Where God and His own abide.

Then take no heed of the cynic's creed
That the wrong can never be righted;
In a Golden Age shall the world be freed
From the thrall of a thought benighted:
Nor dirt nor disease can mar its birth,
While sin shall have lost its sway
In the beautiful world of Heaven on Earth
Where the true Scout leads the way.

A. T. COLDMAN

What Scouting has done for me.

(i) By DAVID F. CHOWELLER, B.A.,

I have been asked to write on "What Scouting has done for me". This article will therefore be a brief account of my personal experience of scouting, and nothing more. An encomium on scouting is not my purpose here, and I shall be brief, as desired.

When I look back upon those early days of scouting, I can see before me the smiling faces of those five lads who were my daily companions in all my little adventures and quests after knightly deeds, for our young minds were steeped in those tales of chivalry and adventure of King Arthur and his knights. I felt that great things were expected of me, and I had to live up to the ideals of a knight. "A scout's honour is to be trusted."—I heard that command ever ringing in my ears, and I know how I had striven to preserve the honour of a scout unblemished and pure. Thus, in those early days of my youth, Scouting gave me an ideal to live by, and placed me in the company of good, active young fellows, and so helped me to live a clean, healthy and useful life. Scouting has helped me to be more self-reliant, and to better appreciate the merit and dignity of self-help. It has taught me not to despise labour of any kind, when it is useful and honest, and I know how I can easily manage a lot of hard jobs which the ordinary educated young man

feels an aversion to, as something not deserving his attention. In camps we cooked our food, and all our needs were attended to, by ourselves—washing of cooking utensils, clothes sometimes, actual cooking and all the rest of it. It stood us in good stead when we had to cook food occasionally (once at about 12 o'clock in the night, in a huge copper vessel) for two to three hundred refugees during those early, anxious days of the Moplah rebellion.

Above all, it has taught me to do those "little, nameless, unremembered acts of kindness and of love," without noise and display. In the beginning, I did good turns mostly for the sake of a record in my diary, or for the need of praise. Later on, I did things, (and still continue) for my own satisfaction and joy...I know there have been other good influences at work besides scouting in my life, but it is to scouting I owe most. And those good knights and helpers of mankind, whom I have loved since my boyhood, still beckon to me with smiling faces and say "Go then and do likewise."

(ii) By M. S. MENON.

We had a rally one day, and I was coming home after that. On the way this same question, "What has Scouting done for me," came up in my mind. And answers there were, plenty of them—all of them full of satisfactory facts. They comprised



Portrait of the Chief.

An autographed portrait of the Chief Scout is awarded every week by the Editor of "the Scout" to the troop that sends in the best report for the week.

The Hindupur Scout Troop secured a portrait three months ago and the Rover Crew (of the same place) has been now awarded the photo which appears above. The Group Scoutmaster is Mr. T. S. Ramaiyah, M.A., L.T.

so much of my life that "Everything" was, I found, about the truest reply...

Frankly, I don't see what else has helped me so much to make a man of me as Scouting. I remember very well the early days of my Scouting. I was then simply an awful contrast to what I am now. I was a rotten dud. I was shy, irritable, good-at-nothing, and self-conscious. I couldn't suffer jokes being pulled on me. The jokers would roar with laughter. Meanwhile I would be deadly pale, and ridiculously angry! And they would laugh all the more.

But now—! I enjoy jokes like anything—those that are pulled on me as well as those the other way. I can laugh and laugh better than anybody else. By the time I was a tenderfoot I was a changed chap—less shy, less sensitive, more useful. And I tell you what, these jokes are very important factors in making a nice man out of a raw'un. Unless one gets a stiff doze of them, one is not going to be the chap we'd all want in our troop or patrol. They rub away all the sharp corners in one's character. They develop in one a sense of humour, which is very essential in life.

And in Scouting there is not the slightest chance for a fellow to feel that he is an unwanted dog. He is wanted—and wanted badly. Unless he does what is wanted of him the whole scheme is going to fall through—he feels that way. And this feeling is about the greatest factor in improving a chap. He improves so rapidly that he himself is surprised.

Then the Camp!... Good God, what tremendous magic in that word! The very word thrills me. The memory of my first camp is the biggest treasure I have. It was sort of a first peep into Heaven. And the Forest and the great mystery of it all!... The word "Forest" is another thriller..... When I think of these three big things the Forest, the Camp, and Woodcraft, I don't know what sort of feeling I get in me. Wonderful, unattainable visions flash before me: mysterious emotions stir up my heart—my body quivers with undefinable longings and feelings, which are sweet and sad.

I often think what would Scouting have been without this big Woodcraft part of it. And I am sure that Woodcraft is the thing that makes the whole game so appealing to us.... The life in camp—ah, how grand, glorious, and how full of life and joy!

In Camp my initiation into the mysteries of Woodcraft taught me two great things—(i) that I ought to do what is expected of me, and (ii) that the happiness of all the world is what I ought to work for. And I tell you that these two things work in life so splendidly that it gives me no end of fun and joy. One feels so happy after one has done one's duty or a good turn! And at night one sleeps like a log.

Scouting has given me so many friends in so many places. Things like the Jamboree introduces you to chaps of all sorts and conditions and from all places. You are enabled to see and learn things and to communicate them.

And to whom shall we turn to as the author of all this, to admire him and to worship him? Hasn't Scouting enabled us to realise how great and wonderful such heroes as our Chief, Ernest Thompson Seton, Dan Beard, etc., are? And it's Scouting that has introduced us to them....

Scouting has shown me that life is a game and that "play fair" is the chief principle there. It has taught me how to laugh, and enjoy life. It has taught me to get a wriggle on when life is a bit difficult.

LONE WOLF.*

(Concluded from page 119.)

delightfully strayed towards that phantom camp-fire of my dream and I fondly wished that the dark lonely spots on this earth would be spangled with such camp fires encircled by bold happy lads dancing in their glee to the time of

"We are jolly good fellows,
We are jolly good fellows,
We are jolly good fellows,
Hip, Hip, Hoorah!"

Wishing you one round of jolly good camping through the happy new year to come,

Your ever affectionate Brother Scout.

"S. O. S."

"Scouting's all very well", said George Cowburn, a smart little lad of the local troop, "but I have never been able to do anything worth while. How I wish I had lived in the time of the great War. In those days Scouts could watch all sorts of things, like the Gas Works and that must have been great fun. Oh dear! the bridges and I always seem too late for every thing". "Yes," replied Ralph Faulkener, "it does seem hard; when the great fire was at the mills and the troop turned out, you were down with measles". This conversation had taken place round the Camp fire, where the West Hill Scouts were spending a few last days of their holidays with their sporting Scout master, who toiled in the day time at the local bank, and devoted all his spare time to the development of his own little troop. Cyril Mansell had heard, what he called "the grouse" and felt it his duty to remind the two boys that as Scouts they must never grumble, but always smile through everything. "Do not worry" was his advice. "Everything comes to the one who waits and watches, you boys sooner or later will have your opportunity of letting the world see if you are made of the right stuff or not". "Well! enough of that" shouted Cyril springing to his feet. "Let's do some signalling". The Bears and Lions go to the top of that hill we went to yesterday, and the remainder will send a message, not with the flash, but I will get that old lamp and pass a bit of wood in front, that will make it harder, for there may be a time when you will want to send a message and you will only have an old lamp or even a candle. The words were spoken in an ordinary tone and seemed to the assembled boys just the usual stuff the good old Cyril said, to work up their spirits on a job of work. If they had only known it, those words were to be prophetic and would soon meet the case, when one of their number would be fighting for his life and his father's honour. Some days late George and Ralph were walking home from school, and as they passed the bank, where Mr. Cowburn was the manager, they noticed

that at last the alterations to the building were being carried out. Ladders and scaffold poles covered the walls and workmen were earning the daily bread by the sweat of their brow, as they passed up and down and around the bank, in the little English town. "Let's go to the pictures to-night, after home work; father gave me some money for my birthday and we shall be all right" said George, who was always generous to his chum Ralph. "Right O", shouted Ralph, with a cheer, "make it the second house, my mother will not mind as it is Saturday; meet me outside the Bank". The boys separated, each going a different way to their homes. At eight o'clock everything being arranged, George set out, hoping his friend Ralph would come early and they could have a walk together round the town before going to see Charlie Chaplin on some new stunt. Arriving at the bank, George found no Ralph, so he walked up and down thinking how funny the bank looked up in the darkness, with its robe of ladders and wood. What was that? a light, A candle light moving inside. That was wrong, and George decided to investigate. The problem arose, how to get inside, and George determined to climb around and see if there was a way. Running swiftly and silently up one of the ladders he went to the top landing and there saw a little skylight which had been broken and no doubt the person inside had used that way as an entrance.

"If it is all right, I shall look such a fool, if I raise the alarm, I had better go and see for myself" thought George, and climbing through the window he dropped into a room, that seemed to be empty.

Feeling his way through the door he went down the stairs into the main building and looked and listened, but there was no light or sound.

Ah—which ended in a groan, for a heavy hand was pressed over his mouth. Some thing soft hit him at the back of the head and for a while he saw nothing and for the first time in his life he was oblivious of his surroundings.

At last he awoke and felt a dull pain in the head. A light flickered on the floor and the window was in shadow. He tried to move and found he was tied up with rope, and could only move his feet from side to side, rocking them on his heels. What was that? The window was no longer in darkness, and he noticed that his feet cast a shadow on that window, from the candle on the floor, which gave light to the man who was working in the safe.

Like a flash came the words of Cyril to his mind. "Everything comes to the one who waits and watches" S. O. S. signalled George with the shadow of his feet. "S.O.S. Thieves!" He sent those words until his feet became like lead and he could do no more.

In the meantime Ralph was wandering

why his friend was late, and glancing at the bank he noticed a light flickering through a window. "A Watchman, I suppose" thought Ralph. But stay that flickering regular and persistent. "S. O. S. thieves" at last he managed to spell out, and rushing to the Police station he explained what he had seen.

In a very short time, Mr. Cowburn arrived with the Police and entering noiselessly into the bank, they captured the thief and liberated the boy. "Well done George" said his father, "you two boys have done a great work to night, and I shall never interfere with Mr. Mansell in his Scout work."

Thus though there was no great War there was a great opportunity.

C. E. R. Wheeler.

RAISE A YELL!

HOW DO YOU LIKE YELLING?...

WE have heard it often said that the Red Indians 'raised a yell' and that they enjoyed it. More, it did them heaps of good! But how about putting yourselves in their place and enjoying the whole fun yourselves?

I am sure you'd enjoy it perhaps more than the Redmen. All of us who have the spirit of life bubbling in us would want to open our mouths once in a while at least and give vent to the wild life stirring in us. Most of us often try and have some sort of a poor show of yelling! But young chaps like you and me would not only want it but would actually crave for it. I, for myself, often do more yelling than is quite proper for me. And I enjoy it famously, though...

But have you ever tried to figure out what this yelling can do to you?

Well, as for myself, I have always found it to be one of the surest medicines—it acts just like a life-giver. A yell thrills your whole frame; and a spurt of enthusiasm springs up somewhere in you. It awakens the spirit of adventure and romance in you. You feel the primitive in you rousing up from the long quashed up existence it had to live due to the tyranny of

modern civilisation, stirring up in you the primitive instinct for woodcraft. Your body quivers with this instinct, and dreams of forest and woodcraft life breeze by in your brain. And the spirit of Adventure is in you, restless, longing, thrilling!

Whenever you are not in proper spirits, when you feel your brain lazy and backlogged, just join on with your fellows and raise a yell. I am sure you'll simply stare at the results! You'll see it has made you a ready-for anything guy. Now you will find you can jump, dance, work—any amount of it!

Another thing—the spirit of the yell sort of sinks deep into you, and everything that comes out of you is in time with that.

Don't you know how sharp and clear it makes your voice? You can shout out anything to anybody, no matter how far. Your sounds are spat out clearly and precisely. They come out lusty, loud and ringing.

We find it often rather hard to keep pace with the leader in a song or a chorus, or something that way. But when you're an A! yell you'll find the repeating all together quite easy—so easy that you can't say if the whole of it was made by one chap or not. It goes sharp and clear, and

ends crisp and sharp. It all happens so pert and topping!

But you can't have a whole afternoon all yelling. My boys used to have one just at the beginning of a pow wow, and another or more at the close of it. But be careful to do it the right way—all together. Have dances to accompany your yells and songs. Where you don't have any traditional ones invent for yourselves appropriate ones.

Dancing will give you a lot more of fun. I'm sure your Akela or Scout Master will allow you a good margin for yells if you do it quite nice and smart. Your campfire can be enlivened by several yells.

'Its' all for the sake of adventure,' as White Fox says....You will find some good yells in the old numbers of the S. I. B. S. and "The Boy Scout's Book of yells."

Do You Read?

I am dreadfully interested in reading, myself. But more, I want to know what others, like you boys, read. I am awfully inquisitive, eh? So I would like all of you boys (of ages varying between 12 and 16) to write and tell me about what you read by answering the following questions. I am sure you will D.Y.B. about it. If you like to, tell me more about your reading, and I shall only be too delighted. Please do it as early as you can, and before 28th February, 1929. And send your answers to me at Allahabad Agricultural Institute, Naini, E. I. Ry. The results of this symposium will be announced in the S. I. B. S. as soon as they are ready.

THE QUESTIONS:—

1. Do you like reading?

What type of reading? (fiction, belles-letters, travel, journals, etc.)

2. Which class of books do you like best? Why?

3. Who are your favourite authors?

Mention one or two books you like most of each author; and say why you place them at the top.

4. Do you read books on Scouting? Whose books do you like most?

5. What is your favourite branch of reading—camping, tracking, etc.?

6. If somebody asks you why you read, how would you answer him?

7. Do you keep a note-book to jot down something interesting from what you read?

Please write clearly and distinctly.

Wish you jolly nice reading, boys!

- LONE WOLF.

Fun With Invisible Ink.

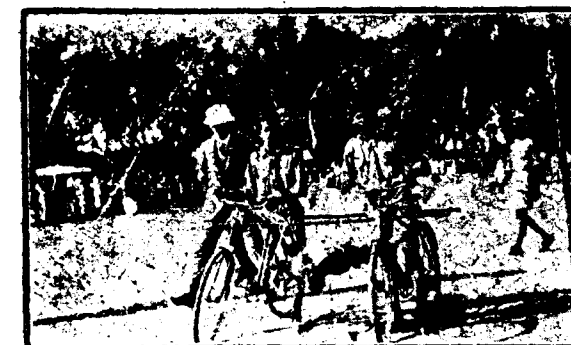
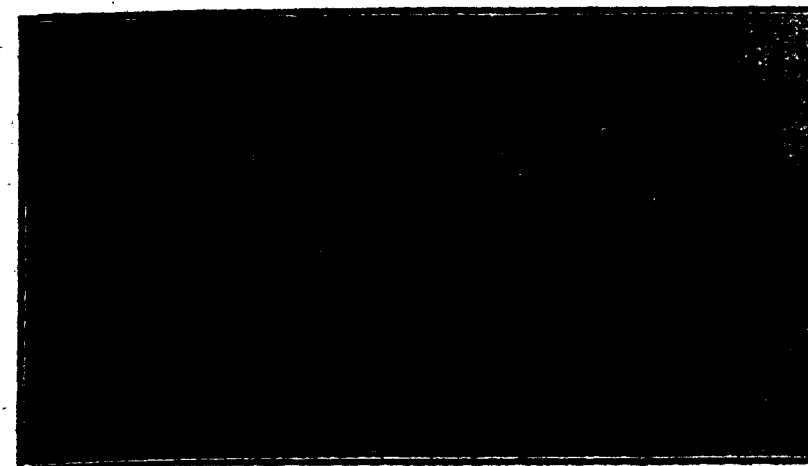
MANY people do not know that ordinary onion juice makes a very good invisible ink. A message written in onion juice is, of course, quite invisible as soon as it is dry, but it turns grey when warmed in front of the fire, and can then be easily read.

Another very simple ink is rice-water, but messages written in this medium are rendered visible by brushing them lightly over with a weak tincture of iodine, which brings the writing out in bright blue.

Perhaps the best of the chemical inks is dilute sulphuric acid, but it is as well to have it very dilute, in case of accidents.

It is nonpoisonous, harmless, and quite effective if made up in the proportions of one part of acid to ten parts of water, but it is best to get the chemist to do the mixing for you, because great heat is developed when the acid first comes into contact with water. Write a message in this liquid with a clean pen, and when you wish to make it visible warm it by the fire. It comes out a fine black.

Rock alum, a harmless substance obtained quite cheaply from the chemist's, makes, in solution, another interesting ink. It is improved by adding lemon juice to the solution, and is rendered visible when once



The Nilgiri Scouts in Camp.

dry, by immersing the paper in water. The writing comes out grey and transparent.

Another blue ink is a weak solution of copper sulphate, or "blue vitriol." If the solution is sufficiently weak, the writing is quite invisible when dry, but a little ammonia soon brings it up in bright blue. If left alone for some time, or gently warmed, this blue colour will disappear, and the writing will become invisible again. If warmed strongly, the writing will turn black.

Perhaps the prettiest of all coloured sympathetic inks is cobalt chloride, another substance which can be obtained quite cheaply from the chemist's. The writing should be done with a clean pen, dipped in a fairly strong solution, and when it is dry,

it will disappear if breathed upon. It reappears in green, however, if warmed. The breathing and warming process can be repeated any number of times.

A very interesting way of showing the properties of this ink is as follows:—Draw a picture of a tree in ordinary ink, but put in the leaves with cobalt chloride. When held near the fire, the leaves make a magical appearance in bright green.

Still another application for this ink is in making a weather-indicator. Draw a butterfly on a piece of card, painting its wings with cobalt chloride, and hang it up in a conspicuous place near the door. When it is going to be fine, the wings appear green, but when the air is damp, they turn pink.

OUR CARPS.

(S. T. Moses.)

OF south Indian fishes, confined to freshwater, there are none more popular, whether among sportsmen, devotees, poets or gluttons than the carps. The carp, be he the tiny *Barbus* or *Labeo* or the mighty Mahseer fully deserves the eulogies heaped on it by lovers of the rod. The Mahseer, the lion (Sher) among fishes is a favourite of anglers, their huge size *e. g.* in the Bhavani, adding zest to the sport. Our carps, though not entirely vegetable feeders as their European compeers, are among the least carnivorous and this herbaceous taste coupled with a sluggish disposition has contributed to render angling for carps possible only for those who like members of our Great Brotherhood are endowed with a large measure of patience. Its shyness in taking the hook is attributed however to the cunning nature of the 'waterfox.' The Krishna carp (*Catla*), the distribution of which has been artificially extended over various parts of South India thanks to the tank stocking activities of the Fisheries Department, is usually never taken by bait and the popular explanation of this avoidance of the hook is that the fish unlike others, eats by its nostrils!

Among fishes recognised as sacred in South India are the Carnatic Carps and Mahseers. These sacred fish are found in rivers and pools usually adjacent and attached to temples but in some places owned by Princes or zamindars. Of the chief temples, may be mentioned the Vallurkavu Fish pagoda in Wynaad, the Papanasam Saivaite temple of the Tirnevelly District, The Kashi Ishvaralinga shrine at Thiruparan Kunram in Madura District, The Kollimalai Arapaleesvaran Koil of Trichinopoly District and Sringeri of Mysore. The private pools include one belonging to the Rajah (Thirumalpad) of Nilambur and the Matsyaguntam in Vizagapatam, owned by the Madagole Zamindars. These sacred fish are never eaten, an admirable piece of selfrestraint as the Mahseer, to quote a connoisseur, "is one of the best fishes I have ever tasted". Injuring the sacred fish is a very heinous offence. The penalties are usually divinely inflicted. An European who once caught a sacred fish from the Tambraparni near the celebrated Siva temple close to the Papanasam falls is said to have been punished with instantaneous loss of eyesight. The story however on scrutiny

retreats into tradition. The case of the Brinjari who caught a Mahseer from the sacred lot in Matsyaguntam, Vizagapatam and paid the penalty by being petrified, not only he, but also his pack oxen, has however more tangible record to support it, viz., the rocks which appear like crudely fashioned human and bovine images. The protection afforded to the Mahseer both at Nilambur and Matsyaguntam is due to the currency in the family of the Zamindars concerned of a belief akin to "the heir of Clifton in Nottinghamshire dying if a sturgeon is caught in the Trent near Clifton" Feeding the sacred fish in temple tanks and elsewhere is an easy method of acquiring merit. It is also done in fulfilment of vows undertaken by sick devotees. The sacred fish of the Tunga at Sringeri are remembered in cases of cutaneous affections. Some devotees also deck them with rings usually golden, which are either fastened to their tails or passed through the gillflap. Pilgrims with 'Kavadis' to Palni take as thank offerings milk and cooked carp. The covered receptacles when opened at the shrine are said to contain live carps kicking about!

Carps play an important part in the marriage ceremonies of Yajurvedic Nambudries and some other Brahmans of Malabar and the Holeyas of South Canara. The ceremony which is said to ensure fertility is briefly this. On the 5th day of marriage the bride and the bride groom catch some carps with a piece of cloth. The bridegroom in response to a query "Did you see a cow and a son" points to the fish and says "yes; they are here". The Holeyas use a mat woven by the bride for catching the fish which are let go, after being kissed. In some cases the scales of the fish adorn the forehead of the couple. The survival of this ceremony among Brahmans, some of whom however adopt easy substitutes namely Vegetables cut in the shape of fishes,

supports the traditional view that their ancestors were fishermen who owed their transformation to Parasurama.

Carps are reckoned auspicious objects; carp figures particularly a couple known as 'Inai Kayal' in Tamil and made of gold, silver &c. form one of the 8 auspicious articles placed on special occasions as good omens.

The carp is a favourite with Tamil poets being frequently mentioned in Tamil literature as 'Kendai', 'Kayal' and 'Sel'. The name 'Kendai' is said to refer to its beautiful eyes. Eyes of women are usually compared by poets to those of 'Sel Meen' because of their powers of tintillation. The name 'Meenatchi' of the tutelary goddess of Madura means 'fisheye'. She is also known as 'Amkayal Kanni' one with the eyes of the beautiful Kayal fish. The Pandyas of Madura had on their banner the figure of a carp. The Madagole Zamindars who claim to be the lineal descendants of the Matsyas carry a similar flag. Their throne is fishshaped, their signature is a symbol representing a fish and even their dependents wear fishshaped earrings. The fish depicted is the carp's 'big brother' (Pedda Poliga) the Mahseer which is commonly used in the heraldry of North India.

Scales of many kinds of fishes are amenable to ornamental work. Carps yield scales which after slight chemical treatment form the basis of artificial pearls. Dried scales of fish, marine and fresh water, neatly strung together afforded a novel type of decoration exhibited in the Fisheries stall at the Madras Exhibitions some years ago. The Mahseer is very handy as regards this, the scales being at times as large as the palm of the hand. In Bengal e. g. at Dacca, Mahseer scales are often made into cards with which people game!

Four West Coast Sonnets

I

- A Steeped in the freshness of the morning calms,
B Filled with the magic of yon murmuring sea,
- A I pass rejuvenate amid the palms
B And feel the newness of the day in me.
- C Coniferous and darkly green, the groves
D Of graceful casuarinas pause and sway;
- C Through the rich verdure of the rice-fields roves
D A little vagrant wind; while far away
- E Clouds canopy the hills, which lazily spread
F Their long recumbent slopes: and if I know
- E These will be lovely after I am dead
F Yet living do I love them, and would throw
- G Aside awhile the robes of thought and pain,
G And stand, stripped to the breeze, a boy again.

II

- A A verdurous land caressed by a ghostly sea
B Whose foamy waters take the sky's soft grey,
B While shower and squall throughout the gusty day
- A Quickened yet more earth's riot of greenery.
- A Great blossoms flame with living ecstasy
B Like stars of blood, and the tall palm-trees sway
B Fruit-laden o'er the fields, and far away
- A The purple hills are veiled in mystery.
- C And still there blow from out the stern north-west
D The long wet winds of this our grey monsoon
- C Ever across the sad sea's heaving breast
D From far Arabia, under the misty moon;
- C And in this coolness shall the land find rest
D From dust and drought beneath the tropic noon.

III*

- A Soft inland seas of verdure, bounded far
B By woodland shores, are these wide fields of rice,
B Green with the richness of a paradise,
- A Yet ridged by wind-stirred waves as waters are,
- A Here is the food of those whose life long war
B With want and fear scarce suffer their sad eyes
B To mark this wealth of beauty, and arise
- A Sated with loveliness no toil can mar.
- C Mysterious India, land of lofty thought,
D And home of myriads for whom thought is pain,
- C Thy dreams of God in carven stone are caught
E Where age-old shrines o'er-top the bending palm,
D Yet of thy toiling sons how few can gain
E On earth the vision of that voiceless calm.

*Reprinted by kind permission of the Editor, Madras Mail.

IV

- A How oft, from these long shores of Malabar,
 B I watch the sunset o'er the Arabian sea,
 B The purpling waters, and the mystery
 A Of fading skies with their one lonely star.
 A From tranquil groves whose quiet no ill can mar
 B The feathery palms stir with the sea-wind free,
 B Northward Tikkoti's tower gleams fitfully,
 A And south are Calicut's dim lights afar.
 C Inland, the perfume of the hidden flowers,
 D With all the glamour of an Indian night,
 C Bewitch the waiting air, and fill the hours
 D With lingering beauty, till the full moon's light,
 E Rending the starry robe of dusk away,
 E Makes of the dark a splendid ghost of day.

(A. T. COLDMAN.)

Learning to Play a Harmonica.

(By Garry Owens in "Boy's Life".)

A simple amusement which has become popular with Scouts the last few years is harmonica music. In all sections of the country, Scout Troops, and military and public schools as well, have produced harmonica soloists and harmonica bands. With this simple instrument the Philadelphia Harmonica Band of sixty boys has attained such a degree of musical merit that Lieutenant-Commander John Philip Sousa has personally led it in public concerts.

Unlike other instruments, the harmonica is not difficult to learn and after but short practice any one can play popular music, school or camp songs. And wherever you are, camping, hiking, around the camp fire—a harmonica can be easily carried about in your pocket, handy to use and always in tune.

It is best to learn on a simple harmonica having ten single holes. Such an instrument has ten blow reeds and ten draw reeds two notes can be played at each hole. In other words, on the simplest harmonica you can play almost two octaves.

On every harmonica you will find the holes numbered, the low or bass notes starting at one. On this simple style of harmonica the first note of the scale, DO, usually starts at the figure 4. "Tonguing"

on the three notes below the one you are playing furnishes the accompanying chord to the solo note or "air" and makes the harmonica a complete musical instrument in itself.

In learning to play, hold the harmonica in the left hand with the low notes to the left. From the left side count four holes. Now place the forefinger of the left hand over the first three holes so that the fourth hole remains exposed, as shown in figure 1. Place the harmonica at the lips, blowing lightly into the open space or fourth hole. In so doing you will sound "DO"—the first note of the scale of the key in which the harmonica is tuned.

THE KNACK OF TONGUING.

To play the harmonica properly, it is absolutely necessary at the start to acquire the knack of placing the tongue correctly. First place the tip of the tongue against the lower teeth. Remove the left forefinger from the first three holes of the instrument, but keep the right forefinger still firmly fixed over the six holes at the right.

Then place the harmonica well into the mouth, between the teeth—covering all four holes, with the tongue covering the first three holes or openings exactly as you did with the left forefinger. See figure 2.

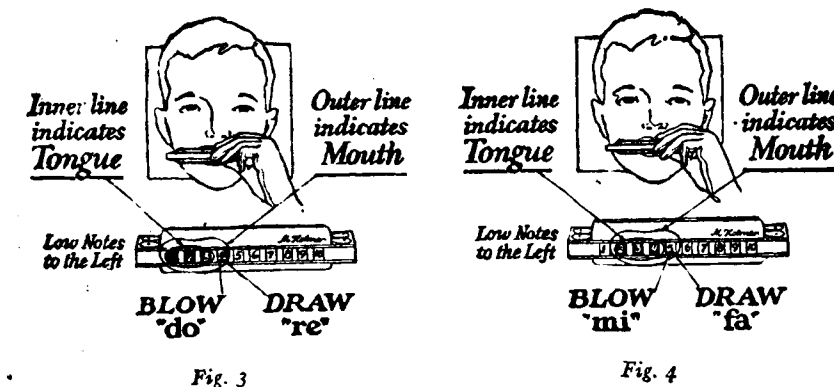


Fig. 3

Fig. 4



Fig. 5



Fig. 6

HOW TO PLAY THE SCALE.

Now blow lightly and the "DO" note in the fourth hole will respond. Be certain that only the "DO" note does respond, for if you hear more than one distinct note, the tongue has not been properly placed on the harmonica. It is well to repeat this exercise until you have thoroughly mastered playing this one note.

When you have acquired the knack of sounding the "DO" note distinctly with the aid of the tongue, you are well on the way to success. Now you can begin to learn the different notes of the scale.

In the same position, that is, with the harmonica well into the mouth between the teeth, the surface of the tongue still covering holes Nos. 1, 2 & 3, draw the breath through the same (fourth) hole and you will obtain the second note of the scale, or "RE." See figure 3.

Having played the first two notes of the scale you will now want to play the third and fourth. Move the forefinger of the right hand one hole to the right, placing the harmonica in the mouth with the surface of the tongue now

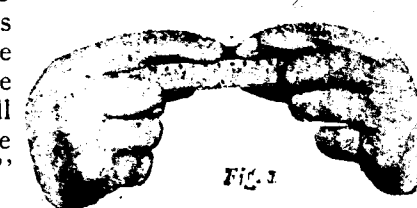


Fig. 7



Fig. 8

covering holes No. 2, 3 & 4. In that position, blow in the fifth hole and you will have the third note on the scale, or "MI". In the same position, draw the breath and the fourth note, "FA" will respond, as shown in figure 4.

Again move the forefinger of the right hand one hole to the right, placing the surface of the tongue over holes

Nos. 3, 4 & 5. Blow into the sixth hole and the fifth note of the scale, or "SOL," will be heard. Draw the breath through the same hole and you will obtain the sixth note, or "LA" as shown in figure 5.

Once again move the right forefinger one hole further, placing the surface of the tongue against hole Nos. 4, 5 and 6. HERE THE PROCEDURE IS REVERSED. Draw the breath through the seventh hole, and "TI" the seventh note of the scale, will sound. By blowing into the same hole, the eighth note or high "DO" of the scale will respond, as in Figure 6, thus completing the octave.

The notes above the seventh note are a continuation of the scale into the next

octave. The notes in the holes Nos. 1, 2 and 3 provide a harmonious chord accompaniment to the solo notes in hole No. 4 (or the three notes below whatever note you are playing). By moving the tongue to and from the instrument rapidly, you can obtain bass or chord effects and thus, with the solo notes, have complete musical harmony.

After you have played each note in the scale, it is best to practice until you can render it perfectly. Over and over, play the scale with the use of the fingers, holding the harmonica in the left hand. Then repeat with increasing rapidity. When you have accomplished this, you have really learned to play the harmonica, for now it will be comparatively easy to play any song by ear or from music.

HOW TO PLAY A MELODY.

When learning to play a melody on the harmonica, it is well to start with some simple, familiar song such as "Home Sweet Home," "America" or "Old Black Joe."

If you wish to increase your skill in playing the harmonica, as well as the number of songs in your repertoire, you can secure from most music dealers or music sections of department stores inexpensive collections of songs arranged especially for the harmonica.

As soon as you have become familiar with the letters and numbers in a few songs and are able to blow and draw the designated notes on the harmonica, it is well to begin playing directly from music. Of course, you will have to be guided for a time by the letters and numbers under the notes on the staff, but in a short time you will find yourself paying less attention to the letters and more to the notes themselves. By this means, you will learn not only to play the harmonica but to read music as well. And once you can do that, you will be ready to take up the more difficult instruments, if you wish.

It will help you a great deal if you will place numbers and letters below the notes in a song book, in the simple way explained below.

In this simple system the numbers refer to the holes of the harmonica as they run in

rotation from left to right. For instance "1" refers to the first hole; "2" the second hole, "3" the third hole, etc. The letter "B" indicates that you are to BLOW into the holes so designated, while the letter "D" means that you are to DRAW. The combination "B4" for example, means that you should BLOW into the fourth hole; "D4" means DRAW through the fourth hole, and so on.

While you are following these instructions, practice a familiar song such as those mentioned and carry the tune in your mind so that you will know just how long to hold each note—in other words, "keep time," as it is termed in music. If you do not read music, it will be necessary to play the harmonica "by ear," or from memory, and you will also have to be so guided for the "tempo" or time.

Practice this a number of times, until you can play it smoothly. You will gradually develop a well defined "musical sense," be able to read the notes, maintain the proper tempo and play any selection correctly.

As has already been said, in order to complete the parts of your musical solo, you should play chord or bass accompaniment to the "air". This three-note chord may be readily obtained by tonguing—that is, moving the tongue on and off the three notes below the one you are playing—in rhythm with the melody. This may be likened to the pianist who produces the bass accompaniment with the left hand. The tongue should be moved on and off the accompaniment notes as many times as there are counts to a measure of that particular melody. For instance, in a march there are four counts, and so on. Producing these chords not only gives a beautiful and harmonious effect, but also helps you keep the proper time.

The harmonica player who has become skilled in tonguing and reading by note, can make his playing still more artistic and effective by manipulating his hands over his instrument to secure full tones of high quality. Just hold the harmonica in the left hand between the forefinger and the thumb, closing the right hand over the left in such

a way as to form a sort of air chamber. When the right hand is moved away rather rapidly in such a way as to open and close the air chamber, the palms of the hands acting as a hinge, a delightful and effective vibrato is produced (Figures 7 & 8).

While the harmonica is primarily a solo instrument and affords in itself a bass accompaniment to any melody played, its music, like that of the violin or cornet, is enhanced by piano accompaniment. It is important, of course, that the harmonica and piano not only be played in the same key but that they both be ACCURATE IN PITCH.

FORMING A HARMONICA BAND.

The formation and training of harmonica band or orchestra is a comparatively simple matter for anyone who has already learned to play simple melodies on the harmonica.

Just bring together a group and teach them the proper playing of the simple diatonic scale. It is quite necessary that each player, through group and individual

instruction, as well as through home practice, become skilled and proficient in playing the scale and simple melodies before any group playing is done. The leader, by individual instruction, should make sure that each member of the new orchestra can readily sound the different notes of the scale and handle the instrument correctly and easily. It is especially important to see that each individual player acquires the knack of "tonguing."

It is well to use the simplest kind of harmonica and have all harmonicas in the same key—the key of "C" being the most popular.

After individual practice of a few simple melodies has given each member a sense of rhythm and ease in playing, then group playing of these familiar melodies may be started. As with the largest and most famous bands and orchestras, it is all-important that each member of the harmonica band follow implicitly the directions of the leader if the band is to become a success.

How the Animals entered Heaven.

NOW my dear young friends, I should like to tell you about Animals in quite a different way. I am going to tell you how they all went to heaven. If you know the story of Noah and his big ship called "The Ark" you will know how all the animals and birds were very wonderfully protected from the big flood which took place long long ago. If you don't know the story you can read it from the first book in the Bible.

After the death of Jesus Christ there were many of His followers who went about doing good to people. In France there was a great and good man called Roch. During his time there was a great disease in France and many people died of it and Roch did a lot to help these poor sick people. Where ever he went he was accompanied by his faithful dog "Roquet". At last Roch himself was taken ill with the deadly disease. There was nobody to help him. Roquet, his faithful dog, went to another town

nearby, and got some people to help Roch and he was saved. The master and the dog became greater friends.

After a long time they both died and the good man had to go to heaven. Some Christians believe that the Golden Gates of Heaven are opened to good people after they die by a saint called Peter. St. Peter opened the gates and asked Roch to get into heaven. But Roch had Roquet with him. St. Peter said that no animal can get into Heaven. Roch loved Roquet so very much that he said that he did not want to get into heaven if his friend Roquet also was not allowed. But St. Peter was firm and so Roch and Roquet went away back to earth and lived for many more years and now everybody knew the good man Roch and his good and faithful dog Roquet. The Pope, the Religious leader of the Christians said that Roch must be called a Saint and so every body called Roch a saint and he is known now as St. Roch. But the Pope

was not able to call Roquet St. Roquet because no animal can be so called. So the Pope said that Roquet was to be painted on the Flag of Roch. Even now you can see on the Flag of St. Roch his faithful dog Roquet.

One day God asked his Angels to call Roch back to Heaven. St. Peter said that Roch would not come in unless the dog also was allowed. So this was the source of great trouble in heaven. Another great and good man in Heaven, St. John by name, went and asked the Almighty Father whether Roch and Roquet could be allowed into heaven. "Well Roch is a good and holy man. Let him bring his dog". So St. Roch came up to the golden gates of heaven and they were opened and in walked Roquet and St. Roch. Every body liked Roquet. He went and licked the hand of all the good people in heaven played with all the good children and at last went and lay at the feet of God the Father. Now St. Peter got angry and said to God, "I don't want to be here any more. I am a porter for good men and not for beasts." God said "Why should you make a good man feel sorry by asking him to send away his good dog?"

Now, Peter had once committed a great sin while on earth and a Cock had saved him from this. So Peter said to God, "If so, I want the Cock which saved my soul". God Almighty allowed St. Peter to do so. Very soon a good lucky Cock passed through the Golden gates of Heaven and came up to St. Peter. Soon there was a great noise in

heaven. All the good people wanted to bring in their favourite animal. St. Jerome got permission for his lion. St. Anthony brought his pig into heaven. St. Francis of Trusir brought all his brother birds and sister fishes. St. Agnes brought her little lamb, and so in heaven there were quite a lot of animals and birds and fishes. It looked just like what happened when Noah had his ark opened for the animals of the world.

There was great rejoicing in heaven and all the good people and all the good children and all the good animals and all the good birds and all the good fishes were in heaven. Just then Lord Jesus came in and was quite pleased to note all these new animals. He walked among them, patted them on their backs, fondled the lambs and the doves and then looked all over the place and said "They are not all here. I was born in a stable in Bethlechem. There were the ox and the ass. Where are they?" So the Golden gates were opened once more and the ox and the ass walked in and so all the animals got into heaven and enjoyed the company of the good people, the angels and the Lord Jesus and the Almighty Father.

And then was great rejoicing in heaven. The Angels sang songs and the lambs bleated and the birds sang and the deer danced and they are all doing the same thing now for all that I know.

(Retold from Barbara Carter)

JEHA.

General Headquarter Notice No. 61.

Dated Delhi, the 17th December 1928.

266. The 1928 Census is now available for distribution. Will Provincial and State Scout Associations please intimate their requirements? Price Rs. 5 per copy plus postage.

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

Silver Cross for Gallantry.

Patrol Leader Piarey Lal Agnihotri, Government High School Troop, Barabanki, United Provinces, saved the lives of two men from drowning in a river.

268. Permission has been granted to translate the pamphlet "Our aims, methods and needs" into Urdu to the Baghat State Boy Scouts Association.

269. It is notified for general information that copies of "Scouting for Boys in India" in Hindi may be obtainable from the Mission Press, Jubbulpore, Central Provinces. Price Rs. 2-4-0 plus postage.

270. The following Warrants have been issued:—

Burma.

Mr. F. C. Robey ... Provincial Commissioner.
vice

Mr. Frank wood

Travancore State.

Captain G. T. B. Harvey ... State Scout Commissioner.
vice

Mr. J. Stephenson

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

G. CUNNINGHAM,

General Secretary,

All-India Boy Scouts Association.

No. 62.

Dated Delhi, the 14th January 1929.
1929 JAMBOREE.

272. It has been decided to send the whole contingent of Scouts from India as a single unit under the leadership of Mr. H. W. Hogg, Provincial Secretary, Boy Scouts Association, Punjab.

Regarding passage concessions.—The Shipping Companies have agreed to grant third class tourist-class passages, and are offering a free passage to one Scoutmaster for every 25 Scouts. Further enquiries have been made on the subject, and the result will be notified as soon as a reply is received from Imperial Headquarters.

It is suggested that all Scouters and Scouts who are proceeding to the Jamboree should have training for a fortnight at some place near the port of embarkation which will be notified later.

Will Provincial and State Scout Associations please let the undersigned know urgently the number of Scouts they intend to send to the Jamboree?

273. His Excellency the Chief Scout for India and Burma has been pleased to appoint His Excellency the Right Hon'ble Major-General Sir Frederick Sykes, P. C., G. C. I. E., G. B. E., K. C. B., C. M. G., as Chief Scout of the Bombay Boy Scouts Association in succession to the Right Hon'ble Sir Leslie Wilson.

274. The following Warrants have been issued:—

Central India,

Khan Bahadur Ahmad Baksh, I. S. O. Asst. Provincial Commissioner.

Baghat State (Simla Hill States).

Mr. J. W. Hamilton ... Asst. State Scout Commissioner.

Mr. K. S. Kaushala ... Ditto.

275. On return from leave Mr. J. H. Towle, M. A., I. E. S., has resumed his office as Provincial Commissioner, Boy Scouts Association, North-West Frontier Province.

276. Copies of 1928 Census are still available for distribution. Price Rs. 5 per copy plus postage.

277. Permission has been granted to the Baghat State Boy Scouts Association to translate the booklet "Wolf Cub Star Tests and How to Pass Them" into Urdu.

G. CUNNINGHAM,

General Secretary,

All-India Boy Scouts Association.

Provincial Headquarters Notices, No. 13.

Dated 15th January, 1929.

1. Headquarters Notices.

Separate copies of Headquarters Notices will not be sent out in future to scouters individually.

All such notices will hereafter appear in the Official Journal of the Association—The South India Boy Scout—and every Scouter is requested to keep himself in touch with the notices through the magazine.

2. Issue of Fresh Warrants.

Fresh warrants for all ranks will be issued next month. Secretaries and Commissioners are requested to send up the nomination forms if they have not done so already for the issue of such warrants.

WARRANTS WILL BE ISSUED ONLY TO SUCH SCOUTERS WHOSE TROOPS OR PACKS ARE REGISTERED IN THE USUAL WAY AT THE PROVINCIAL HEAD QUARTERS AND ON PAYMENT OF THE ANNUAL REGISTRATION FEE OF Re. 1/- FOR THE YEAR 1928-29, FOR EACH TROOP OR PACK.

3. Local Scout Associations.

Will all Local Associations which have been formed but not been registered up to date, kindly send up Registration application in Triplicate in form 'A' India (Obtainable at the Provincial Headquarters, Madras, on application) through their respective District Organisations if any, furnishing the names and

addresses of the President, Vice Presidents and Secretaries of such Associations?

4. Warrants renewed for the year 1928-1929.

Below will be found a list of warrants of all ranks except those of District and Assistant District Commissioners, renewed for the year ending September, 30 1929.

5 Registration of Troops and Packs

In future all Troop and Pack Registration applications should be correctly filled in and sent through the proper channel to the Provincial Headquarters along with the

Pro. Scout Hd. Qrs.,
P. O. Box 424, Madras,
• 15-1-'29.

prescribed registration fee. In case of Troops in localities where there is no District or Local organisation the Registration application forms and the Registration fee may be sent direct to the Provincial Headquarters.

6. Warrants Cancelled.

Elsewhere will be found a complete list of warrants cancelled up to date. All scouts who find their names in this list are requested to return their warrants—if they have not done so already to the Provincial Headquarters.

C. P. Ramaswami Aiyer
Provincial Commissioner.

Corrections to the Provincial Headquarters Notices No. 12.

Madura District.

Troop.

Reg. No.

6. 6th Madura—St. Mary's Elementary School, Post Box, 56, Madura (add)
9. 3rd Pasumalai, to read 1st Vilacheri (Kumaran) Vilacheri, Pasumalai Post
10. 4th Pasumalai, to Read 3rd Pasumalai
24. 1st Palni, to read 1st Thangachiammapatti
25. 2nd Palni, to read 1st Palni
27. Kilakudi, to read 1st Kilakudi, A.M. C. C. Kallar School, Kilakudi

Troop.

Reg. No.

9. 1st Tirupathi (Baratha) to read 2nd Tirupathi (Baratha)
10. 2nd Tirupathi (Sri Venkateswara) to read 1st Tirupathi (Sri Venkateswara.)

Troop.

Reg. No.

4. 2nd Vizagapatam to Read 2nd Vizagapatam "Ankitam" Troop

Pack.

Reg. No.

3. 2nd Tuticorin, to read 7th Tuticorin

Chittoor District.

Vizagapatam District.

Tinnevely District.

Warrants Renewed for 1928—29.

Chingleput.

District Scoutmasters.

Rathnam Messiah Doss, U. F. C. M. High School, Chingleput

Chittoor District.

M. Jesse, Chittoor

Madura.

B. A. Subramaniam, Theosophical Society, Madura

Malabar.

N. Appu Pillai, Puthiara post, Calicut
Rev. J. Howard Preston, The Parsonage, B^r. Cochin.

Nilgiris.

N. Devanesan, 'Berylcote' Coonoor R. S.

District Cub Masters.

Warrants not renewed.

Anantapur District.

Scoutmasters.

W. No.

2. P. Suryanarayana Rao, Board Secondary School, Dharmavaram

5. N. Lakshminarayana Rao, Board School, Kalyandrug

6. T. S. Ramaya, Municipal High School, Hindupur
8. P. Venkatesan, Ramachandra Vilas, Anantapur

Assistant Scoutmaster.

W. No.

1. N. Meeran Sahib, Municipal High School, Hindupur

Arcot North District.

Scoutmasters.

W. No.

1. K. P. Santosh, Voorheese College, Vellore
2. S. Ponnurangam, Theological Seminary School, Vellore
6. A. G. Sikamoni, Danish Mission High School, Tiruvannamalai
9. J. M. Gnanasigamoni, Mission Higher Elementary School, Arni
11. S. Sitaraman, Municipal High School, Gudiatam
12. V. R. Rajagopalan, Board High School, Arni
14. S. V. Krishnamurthi, Sri Mahant's School, Vellore
15. B. Narasingarao, Board High School, Wandiwash

Cubmasters.

W. No.

1. J. A. Rajarathnam, Voorheese College High School, Vellore
2. K. Vaidyanatha Aiyar, Sri Mahant's High School, Vellore

Arcot South District.

Scoutmasters.

W. No.

3. P. S. Ramaswami Aiyer, Pachaippa's High School, Chidambaram
5. C. S. Ranganatha Aiyengar, R. C. T. High School, Chidambaram
6. R. Venkataraghavan, Board Middle School, Mangalampet
7. Rao Sahib M. C. Thiruvekatachariar, Aziznagar, Settlement, Oomangalam Post.

Assistant Scoutmaster.

W. No.

2. T. P. Navanithakrishnan, Sri Meenakshi College, Chidambaram
3. S. Rathnam Pillai, Board High School, Vridhachalam

Bellary District.

No Warrants have yet been issued in this District.

Chingleput District.

Scoutmasters.

W. No.

1. G. V. Job, U. F. C. M. High School, Chingleput
4. W. Viraraghavacharya, Native High School, Chingleput
5. M. J. Mariadoss, St. Joseph's Orphanage, Chingleput
6. A. R. Srinivasan, Board Higher Ele. School, Singaperumalkoil
7. V. Raghavachariar, Jt. S. M. Native High School, Chingleput
8. A. Venkatasubramani Aiyer, Govt. Training School, Chingleput

Assistant Scoutmaster.

W. No.

2. K. Srinivasan, Senior Certified School, Chingleput

Cubmaster.

W. No.

1. D. James, U. F. C. M. High School, Chingleput

N.B.—The following warrants in the Madras Southern Area have not been renewed, since the Provincial Headquarters are issuing separate warrants for the Chingleput Area. The District Commissioner is requested to send up fresh applications for the scouts if they are still connected with scout troops or pack. Their old warrants may kindly be returned to Headquarters.

Scoutmasters.

W. No.

22. A. Jeevarathnam, Melrosapuram, Singaperumalkoil
23. D. K. Rathnam, Senior Certified School, Chingleput
25. A. Krishnamurthi Rao, 43, Raja Street, Conjeevaram
26. T. Appavoo Thiruparuthikunram village, Couavaram

Assistant Scoutmasters.

W. No.

14. B. J. Pope, Senior Certified School, Chingleput
15. S. Abboynaidu, Senior Certified School, Chingleput
16. B. Vijayaragaval Naidu, Senior Certified School, Chingleput
17. K. Lakshman, Senior Certified School, Chingleput
18. C. P. Ranganathan, 87, East Raja Street, Conjeevaram

Cubmaster.

W. No.

6. V. Margabandhu, Somasundarapatasala, Conjeevaram

Chittoor District.

No Warrants have yet been issued in this district

Coimbatore District.

Scoutmasters.

W. No.

2. S. N. Subbramani Aiyer Lotus 1 Troop, Govt. College Coimbatore.
4. D. Marudrajan, Agricultural College, Coimbatore
6. K. V. Ramanatha Aiyer, Municipal High School, Coimbatore
8. G. S. Venkatesan, 80, Brahmin Extensions, Coimbatore
9. K. R. Subbramani Aiyer, Board Middle School, Perundurai
10. C. S. Rangasami Aiyengar, London Mission High School, Coimbatore
11. A. V. Thyagarajan, Govt. Training School, Erode
13. C. V. Subbarao, Board High School, Dharampuram
14. T. V. Subbramani Aiyer, Municipal High School, Tiruppur
19. Frank James Hockley, Wesleyan Mission, Dharampuram

Assistant Scoutmaster.

W. No.

1. J. Rajarathnam, London Mission High School, Coimbatore

Cuddaph District.

Scoutmasters.

W. No.

1. T. Kuppusami Aiyengar, Board Middle School, Royachoti
3. V. Venkataramaya, Board High School, Nandalur
5. S. N. Ramaswami Aiyer, Municipal High School, Prodattur

Ganjam District.

No warrants have yet been issued in this District.

Godaveri East District

Warrants that have been issued in the Previous Provincial Headquarters Notices under 'Godaveri' and 'Krishna' have been cancelled since Godaveri East has become a separate district and Godaveri West and Krishna have been grouped together as a separate District. The District Commissioner and Secretaries of this area are requested to send up fresh applications for warrants, for the Scouts in Godaveri East area.

Godaveri West and Krishna District.

Warrants that have been issued in the Previous Provincial Headquarters Notices under 'Godaveri' and 'Kistna' have been cancelled since Godaveri East has become a separate District and Godaveri West and Kistna have been grouped together. The Assistant District Commissioners and Secretaries of this area are requested to send up fresh applications for warrants for Scouters in Godaveri West and Kistna district Area.

Guntur District.

No warrants have yet been issued in this district.

Kanara South District.**Scoutmasters.**

W. No.

2. V. M. Pinto, St. Alysius College, Mangalore
5. K. Lakshminidhirao, Board High School, Udipi
7. A. Gopalakrishna Hegde, Sri Ram Higher Elementary School, Farangipet

Kurnool District.**Scoutmasters.**

W. No.

1. R. Sheshaiah, Board High School, Markapur
5. Ahamed Hussain Sabib, Govt. Mohamedan High School, Kurnool

Madras North District.**Scoutmasters.**

W. No.

2. F. Howard Oakley, Eversleigh Boys Club Rundal's Road, Vepery
3. K. Govindachari, C. R. C. High School, Purasavalkam
6. P. Govindarajulu Naidu, 'Good Wood' Barnaby Road, Kilpauk
9. V. Kuppusami Mudaliar, 1/3, Vadamalai Mastri Street, G. T., Madras
10. V. T. Abraham, St. Paul's High School, Vepery, Madras
12. A. S. Jee, 8, Nainiappanaiken Street, G. T., Madras
13. N. Lakshmanaswami Chetty, Muthialpet High School, G. T., Madras
16. V. Venkatasubbaya, Pachaippa's College High School, G. T., Madras
17. E. K. Govindasami Mudaliar, 31, General Muthaya Mudali St., G. T., Madras

Assistant Scoutmasters.

W. No.

3. C. K. Rangasami, Pachaippa's College High School, G. T., Madras
7. A. Rangabashyam, St. Paul's High School, Vepery, Madras
18. Oswald Higgins Pharoah, Eversleigh Boys Club, Vepery, Madras
19. Edward Mackenzie Burke, Eversleigh Boys Club, Vepery, Madras

Assistant Cubmaster.

2. R. Mac Dermot, Eversleigh Boys Club, Vepery, Madras

Madras South District.**Scoutmasters.**

W. No.

4. S. R. Krishnamurthi, 24 Kalavala Chetti St. Chintadripet

5. T. V. Seetharamaiyer, 1st Triplicane Rama 'A' Hindu High School, Triplicane.

7. K. Rajagopala Aiyengar, 40 South Tank Square, Triplicane, Madras

8. Pichumani, 36, Singrachari Street, Triplicane, Madras

9. K. Venkataraman, 134, Big Street, Triplicane

10. B. Purushottam, 4, Thandavaroyamudali Street, Triplicane

12. M. Krishnan, Olcott Cottage, Adyar, Madras

13. C. Iyyakannu, Olcott Free School, Adyar, Madras

14. V. Ramanatha Sastri, National Theosophical College, Adyar

15. V. Subbramaniam, National Theosophical College, Adyar

16. G. V. Subbarao, National Theosophical College, Adyar

18. V. N. Sharma, National Theosophical College, Adyar

20. J. D. Rajarathnam, 5th St. Thomas Mount, Wesley College Royapettah

28. K. Kunniraman Menon, 'Tower House' Gopalapuram, Cathedral Post

33. B. Authikesavulu, 1141, Subbramaniam Koil Street, Alandur, St. Thomas Mt.

34. L. N. Prabhu, National Theosophical College Adyar

Assistant Scoutmaster.

W. No.

1. E. D'Costa, Post Box, 122, G. T., Madras
2. A. Mc. Intyre, Post Box, 122, G. T., Madras
6. D. B. Jaganatharao, 36, Singrachari Street, Triplicane

7. K. Nagaswami, 134, Big Street, Triplicane

21. P. J. Leson, Wesleyan Mission Secondary School, St. Thomas Mount

22. G. Venkatraman, 1/61 T. P. Koil Street, Triplicane

24. Kadim Husain, Govt. Madaras-i-Azam, Mount Road, Madras

26. K. M. Koshy, Wesley College, Royapettah

Cubmasters.

W. No.

3. Miss Sundaram, H. P. B. Memorial Free School, Kodambakkam
4. D. K. Mc. Kibber, Olcott Free School, Adyar
5. K. Srinivasan, National Theosophical College, Adyar

8. John William Pascal, Christ Church, Mount Road, Madras

10. S. R. Srinivasan, 26 T. P. Koil Street, Triplicane, Madras

Assistant Cubmasters.

W. No.

4. A. V. Ramaswami, National Theosophical College, Adyar
5. C. Krishnasami Chetti, 8, South Mada Street, Triplicane, Madras

N. B.—The warrants of the following Scouters who are warranted in the Madras Southern Area have not been renewed, since the Provincial Headquarters are issuing separate warrants for the Chingelput area:

Scoutmasters.

W. No.

22. A. Jeevarathnam, Melrosapuram, Singaperumal Koil
23. D. K. Rathnam, Senior Certified School, Chingelput

25. A. Krishnamurthi Rao, 43, Raja Street, Conjeevaram

26. T. Appavoo, Thiruparuthikunram Village, Conjeevaram

Assistant Scoutmasters.

W. No.

14. B. J. Pope, Senior Certified School, Chingelput
15. S. Abboynaidu, Senior Certified School, Chingelput

16. B. Vijayaragavalaidu, Senior Certified School, Chingelput

17. K. Lakshman, Senior Certified School, Chingelput

18. C. P. Ranganathan, 87, East Raja Street, Conjeevaram

Cubmasters.

W. No.

6. V. Margabandu, Somasundarapatasala, Conjeevaram

Madura District.**Scoutmasters.**

W. No.

1. V. Kumaraswami Aiyer, Sourashtra High School, Madura
2. P. N. Sivaswami, St. Mary's High School, Madura
3. R. Savirimuthu, St. Mary's Elementary School, Post Box 56, Madura

4. S. John Devasagayam, High School, Pasumalai

5. S. G. Ponniah, Training School, Pasumalai

6. Kuppusami Pillai, Board High School, Sbolavandan

8. V. Ramasubbayer, Board High School, Batlagundu

9. S. N. Krishnayer, Victoria Memorial School, Bodinayakanur

13. L. Datta Venkataramayer, A. M. C. C. School, Melur

16. K. S. Ramakrishnayer, St. Mary's High School, Dindigul

17. K. S. Sundaraswami, Municipal High School, Palni

18. C. Subbaya, Board School, Cumbum

19. M. K. Doss, Board School, Andipatti

20. A. Ramanathan, Board Boys School, Yelumalai

22. V. Yagnasheha Aiyer, Board High School, Utthamapalayam

Assistant Scoutmasters.

W. No.

1. P. Alwar, St. Mary's High School, Madura
2. S. Henry C. S. M. Boys School, Ponnagaram, Madura
3. L. Krishnan, Board School, Andipatti

Cub Master.

W. No.

1. V. Krishnarao, Municipal High School, Dindigul

Malabar District.**Scoutmasters.**

W. No.

1. V. Sankaran Nayar, Zamorin's College, Calicut
2. M. Kunhianandan, Govt. Fisheries Training Institute, Calicut
3. P. E. Noronha, St. Joseph's European Boys School, Calicut
6. K. V. Narayan Nayar, Board High School, Cherukunnu

8. V. Govindan, Municipal High School, Cannanore

10. K. Chandu Nayar, Raja's High School, Chirakkal, Baliapatam P. O.

18. K. A. Mathavan Nayar, Board High School, Anthatta, Quilandy

25. K. C. Unnikrishna Menon, High School, Ponnani

26. E. P. Paily, Board High School, Chowghat

33. P. P. Kannan, Fisheries School, Madapalli, Chombala Post, Via Mabe

34. E. M. Damodaran Unni, Board High School, Elapully

35. P. K. Raman Nair, Govt. Fisheries School, Kuriyadi, Badagara post

Assistant Scoutmasters.

W. No.

2. John Adrian D'Cruz, St. Joseph's European Boys School, Calicut
3. T. Kakku, Ganapathi High School, Calicut
4. O. Krishnan, Board High School, Cherukunnu

Cubmasters.

W. No.

4. N. Govindan, Govt. Fisheries School, Chaliyam
5. N. Velayudan Nayar, Govt. Fisheries School, Quilandy
6. K. K. Krishnan, Govt. Fisheries School, Kadalundi, Chaliyam
7. M. C. Narayanan, Government Fisheries School, Azhicode

Nellore District.**Scoutmasters.**

W. No.

1. G. Albert Samuel, C. A. M. High School, Nellore
3. E. N. Benjamin, A. B. M. Middle School, Kavali

Cubmaster.

W. No.

1. G. George, A. B. M. Middle School Kavali

Nilgiris District.**Scoutmasters.**

W. No.

4. N. Devanesan, 5th Nilgris, 'Berylcote' Coonoor, R. S.
5. V. P. Ramaswami, 5th Nilgris, 'Berylcote' Coonoor, R. S.
6. Sadananda Shantiah, 12th Nilgris, Wesleyan Mission, Woderi, Via Ootacamund
7. Jesudoss Paul, 7th Nilgris, Wesleyan Mission, Ketti
10. Moses Daniel, 10th Nilgris, Wesleyan Mission, Tuneri
11. Asirvatham Jesudoss, 2nd Nilgris, C. M. S. School, Ootacamund
12. K. Natesa Pillai, 16th Nilgris, Cordite Factory, Aruvankadu.
13. J. Puttiah Gouder, 19th Nilgris, Illithurai, Cedera Post
14. J. H. E. Crouch, 15th Nilgris St. Joseph's College, Coonoor.
15. Isaiah Abraham, 9th Nilgris, Wesleyan Mission School, Kottagiri
16. T. Stephen, 14th Nilgris, Ottupatturai, Wellington Market, P. O.
17. J. H. Courtney Gayer, 6th Nilgris, St. George's Home, Ketti

Ramnad District.**Scoutmasters.**

- W. No.
 2. S. Venkatesa Aiyer, Govt. Training School, Ramnad
 3. S. Somasundaram, Poor Boy's Hostel Troop, Sivaganga
 5. R. Jesudoss, Huftonpuram, Srivilliputtur
 8. P. Venkatachari, O. V. C. High School, Manamadura
 10. S. P. S. Narayanaswami, Hindu High School, Srivilliputtur
 12. S. Sundarraja Aiyengar, Nagarthar High School, Devakotta
 13. Sheik Sulaiman Sahib, A. V. High School, Sattur
 15. S. Pranatharthihara Aiyer, A. C. High School, Pallattur

Salem District.**Scoutmasters.**

- W. No.
 1. S. Venkataramanan, London Mission High School, Salem
 4. G. Swaminatha Aiyer, Board High School, Namakkal
 5. R. Narayanaswami Aiyer, Board High School, Dharmapuri
 6. C. D. Amos, London Mission High School, Atur
 7. K. Venkatasubbayer, Board High School, Thiruchengode
 9. R. M. Ponnusami, Board Middle School, Kaveripatam
 10. Lakshminarasimhayer, Board Ele. School, Papireddipatti
 11. R. J. Rathnam, S. B. M. Ele. School, Namakkal
 14. R. G. Abdul Kadir, Board Middle School, Rasiapuram
 15. M. Anantharamayer, Board Middle School, Kaveripatam
 16. J. N. Somasundaram Pillai, V. C. Secondary School, Omalur
 17. E. R. Panchapakesan, Municipal Higher Elementary School, Ponnampet, Salem
 18. Rev. Brother Gerard, Yercaud, Salem
 19. B. Vaidyanatha Aiyer, Board High School, Krishnagiri
 20. R. N. Ganapathi, Joint Scoutmaster, Board High School, Namakkal
 23. H. S. Suryanarayana Aiyer, Board Higher Grade Ele. School, Dharmapuri
 24. K. C. Viswanatha Aiyer, Joint Scoutmaster, Board Higher Grade Ele. School, Dharmapuri
 25. T. N. Ramadurai Aiyer, Hindu Higher Ele. School, Velur

Cubmaster.

- W. No.
 5. D. Moses, London Mission High School, Salem

Tanjore District.**Scoutmasters.**

- W. No.
 2. V. Annasami Aiyer, National High School Mannargudi
 3. G. Venkatesan, 1st Tirukattupalli, High School, Tirukattupalli
 7. K. Gopalaswami Iyengar, Adinam High School, Tiruvadamardur

9. K. Swaminatha Aiyer, Municipal High School, Mayavaram
 13. R. Srinivasaraghavan, C. H. School, Tiruvadi
 17. K. S. Krishnaswami Iyengar, Banadurai High School, Kumbakonam
 18. R. Viswanatha Aiyer, Town High School, Kumbakonam
 19. G. V. Ramayer, Subbramanya Troop Town High School, Kumbakonam
 20. T. N. Swaminatha Aiyer, Board High School, Kuttalam
 21. V. Krishnaswami Aiyer, Road Ele. School, Narasingampettai
 26. T. R. Narayanrao, Board High School, Pattukottai
 23. N. Gopalrao, 1st Tanjore (St. Peter) St. Peter's School, Tanjore
 30. T. Subbramani Aiyer, Joint Scoutmaster, Municipal High School, Mayavaram
 32. N. Srinivasa Sastri, Board High School, Tiruturai-pundi
 33. T. P. Santanakrishnan, 1476 South Campart Tanjore
 34. P. R. Rangan, Kallar Troop, 1592 Bachanna Lane, West Main Street Tanjore
 35. K. V. Krishnasami, K. H. School, Tanjore
 36. V. Ramanujam, Joint Scoutmaster, K. H. School, Tanjore
 39. M. Harischandar, Borstal Institute, Tanjore

Assistant Scoutmasters.

- W. No.
 3. B. Mahalingam, Adinam High School, Tiruvadamardur
 4. S. Balakrishnan, National Secondary School, Kornad
 5. S. Gopalayer, Municipal High School, Mayavaram
 12. R. Ramanathan, C. H. School, Tiruvadi

Cubmasters.

- W. No.
 1. C. Govindasami Pillai, Municipal Ele. School, Mayavaram
 5. S. Jayaramiah, Town High School, Kumbakonam
 7. M. S. Mahadevan, Model School, Mannargudi
 9. T. Krishnaswami Aiyengar, Municipal School, Rajapalayam, Mannargudi
 11. L. Dorairaj, St. Peter's Branch School, Manambuchavadi
 12. R. Subbiah, Hindu Model School, Manambuchavadi
 13. G. Ramarao, Shivaji Pack 968 Pethaperumal Lane, Tanjore
 15. G. Sundaram, High School, Tirukattupalli

Assistant Cub Masters

- W. No.
 1. A. Ramamritham, Shunmuka Pack, Board Elementary School Ammapet
 2. T. K. Venkatram, 1st Papanasam pack, V. H. School, Papanasam

Tinnevely District.**Scoutmasters.**

- W. No.
 2. J. Ponniah, C. M. S. Mary Arden School, Palamcottah
 3. Paul Robert, C. M. S. Training School, Palamcottah
 5. Paul Devadosan, School for the deaf and dumb, Palamcottah

7. T. S. Shunmukampillai, Mantthiramurthi High School, Tinnevely
 8. T. S. Ananthakrishnayer, St. Xavier's High School, Tuticorin
 9. Sathia Samuel, Caldwell High School, Tuticorin
 12. A. P. Sivaprasad, Board High School, Nanguneri
 13. A. V. Virabadran, K. H. School, Ottapidaran
 14. Isac Rathnasami, C. M. S. Elementary School, Kral, Via Srivaikuntam
 16. R. Narayanrao, G. F. G. E. School, Kadambur
 18. A. Ramaswami Mudaliar, Board High School, Kadianallur
 19. Y. C. Appavu J. Doss, C. M. S. High School, Palamcottah

Assistant Scoutmasters.

- W. No.
 3. S. Muthusami Doss, Mantthiramurthi High School, Tinnevely
 4. A. G. Jesudoss, Caldwell High School, Tuticorin
 9. N. Arunachalam Pillai, K. H. School, Ottapidaran
 10. R. Panchapagesa Aiyer, G. F. G. E. School, Kadambur

Cubmasters.

- W. No.
 1. G. Arumainayagam, K. N. Vidayasala, Karapettai, Tuticorin
 2. J. Cardoza, St. Xavier's High School, Tuticorin

Trichinopoly District.**Scoutmasters.**

- W. No.
 2. P. V. Srinivasayer, St. Joseph's College, Teppakulam P. O.
 3. L. V. Vaidyanathan, Hindu Sec. School, Teppakulam P. O.
 5. M. Sivasubbramani Aiyer, Aryan Sec. School, Teppakulam P. O.
 9. R. Krishnasami Aiyengar, Board High School, Kulitalai
 12. T. Doraisami Pillai, Board High School, Musiri
 13. V. Edward Chelliah Bishop Heber College H. S. Troop

Warrants Cancelled.

(This list cancels all previous lists of cancelled warrants.)

Nilgiris District.**District Scout Masters.**

- G. F. R. Fisher, Breek's School, Ootacamund

Madras North & South Districts

- M. Krishnan, Adyar

Chittoor District.**District Cub Masters.**

- C. S. Mohamed Hussain
 D. Purnshottam, Madanapalli

Anantapur District.**Scout masters.**

- W. No.
 1. K. Venkaya, Board Sec. School, Tadpatri
 2. Venkatachalam, Taluk Board School, Singamala.

14. T. Ramdoss, 30/1 New F type, Golden Rock, Trichinopoly

Assistant Scoutmasters.

- W. No.
 2. S. Rajagopala Aiyengar, St. Joseph's College, Teppakulam P. O.
 3. R. S. Swamidoss, Islamiah Secondary School, Trichinopoly
 4. M. M. Vaidyanathan, Hindu Sec. School Teppakulam P. O.
 5. N. Srinivasan, Aryan Sec. School, Teppakulam P. O.

Assistant Cub Master.

- W. No.
 3. M. Subbramaniam, 30/1 F type, Golden Rock, Trichinopoly

Vizagapatam District.**Scoutmasters.**

- W. No.
 1. N. Narasimham C. B. M. High School, Vizagapatam
 5. K. A. Narasimham, Maharaja's College High School, Vijayanagaram
 6. V. Satyanarayana, Samstanam High School, Bobbili
 7. G. Satyanarayana, Board Middle School, Razam
 8. M. Satyanarayana, Board High School, Parvatipuram
 10. K. Kondalrao, Board School, Palkonda
 11. G. Narasingarao, Municipal High School, Anakapalli
 12. A. V. Subbarao, Board Middle School, Sringeripugotta
 13. A. L. Narayana, Board High School, Yellamanchilli

Assistant Scoutmasters.

- W. No.
 1. P. Anantharao, Municipal High School, Bimilipatam
 3. P. Suryanarayana, Board High School, Palkonda.
 4. B. Appalanarasiah, Municipal High School, Anakapalli

4. R. Subbaya, Taluk Board School, Konakondla
 7. P. Ragavendrachar, Board High School, Pennkonda

Assistant Scoutmasters.

- W. No.
 1. N. Meeran Sahib, Municipal High School, Hindupur
 2. N. Narayansami, Taluk Board School, Konakondla
 3. T. Pulliah, Board Sec. School, Dharmavaram

Cub masters.

- W. No.
 1. L. Krishnasastri, Govt. Model School, Anantapur

Arcot North District.**Scout masters.**

- W. No.
 3. N. Krishnarao, Govt. Training School, Ranipet

- 4 K. Parthasarathi Aiyengar, Hindu High School, Ambur.
5. M. N. Ramalingam, Hindu High School, Ambur
7. K. Audiapatha Mudaliar, Board High School, Wandiwash.
8. S. Meenakshisundaram, Board High School, Cheyyar
10. B. Narasingarao, Board Middle School, Kuppam
13. B. Bedford, 3rd Vellore, Union Mission Training School, Vellore

Assistant Scoutmasters.**W. No.**

1. A. Krishna pillai, M. E. L. M. School, Ambur
2. K. Krishnaswami Mudaliar, Board High School, Polur

Arcot South District**Scoutmasters.****W. No.**

1. S. Gnanaprakasam, A. A. M. School Tindivanam
2. L. K. Govindarajulu, Meenakshi College, Chidambaram
4. R. Seshadri, Board Middle School, Kattumannarkoil
8. P. T. Rajagopalachari, Vakil, Tirupapuliyur, Cuddalore N. T.
9. S. Ramachandran, Board High School, Tirrukoyilur

Assistant Scoutmasters.**W. No.**

1. V. Ramaswami, R. C. T. High School, Chidambaram
2. T. P. Navanithakrishnan, Meenakshi College, Chidambaram
4. P. Govindarajulu, Sri Raju lodge, Cuddalore, N. T.

Chingelput District.**Scoutmasters****W. No.**

2. E. Abishegam, Chinnanatham, Chingelput
3. J. Swamidoss, Evangelist, Chingelput
9. Ramanatha Aiyer, Raju Naiker's Free School, Sadras

Assistant Scoutmaster.**W. No.**

1. Samuel Solomon, Melrozapuram, Singaperumal Koil

Chittoor District.**Scoutmasters.****W. No.**

1. A. Kanthappachetti, B. Z. School, Chittoor
2. A. Mahalingaiyer, Board High School, Chittoor
3. P. Tuljaramarao, Board High School, Chittoor
4. P. M. Natarajan, Young Men's Association Chittoor
5. K. Sripathirao, Board High School, Tiruthani
6. K. Jesudoss Board School, Puttur
7. P. S. S. Ramanujam, Board School, Kalahasti
8. S. Jayarampillai, Board High School, Chandragiri
9. V. Krishnasami, Paradami, Chittoor
10. L. R. Seshu, Theosophical college, Madanapalli
11. L. Ramanatha Rao, Board Middle School, Palmaner
12. A. S. Venkatramayer, Vaylapad

Assistant Scoutmasters.**W. No.**

1. V. Rangasami Aiyengar, Board High School, Tiruthani
2. H. Rangarao, Board Middle School, Palmaner
3. K. L. N. Joshi, Theosophical College, Madanapalli
4. C. A. Samarao, Pakala
5. D. L. Anantharao, Madanapalli
6. R. Nalarao, Vayalpad
7. H. Hanumantharao, Govt. Training School, Chittoor

Coimbatore District.**Scoutmasters.****W. No.**

1. M. R. Madavarao, Govt. College, Coimbatore
3. P. S. Anantharamiyyer, Govt. College, Coimbatore
5. M. Narayanaier, St. Michael's School, Coimbatore
7. T. S. Viswanathaiyer, Sarvajana High School, Peelamedu
12. M. S. Ramakrishnayer, Municipal High School, Pollachi
15. S. K. Venkataramaniyer, Board Middle School, Satyamangalam
16. G. S. Ramanathaiyer, Dimond Jubilee High School, Gobichettipalayam
17. T. K. Tarvanar, Board High School, Kollegal
18. R. Srinivasa Iyengar, Sarvajana High School, Peelamedu

Assistant Scoutmasters.**W. No.**

2. S. Kuppurao, Sarvajana High School, Peelamedu
3. S. Krishnasami, Perundurai
4. Lakshminarasimhayer, St. Michael's School, Coimbatore
5. T. J. Anantapadmanaban, Board High School, Kollegal

Cubmasters.**W. No.**

1. T. Kuppusami Aiyer, Sarvajana High School, Peelamedu
2. M. Nagarathnam, Agricultural College, Coimbatore

Cuddapah District.**Scoutmasters.****W. No.**

2. P. Ramachandrarao, Govt. Training School, Royachoti
4. D. David, Higher Ely. School, Kodur
6. V. Krishnappa, Board High School, Pulivendla
7. P. Ramachandrarao, Govt. Training School, Royachoti

Godavari District.**Scoutmasters.****W. No.**

1. N. Venkatramaya, Govt. Model School, Training College, Rajamundry
2. N. S. Narasimham, Govt. Training School, Amalapuram
3. J. Sambasivarao, V. H. School, Rajamundry
4. N. Jonadab, Mac. Laurin High School, Cocanada
5. G. Venkatramaya, P. R. College, Cocanada
6. G. Bramhanandam, D. N. S. & D. V. R. High School, Peruru
7. P. G. Prakasam, Luck, U. L. C. M. School, Rajamundry

8. D. Mallikarjunarao, Municipal High School, Ellore
9. B. Krishnarao, Taylor High School, Narsapur
10. S. Ramalingam, S. V. G. High School, Maruter
11. D. Venkatesasastry, Palacole
12. M. Virasami, Palacole
13. S. Ramaya, Penugonda
14. A. Radhakrishnamurthi, Achanta
15. T. B. Venkatrao, Board Middle School, Penugonda
16. S. Seshagiri Rao, Taylor High School, Narsapur
17. H. Lakshminarasimbarao, Board High School, Kovvur
18. P. Sriramamurthi, V. G. S. School, Kirlampudi

Assistant Scoutmasters.**W. No.**

1. Y. Narayana, D. N. S. & D. V. R. High School, Peruru
2. Attreyarao Havaji, Olcott Gardens, Rajamundry
3. V. Varahul, S. V. G. School, Maruter
4. A. Narasimharao, Board High School, Kovvur
5. K. C. Venkatarathnam, E. M. School, Achanta
6. K. V. Venkatrathnam, D. N. S. & D. V. R. High School, Peruru
7. S. Ramaya, J. K. M. School, Penugonda

Cubmasters.**W. No.**

1. T. B. Venkatrao, S. V. G. High School, Maruter
2. V. V. S. Prakasarao, Innespet, Rajamundry
3. K. Satyanarayana, Municipal High School, Palacole
4. D. Ramalingam, V. G. S. School, Kirlampudi

Assistant Cubmaster.

1. Mrs. I. Balasubramanyam, Junior Certified School, Rajamundry

Kanara South District.**Scoutmasters.****W. No.**

1. P. Vishnumurthy Rao, Govt. College Mangalore
3. M. Ananthashenoy, Mangalore
4. V. M. Holla, Coondapur
6. M. S. Ekambararao, Ganapathi High School, Mangalore

Assistant Scoutmasters.**W. No.**

1. Bekel Ram Naick, Coondapur

Cubmasters.**W. No.**

1. U. Gulam Ghouse, Mangalore

Krishna District.**Scoutmasters.****W. No.**

1. Y. Srinivasulu, S. K. P. V. V. Hindu School, Bezvada
2. G. Madhavarao, Cannavaram
3. V. Ramachandramurthi, Board High School, Gudivada
4. D. Bushanam, Noble College, Masulipatam

Kurnool District.**Scoutmasters.****W. No.**

2. John Watts, S. P. G. High School, Nandyal

3. R. M. Barton, S. P. G. Mission, Nandyal
4. S. V. Ramamurthi, Board High School, Koilkuntla
6. G. Abdul Rahman, Govt. Mohamedan High School, Kurnool

Assistant Scoutmaster.**W. No.**

1. M. S. Swamidoss, S. P. G. Mission, Nandyal

Madras Northern Division.**Scoutmasters.****W. No.**

1. T. G. Srinivasachariar, Hindu Theological High School, Sowcarpet, Madras (Called to Higher Service)
4. P. S. Narayanswami, 4/19 Audiappa Mudali Street, Vepery
5. G. Rathnam Pillai, Govinda Nayaker Sec. School, G. T. Madras
8. M. Venkatesasastry, Christian College School, Madras (Called to Higher Service)
9. J. D. Mathias, St. Mary's School, Armenian St. G. T. Madras
11. C. Damodaran, Tondiarpet, Madras
14. S. A. Susainathan, 1st Madras Corporation troop, Madras
15. M. N. Vaidyanathan, 2nd Madras Corporation troop, Madras
18. T. A. Purushottam, Pachaippa's College, Madras
19. P. R. Ganapathi Pillai, Prithiviraj Rovers, Madras
20. G. Freeman, Biden House, Royapuram, Madras
21. Gladston E. Dibble, Baraca, Kilapuk
22. J. D. Regis, Corporation School, Periyamet
23. Arthur Lewis Martin, Post Box, 122, Madras
24. A. W. Forgie, Y. M. C. A. Esplanade, Madras

Assistant Scoutmasters.**W. No.**

1. K. N. Venkatachari, Pachaippa Rovers, Madras
2. M. M. Sabapathi, Prithiviraj Rovers, Madras
4. G. Vedanayagam, 1st Madras Corporation Troop, Madras
5. M. S. Devanesan, 1st Madras Corporation Troop, Madras
6. K. R. Chandran, Tondiarpet
8. O. Barrado, St. Mary's School, Armenian St. G. T. Madras
9. Srinivasayer, Christian College High School, Madras
10. P. Lakshmiopathi Naidu, Govinda troop, Madras
11. K. S. Nagappan, Govindanayker's Sec. School, G. T. Madras
12. R. Loganathan, 1st Vepery troop, Vepery, Madras
13. N. A. Ragupathy, Baratha Troop, Egmore
14. P. Shunmugam, Baratha Troop, Egmore
15. A. B. Gundachar, Hindu Theological High School, Sowcarpet, Madras
16. Carvallo, 1st Madras Sea Scouts, Madras
17. D. C. Mills, Methodist Episcopal Mission Troop, Kilapuk
20. P. M. Thambusami, Corporation School, Periyamet
21. Arnold Sinclair Rose, Post Box, No. 2, Madras
22. M. Sundrakini, 2/15 Namasivoya mudali St. Triplicane, Madras
23. D. S. J. Devasirvatham, Baraca, Kilpauk

Cubmasters.**W. No.**

- 1 G. Narasimalu, Tondiarpet, Madras
- 2 K. Sundarkini, Christiar College School, Madras

Assistant Cubmasters.**W. No.**

- 1 C. O. Sivaprakasam, Baratha Pack, Egmore, Madras
- 3 V. C. Adimoolamudaliar, Ananda Pack, Madras
- 4 C. Anavemareddi Christian College School, Madras

Madras Southern Division.**Scoutmasters.****W. No.**

- 1 G. B. W. Woodroffe, 1st Royapettah Troop, Madras
- 2 M. G. Ghatala, Govt. Mohamedan High School, Madras
- 3 G. F. Andrews, 5th Royapettah, Royapettah, Madras
- 6 N. Rajarathnam, Kellet High School, Triplicane, Madras
- 11 T. M. Parameswaran, Teacher's College, Saidapet
- 17 K. J. Sharma, 5th Adyar, National High School, Madras
- 19 H. C. Ingle, Wesleyan Mission, St. Thomas Mount
- 21 S. C. Williams, U. F. C. M. High School, Chingelput
- 22 A. Jeevarajnam, Melrosapuram, Singaperumal Koil, Chingelput
- 23 D. K. Rathnam, 5th Chingelput, Senior Certified School, Chingelput
- 24 J. J. Chelliah, 6th Chingelput, Leper Settlement
- 25 A. Krishnamurthy Rao, 43 Rajah Street, Conjeevaram
- 26 T. Appavoo, Thiruparuthikunram Village, Conjeevaram
- 27 A. Krishnawariar, Board High School, Poona-malli
- 29 Mathew I. Kurien, Teachers College, Saidapet
- 30 John Swamidoss, Rathnam Chetti lane, Chingelput
- 31 S. Rajagopala Aiyer, Hindu High School, Triplicane, Madras
- 32 T. S. Viswanatha Aiyer, Govt. Mohamedan High School, Mount Road

Assistant Scoutmasters.**W. No.**

- 3 P. Johnson, 1st Royapettah, Madras
- 4 A. F. Andrews, 5th Royapettah, Madras
- 5 M. D. Janardanam, Hindu High School, Triplicane
- 8 L. N. Prabu, 3rd Adyar, National High School, Adyar
- 9 V. K. Namasivayam, 4th Adyar, National High School, Adyar
- 10 C. N. Vaitheeswaran, 5th Adyar, National High School, Adyar
- 11 E. W. King, Wesleyan Mission, St. Thomas Mount
- 12 D. James, 1st Chingelput, U. F. C. M. School, Chingelput
- 13 S. Andrew, Melrosapuram, Singaperumalkoil, Chingelput
- 14 B. J. Pope, Reformatory School, Chingelput
- 15 S. Abboynaidu, do
- 16 B. Vijayaragaval Naidu, do
- 17 K. Lakshman, do
- 18 C. P. Ranganathan, 87, East Raja Street, Conjeevaram
- 19 D. Thambusami, Kellet High School, Triplicane
- 20 G. W. Bowker, do

- 23 V. K. Sourirajan, Hindu High School, Triplicane
- 25 Joseph Nicholas Cornelius, Y.M.C.A. Royapettah
- 27 J. S. Bedford, Wesley College, Royapettah

Cub Masters.**W. No.**

- 1 A. Thomas, 5th Royapettah, Royapettah
- 2 C. Kuppusami, 41, Ayyamudali Street, Chintadripet
- 6 V. Margabandu, Somasndarapatasala, Conjeevaram
- 7 S. Swaminathaiyer, Board High School, Poona-malli
- 9 Samuel Solomon, Melrosapuram, Singaperumalkoil, Chingelput

Assistant Cubmasters.**W. No.**

- 1 W. Jesudoss, 5th Royapettah, Royapettah
- 2 R. Parthasarathi, 25, Samipandaram Street, Chintadripet
- 3 V. Seshadri, 5th Adyar, National High School, Adyar

Madura District.**Scoutmasters.****W. No.**

- 7 M. S. Ganeshsastri, Board High School, Battagundu
- 10 E. S. Sundarrajan, Board Middle School, Uttamapalayam
- 11 P. Nilamegam Pillai, Board High School, Usilampatti
- 12 E. S. Govinda Aiyengar, Board High School, Usilampatti
- 14 S. A. Yegyanarayanayer, Municipal High School, Dindigul
- 15 S. S. Trivikraman, Govt. Training School, Dindigul
- 21 G. Samuel Pattani, Gustavas Troop, Madura

Cubmaster.**W. No.**

- 2 E. S. Sundarrajan, Uttamapalayam

Malabar District.**Scoutmasters.****W. No.**

- 4 K. M. Pilo, Ganpat High School, Calicut
- 5 P. O. Govindan Nambiar, Board High School, Payyanur
- 7 P. S. Viswanathasarma, Temple Troop, Chennukunnu
- 9 K. Keln, Youth Lodge, Theosophical Society, Cannanoor
- 11 M. Manjunath, Brennen College, Tellicherry
- 12 O. Karunakaran Nambiar, Brennen College, Tellicherry
- 13 James R. Kailan M. M. High School, Tellicherry (Called to Higher Service)
- 14 J. R. H. Mandody, M. M. Higher Ele. School, Panur
- 15 T. E. Namunambiar, Higher Ely. School, koodali
- 16 K. S. Narayanswami, Board Higher Ely. School, Kokalur
- 17 Melut Raghavan, Clerk. Dt. Munsiff's Court, Nadapuram
- 19 K. P. Krishnan Nayar, M. M. School, Quilandy
- 20 A. E. Charles, Y. M. C. A. Areakode
- 21 K. Kumaran, Hope Lodge, Malapuram

- 22 P. Gopalamenon, Board High School, Cherpalcheri
- 23 G. L. Lobo, Victoria College, Palghat
- 24 A. V. Subbramaniayer, Board High School, Kottayi

- 27 Vincent Assiz, St. Antony's School, Br. Cochin
- 28 Samuel David, Y. M. C. A. Br. Cochin
- 29 K. Paul Kacchapillai, Santa Cruz School, Cochin
- 30 A. R. Karunakaramenon, Raja's School, Kollengode
- 31 M. Barghavan, Moolgil House, Cannanoore
- 32 Herbert Hermon, Papinesseri (Called to Higher Service)

Assistant Scoutmasters.**W. No.**

- 1 P. V. Appu, Victoria College, Palghat
- 5 K. Narayana Kidavu, Quilandi
- 6 K. C. Verghese, Quilandi
- 7 C. T. Kuttikrishnan, Cannanore

Cubmasters.**W. No.**

- 1 D. L. Peter, Municipal School, Br. Cochin
- 2 K. Choyikutti, Govt. Fisheries, Model School
- 3 K. L. Abraham, Br. Cochin

Nellore District.**Scoutmaster.****W. No.**

- 2 K. S. Ramarao, Municipal Middle School, Mula-pet, Nellore

Nilgiris District.**Scoutmasters.****W. No.**

- 1 S. I. J. Reuben, Municipal High School, Ootacamund
- 2 H. T. Gooding, St. George's Home, Kaity
- 3 Rev. R. W. Boote, Wesleyan Mission, Kaity
- 8 Devadosan Bettah, Wesleyan Mission, Ketti
- 9 Benjamin Shanta, Wesleyan Mission, Ketti
- 18 K. N. Padbanaban Nayar, Municipal High School, Ootacamund

Cubmasters.**W. No.**

- 1 Winifred F. Davis, St. George's Home Ketti

Ramnad District.**Scoutmasters.****W. No.**

- 1 J. Rangaswami, Rajalis High School, Sivaganga
- 4 R. G. Jesudoss, C. S. M. Middle School, Sachiapuram, Sivakasi P. O.
- 6 V. R. Gopalan, Nadar's High School, Sivakasi
- 7 J. I. Vedamuthu, Schwartz High School, Ramnad
- 9 D. S. R. Peter, Vrithunagar
- 11 K. S. Mahadeva Aiyer, Board Middle School, Kamuthi
- 14 T. N. Buminatha Aiyer, Thiruchuli

Salem District.**Scoutmasters.****W. No.**

- 2 S. Ramakrishnan, V. C. Secondary School, Omalur
- 3 K. James, London Mission High School, Salem
- 8 T. A. Ramanathan, Shevvapet
- 12 A. V. Subbramani Aiyer, Board Middle School, Hosur

- 13 M. K. Lakshmanrao, Board High School, Krishnagiri
- 21 S. V. Soundararajan, Mecheri
- 22 V. Ardhanari Pillai, Pusaripatti

Assistant Scoutmasters :**W. No.**

- 1 K. R. Narayanrao, Board High School, Krishnagiri
- 2 B. F. Christian, London Mission High School, Salem
- 3 J. N. Somasundaram Pillai, V. C. Secondary School, Omalur

Cubmasters.**W. No.**

- 1 K. R. Seshagirirao, Board High School, Krishnagiri
- 2 John Hughes, Montford High School, Yercaud
- 3 S. Jeevagarunyam Pillai, Board Middle School, Hosur
- 4 Bro. Patrick, Montford High School, Yercaud

Assistant Cubmasters.**W. No.**

- 1 K. Varadaraja Rao, Secondary School, Shevvapet
- 2 Arthur Sice, Montford School, Yercaud

Tanjore District.**Scoutmasters.****W. No.**

- 1 J. I. Muthaya Findlay College Mannargudi
- 4 K. R. Ramabadran, Victoria High School, Papanasam
- 5 G. Ramamritham, Victoria High School, Papanasam
- 6 M. D. Kini, Govt. College, Kumbakonam
- 8 A. Paul St. Peter's School, Tanjore
- 10 J. Rangasami, Board Middle School, Arantangi
- 11 P. Natarajan, Board High School, Nannilam
- 12 K. S. Sundaresaiyer, Board High School, Tiruvalur
- 14 R. Rajagopalachari, Board High School, Ayyampet
- 15 J. Krishnayer, National High School, Negapatam
- 16 D. Samuel, E. L. M. School, Tanjore
- 22 A. D. Sundaram, Wesleyan Mission School, Negapatam
- 23 S. V. Srinivasaiyengar Cholamaligai, Tanjore
- 24 R. Krishnamurthy Aiyer, Board High School, Kodavasal
- 25 G. Sundaram, Kallar Reclamation Office, Tanjore
- 27 J. E. Athisyam, E. L. M. Training School, Tranqubar
- 29 Christudoss Israel, Chattram High School, Orathnad
- 31 N. Paramasivayer, Adinam High School, Tiruvadamardur
- 37 A. David Ebenezer, 1035, Mission New Street, Tanjore
- 38 P. Daniel E. L. M. Scondary School, Tanjore

Assistant Scoutmasters.**W. No.**

- 1 A. Kuppusami Iyengar, Papanasam
- 2 S. Ramamurthy, Board High School, Pattukottai
- 6 Y. Sundarraj, Findlay College, Mannargudi
- 7 S. Nagalingam, Findlay College, Mannargudi
- 8 P. Daniel, E. L. M. Boys School, Tanjore
- 9 D. Rajagopalachari, Board High School, Kuttalam

10 V. Santanam Aiyer, Adinam High School, Tiruvadamardur
11 O. R. Narayanasami Aiyer, Board High School, Tiruthuraiipundi
13 P. Srinivasulu Findlay College, Mannargudi
14 D. Davis, E. L. M. Boys School, Tanjore
15 P. Sundaresan, St. Peters School, Tanjore

Cubmasters.

W. No.

2 A. V. Ramiya, Ayyampet
3 K. N. Ramarao, Kauvery Bank, Kumbakonam
4 S. Janakiram, Board High School, Kodavasal
6 S. Doraisami Aiyer, Board Ely. School, Ayyampet
8 B. R. Durairaj, Wesleyan Mission, Negapatam
10 V. Seshadri, 151 North Main Street, Tanjore
14 V. Ramaya, Deputy Inspector of Schools, Tirukattupalli

Assistant Cubmasters.

W. No.

3 N. Viswanathan Service Pack, Tanjore

Tinnevely District.**Scoutmasters.**

W. No.

1 Samuel Maduram, C. M. S. High School, Palamcottah
4 A. Jonathan David, School for the blind, Palamcottah
6 A. Subbramani Pillai, Hindu College, Tinnevely
10 Samuel Hastings, C. M. S. High School, Meganapuram
11 D. Henry Thomas, S. P. G. Middle School, Sawyerpuram
15 D. Sundaresan, Board High School, Tenkasi
17 S. S. Namasivaya mudaliar, Vidyasala, Udangadi, Christianagaram P. O.

Assistant Scoutmasters.

W. No.

1 T. P. Srinivasan, C. M. S. High School, Palamcottah
2 T. V. Arumugam, Hindu College, Tinnevely
5 Arul Thangiah, Caldwell High School, Tuticorin
6 P. Navamoni David, C. M. S. High School, Meganapuram
7 S. Krishnappan, Board High School, Nanguneri
8 T. N. Ganapathi, do

Scoutmasters' Training Camp, Kumbakkarai, Periakulam, Madura Dt.

Foxes.

1 G. Daniel, C. S. M. Boy's Boarding School, Madura
2 Y. Nagabushanam Aiyer, V. M. High School, Periakulam
3 V. Harihar Aiyer, Vivekananda, Vidyalayam, Thavaram
4 P. Arunachalam Pillai, Kallar School, Utthampuram, Cumbum P. O.
5 B. V. Subbramanyam, 61. Dalavoy Agraharam, Madura
6 K. S. Ramakrishnayer, Chattram Street, Dindigul
7 W. D. Kanniah, Mission High School, Pasumalai
8 V. Rangasami Iyengar, 41, West 2nd Street, Mannargudi, Tanjore Dt.

Eagles.

1 Daniel Edward, C. S. M. School, Kamuthi, Ramnad Dt.

11 M. Siromani, S. P. Vidyasala, Udangadi
12 S. D. Chelliah Pillai, Vakil, Palamcottah

Trichinopoly District.**Scoutmasters.**

W. No.

1 Edward Chelliah, Bishop Heber College, Trichinopoly
4 P. R. Narayana Aiyer, National College, Trichinopoly
6 M. Nathar, Trichinopoly
7 V. T. Deva Evoo, Bishop Heber Branch School, Puttur
8 L. A. Nilakantasarma, Board High School, Lalgudi (called to Higher Service)
10 K. Monsingh, Worriur
11 P. A. Devaraj, do

Assistant Scoutmaster.

W. No.

1 T. Doraisampillai, Board High School, Musiri

Cubmaster.

W. No.

1 R. Madavachari, Trichinopoly

Assistant Cubmasters.

W. No.

1 T. Ramdoss, Golden Rock, Trichinopoly
2 K. Vaidyanathan, Double Mall Street, Trichinopoly

Vizagapatam District.**Scoutmasters.**

W. No.

2 Abdul Jabbar, Gunner Street, Vizagapatam
3 K. Prakasarao, C. B. M. School, Vizagapatam
4 M. K. R. Dikshitalu, Municipal High School, Bimilipatam
9 B. V. Ramaniha, Board Middle School, Gajapathinagaram
14 K. V. Ramaniha, Board Middle School, Yellamanchili

Assistant Scoutmasters.

W. No.

2 M. Viswanathan, Maharaja's College, Vijayanagaram

2 N. Krishnamurthi, 11, Koil Street, Dindigul
3 R. Divakaran, Pattivirampatti, Batlagundu, Madura Dt.
4 A. Samson, Vadasandur Via Dindigul
5 N. Narayanaier, Board High School, Usalampatti
6 M. S. Seetharaman, Board School, Iyampalayam, via Batlagundu
7 P. V. Ramakrishnan, Board Boy's School, Cumbum, Madura Dt.
8 R. Kuppusami Pillai, Mudaliar Fort, East Street, Sholavandan

Owls.

1 P. Sivaramakrishnaier, Vadasandur, via Dindigul
2 T. N. Krishnamurthy, Govt. Training School, Dindigul
3 N. Yegnam, Municipal High School, Palni

4 M. James Devanesan, A. M. Boarding School, Batlagundu
5 C. S. Gopalakrishnan, Agraharam, Chatrapatti, S. I. R. Via Dindigul
6 M. S. Appurao, Suppan Chettiar Agraharam, Boadinayakanur
7 J. Samiraj James, Wakeman Memorial School, Palni
8 T. James Sellathurai, Pasumalai

Parrots.

1 A. Venkatachalapathi Aiyer, North Agraharam, Periyakulam
2 S. Krishnasami Aiyer, Victoria Memorial School, Periyakulam

3 P. Sam Joseph, U. O. High School, Kremmerpuram, Madura
4 R. Ramaswami Aiyer, Board School, Kasipalayam, Vadasandur P. O.
5 A. Venkataramaier, Board High School, Batlagundu
6 T. S. Rajanayagam, Trade School, Pasumalai
7 A. Vithwasudar, Pasumalai
8 P. S. N. Sankaranarayanaier, Board High School, Usilampatti

Scoutmaster: P. S. Narayanswami D.C.C.

Asst. Scoutmasters: B. A. Subramanya Iyer and J. I. Muthiah

Troop Leader: Rover Mate, S. K. Ganesan.

Quartermasters: P. Alwar & S. Venkataraman.

Scoutmasters' Training Camp, Nawab Chattram, Palamcottah, Tinnevely Dt.

26th Dec. 1928 to 7th Jan. 1929.

Officers:

S. M. T. V. Nilakantam Pillai
Q. M. Y. C. Appavu J. Doss
A. Q. Ms. P. M. Manikavasagam & K. Ramakrishnan

Wood Pigeons.

1 S. K. Venkataraman, Govt. Training School, Tinnevely
2 V. Antonysam, St. Xavier's College, Palamcottah
3 Y. Samuel Doss, A. V. J. High School, Ittamoli P. O.
4 S. Subbramaniam, Board Boy's School, Andipatti, Madura Dt.
5 N. Gopal, C. M. S. Mary Arden School, Palamcottah
6 S. Chelliah Pillai, R. P. M. School, Ilanji
7 K. S. Ganapathy, Hindu College, Tinnevely
8 S. Gangadaran, Hostel, Chidambaram
9 S. K. Subbramaniam, St. Thomas School, V. P. Patnam, Via Tiruchengode

Wood-Peckers.

1 E. A. Gurusami Dikshit, Board High School, Koilpatti
2 V. Augustine Pillai, St. Xavier's College, Palamcottah
3 R. Kandasami Pillai, S. P. Vidyasala, Udangadi, Christianagaram P. O.
4 P. Narayana Iyer, Board High School, Tiruchengode
5 C. Ramalingam Pillai, Sundara Ely. School, Sankarapandyapuram, via Rajapalayam
6 S. S. Chelliah, c/o Mr. Samuel Maduram, Adaikalapuram, Palamcottah

7 V. Srinivasa Iyengar, 36, Perumal Koil Street, Tinnevely
8 R. Sitarman, Higher Ely. School, Alandalai, via Tiruchendur
9 M. David Duraisamy, K. A. V. School, Kamuthi, Ramnad Dt.

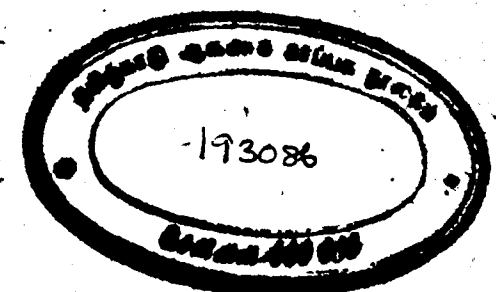
Owls.

1 C. Venkatakrishnan, St. Francis Xavier's High School, Tuticorin
2 P. T. Ramaswami Iyengar, S. A. V. High School, Tuticorin
3 S. A. Srinivasan, H. H. E. School, Arumuganeri
4 S. C. Thangayyadoss, Post Office Street, Palamcottah
5 C. R. Chandrasekaran, Hindu College, Tinnevely
6 P. Aiyadurai, K. A. V. School, Kamuthi, Ramnad Dt.
7 A. S. Koilpillai, Tataparai
8 M. Swaminathan, Caldwell High School, Tuticorin
9 Y. Chandrasekaran, St. Xavier's High School, Tuticorin

Peacocks.

1 S. Sankaranarayana, A. V. D. Vidyasala, Koilpatti
2 T. Devadesan Vaz, St. Xavier's High School, Tuticorin
3 P. S. Sivagnanam, Hindu College, Tinnevely
4 S. Paul Raj, C. M. S. Middle School, Pannavilai
5 U. Vijayaraghavan, Perangut, Eruvellipet, P. O., South Arcot, Dt.
6 Johan Duraisamy, St. John's College, Palamcottah
7 M. M. Vasagam, 3rd Flower Street, Tanjore
8 S. V. Krishnan, St. Xavier's High School, Tuticorin
9 V. Mahadevaier, St. Xavier's College, Palamcottah

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Messrs. A. RATNA & Co's premises Photographers & Auctioners, Mount Road, Madras.

Printed by The Kitchener Press, Messrs. Read & Co., 21, High Road, Triplicane, Madras
and Published by P. S. Narayanswami, B.A., L.T., 4/19, Adiyappa Mudali Street, Vepery P. O., Madras
for the Provincial Council of the Boy Scouts Association, Madras.