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APRIL 1929.

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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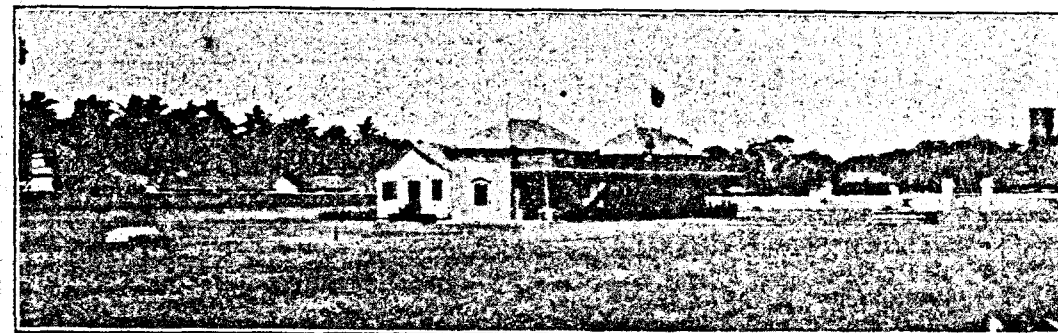


THE BOYS' SECTION

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

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[As usual there will be no issue of the S I. B. S. in May. Please look out for the May-June Double Number early in June next. Editor.]



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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.

All communications should bear the signature and address of the writers.

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

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

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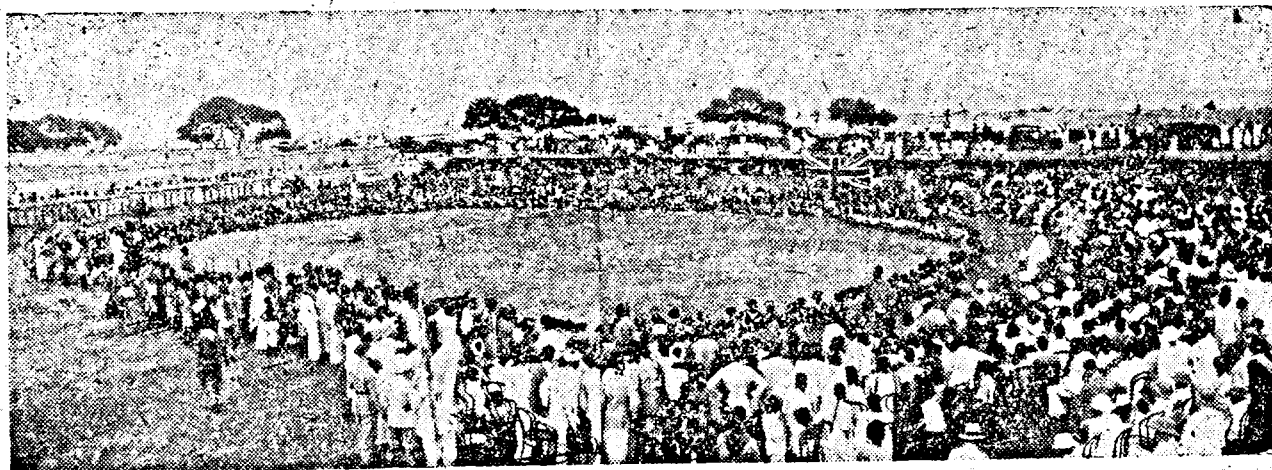
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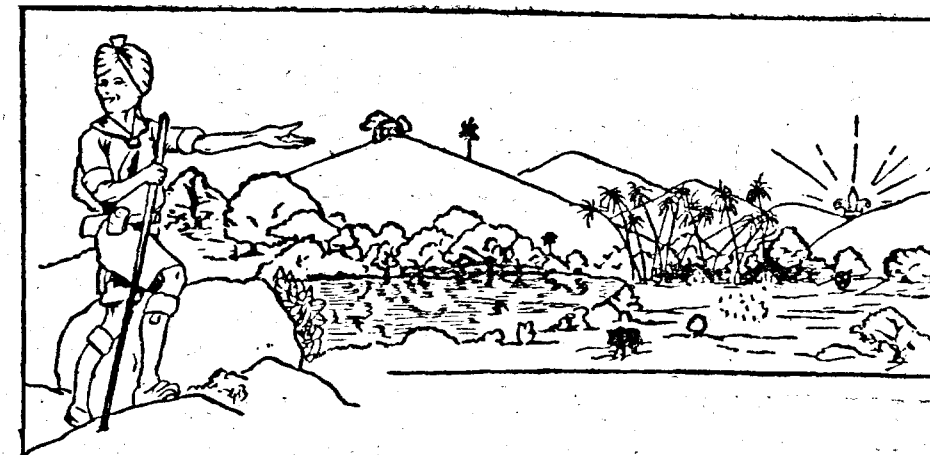
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A View of the Farewell Rally in honour of H. E. the Chief Scout on 25th March 1929
at the Provincial Scout Hd: Qrs.

Courtesy of]

[The "Hindu"



THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

No. 7. Vol. IX.

MADRAS, APRIL, 1929.

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Thoughts for the Month.

"The Lore of boyhood can only be explored by the lover of Boyhood, who in this Quest into Boyhood, is prepared to take the trouble to think as well as feel a lot, who thinks that the game is worth a really high quality candle, and who realises that he is never more a student himself than when he is trying to teach others."

"A man's horizon is to a large extent described by the word 'citizenship', and no training of the boy's character can be considered complete which does not definitely help him to prepare for all his duties as a citizen."

(Dr. F. W. W. Griffin)

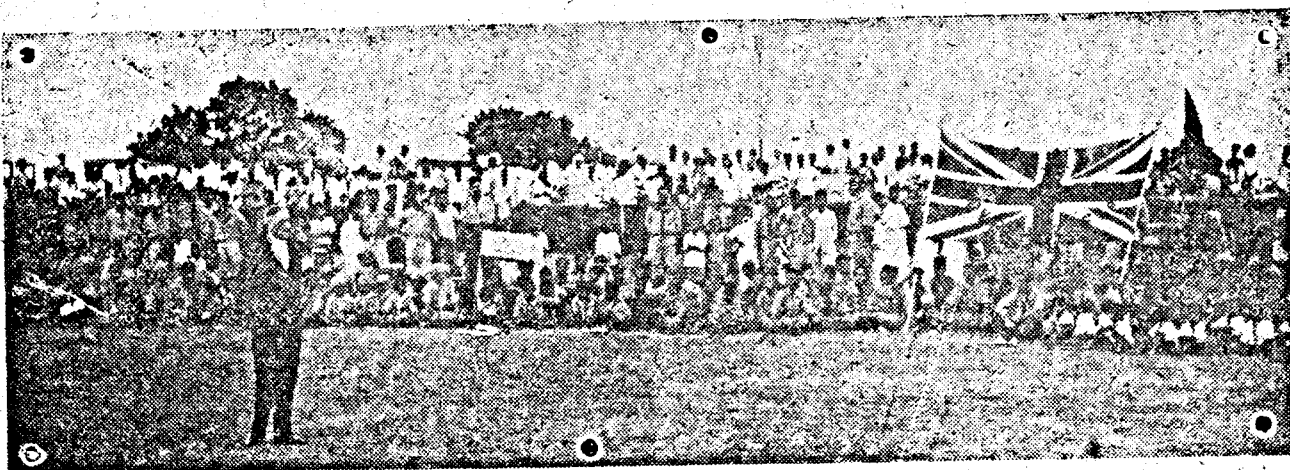
OURSELVES.

Farewell to the Provincial Chief Scout

A brilliant and imposing Scout Rally took place on the evening of Monday the 25th March at the Provincial Scout Headquarters, to bid farewell to His Excellency Viscount Goschen, Provincial Chief Scout. About a 1000 Cubs, Scouts and Rovers with their officers, the members of the Provincial Executive, and a large number of prominent ladies and gentlemen of Madras, attended the function. Scouts from Vellore, Chittoor, Nellore, Musiri, Chingleput and a few other places in the mufassal had also come specially for the Rally. On arrival, His Excellency was received by the Provincial Executive at the entrance and was taken to the Rally grounds. After a very successful Rally and March Past at which His Excellency took the salute, the party

assembled at the place reserved for the campfire. An address was presented to the Chief, enclosed in a casket made of bamboo covered over with ornamentally worked and painted leather, and the Provincial Commissioner spoke at length recounting all that the Chief had done for the Movement and bade him farewell, wishing him all joy and prosperity. The Provincial Chief Scout was not content to remain where he was, near the table, but walked to the centre of the circle and spoke for quite half an hour to the boys assembled and expressed his sorrow at parting from them. He wished the Scouts of Madras all good luck and said that he would always be glad to see some of them at his own home in England.

After the vote of thanks proposed by Captain Barnard the Honorary Treasurer of the Association, a very successful campfire entertainment



H. E. The Chief Scout addressing the Scouts at the Rally.

Courtesy of]

[The "Hindu"

was given by the Scouts. His Excellency stayed on till almost the very end of the entertainment and left amidst the cheers of the gathering. In bidding farewell to one who has been responsible for the present success and strength of the Movement in our presidency, we take this opportunity of wishing our Chief the best of luck and Good Scouting.

"Swarajya" on our Movement.

Some time ago, an article appeared in the editorial columns of our esteemed contemporary "Swarajya", criticising the aims and methods of the Scout Movement. A reply has been found necessary owing to the fact that a few parents who have their boys in the Movement have been really concerned about the criticism in "Swarajya" and have asked the scoutmasters in charge of their boys to explain some of the points raised in criticism. We invite the attention of parents, scouters and the public to an article which appears in this month's South India Boy Scout under the heading "Swarajya" on Scouting". We hope the answers given in that article to some of the charges levelled at Scouting by "Swarajya" will satisfy the persons who have to be most satisfied and convinced—i.e., the parents.

The Scout Uniform.

A valued friend writes to us to say that he was very sorry to see the indifferent and slipshod way in which the uniform was worn by some of the scouts at the Farewell Rally on the 25th of March. He points out instances where every one of the dress regulations given in the All-India Rules was violated. But the Scarf and the shoes come in for the greatest share of blame. White shoes are not permitted, but white shoes were seen at the feet of many scouts. The scarves were not "worn loosely knotted at the throat and end" but thrust through and under the shoulder straps—and so on and on; it is a pity that such things should have happened. If only the scouters in charge of the boys had a uniform inspection parade before the boys took part in the rally, everything would have been allright. Before finding fault with our boys, let us first examine ourselves and see if we are

correct in wearing the uniform and thus are setting a good example to the boys. Uniform smartly and correctly worn brings in a lot of respect to the wearer and through him to the Movement and it is up to us, men and boys, not to let the Movement down by our slackness.

Wood Badge Part I (Theory)

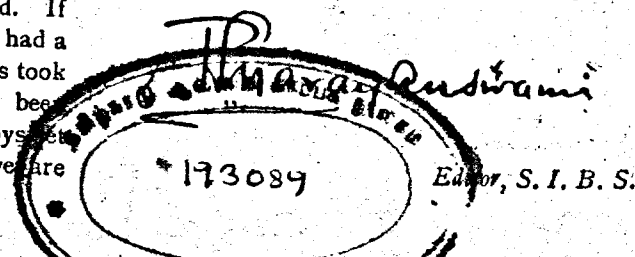
"Readers" would like to inform scouters of experience of the fact that the latest set of questions and official notebooks have been received at the Provincial Headquarters, and are available for sale. Now that the holidays are coming on, nothing would be more advantageous to the scouter than to tackle the Theory Course for the Wood Badge and thus increase his stock of knowledge for the benefit of his troop or crew when he goes back for work with them after the holidays are over. Prospective candidates are requested to apply to the Provincial Scout Headquarters for particulars.

The Birkenhead Jamboree.

Preparations are going on vigorously in connection with the sending of the Madras Contingent for the Coming of Age Jamboree at Arrowe Park. Bombay has made very elaborate preparations and about 100 people are expected to go from that Presidency. They are planning to visit some of the important places in Great Britain and Ireland, and on the Continent in addition to taking part in the Jamboree. Our Provincial Commissioner is also making arrangements to give a good time to the Madras Contingent when it goes out for the Jamboree and is planning out things so that everything might go on well.

We wish those lucky fellows (the Jamboree Contingent) a very good time in the Jamboree and in their wanderings in England and on the Continent.

Good Scouting.



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Keeping Cubbing Cubby.

THE boy of 8 to 11 or 12 in some cases, is still a child. At 11 or 12 a very marked change comes over him; he becomes the boy; needs a man's influence, develops a new set of tastes, aptitudes and enthusiasms; is more of a hero-worshipper; more capable of understanding ideals; anxious to do real things instead of being satisfied with make-believe. He is at the age when working or playing in a little gang is the natural thing, and he follows a boy leader willingly, and in his turn, develops powers of leadership himself. His self-reliance increases; and it is good for him to be made more and more responsible and independent.

To train the boy at this period of his development and to carry him successfully into adolescence, and then on to manhood, Scouting was evolved.

If scouting fits the boy of 11 or 12 and upwards, it obviously cannot fit the boy who has not yet arrived at the age when the marked development takes place, and he ceases to be a child. And yet in a very large number of cases Cubmasters are running their packs as if they were troops, and giving the Cubs merely watered-down scouting. This is the fault mostly of the individual Cubmaster concerned.

To use Scouting in the training of boys of Cub age is harmful in three ways:

(1) It applies a type of character-training that does not fit the boy's character. When the Cubmaster is efficient and energetic, this results in the boy being overstimulated, and he develops various qualities prematurely: e.g., gang-spirit and rivalry; leadership (a good sixer, capable of managing other boys, teaching, bearing responsibility, exerting his critical faculty); ambition (something more definite than the natural bombasticness of the young boy); dissatisfaction with the occupations and amusements suited to his age, and a desire to take up things which as yet he cannot do properly and will not stick to. The make-believe, imaginative faculties, so useful in his

development at this period, fall into disuse too early, and the boy misses not only much enjoyment, but much that is useful and necessary, because normal and natural.

He has, then, been developed over-soon into the boy proper; and yet various things are still withheld from him and he is forced to stay with 8 and 9-year-olds, and adapt himself to them. Hence he is dissatisfied and probably troublesome.

At 11 or 12 he goes to the troop. It should be just at the moment when his development into the boy is taking place: which would mean that he would quite naturally discard the things he gloried in as a Cub, and take his place as the Tenderfoot Scout—opening his eyes for the first time on real boyhood. If, however, he has been forced ahead; is a good Sixer, or an ambitious member of a keen gang, the change holds not glamour, the "psychological moment" is not there; his very nature is dissatisfied, he possibly feels that he has taken a retrograde step—is a "tenderfoot", and the last member of a patrol that cares nothing for his opinion or assistance, instead of being the leader of a gang and an efficient and respected member of the Brotherhood. It is not to be wondered at if he leaves the troop, unless some very special effort is made to retain him. It is merely a matter of faulty character-training, over-stimulation; it is a question of psychology, not just "swelled-headedness", or a conscious dissatisfaction on the part of the Cub.

After an experience of 10 years of the Cub branch of the Movement many Cubmasters of long experience will have tales to tell of the perfect Sixer who has faded right away, while the Cubs who were always the little slackers, the black sheep, who just played through Cubbing, and went cheerfully to the Troop entirely inefficient and irresponsible, are now First Class Scouts, Patrol Leaders and Rovers!

(2) If certain subjects are learnt at 8 and 9, and practised all through the boy's Cub life, it will be something of an anticlimax when, on

going up into the Troop, he is faced by the very same things, and put to work at them as if they were something fresh and interesting, which he must learn and be tested in. It takes all the glamour off his first months in the Troop. If he has been an efficient Cub, he just "walks over" the tests (which is hard on the Patrol Leader, who loses the prestige of the teacher and the job of teaching). If he has been a slacker at the Cubs, he will be disgusted at having to start again at the same old things he was always failing in before.

Hence we should avoid as far as possible doing anything in the Pack—whether work, games, or other activities—that will be part of the Troop Programme. With regard to those Star tests which come near to Scouting, we should teach the Cub the minimum required to pass the test, avoid emphasizing the subject in our programme, and let other things predominate and be the real interests and enthusiasm of the Pack. The same applies to methods. Even in the way of doing things, we should try to be different from the Troop; and leave as

many things *fresh* as possible—even things quite permissible for Cubs to do.

(3) In some cases the Scout subjects which come into Cubbing have the effect of making the boys dissatisfied with their Cubbing, so that they leave long before Scout age. This happens when the Cubmaster lacks imagination and resourcefulness, and teaches the subjects in a dull way, allowing them to fill almost the whole programme, and having none of the Cubby things sandwiched in between. After visiting a Pack of this sort, one cannot help wondering why on earth the Cubs go to the meetings!

And there is the Pack run by the sort of Cubmaster who is entirely inefficient in the subjects, and yet has not the sense to evolve any other activities. Bad, muddled teaching ends in loss of prestige, lack of discipline, absence of interest, and the Pack becomes one of those Packs that do harm to the Movement, and had much better not be allowed exist. It might never have got into this condition if it had kept to a more Cubby programme.

(Miss Barclay in "Good Scouting.")

Scouting in the Borstal School, Tanjore.

THE Borstal school, Tanjore, is an institution which attempts to carry out real training in citizenship for young offenders who have passed the age of admission to a certified school.

The first experiment towards the establishment of such institutions was made in 1902 by assembling a party of young prisoners in a portion of the old convict prison in the village of Borstal in Kent, and devising for them a scheme of industrial training and education. Experience proved the success of the scheme and a bill was prepared which eventually became law. A similar measure was carried through in the Madras Presidency, and the Tanjore institution is the first of its kind in the province.

Borstal training is a combination of mental, moral, physical and industrial training of a strenuous kind. The work of the staff is personal work; its value lies in the influence and leadership of men of character and ideals over lads whose minds are not yet set and whose outlook on life is hazy and distorted. The Superintendent, Housemasters and officers must know their lads personally and treat them as individuals.

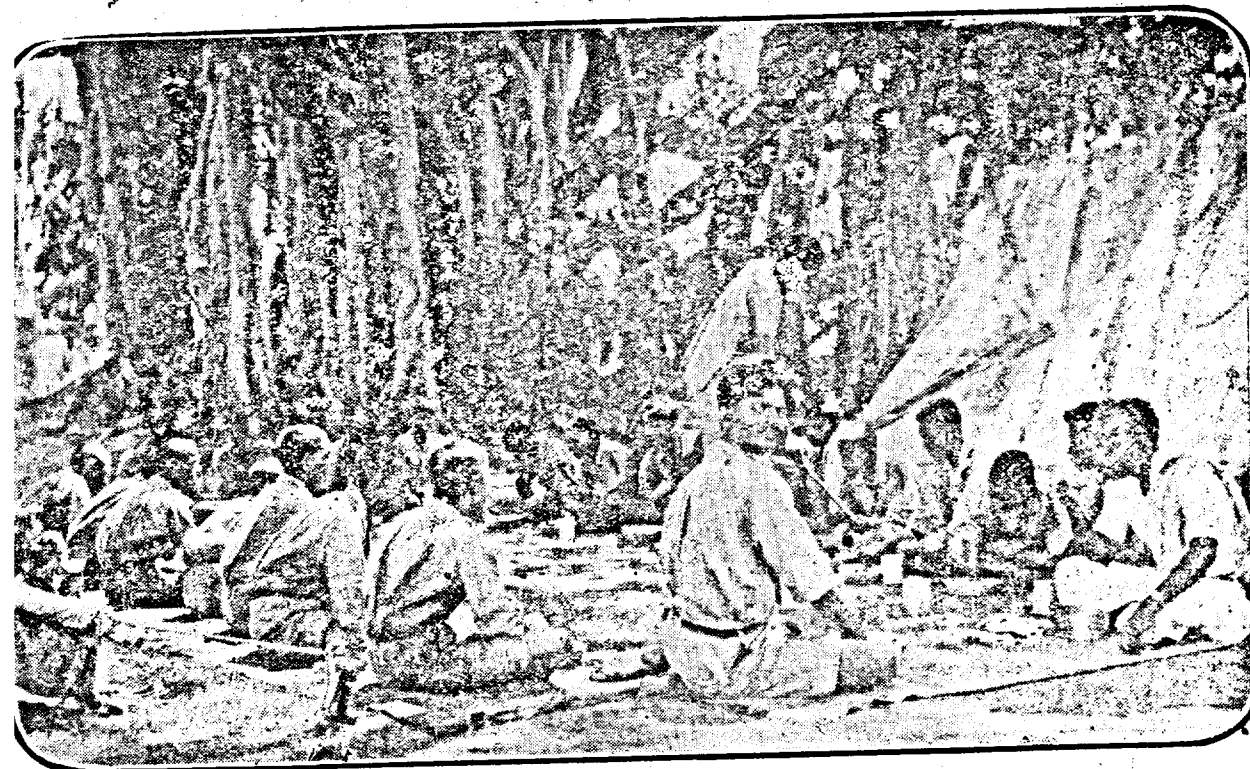
It is the personal relation of friendship and loyalty thus established that alters the lad's life and stands between him and relapse. Abstract

principles of honour and honesty follow on that feeling, and are formed by its gradual extension. This is the key to success; and questions of time-table, schoolroom and workshop, though all of them important, are secondary.

Next comes trust, increasing with the inmate's progress, and aiming always at developing his responsibility and self-control. Personal liberty, at first restricted, is gradually increased as he passes through the various grades, until in the special grade his sense of honour is left practically alone to stand between him and misconduct.

New experiments are constantly tried and improvements made as a result of experience; the most remarkable of these being the introduction of Scout training and the formation of a Scout Group in the institution.

Captain F. E. Hitchin M. B. E., the Superintendent of the school, is responsible for this quick recognition of the possibilities of the Baden-Powell treatment for boys. The line that divides the young offender from the normal boy is really a very thin one, and it was expected that the appeal of the Boy Scout Movement would contribute to the character-training of the Borstal boy almost to the same extent as it did in the case of the normal boy.



Scout training was at first given by one of the local Scoutmasters to boys selected from each of the four 'houses' of the school. The response was so satisfactory, that the formation of a Troop was decided upon and one of the officers of the school was sent up for Scoutmasters' training. Since his return, the Troop has been running in an organised manner with four Patrols each drawn from a 'house', now for nearly a year, and quite recently a Rover Patrol has also been formed.

It is too early to make any definite pronouncement on all the results that have been achieved by this means of character-training, but indications are not wanting that the Scout Law and Scout methods have had a deep influence not only on the boys in the Troop but also, through them, on the other boys in the institution. The Troop is taking part in many of the local functions and rallies and has been distinguished by its smartness in the display of Scout activities. It has shared with other Troops organised public service on important occasions.

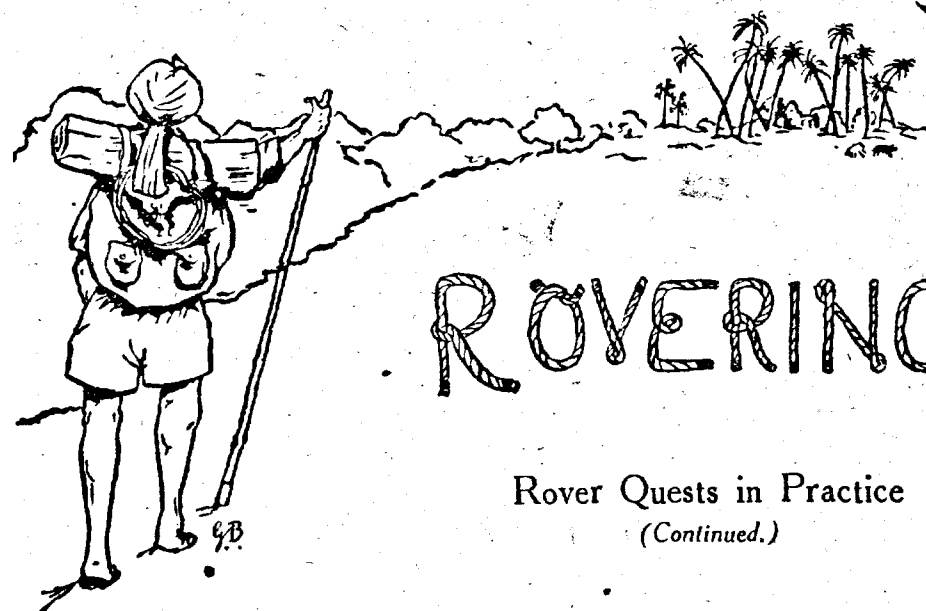
The Troop had one of its long camps recently for more than a week. The camp was run by the Superintendent and the Scoutmaster

with strict adherence to Scout methods and camp organisation. The freedom and trust, and the visit of Scouts and Scouters from the neighbourhood—demonstrating to the boys that they were to be members of a great brotherhood, the traditions of which it was their responsibility to uphold—helped the boys to recognise that there were people on all sides to guide them to live a clean and honorable life.

But Scouting in the Borstal is not without its disabilities. One of the features of the Borstal plan is the recognition of good behaviour, and skill and capacity for work, by the award of badges, just as we in the Scouts have our own badge scheme. The Scouts in the Borstal wearing scout membership, efficiency and proficiency badges, is yet to be decided and until then, they are deprived of one powerful incentive to progress.

Another disability is the transfer of boys from the Tanjore institution to similar ones that are being started elsewhere, before the boys have had the full benefit of their life in the Scout Troops. Although an auxiliary Troop of probationers run by an Assistant

(Continued on page 245.)



ROVERING

Rover Quests in Practice

(Continued.)

(II) THE QUEST OF WORLD SCOUTING.

The Second Scout Law is "A Scout is loyal to his King, his Country, his Officers, and to those under him."

The Scout's passive Loyalty to his country expands into the active practical Loyalty of the Rover. No Rover can serve his country better than by helping the highest Scout ideals to spread through it. (Loyalty to home and employers will be more conveniently considered under the heading of the "Seventh Quest.") The Rover's Loyalty to his country takes the form of:—

(1) Working to extend and improve the organisation of the Scout Movement so that the number of Questing Rovers may be increased to form a leaven in the citizenship of the country.

(2) Training himself in public citizenship so that he may, later, carry the ideals of Scouting into Parliament, municipal councils, philanthropic societies, and other public bodies.

ILLUSTRATIVE SUGGESTIONS.

I. Preparatory Work.

(1) Arrange classes in Troop and Pack management; including the keeping of Logs and Registers, and attending to other secretarial business; in Camp management; and in devising displays.

(2) Organise instruction for Rovers in teaching the subjects of the various Scout Badges.

(3) Plan lecture-demonstrations by combining Crews or Associations on the following subjects:—

(a) The "Round Table" of the Commonwealth of British Nations, and the common principles in the constitution of the various Dominions;

(b) The obligations and methods of National Government, including the methods of legislation;

(c) The principles and practice of Local Government, with special reference to the Rovers' local conditions, whether rural or urban.

(d) The National place and outlook of the various political parties, considered sympathetically.

(e) The cause, prevention, and treatment of such national evils as slum housing, intemperance, prostitution, gambling, unemployment, and the drug traffic, in all, so far as possible, defining what Rovers may be able to do in the future.

(f) Preservation of open spaces, historic buildings, and all means of promoting health of body and soul;

(g) The aims and methods of various national and philanthropic societies which relieve unhappiness, and promote unselfishness.

(h) Compilation of the facts of the histories of towns and villages, together with practical interest in old ruins, shrines, etc., so as to inspire local patriotism.

(i) Promotion of the health of the nation by legislation, education, and voluntary societies working in several ways.

II. Practical Application.

(4) Create a "Round Table" to help in or run Association or Troop sports, awaiting and making opportunities for Service in any such competitions.

(5) Form concert parties to assist poorer Troops and Packs in getting camp equipment, books on Scouting, and Troop and Pack "properties" generally.

(6) Hunt up suitable places for new headquarters, camping grounds, and Rover dens.

(7) Visit other Troops and Associations so as to pick up new ideas.

(8) Help to organise training classes for Patrol Leaders.

(9) Combine to publish Association or Troop magazines and reports.

(10) Devote themselves to keeping Troop and Pack headquarters in good repair, and preparing Scoutcraft gadgets such as Totems.

(11) Organise village museums, and information bureaux; provide local road guides on walls or placards for use of strangers.

(III) THE QUEST OF ROVER ERRANDRY.

The Third Scout Law is "A Scout's duty is to be useful and to help others."

The Scout helps people as well as he can, in difficulty; the Rover, as the modern equivalent of the ancient knights, goes out on Quests to help people out of their difficulties.

The Third and the Eighth Scout Laws, like the Second and the Seventh, are related. The Rover should distinguish the difference between Quests of Happiness for others which create new sources of joy. The Rover Errand fights sorrow from whatever cause it arises; sometimes he acts on his own, and sometimes he calls in the help and advice of others, inside the Scout Movement, or outside it. A very wide field for adventure lies open before him; many who are not Rovers are already on this Quest, and are in urgent need of the help of the Rover Brotherhood.

ILLUSTRATIVE SUGGESTIONS.

I. Preparatory Work.

(1) Organise training in First Aid and Home Nursing.

(2) Arrange discussions and visits in connection with the Invalid Children's Aid work, Charity work and other similar works taking up active work as soon as any occasion arises.

II. Practical Application.

(3) Plan Rover Errandries, as, for example, helping Rovers and others in poverty through unemployment and illness, etc.

(4) Form an "emergency" gang, perhaps with a reserve fund, to give immediate help in genuine distress while permanent measures of relief are being prepared.

(5) Take up the Rover Pal scheme after full instruction in the difficulty and risk involved, and realisation of the amount of patience and self-sacrifice which may be required.

(Move next month.)

The Play Aspect of Scouting.

(Continued.)

AS we thus lay all the stress upon the play side of scouting, let us safeguard ourselves against mistaking its real place and purpose. Scouting is a game, but a game played not for fun and recreation, even though such results are obtainable, and reasonable as well to expect from the boy's point of view, but, transcending all, it is designed for character making as the chief step to good citizenship. Both mental and moral virtues which go to build up character are wonderfully cultivated through our methods of education. That is what we have experienced in daily work. While, for example, the sense of honour and responsibility is trained by the practice of the

Scout Law and patrol system, activities such as Tracking and Signalling go a long way to exercise the powers of intelligence and concentration. It is therefore positive that any scoutmaster who hasn't got this angle of serious vision can never make a success of scouting. What is worse, he is likely to misinterpret it to the ordinary public, placing emphasis on what is not really worth while, on the shadow rather than the substance of our work. He may be very scrupulous about dress, flags, badges and other paraphernalia, while the very object for which they are used as means will not be duly upheld and emphasised. If he stops there, it is not so dangerous. But

he may gradually turn a cynic, criticising anything concerned with the scouts. What is the policy of the movement and what are the programmes and methods, Indian or non-Indian? Questions of this nature will carry much more weight with him than the very real principle for which the game of scouting is organised and carried on. Certainly, what does it matter whether Indian or European games are played? The spirit of play is universally one and the same, and every boy in every time and clime is surcharged with it. All that the scoutmaster is expected to do is to play, to play the game rightly well, so that the instinctive play spirit may be released and exercised along the line of character development.

This is how the elders ought to view scouting. But to the average boy, it is nothing more than a lovely pastime, a well organised form of play and romantic activities. That is what he feels actually, though he doesn't say so outside. Of course it goes without saying that all depends on how the subject is presented to him. Provided we conduct it as a game, which is the only right method of doing it, he cannot but treat it as such. It is indeed very good that he takes such a sort of attitude, because we can then find it quite possible and feasible to inculcate our ideals in him. Education by play and games is natural and scientific, and a great deal has been said for it, in the past, by famous students of child study like Pestalozzi, Froebel, Groos and Montessori. For one thing, it involves a very simple, well known, psychological principle. We know by practice that there is nothing so useful and effective in the training of our little ones as a good game, to inspire them and draw upon their resources of self-interest, self-activity, self-expression, etc. In other words, the spontaneity of the educated should be secured and conserved, as ably propounded and done by Montessori. That is the way how she proves the real education, the drawing out and cultivation of the child's powers is possible. But even her system is in a way defective, in that it does not make any provision for children for their boyhood and youth. As scouting is a real game, and as it is intended for and being played by boys, there is no doubt about its serving as a very valuable training agency, supplying as it does the widest gap in boy education, of the element of freedom and spontaneity.

In the third place, a careful study of the play life of infants reveals to us a fundamental law of training. We often wonder why a child takes to free games and gambols on his own initiative. A great many theories have been advanced to explain the meaning of this play life and self activity. One says clearly that it is an axiomatic truth that all little ones play, because that is the way that mother Nature has dictated to them to train themselves for the future. The period of free play is a period of self-education. The antics of a kitten are, for instance, largely those movements employed by him to catch his prey or fight his foe in later life. Likewise, by careful observation, it will not be difficult for us to see how all infants including the human are educated and equipped by simple play for the on-coming struggle for existence. But, unfortunately, the trend of modern education is to ignore this play life of young ones and place all the emphasis possible on mere acquisition of knowledge and bookish facts. The result is not far from being deplorable and unnatural. The biological evolution of the boy is pulled down, and there is no chance for him to rise up to the full stature and capacity of his inherited powers. Herein again comes the supreme value of scouting as an indispensable aid and adjunct to school. It needs no argument to say that scouting can never take the place of schooling. Obviously its aims and methods do not point that way at all. But one thing we can be dead certain of is this. As a scheme of training comprising play ideals and methods, it can go very far to supplement the school education and biological growth of our boys. It is surprising to see how the scout movement is specially and supremely fitted to do this job. Taking the three branches and surveying their work broadly from our standpoint, we find how cubbing is entirely a system of free play activities excluding a few items such as signalling while the same system is carried on in scouting in a developed form and according to the needs of adolescence. In the third Rover stage, the boyish methods are set aside, and the young man is called on to care more for the spirit of the game than the letter, even the same game spirit that is essentially the ancestral team spirit and that is absolutely wanted for him to play his part as a worker in an office or as a citizen of the country at large.

(To be continued.) (JIM)



Physical Training Games.

(with simple equipment)

3. Potato Relay.

Patrols stand in Indian file, all leaders toeing a starting line. In front of each patrol are sorted out four or five pebbles in a line at an interval of say 2 ft. Beyond them all is placed a receptacle like the scout hat for ingathering. Of course there should be as many receptacles as there are patrols.

On the signal, the leader picks up the stones one after another and carefully shelves them into his receptacle. When he finishes with them all, he returns, tags the second and joins the file in the rear. The tagger now takes his turn and hurries to re-arrange the stones collected up in the same old order of alignment.

The game goes on this way, every boy arranging or re-arranging the pabbles as the case may be, and the last one to finish his job and cross the starting line first will win points for his patrol.

Variations.

(a) Each competitor moves down the lines, gathering the stones into a small receptacle carried in one of his hands and then returns to the starting line. He immediately hands it over to the next boy in the file, who then proceeds to replace them and so on. Of course the distant receptacle is not needed in this case. (b) Small holes or circles may serve as the far off receptacles, and, instead of the lines for the location of the stones, a big rectangle may be marked and divided into small squares, each about 2x2 square feet. (c) Describe a circle of 18 inches radius. On both sides and at an equal distance from it mark off two base lines for two patrols to stand. Place as many stones as there are scouts minus one stone. When the signal goes, the leaders of the two contending units rush up to the circle, pick up one stone each, return to the base and touch the neighbours, who in their turn do the same. The patrol successful to gather the maximum number of stones is the winner. A very exciting game. (d) Carry on as given in the original but set a time limit for each scout or patrol. (e) In place of lines or squares, have two circles for each patrol and only three stones for exchange. (f) Have two circles but stones equal to the member of the Scouts and proceed as noted in the February issue. (g) Get the patrol into the LINE formation. Before each patrol draw a small circle, beyond which also place a small deal wood box or similar receptacle at a distance of 15 yds. Keep three stones in the circle, or as many as the scouts in each patrol are. The game begins by each competitor coming up to the circle in turn,

picking the stones and throwing them into the distant box. One point is awarded for every stone bowled inside the box and the aggregate points will count for the win.

Under the Bridge.

Patrols in the File, with all scouts standing with their legs wide apart. The leader in the first place passes a football or a medicine ball (an old football cover stuffed with rags) under his legs to the next player behind him, and the latter recovering it imitates. When the end player gets it, he runs up to the front with the ball in his hands, and assuming his stand before the leader he passes it in the same style as others have done before. In this way the patrol that is able to regain its original ranking first is declared as winner.

Variations.

The end player, before taking his place in front of of the patrol, runs round an object planted before or behind it at an interval of 10 yds. (b) He may go hopping or with the ball held up between his legs. (c) Take the ball from the rear by tapping, rolling with hands, dribbling or by slow kicking and then circle the distant object. (d) Run by the right of the immediate neighbour in front and then left of the next and so on alternately, till he reaches the first place. (e) The end and other successive players carry the ball to the object in front, and therefrom it is thrown to the P. L. The P. L. keeps on passing it under the legs, until all his scouts in the rear have gone up, and he finally joins them with the ball in the hand.

5. Over the Bridge.

Patrols are lined up as in the previous game. The ball is now passed over the heads instead of under the legs. The rule must be strictly enforced that it is passed and touched by every scout, and never thrown at all. Should any player happen to drop it, he ought to pick and send it up himself to the next player in order. Then carry on as directed in "Under the Bridge".

Variations.

Try all the five items outlined in the previous game. (b) Let one scout pass the ball between the legs and the next over the head, and so on alternate the movement.

6. Dodge Ball.

All the scouts except one patrol form a circle with clasped hands. They then move backward as far as the hands can permit. The remaining patrol gets inside the ring. The game commences by the player from outside hitting anyone inside with a football and the latter trying to evade it. The ball should be thrown with two hands, and the assailant commits a foul if he steps inside while throwing it. None of the dodgers within is permitted to touch it on any account whatsoever. The patrol that is able to retain the largest number of dodgers during the given time is the winner.

Variations.

(a) Instead of a patrol, a single scout may be pitched as dodger. (b) Widen the circle and use two balls at the same time. But in this case certain restrictions such as the ball hitting the scout direct without first touching the ground at all, or the ball touching some specified parts of the body only may be introduced. (c) Two big circles may be drawn at an interval of 10 ft. Tell off the patrols into two equal units. Let them

occupy the circles and play on as above described, now one party acting as dodgers, now another, according as the ball is in play. (d) We can have two parallel lines of equal length or two squares of equal demension in place of circles. (e) Substitute two tennis balls and use the lines. (f) Instead of throwing, try kicking the ball, if the majority of the scouts are football players. (g) Let only one dodger stand in the centre of the circle and let him wield a small bat or a scout staff for defence. (h) A tripod stand with staves may be made and a second football placed over it. A batch of three best scouts representing a patrol may defend it.

Tag games are a valuable means of securing all-round movement, and though not suited for competitive work will be found very useful and interesting.

1. Cross Tag.

One player is "It" and the remainder avoid being "tagged". "It" nominates and chases one particular player, until he tags him or until another player crosses between the two, and so accepts the onus of the chase. Other players seize an opportunity for relieving the latter in like manner, and so on. A tagged player becomes "It."

2. Squat Tag.

Ordinary Tag, only a player may Squat on the ground to avoid being tagged. But he is only allowed two such opportunities of saving himself. Having used both his "lives" running is the only course open for saving himself.

3. Flag Tag.

One player is "It", and among the rest one carries a flag or a handkerchief. Only the one carrying the flag may be tagged. He saves the flag and saves himself—at the last moment by handing the flag to another player. No throwing is allowed. The game is exciting if the flag is passed quickly from hand to hand.

4. Flag Tag.

Another type. All players save one are "Its". The odd one carries a flag. All chase him in order to capture the flag. Each successive holder keeps it as long as he possibly can. The game is possible only in a large field.

Letters to a Would-be Scouter.

My Dear G.

It isn't going to be First Aid this time, though I know I have quite a lot of it yet to do. I do not think I shall take it up just now or for a short while yet, for I want that your boys should progress step by step in everything at the same time.

One of the tests is that the candidate should be "able to read the conventional signs of a Map correctly, and also draw an intelligible rough sketch map. Also point out a compass direction without a compass."

Pages 190 to 194 of the All India Scout Diary give very valuable hints on the points covered by the test. But that does not mean that mere reading them through will equip the boy sufficiently well for the test. Emphatically not! All that I mean is that it is easy to explain things with the help of the matter contained in these pages.

Page 191 gives a sample map of the country round about Saidapet. You notice the "scale" at the bottom; it shows that what is one inch on the map is four miles on the actual ground. 'Scale' is something which will give you an idea of distances. And the page opposite gives a full list of all the "conventional signs" that are made use of in the map. It will be noticed that many of these are mere initials as in the case of Union, Post Office, Telegraph Office, Police Station, Hospital and so forth. But a

good many are represented by specific signs. Various kinds of signs are used for the various kinds of Railways, separate signs for Tanks etc., for Temples, for Mosques, for Churches and for Light House, for hills, for various kinds of plantations and so on.

Now a conventional sign is a sign that is accepted by all. The same sign is used in all maps, so that if the signs are studied off one map, one has studied them all right, and one can read any map without difficulty.

Now that we understand the idea of a map, the scale and also conventional signs, the next thing to do is actually to attempt a little map reading.

The first essential for this is of course a map. That is to say a map of your area.

You must keep one. Or rather you must keep a number of them, one for every area that you are likely to go to for Scout Camping. So have I. And not only one of each kind, but I keep two of each variety. This is not really sufficient, for you should have as many of each kind of map as there are patrols. The idea is that each Patrol should have a map of the kind on which you are setting exercises, and should be able to do the map-reading as a competition.

Maps are available for every inch of the country at the Map Record Office, at 13, Wood Street, Calcutta. You should first ask for Index Sheet 51, for which they charge about 8

annas. This sheet is something like a catalogue. You can find out the number of the particular map that you require, and if you order that number they will send you what you want.

It is best to go in for a "one-inch map." That will give a lot of details, and when you make use of the map in interpatrol competitions it will enable the patrols to pick up their path wonderfully cleverly.

The best way to learn to read a map is to read it in the open, and then preferably at a place not very well known to you.

The map is spread out on the ground so that the north of the map coincides with the north at the place, that is to say the top edge of the map is parallel to the northern horizon. Or, the right or the left edge of the map may be made to point to what you know to be the north. This is what is called "setting."

To put it more orthodoxically, a map is "SET" when you have laid it so that it corresponds with the ground, and the true north on the map points to the North Pole, (if you can spot it, that is!) It is "set" also if the magnetic north on the map points in the same direction as the needle of the compass.

Setting may also be effected by observing important landmarks.

Actual details of carrying out this as well as the previous methods I must leave you to understand for yourself. It gives no difficulty. All you require is a practical trial, which I know you won't grudge.

There is something you should try and understand about "magnetic variation," but there is nothing bewildering about it.

And the 'compass points without the help of the compass',—well, neither this is a matter of difficulty, to understand, that is to say. But the ability to show a compass point correctly does take some practice!

One last word. If map reading is attempted in your Troop Headquarters, it will not be so romantic or enjoyable as when you attempt it, far away from the H. Q. and in surroundings not very familiar to the boys. Send them out with some kind of a problem, say get them to visit so many important landmarks or pass through several villages and collect various kinds of information. Let them go out with the help of the map. If they do so then map-reading need not be dull at all.

Drawing an intelligible rough sketch map is also part of the requirement. The map that is

contemplated is only a rough one. It need not be very accurately to scale, but should be more or less so. All the conventional signs used in the Survey of India Maps need not be employed in making this kind of sketch. But the idea is that the First Class Scout should be able to give the Scouter a rough idea of a particular site, or area so as to enable that Scouter to get to the spot or get a clear idea of the site and see whether it would be useful for camping or any other scouting (or other) purpose.

Technical methods are not expected to be used, but what is aimed at is again clear understanding of the method and constant practice.

Sketching of an area would involve "triangulation," at least mentally; or in the place of it several other rough methods may be employed. Some of these are dealt with to the necessary extent in Boy Scout Tests under Surveyor's Badge, and also in First Class Tests. Maps of routes are also included in the test, but they more properly come under the Journey Test.

I trust you will take up map-making and also map-reading almost at once, and do so in camp at some distance from your H. Q. Now that the holidays are coming on, that is a very good thing to do, to trek out and spend a few days in camp. I hope you will do so, and if you will, your boys will become efficient in maps, as they are in several things else.

Best of luck!

Cheerio!

Your sincere friend and brother-scout,
SPOTTED DOVE.

(Concluded from page 239.)

Scoutmaster for boys for whom there are not enough places in the registered Troop, regularly sends up recruits to fill the places left in the Patrols by the transferred boys and thus maintains Troop continuity, the desirability of a boy continuing under the influence of the same masters during the period of his detention can never be over-emphasised.

These disabilities are not at all difficult to be remedied. The authorities of the school know best how to remedy the discontinuity of training resulting from the transfer of boys from the school, and members of the Boy Scouts Association, it is hoped, will on their part take steps to remove the disability as regards Scout Badges.



CAMPING.

The Parents' Day in Camp.

THE day of special importance in camp which is looked forward to by the Scouts with great keenness and which ought to be—but is not—looked upon by the parents with the same degree of expectancy is the visitors' day or the parents' day. In training camps, which are run as model camps for boys, the day is called the visitors' day, but for an actual Troop Camp, the name 'parents' day' will perhaps be more accurate.

There is no better way of giving to the parent a real idea of Scouting for boys than to invite him to a camp and to give him the opportunity to see for himself the actual work done by the boys and the amount of almost self-imposed discipline to which they have subjected themselves. If only every Scoutmaster in our province did his best to get the parents of his boys to visit at least one of his Troop camps, we would have had a different tale to tell about parents' co-operation in our movement!

There are parents and parents. Some leave matters entirely in the hands of the Scoutmaster, not wishing to bother themselves any more. Some fail to be convinced, keep away their boys from camp, and "wont care to" visit the camp, as they have washed their hands and the boys' hands of it. A few alone respond with something like enthusiasm. Persistent invitation by the Scoutmaster and by the boy has been known to rouse the first type of parent. With regard to the second type, the Scoutmaster proposes a compromise that the parent should not completely deny the boy the opportunity of being in camp but should let him come on the parents' day, at least, and should accompany him to make sure of his own personal superintendence of the boy.

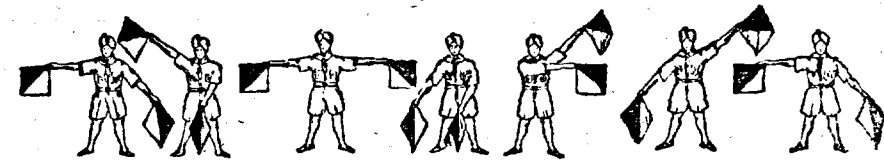
The next thing to be thought of is the programme. It should not only entertain the visitors but it should also educate them. Easily said! As to entertainment, it is not so difficult to draw up a programme. But one

thing should be remembered, namely, there should be plenty of variety, in the part of the camp-fire programme which comprises entertainment. Though this is always the general rule, it is particularly applicable to the visitors' evening. The Scoutmaster should take care to exclude out of the programme any item that may give a wrong impression about Scouting to laymen, as for example, too many acrobatic and gymnastic feats. Nor should the programme be a recitation competition. It should be representative, containing items of music, folk dances, playacting (good turn plays, etc.) mimicry, and a few camp-fire games. Above all, every boy must have a part in it, and no parent should feel that his boy is a nobody in the programme. It is expression and interpretation that should be encouraged,—and not the meaningless attempt "to be funny", and the mirth of others and not their admiration, should be the aim of every one who takes part in the programme.

The games preceding the entertainment should be specially chosen. They should be of the active, spectacular kind giving full scope for all the boys to take part. Musical scarves, Round Tag, Ball Tag, Hitting, Jump-the-ball are some good games. First Aid and Signalling games will be found to be most effective. Sense-training and Observation games, with all their value for the boys, appear dull to the on-looker. But one or two of these can be included, the visitors acting as judges, or setting the game. It is important that the Scoutmaster should be on the look-out for every opportunity of getting the visitors to take part.

Before games, the visitors would have had the pleasure of seeing their boys preparing and serving their tea: and earlier in the afternoon would have inspected specimens of articles made in the boys' spare time. They would

(Continued on page 252.)



For Scouters.

THE rest of the provisions for the First Class are practically as they were and so are those for the King's Scout Badge.

The appointment of the Second is left to the Patrol Leader, and the appointment of the Patrol Leader though made by the Scoutmaster is done in consultation with the Court of Honour or by the vote of the Patrol.

Troop Leaders must be at least First Class Scouts and besides having six months' service as P/L should have a general knowledge of Scouting for Boys, and also have ability to command.

Regarding Rover Badges, the Scout badge (obviously in cloth) is to be worn on the uniform. The metal "R. S." badge is for use in mufti only.

The 'only' is not there explicitly but its force is quite noticeable.

Rovers may carry thumbsticks in the place of Staves, not that they must. Staves are obviously more useful!

Rovers wear their respective Group scarves. When Rovers in an Association meet together for combined activities, then by special authorisation they may wear special scarves.

Rover Scouts are not to be P/L's of Scout of Troops. It is (if at all) permitted only as a temporary measure if the Group scoutmaster desires.

And even then it will only be a temporary measure!

First Class Rover Scouts should swim 200 yards. That is to say well nigh a furlong.

Exemptions are allowed, if the Doctor certifies that swimming this distance is dangerous to his health. And when such certificate is given, the candidate should win the Rambler's Badge

or the Instructor's Badge in one of the subjects for the King's Scout Badge.

The Journey Test for the First Class Rover is to be negotiated as Scoutily as possible. It is on all fours with the "Journey" for the First Class Scout, only it is intended to be more strenuous.

First aid as for St. John's or St. Andrew's certificate is another requirement for the Badge.

And he should pass the Camper's Badge.

And be as good as the First Class Scouts in the matter of estimations.

The Thrift Test for A 1 Rovers includes knowledge of finance, banking and investments.

Knowledge of the principles of Local Government and administration of Justice is also essential.

And service to others, through Rover Instructor Badges, for a period of at least six months.

And then Nature Lore.

These with 12 months' Service make the First Rate Rover!

The provision under Signalling both in the Second Class Tests and in the First Class Tests is rather interesting.

In the case of "Vernacular Troops" a scout has the following badges as optional, namely one or other of Birdwarden Badge, Friend to Animal Badge, Naturalist, Starman or Woodman Badge.

This is a new provision.

The old one used to be a tame affair, viz. carrying messages or climbing a tree.

Similarly under the First Class Tests.

(Scribbler.)

Your writing exposes you (II)

By K. R. R. Sastry, Advocate.

SOME ORIGINAL AUTOGRAPHS EXAMINED.

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FOR obvious reasons, the signature of a writer is a reliable material for the graphologist. As Charles Platt would have it, an assiduous practice of this art on the hand-writings of people whom we know very well, will be a safe guide in writing character-sketches. There is a volume of opinion against accepting 'pencil-written' specimens. It is no less essential to have a really clear idea of what forms a "normal handwriting."

With kindest regards
Yours affly
C. R. R. Sastry

A model of lucidity, sequence of ideas and cultivated tastes is the writing of the honoured President of the Servants of India Society. The characteristic running of one letter into the other with an aesthetic ease is *par excellence* the note of a careful man who means what he says. Nor is the clearness of ideas in the stroke leading on to the following letter a less significant mark of his handwriting.

Currie Besant

The dominating characteristic of the handwriting of the president of the Theosophical Society is the angular line of her letters. Simplicity and clearness of ideas as also a persistent originality are conveyed by the small "a" used as capital by her in her signature. Great tenacity of purpose is visible in the capital "B", as there is a marked originality traceable in capital S*. Rarely does one come across careless spacings between two letters in any page of written matter.

S* refers to "Sincerely" not included in the block (Editor).

Yours very truly
W. W. Pearson

The transparent sincerity in the writing of the late W. W. Pearson of Santiniketan is rare to meet with elsewhere. Every letter is well-formed; the marks of punctuation are at their appointed places as monuments of the love of truth in that great soul; and there is absolutely no trace of the Elizabethan flourish about it.

As my son
C. R. R. Sastry

The remarkable thinness of letters combined with irregular movements thereof mark out this as an essentially spiritual type. Though it resembles Pearson's in some respects, it has a tendency to run on causing some indistinctness at the end. A rare capacity for strenuous self-examination is the dominant characteristic of this handwriting.

J. Sadashiva
(Krishna Dasa)

If anyone should require a model of unalloyed idealism, it is the writing of the late Sir T. S.—. It is as certain that the letters of continually differing heights indicate versatility of talents in him as the irregular movement of letters stands for marked idealism.

Yours truly
Th. Seshagiri Iyer

A totally different type is that of the late Mr. T. V. Seshagiri Iyer. Characteristically small types with scrupulous adherence to rules

and marks of punctuation indicate a beautiful specimen of high culture and the remarkably thin strokes enable one to detect a temperament which preferred pleasing everybody to wounding the susceptibilities of men of different persuasions.

C. R. R. Sastry

In striking contrast with the above is the bold handwriting of the Provincial Commissioner of Boy Scouts. The thick shading of letters, the stroke from "C" leading on to "P" and the end in an emphatic "r"—these are certainly marks of a man of action with high deductive powers of reasoning and plenty of "go" in him.

(K. R. R. Sastry.)

NOTES BY THE WAY.

IT is a *sine qua non* of efficiency that proper Registers are maintained from the very commencement of a Group. Failure to do so results in the Group getting to lead an unmethodical and unbusiness-like existence.

Which should not be!

Proper Registers maintained in a proper way are useful in more ways than one. They give the interested visitor a clear idea of the working of the Troop Pack or Crew as the case may be. And apart from this advantage they help to train the young fellows (and incidentally the Scouter) in businesslike and methodical ways.

This latter aspect is even of greater importance than the other one.

While Registers are of such supreme importance, it so happens that most of the Groups that have come within the ken of *Searchlight* are not above reproach in this matter.

This is a real pity!

Timely and proper beginning is half the battle. But we do not realise it.

Perhaps, of the first importance is the Troop Log.

This is something like the Log of a Ship, that is to say it has to record everything that takes place within the Troop or under its auspices, and like its prototype on board the ship this has to be maintained systematically.

It is best done by the Scouter himself and not by any deputy, at any rate not by one who has not been long in the game and does not take supreme interest in the maintaining of it.

The entries in the Log are some of them long, some very brief, that is to say according to the importance of the matter. When it is a camp or a hike that has to be "logged", then of course a copious report will be made, and in some cases sketches and photographs will also find a place among the letterpress.

Searchlight has seen a Log kept in this romantic style, with photographs and sketches of camps and hikes, and has seen how fondly it is cherished by the Scouter and also by the Scouts of the Troop.

That log read like a romance, wherever it was opened; and perhaps no wonder, for that was in reality a troop with the right woodcraft temperament.

In addition to reports of camps and hikes, the Log would deal with every activity of the Troop, even about its work during Troop evenings (but in a very brief way). Visits to Troops by other Scouts or Patrols, special organised work done by the Troop, visits by other Scouters and by the Commissioner, work done at big gatherings like Local Association Rallies and so forth will find a place and a generous reference in its pages.

It is a good plan for the Scouter to read the entries at each meeting of the Court of honour, not for the purpose of getting it passed by the

Court (!) but for the information of the members of the Court of Honour.

If it produces no better result it will at least mean better Patrol Logs, and greater interest of the Patrol Leader in the activities of his Patrol!

A Troop Register giving full information about every member of the Troop should be maintained.

This will give the name, father's name, address, age, the class in which the boy studies, the date of his taking the Scout Promise and being admitted into the Troop. Provision will be made in the register for such entries as his promotions from Tenderfoot to Second, and then to Patrol Leader; for his progress through the efficiency ladder, that is to say from Tenderfoot to Second Class Scout, and then to the First Class and afterwards to the King's Scout Grade; for entering Awards and Decorations that he may get entitled to; for the various Proficiency Badges that he may win; for the abstract of his attendance month after month; for list of Camps attended by him and for noting down his hiking activities.

This Register should in addition have a confidential section reserved for certain confidential entries about each individual boy, any characteristics good or bad that the Scouter may notice, any note about his home or playground influence or the influence of any other kind of environment, any progress the Scouter notices in the individual and so forth.

Scouting puts the boys into groups but deals with each individual boy as an individual problem. Therefore the sort of note that has been described as confidential here is of immense use to the Scouter who wants to study each individual boy separately and carefully and apply the right corrective in the right way.

The whole Troop Register is best kept in Loose Leaf Style, with a leaf all for one single scout.

Such things as the dates of passing each separate test for each separate badge will be entered in the Patrol Register, and here again will be given the daily attendance. The Patrol Register will again contain such things as Physical Growth of the boy quarter after

quarter. The Patrol Register again will give payments of subscription and savings made by the boy.

Every Troop should keep a Badge Register. This may consist of several parts. One part will deal with the progress made by the Scouts year after year, and they will be dealt with in Patrols. The note book for this purpose will be ruled as a Wall Chart, names arranged by Patrols, and columns provided against each name for entering dates of passing each one of the separate progressive tests, that is to say for (1) Law, Signs and Salutes, Union Flag, Staff, Knots under the Tenderfoot Tests and for entering the date of Investiture; (2) for Service, First Aid, Signalling, Observation Test, Scout Pace, Fire Lighting, Cooking, Savings, Compass Points under Second Class Tests with a column for the date of the award of the Badge; (3) for Swimming, Savings, Signalling, Journey, First Aid, Cooking, Maps, Camping, Axeman-ship, Estimations, Training Recruit under the First Class with as before a column for noting down the date of awarding the Badge and (4) several columns left blank for various Proficiency Badges; and lastly (5) columns for entering the date of the award of the King's Scout Badge or All Round Cords.

This is one section of the Badge Register.

In another portion there will be a list of Badges actually awarded to each individual member of the Troop. If a badge happens to be lost, the date of such loss is noted, and the date of awarding a substitute, and so on. This portion of the register will be in ledger-form, that is to say a page or a portion of the page will be set apart for each boy.

At any time it is easy to find out what badges and what number of each of them are in the possession of the Troop.

Troop Account Book, and the Minutes of the Court of Honour with an authorised Inventory of Troop Property (or Stock Book) complete the books that have to be maintained.

These books are to be kept systematically and shown to visiting Commissioners.

Properly kept registers are a sure sign of the Scouter's genuine interest in the progress of the troop.

Searchlight.

ஓர் அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.

(6)

நஞ்சை,
விபவாஸ் பங்குனி.

அன்புள்ள தம்பி பஞ்சாபகேசனுக்கு ஆசீர்வாதம்.

ஐந்தாவது சாரண சட்டத்தைப்பற்றி விவரமாய் எழுதுவதற்குமுன் உன்னை ஒரு கேள்வி கேட்கப் பிரியப்படுகிறேன். அது என்னவென்றால், நீ உன் வீட்டிலுள்ள பெரியவர்களிடம் பேசும்போது அவர்களை 'நீ' என்று குறித்துப் பேசுகிறாயா, அல்லது 'நீங்கள்' என்று சொல்லுகிறாயா, என்பதுதான். இந்தக் கேள்விக்கும் ஐந்தாவது சட்டத்திற்கும் உள்ள சம்பந்தம் உனக்கு விளங்குகிறதென்று நினைக்கிறேன்.

"சாரணன் வணக்கமுள்ளவன்" என்ற இந்தச் சட்டத்தின்படி நடக்கத் தெரிந்துகொண்டதற்கு முதல் அடையாளம், வயதிலும் அறிவிலும் மூத்தவர்களை மரியாதைப் பண்மையான "நீங்கள்" என்ற சொல் லால் அழைப்பதாகும்.

நீ உன் அணிச் சிறுவர்களுடன் இந்தச் சட்டத்தைப் பற்றிப் பேசும்போது நான் கேட்ட இதே கேள்வியை அவர்களைப் கேட்கலாம். ஆனால் வணக்கம் என்பது இதோடு தீர்த்துவிடவில்லை. 'நீ' என்பதைவிட 'நீங்கள்' என்பதற்கு உள்ள சிறப்பு சலபமாய்த் தெரிந்துகொள்ளக்கூடியதானபடியால் அதைப்பற்றி முதலில் சொன்னேன்.

முன் பின் அறியாத ஒருவரை, அவருடைய தோற்றத்தைப்பார்த்து 'ஓய்' என்றும், 'ஓம்மைத்தாங் காணும்' என்றும் அழைக்கும் வழக்கம் பலபேரிடம் இருந்துவருகிறது. இவர்களுடைய, 'பெரியவரே', அல்லது 'அண்ணா' (அல்லது 'அண்ணை') என்று சொன்னால் கேட்பவர்களுக்கு எவ்வளவு இத்தமாக இருக்கும் என்று சொல்லவும் வேண்டுமா?

இதுபோலவே வயதில் சிறியவர்களையும் 'அடே' என்று கூப்பிடாமல் 'தம்பீ' என்று அழைப்பது எவ்வளவு இனிமையாக இருக்கிறது!

இதுவரையிலும் அழைப்புச் சொற்களைப்பற்றி மாதிரி சொன்னேன். ஆனால் வணக்கம் என்பது பொதுவாகவே இனிய பேச்சையும், இனிய நடத்தையையும் தெரிவிக்கும்.

தபாலாபீஸ் ஜன்னல்களிலும் ரயில் டிக்கெட் ஜன்னல்களிலும் கடுகெடுத்த முகத்துடனும் பகலாகப் பேசினால் பாட்டன் கட்டிவைத்த ஆஸ்திரியப் போன்ற பேச்சுடனும் உள்ள ஆட்கள் எத்தனைபேர் ஜனங்களுக்கு உள்ள அவஸ்தை போதாதுதேரால் தவறாமையாக கடுமையாலும் அவர்களைத் துன்புறுத்துகிறார்கள்? இவர்கள் இனிய வார்த்தை பேசினால் ஜனங்களுக்கு என்ன ஆனந்தமாயிருக்கும்!

இனிய சொல் இனிய நடை சம்பந்தமாக ஒரு விசேஷமுண்டு. அதை விளக்குவதற்குமுன் ஒரு கதை சொல்லுகிறேன்.

முன்காலத்தில் ஒரு அரசர் தன்னுடைய மகளைத் திருவி ஒருவருக்குக் கல்யாணம் செய்துகொடுப்பதாக உத்தேசம் செய்தாராம். அதைத் தெரிந்துகொண்ட ஒருவன் திருவி வேறும் போட்டுக்கொண்டு அந்த ஊரைச் சுற்றித் திரிந்துகொண்டிருந்தான். கொஞ்ச காலத்திற்குப் பிறகு அந்த வேஷத் துரவியைக்கண்டு மயங்கினவர்கள் அரசரிடம் கொண்டுபோய் அவனைச் சேர்த்தார்களாம். அரசரும் தன் மகளை அங்கத் துறவிக் குக் கல்யாணம் செய்து கொடுப்பதாய்த் தன் இஷ்டத்தைத் தெரிவித்தாராம். துறவரத்தை விட்டு இல்லறத்தில் வசிக்கவேண்டுமென்று கேட்டுக்கொண்டாராம். அப்போது அந்தத் துறவி தன் உண்மையான கதையைச் சொன்னான். சொல்லிவிட்டு, தான் முதலில் வேஷம் போட்டாலும் பிறகு வர வர அந்த வேஷத்துக்குத் தகுந்த ஞானம் ஏற்பட்டதாகவும், அதிலிருந்து இல்லறவாழ்க்கையின்மேலிருந்த பற்று விலகிவிட்டதென்றும், தனக்குக் கல்யாணம் வேண்டியதில்லை, என்றும் தெரிவித்துக்கொண்டான்.

இந்தக் கதையை எதற்காகச் சொல்லவந்தேனென்றால், வெளி அபிநயம், தோற்றம் முதலியவற்றைப் போதுமான காலம் அப்பியாசம் செய்துவந்தால், மனதுக்குள்ளும் அத்தகுந்த தகுந்த மாறுதல்கள் ஏற்பட்டு விடும், என்பதைக் காட்டுவதற்கே. சிரித்த முகமும், அன்பான பார்வையும், இன்பமான சொல்லும், அவற்றுக்கேற்ற சந்தோஷமும், அன்பும், அமைதியும் மனதில் உண்டாகும்படி செய்கின்றன என்பதில் சந்தேகமே இல்லை. இதுதான் நான் சொல்ல விரும்பின விசேஷம்.

"அகத்தினமுக முகத்தில் தெரியும்" என்பது இந்த விசேஷத்தையே திருப்பிச் சொன்னதாகும்.

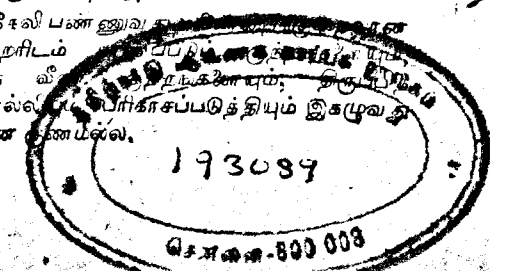
அதனாலே, உள்ளே அன்பு இருந்தால் வெளி நடத்தைத் தானாகவே இன்பமடையும். வெளி நடத்தையில் இன்பமான முறைகளைக் கைகொண்டால் உள்ளத்திலும் அன்பு ஏற்படும்.

கட்டாயத்தின்பேரில் ஏற்படுகிற மரியாதைக்கு மதிப்பு கிடையாது. அப்படிப்பட்ட மரியாதையால் யாருக்கும் பலனில்லை.

அந்த மாதிரி மரியாதையின் உள் 'குட்டு' தானாகவே சீக்கிரம் தெரிந்து விடும். உன்னன்பு நிறைந்த மரியாதையே சாரணர்களுக்கு உதிகு.

'வயதிலும் அறிவிலும், பெரியவர்களிடம் மாதிரி தான். வணக்கத்துடன் நடந்துகொள்ளவேண்டும். மற்றவர்களிடம் வேண்டியதில்லை,' என்று நினைக்கக் கூடாது. நமக்குச் சமமானவர்களிடமும், நம்மைவிட சிறியவர்களிடமும், தாழ்த்தவர்களிடமும் வணக்கத்துடன் நடப்பது மிகவும் அவசியம்.

பிறரைக் கேலி பண்ணுவது தவறு. தவறுதலாகக் காரியம். பிறரிடம் தவறு செய்துவிட்டால், காண்ப்பதாக வீணாகிவிடும். தவறு செய்து திருப்பிச்சொல்லிப் பரிசாகப்படுத்தியும் இகழுவது பெருமையான கணம்.



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ஒருவன் கீழே தடுக்கி விழுந்தாலோ அல்லது வேறு விதமான துன்பம் அடைந்தாலோ, அதை வேடிக்கையாகப் பார்ப்பதும், அதைக்கண்டு சிரிப்பதும் இழிவான காரியங்கள். அவன் துன்பத்தை ஆற்றவும், விலக்கவும் முயலுவதே சாரணர்களுடைய கடமை.

புதிதாக ஒரு இடத்திற்கு வந்தவர்களைச் சுற்றிலும் கூட்டம் கூடி அவர்களை வெறிக்கப்பார்ப்பது நல்லொழுக்க முறையல்ல. அவர்களுக்கு நாம் செய்யக் கூடிய உதவி ஏதாவதுண்டா யென்று முகக்குறியால் தெரிந்து அப்படி ஏதாவது இருந்தால் நேராகப்போய், மரியாதையுடன் பேசி வேண்டியதைச் செய்யலாம். நம்முடைய உதவி தேவையில்லை என்றால் நம்முடைய வழியே நாம் போவதே சிறப்பான கொள்கை.

பிறர் பேசி முடிப்பதற்குமுன் தடுத்துப் பேசுவதும், வேறொருவர் பேசும்போது குறுக்கே பேசுவதும் சகஜமாகச்சிலரிடம் காணப்படும் துற்குணம். அப்படிப் பேசத்தோன்றும் பரபரப்பு காணப்படும்போதெல்லாம் அதை அடக்குவது சாரண முறையில் பழகிவரும் சிறுவர்கள் முக்கியமாய்க் கவனிக்கவேண்டிய காரியம்.

இப்படிப் பொதுவாகப் பல சமயங்களிலும் நடந்து கொண்டதல்லாமல், சாரணர்கள் தங்கள் வணக்கத்தைச் சிறப்பாகச் சிலரிடம் செலுத்தவேண்டும். எந்த வயதுள்ளவர்களானாலும், எந்த வகுப்பினர்களானாலும், எந்த குண முள்ளவர்களானாலும், பெண்களிடம் எப்போதும் மரியாதையுடனிருப்பது அவசியம். 'அன்னையும் பிதாவும் முன்னறி தெய்வம்' என்ற சொல்லில் 'அன்னை' யென்பது அவரவர்கள் தாயைக் குறிப்பதுமன்றிப் பொதுவாகவே ஸ்திரீ இனத்தையும் குறிப்பதாக எண்ணவேண்டும். நம்முடைய தாய், தங்கை, தந்தை என்பவர்கள் இருப்பதைப் போலவே ஒவ்வொருவருக்கும் தாய், தங்கை, தந்தை முதலானவர்கள் இருக்கிறார்கள். நம்முடைய குடும்பத்து மாதர்களுக்கு உரிய மரியாதை எதென்று எண்ணுகிறோமோ, அதே மரியாதை மற்ற மாதர்களிடம் நாம் செலுத்தவேண்டியது நம்முடைய கடமையல்லவா?

சாரணன் என்பவன் எப்போதும் குழந்தைகளிடம் அன்பாய் நடப்பவன். அவர்கள் நம்மைப்போல் அறிவும், அதுபவமும் பெருதவர்கள், அவர்கள் பிழை செய்கிறதை அது அவர்கள் அறிந்து செய்ததல்ல. கடுமையான சொற்கள் அவர்கள் மனத்தை புண்படுத்தும். அன்பான மொழிகள் அவர்களைத் திருந்துவதுடன் உற்சாகப்படுத்தும்.

வயது முதிர்ந்தவர்களிடமும், நோயாளிகளிடமும், அங்கவீணர்களிடமும் அன்புடனும், பிரியத்துடனும் நடந்து வந்தால், அவர்களுடைய வாழ்க்கையில் எவ்வளவோ இன்ப முண்டாகும். கடவுள் தனக்குக் கொடுத்திருக்கிற, ஆரோக்கியத்தையும், ஆனந்தத்தையும் அவற்றை இழந்தவர்களை உற்சாகப்படுத்துவதில் உபயோகிப்பதைவிட சிறந்த திருப்பணி வேறெதுவுமுண்டோ?

இவற்றையெல்லாம் நீ உன் அணியிலுள்ள சாரணர்களிடம் எடுத்துச்சொல்லி, அவர்கள் இந்த முறையில் நாள்தோறும் மேன்மையடையப் பழக்கவேண்டியது உன் பொறுப்பு. இதை நீ சிறப்புடன் நடத்துவாயென்று நம்புகிறேன்.

இப்படிக்கு,
உனது அன்புள்ள அண்ணன்,
சந்தானகிருஷ்ணன்.

(Concluded from page 246.)

have gone round the camp and seen all its arrangements. The camp notice board, the patrol dens, the gadgets in each den and in the kitchen, and the spirit of happiness present all around must have turned the mind of the most pessimistic among them. The tea and the games, followed by the camp-fire entertainment must have prepared them to wish to say something to the boys and to the Scoutmaster and it is just the time to invite them to give to the boys a yarn at the camp-fire. Having already felt quite at home in the camp and imbibed the atmosphere of the Camp-fire circle, the invitation receives a ready response. The Scoutmaster in his turn expresses his thanks in a few words.

Such an evening helps a great deal more than pamphlets or even personal letters to parents, in obtaining their co-operation. What is more, it gives the correct perspective to the layman who hitherto has seen Scouts engaged only in one part of their work—perhaps an occasion of festival-service, or a display, at no time the whole thing on a single occasion as in Camp on the parents' day.

(Camper.)

Provincial Headquarters Notices, No. 16.

Dated 15th April, 1929.

Withdrawal of Registration.

The Registration of the following units has been withdrawn for nonpayment of the Registration fee for 1928-29 within 31st March, 1929 as per Headquarters Notices No. 14 dated 15th February, 1929.

The warrants of the Scouters attached to those units have also been cancelled. Commissioners and Secretaries of the respective areas are requested to send the

warrants of those scouters back to the Provincial Headquarters.

These units can re-register themselves by sending in their Census returns in the end of August, 1929, along with Re. 1/- for each section (Cubs, Scouts and Rovers.)

No Badges of any kind will be issued to those units nor recommendations for railway concessions given till they are re-registered.

Pro. Scout Hd. Qrs.,
P. O. Box 424, Madras,
15-4-'29.

C. P. RAMASWAMI AIYAR.
Provincial Commissioner.

Anantapur District.

Troops.

Reg. No.

1. 1st Anantapur, Municipal High School, Anantapur
9. 1st Garladinna, (Hanuman) Board School, Garladinna, Singamala Post.

Bellary District.

Troop

Reg. No.

9. 1st Hadagalli, Board Middle School, Hadagalli

Chingleput District.

Troops.

Reg. No.

5. 5th Chingelput, Senior Certified School, Chingelput
8. 1st Sadras, Raju Naiker's Elementary School, Sadras
9. 1st Tirukalikundram, Board Boys School, Tirukalikundram
10. 1st Uttiramerur, Board High School, Uttiramerur
12. 1st Conjeevaram, U. F. C. M. High School, Conjeevaram

Pack.

Reg. No.

2. 2nd Chingelput, Senior Certified School, Chingelput

Coimbatore District.

Troops.

Reg. No.

5. 4th Coimbatore, (Ramakrishna) Lawley Road, Coimbatore
18. 1st Anthiyur, Board Middle School, Anthiyur
23. 2nd Erode, (Livingstone) London Mission Community Training School Erode.
24. 3rd Erode, Mahajana High School, Erode.
26. 1st Perundurai, Board Middle School, Perundurai

Pack.

Reg. No.

1. 1st Peelamedu, Sarvajana High School, Peelamedu

Guntur District.

Troop.

Reg. No.

1. 1st Guntur, Town High School, Guntur

Madras North District.

Troops.

Reg. No.

11. Bishop Corrie, Bishop Corrie School, North George Town, Madras.
15. Vivekananda, c/o V. Kuppusami, 1/3 Vadamalai Mestri Street, G. T. Madras

Madras South District.

Troops.

Reg. No.

1. 1st Royapettah, Christ Church, Royapettah
10. 10th Triplicane, c/o K. Kunhiraman Menon, Tower House, Gopalapuram, Madras
12. Asoka, c/o S. R. Srinivasan, 26, T. P. Koil Street, Triplicane, Madras
16. 1st Saidapet, Teachers College, Saidapet.

Pack.

Reg. No.

3. Asoka, c/o S. R. Srinivasan, 26, T. P. Koil Street, Triplicane, Madras

Tanjore District.

Packs.

Reg. No.

2. 1st Kornad, Municipal High School, Kornad
15. 1st Valangiman, Board School, Valangiman

Trichinopoly District.

Troop.

Reg. No.

15. 1st Kulitalai, Board High School, Kulitalai

New Units Registered.

Chittoor District.

Troops.

Reg. No.

12. 1st Kalahasti, (Sri Sitarama) R. P. B. S. B. High School, Kalahasti
 13. 1st Karvetnagar (Sri Venugopalasami Board Higher Hindu Elementary Boys School) Karvetnagar
 14. 2nd Pakala, Railway Indian School, Pakala
 15. 6th Chittoor (Jaisingh Rovers) Board High School, Chittoor
 16. 7th Chittoor (Sivaji) Board High School, Chittoor
 17. 8th Chittoor (Vrinchi Rovers) Govt. Training School, Chittoor
 18. 9th Chittoor (Sankara Rovers) Govt. Training School, Chittoor
 19. 1st Madanapalli (Asoka) Theosophical College, Madanapalli
 20. 1st Chittoor (Asoka Rovers) Board High School, Chittoor
 21. 2nd Chittoor (Rovers) B. Z. School, Chittoor
 22. 1st Renigunta (Jaganmohan) Board Higher Grade school, Renigunta

Packs.

Reg. No.

1. 1st Pakala, Board Middle School, Pakala
 2. 1st Chandragiri, Board High School, Chandragiri
 3. 1st Chittoor, Board High School, Chittoor
 4. 2nd Chittoor, B. Z. School, Chittoor

Coimbatore District.

Troop.

Reg. No.

23. 11th Coimbatore (Lotus 2) Government College, Coimbatore

Godaveri West & Kistna District.

Troops.

Reg. No.

22. 1st Gudivada, Board High School, Gudivada
 23. 1st Kapileswarapuram, (Sun) Board Middle School, Kapileswarapuram, Kistna
 24. 1st Challapalli (Sreemanthu Raja) S. R. M. School, Challapalli

25. 3rd Masulipatam, Andhra Jatheeya Kalasala, Masulipatam
 26. 1st Punadipad, S. V. G. K. High School, Punadipad, Kankipad P. O.
 27. 3rd Bezwada (Ramamohan) Govt. Training School, Bezwada
 28. 1st Idupugallu, Board Secondary school, Idupugallu Kistna District

Madura District.

Troops.

Reg. No.

30. 2nd Batlagundu, (Vivekananda) Board High School, Batlagundu
 31. 8th Madura (City Rovers) 20 Da'avai Agraharam, Madura

Malabar District.

Troop.

Reg. No.

35. 1st Valapad, Board High School, Valapad

Tanjore District.

Troop.

Reg. No.

36. 1st Mannargudi (Rover Crew) Findlay College, Mannargudi

Packs.

Reg. No.

20. 1st Orathanad, (Serfoji) Board High School, Orathanad
 21. 1st Mannargudi, Findlay College, Mannargudi

Vizagapatam District.

Troop.

Reg. No.

13. 1st Bimilipatam (Rovers) Municipal High School, Bimilipatam

Pack.

Reg. No.

2. 1st Bimilipatam, Municipal High School, Bimilipatam

Warrants Issued.

Madura.

Assistant District Commissioners.

- K. P. Janardana Rao, Special Superintendant of Police for Kallars, Madura
 S. Wadsworth, M.A., I.C.S., District and Sessions Judge, Madura

Arcot North.

Scoutmasters.

W. No.

16. A. Jesudasan Eswaran, 1st Tiruvannamalai, Danish Mission High School, Tiruvannamalai
 17. T. W. Joseph, 1st Tirupattur, Municipal High School, Tirupattur
 18. M. Rangachary, 3rd Vellore, 15 Subramania Koil Street, Vellore

Assistant Scoutmasters.

W. No.

3. James D. Isaac, 1st Vellore, Voorhee's College, Vellore

Arcot South.

Rover Leader.

W. No.

1. T. P. Navanitha Krishna, Sri Meenakshi Rovers, Meenakshi College, Chidambaram

Scoutmasters.

W. No.

11. P. A. Rajeswaran, Besant Troop, 26, Sankarainaidu Street, Tirupuliyur
 12. R. Ratnam, Vinayaka Troop, E. 29. S. M. C. Hostel, Meenakshi College P. O., Chidambaram

Chittoor.

Scoutmasters.

W. No.

23. C. S. Raghavachari, 1st Karvetnagar, Board Hindu Higher Elementary Boys School, Karvetnagar
 24. N. Srinivasulu, 1st Karvetnagar Board Hindu Higher Elementary Boys School, Karvetnagar.
 25. W. Kannappa Mudaliar, 2nd Pakala, Railway Indian School, Pakala
 26. L. R. Seshu, 1st Madanapalli, Theosophical College, Madanapalli
 27. P. L. Ramanatharao, 7th Chittoor, Board High School, Chittoor
 28. T. Chengalvaroyapillai, 1st Chittoor, Board High School, Chittoor
 29. V. Chinniah, 1st Pakala, Board Middle School, Pakala
 30. H. Rangarao, 1st Kalahasti, R. P. B. S. B. High School, Kalahasti

Assistant Scoutmasters.

W. No.

9. G. Subbarayulu, 5th Chittoor, Theosophical Society, Chittoor
 10. R. Janardhanam Naidu, 1st Chittoor, Board High School, Chittoor
 11. M. Narasimhachari, 1st Chittoor, Board High School, Chittoor
 12. C. R. Kesavamurthy, 7th Chittoor, Board High School Chittoor
 13. N. Munireddy, 1st Pakala Board Middle School, Pakala
 14. R. Ramachandrayya, 1st Kalahasti, R. P. B. S. B. High School, Kalahasti
 15. S. Ramachandran, 1st Madanapalli, Theosophical College, Madanapalli.
 16. C. N. Krishnaswami Aiyer, 1st Kalahasti, R. P. B. S. B. High School, Kalahasti
 17. P. S. Rangachary, 1st Chandragiri, Board High School, Chandragiri
 18. V. Rangachariar, 1st Chandragiri, Board High School, Chandragiri

Cubmasters.

W. No.

1. C. Anandarao, 1st Chittoor, Board High School, Chittoor
 2. K. Muthuswami Naiker, 2nd Chittoor, B. Z. School, Chittoor

Coimbatore.

Scoutmasters.

W. No.

27. E. S. Arumugam, 2nd Erode, London Mission Community Training School, Erode
 28. V. Santanam, 3rd Peelamedu, Sarvajana High School, Peelamedu

Asst. Scoutmasters.

W. No.

8. C. P. Ramaswami Aiyer, 3rd Peelamedu, Sarvajana High School, Peelamedu

Ganjam.

Scoutmasters.

W. No.

1. B. Satyanarayana, 1st Parlakimidi, Raja's College, Parlakimidi
 2. P. Sitaramachari, 1st Parlakimidi, Raja's College, Parlakimidi

Godaveri West & Kistna.

Scoutmasters.

W. No.

16. M. Sarveswararao, 1st Akiividu, Board Middle School, Akiividu
 17. K. Ramakrishnamoorthy, 4th Ellore, Municipal High School, Ellore

Guntur.

Scoutmasters.

W. No.

9. James Henry, 3rd Guntur, Andhra Christian College, Guntur
 10. Muhamad Kaja Sahib, 4th Guntur, Govt. Training School, Guntur

Kurnool.

Scoutmasters.

W. No.

16. Henry Robert Mills, 6th Nandyal, S. P. Mission Nandyal, R. S.
 Asst. Scoutmasters.
 W. No.
 3. B. Ramachandra Rao, 1st Markapur, Board High School, Markapur

Malabar.

Scoutmasters.

W. No.

55. K. P. Krishnan Nayar, 2nd Tellichery, B. E. M. Training School, Nettur, Via Tellichery
 56. P. S. Viswanathasarma, 1st Valapad, Board High School, Valapad

Asst. Scoutmasters.

W. No.

17. G. S. Anantakrishnayer, 1st Valapad, Board High School, Valapad

Nilgiris.

Scoutmaster.

W. No.

21. A. Lourdasami, 25th Nilgiris, St. Antony's School, Coonoor

Asst. Scoutmaster.

W. No.

1. G. A. Rajiah, 5th Nilgiris, Mission Hill, Coonoor R. S.

Salem.

Scoutmasters.

W. No.

27. R. Venkatarama Naidu, 1st Omalur, V. C. Seconday School, Omalur
 28. S. Jeevakarunyan Pillai, 1st Hosur, Board High School, Hosur

Tanjore.

Group Scoutmaster.

W. No.

2. G. Ramamritham, 1st Papanasam, Victoria High School, Papanasam

Scoutmasters.

W. No.

47. T. K. Venkatarama Aiyar, 1st Papanasam, Victoria High School, Papanasam

48. K. N. Ramarao, 3rd Kumbakonam, Native High School, Kumbakonam

49. Kuppusami Aiyer, 4th Kumbakonam, Kumbakonam

50. R. Raghavachariar, 1st Tirunageswaram, Board School, Tirunageswaram

51. S. Balakrishna Aiyer, 1st Kornad, Municipal High School, Kornad

Asst. Scoutmaster.

W. No.

20. S. Viswanatha Aiyer, 1st Mayavaram, National Secondary School Mayavaram.

Warrants Cancelled.

Arcot North.

Scoutmaster

W. No.

6. A. G. Sikamoni, 1st Thiruvannamalai, Danish Mission High School, Tiruvannamalai

Arcot South.

Scoutmaster.

W. No.

12. R. Rathnam, Vinayaka troop, E. 29 S. M. C. Hostel Chidambaram

Chingleput.

Assistant Scoutmaster.

W. No.

2. K. Srinivasan 5th Chingleput, Senior Certified School, Chingleput

Chittoor.

Asst. Rover Leaders.

1. V. Ramanatha Sastry, 3rd Chittoor, Govt. Training School, Chittoor

Coimbatore.

Scoutmasters.

W. No.

4. D. Marudarajan, 4th Coimbatore, Lawley Road, Coimbatore

9. K. R. Subramani Aiyer, 1st Perundurai, Board Middle School, Perundurai

27. E. S. Arumugam, 2nd Erode, London Mission Community Training School, Erode

Madras North.

Scoutmaster.

W. No.

7. V. Kuppusami Mudaliar, Vivekananda Troop, 1/3 Vadamalai Mestri Street, G. T. Madras

Madras South.

Scoutmaster.

W. No.

28. K. Kunhiraman Menon, 10th Triplicane, Tower House, Gopalapuram, Cathedral Post, Madras

Assistant Scoutmasters.

W. No.

1. E. D'Costa, 1st Royapettah, Christ Church, Madras

2. A. Mc Intyre, 1st Royapettah, Christ Church, Madras

Cubmaster.

W. No.

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

Madura.

Scoutmaster.

W. No.

20. A. Ramanathan, Board Boys' School, Yelumalai

Salem.

Scoutmaster.

W. No.

18. Rev. Bro. Gerard, 1st Yercaud, Montfort School, Yercaud

Tanjore.

Scoutmaster.

W. No.

34. P. R. Rangan, Kallar Troop, 1592 Bachanna Lane, West Main Street, Tanjore

Cubmaster.

W. No.

1. C. Govindasami Pillai, 1st Kornad, Municipal High School, Kornad

Trichinopoly.

Scoutmaster.

W. No.

9. R. Krishnaswami Iyengar, 1st Kulitalai, Board High School, Kulitalai

Vizagapatam.

Assistant Scoutmasters.

W. No.

1. P. Anantha Rao, 1st Bimilipatam, Municipal H.S. Bimilipatam

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Birds That Earn Their Living

By M. E. B.

WE usually think of birds as luxuries—something which is not essential to our livelihood. We are interested in them because they are beautiful, or because they sing melodiously, or merely because they are always present in our gardens or compounds or villages. But as for their having any real influence on our welfare, or affecting our lives, we don't give that any serious thought.

We scarcely realize how much of our economic success in the line of agriculture, here in India, depends upon either the help or the enmity of birds in destroying insect pests. There are many birds who are so useful to us that we can truthfully say of them that they 'earn their living.' An enormous number of insects are destroyed in the course of a year by every individual of an insectivorous species of bird, such as the Mynah, which hunts systematically for its food during almost every moment of daylight. On the other hand, some birds are distinctly injurious to crops, feeding entirely on fruit and grain. Some birds may be useful most of the year, and occasionally do a little harm. Their destructiveness and their virtues must be weighed in the balance, to see whether or not they may be termed 'birds that earn their living.'

THE MOST USEFUL BIRD.

Perhaps you will be surprised to know that the first and foremost of these birds that are helpful to man is the common, friendly, ever present *Mynah*.

HIS FAMILY.

The Indian Mynah belongs to the same family as the English Starling. His habits, characteristics and appearance are very much like those of his European cousins.

VARIETIES.

There are not less than seven varieties of Mynahs, each with a long Latin name which we shall leave for others to use. Commonly they are known as the Bank Mynah, the Brahminy Mynah, the Grey-headed Mynah, the House Mynah, the Jungle Mynah, the Pied Mynah and the Hill Mynah.

THE COMMON MYNAH.

The variety with which we are most familiar is the common House Mynah. The scientific name of this bird is *Acridotheres tristis*, which means, 'The sad grass hopper hunter!' Grasshopper hunter is a very good name, we will admit, but why should it be called sad? No bird seems to be in better spirits!

HIS APPEARANCE.

Perhaps it is the sombre colour of his brown suit that gives him this title. The whole of his body is this colour, getting gradually lighter on the under parts. The head, throat and breast are glossy black. When it flies, a white bar opens out on each wing, and the tail is also bordered with white. The two gaudy spots on the Mynah are his bright yellow beak and the patch of bare yellow skin behind each eye. One author says, 'Taking it all together, I think we will agree that, although the Mynah is not beautiful, he does give one the impression of his being absolutely neat and really well dressed!'

HIS WALK.

If you watch a Mynah for a while you will notice that he has a very distinct walk. He does not hop as smaller birds do, which shows that his legs are long and strong.

His step is not shy or evasive, but proud and parading. A Mynah fairly struts across the lawn!

HIS FLIGHT.

Have you ever noticed a flock of Mynahs flying? Watch them some time. You will see that they always fly in a direct, business-like way. Their flight is swift and certain, very steady and quite level-headed. They seem always to be in a great hurry to get somewhere. They do not swoop or dart in the air, cutting circles or aeroplaning about with the undulating action common among small birds. They seem to be on a business errand and not on a pleasure trip when they fly!

HIS VOICE.

The Mynah has more variety in what he says or sings than almost any other bird. His voice is exceedingly flexible and expressive. We cannot call Mynahs songsters, but we can admit that they are very entertaining. Listen to a flock of delighted Mynahs in a coral tree when the large red sticky blossoms are in bloom. You will hear sounds of high revelry, chattering, chuckling, squeaking or whistling. Then again at noon, when the day is hot and still, the Mynah enjoys getting into some shady nook to enjoy a nap or to talk to himself. One author has quite skillfully translated the Mynah's soliloquy. He says 'keeky, keeky, keeky,' then 'churr-churr' 'kok, kok, kok.' Each time he says 'kok' he points to the ground with his beak, and bobs his head. And never can we know exactly what all this performance means!

Parrots have long held the centre of the stage as imitators and talkers, and bird trainers tell us that Mynahs are quite as apt pupils. The Pahari, or Hill Mynah, and the Bengal Mynah are especially clever. People have often been surprised, while walking down an apparently deserted verandah, thinking themselves entirely alone, to hear an impertinent voice cry, 'Salam, Sahib!' Usually the search for the accoster ends in the discovery of a half-hidden cage, in which a chuckling and self-confident Mynah is perched!

Of all times in the day, the Mynah is at his noisiest when going to bed or when waking up. Great flocks of them sleep together in trees, and at certain intervals, long before dawn, they seem to wake, burst into uncontrolled chattering and singing, and subside again as suddenly, for another nap before they actually get up. In the evening they repeat the process, and 'jabber' incredibly while getting to bed!

HIS NEST.

The Mynah is rather unfastidious about his living apartments. Any hole will suit him. He is as happy in the hollow branch of a tree, or a woodpecker's deserted dug-out, or the wall of the mali's house, as he would be in a raja's palace! They make an untidy nest of sticks and rags, and lay four or five blue eggs. They bring up their brood two or three times a year, but usually in the monsoons, 'when grasshoppers are plentiful and cheap!'

HIS DISPOSITION.

Mynahs are eminently sociable birds. They always go in flocks or in small parties, and seem to be in constant enjoyment of each other's company. They are not quarrelsome, as are the 'seven sisters' or jungle babblers, who squabble and fight in the bushes of the garden. Mynahs are friendly, and yet are not offensively familiar, as are the crow and sparrows, who intrude upon our affairs and make themselves a pest.

THEIR USEFULNESS.

The Mynah is important in destroying insects. They may often be seen following cattle through the fields, catching the insects which are disturbed as the cattle walk along. They are always around when the farmer is ploughing, and are ready to pick up the grubs and insects turned up in the freshly ploughed earth.

At Nilambur, in the Madras Presidency, the Forest Department reported that 'the Mynah is an important check on the caterpillars which are a great menace to the teakwood plantations. Occasionally the Mynah may eat a little oats, maize, cholum

(Continued on page 268.)

The Story of Saint Nicholas.

ONCE upon a time in the ancient city of Myra lived a boy so lucky that he had everything for which he could wish. He was the only child of rich parents whose greatest pleasure was to make him happy. Every feast and every birthday (and many an ordinary day too) would bring to this lucky little Nicholas fine toys, splendid clothes and rare things to eat; and (because his parents were good and wise as well as rich) every single day of his childhood brought him love and kindness. Therefore he grew up with a cheerful and loving heart.

When Nicholas was twelve his parents died, and all their riches became his. That meant that he had only to order whatever he desired and at once it was sent to him. "Lucky Nicholas!" other children would say, hearing of his wealth, but Nicholas was not so happy as they imagined. Birthday presents chosen by himself were not so delightful as those once planned by his parents to surprise him. Meals ordered in advance lost half their charm. Even the giving of presents was difficult. The poor were often proud and apt to be hurt by too rich a gift; the moderately rich received gifts awkwardly, anxious lest their own gifts to Nicholas should not be fine enough; and it seemed foolish to give to the rich who lacked nothing. Nicholas felt these difficulties keenly, for he was very generous and wished to share all his riches and pleasure.

On his thirteenth birthday two things happened which changed his whole life. He had awakened to a day of extra magnificence. There was a great feast to which his father's friends brought gorgeous presents (for most of which he had little use), and although he would have preferred to play in the open air with other boys, he had to stay in his grand house and behave like a man because he was heir to so much wealth and rank. It was very dull, but in time the feast came to an end. After saying good-bye one of his guests lingered behind. He was a farmer who understood boys. "I have a present for you which I could not

bring to the feast," said he. "Will you come and see it? I left it in my stable."

Very gladly Nicholas went with the farmer with the old birthday feeling of excitement in his heart.

What could the present be? The farmer would say nothing until they reached the stable. Then he showed to Nicholas the handsomest little white foal imaginable.

"Oh!" he exclaimed, "is he really for me? To take care of all by myself?"

"Yes," said the farmer. "I know that you have the finest horses in the city, and that princes and merchants give you costly and wonderful steeds, but so far as I can see no one ever gives you a surprise or a pet to care for. Take him home—yourself, if you like."

Nicholas jumped for joy. His journey home was far from dignified, as the foal was lively; but it was full of joy.

Then the second thing happened. In running after the foal he dropped his purse, which was full of gold coins. One rolled downhill to the door of a cottage where a poor child was playing with pebbles. The child picked it up eagerly. She did not notice Nicholas.

"Look, mother," she called, "here is a surprise for you. Now you can buy some food."

Nicholas watched the mother's pleasure in the gold. He noticed, too, that she was the very woman whom he had once offended by an offer of money.

"I see," he said, "it is the *surprise* of a present which makes people happy. Now I know," and catching his foal he romped home.

* * * * *
Time passed. Nicholas grew up and became the best loved young man in Myra, because wherever he went he scattered joy. Children especially were glad to see him coming through the town, for he would often give them rides on his splendid white horse and tell them stories of the days when

it was a foal and he was a boy; and whenever he had played with them they were sure to find some presents cunningly hidden to surprise them. Men and women, too, were cheered by his kindly smiles and words, and knew well that after a visit from him a cure for most of their troubles would arrive by some happy but mysterious chance.

In all Myra there was only one man for whose sorrow there seemed no help. This was Demetrius, whom misfortune had changed from a rich merchant to one so poor that he could not afford to keep his three grown-up daughters. He was extremely proud, and had hidden his poverty for so long that even the watchful Nicholas did not suspect his desperate need until it was almost too late. Nicholas mixed freely with all kinds of men, and was horrified to overhear in an inn the talk of an evil slave-trader named Kleon.

"To-morrow," said Kleon, "I shall claim the eldest daughter of Demetrius for debt."

"I thought that she was to be the bride of Aegon the huntsman," said Nicholas carelessly, joining in the conversation.

"Ah!" said Kleon, "so Aegon thought, but Demetrius has no money to give as her dowry, and, as you know, no woman of her rank can be married without a dowry. Demetrius owes me money and has none to pay, therefore to-morrow I shall take his daughter."

"What shall you do with her?" asked the innkeeper.

"Sell her," replied Kleon cunningly. "She is strong and young. I know someone who will buy her for more money than Demetrius owes."

Nicholas had heard enough. Time was short and he must help Demetrius. How? Could he buy the daughter himself and give her back to her father? Impossible. They would be too much hurt by the shame of the sale. Nicholas thought for a long time and at last he found a plan.

Mounting his horse he rode to Aegon's dwelling just outside the city. "Prepare to wed the eldest daughter of Demetrius

to-morrow," he said. "You shall be both happy and rich with her." Aegon, astonished, gladly consented.

Then Nicholas rode home and went to his treasure room, where he kept three balls of pure gold. One alone would suffice to provide the dowry and to pay off the debt to Kleon. Eagerly he set off for the house of Demetrius.

The giving of the golden ball was a problem. Demetrius always received visitors with a certain polite coldness which made the right sort of conversation difficult. The least idea that someone knew of his trouble and was wishing to help would place him so much on his guard that an offer would be impossible. The daughters were never allowed to speak to anyone without the consent of their father, so Nicholas had no hope of approaching them. He waited until it was dark. Then he hid. When it was very late Demetrius went to the well a few yards from his house, and Nicholas cleverly rolled the ball through the door while his back was turned. Then he made his escape.

You can well imagine the joy of Demetrius in the morning when he found the golden ball and saw Aegon ready to claim his bride. Kleon was soon dismissed. Such a happy day had not come to Demetrius for years.

For a time all went well, but money does not last for ever, and in a few months Demetrius knew that he must sell his second daughter. Very sadly he spent the last day with her.

But Nicholas was secretly watching. Again he contrived to leave a golden ball in Demetrius' house and to help the man who wished to marry the daughter.

But this time the icy shyness of Demetrius had been thawed by gratitude. He sought out his neighbours and questioned them. None knew who had given the golden ball, though many, particularly children, had much to say of Nicholas and the pleasant surprises which seemed always to go with him. Demetrius wondered. He had never known Nicholas well, and he thought that from him as from all strangers

he had hidden his poverty. He determined to know the truth. He let it be known that on a certain day he must sell his youngest daughter. On the eve of the sale he bade his neighbours watch. His daughter he hid behind the door.

Soon after dark he thought that he heard a galloping horse not far from the house. Instead of going gradually away the hoof-beats stopped suddenly as though a rider had dismounted and tethered his horse by the roadside.

Demetrius waited and behaved as on the two previous nights. When it was very late he went to the well. The neighbours watched. They saw Nicholas creep to the open door and roll a golden ball into the house. He turned to go, but ran straight into the arms of Demetrius, who bore no pitcher of water but a lighted lantern. Nicholas struggled to escape, but Demetrius

held him firmly, and the daughter rushed from the house to help him. Then the neighbours rushed too, and in a trice, Nicholas was the hero of an excited cheering crowd.

No king could have had a greater welcome, and after that he was recognised throughout Myra as the best friend of everyone. For years he and his white horse went about doing good, and when at last he died he was called Saint Nicholas.

December 6th was the day set apart for his honour, and in remembrance of him people of all countries used to give each other presents secretly by night. Dutch children were particularly fond of him (for on his feast day their wooden shoes were always filled with presents), and those whose parents settled in America called him by a shortened name which sounded like Santa C'lass. ENID GRUNDY.

The Lac Insect

By R. E. R.

EVERYONE knows that a lac (or lakh) means one hundred thousand, but not everyone knows that lac was given as a name to the insects which produce lacquer and shellac, because they swarm in countless hundreds of thousands upon the bark of certain trees. If we examine a twig covered with lac, we shall find a number of resinous globules encrusted on the stem. These, as we shall see later, are the full-grown female lac insects, and the resin or waxy substance which covers their bodies is the precious lac of commerce.

We have been told in this magazine about birds that earn their living. But what shall we say of this little insect which provides the means of living for thousands, if not millions, of the poor of India, and brings to the country an income of six to eight crores (sixty to eighty million) rupees yearly? Indeed, only two or three industries of India are a greater source of wealth than this.

THE TRADE IN LAC.

Perhaps no product in the world is the cause of such intense anxiety as lac in its

manufactured form, for no product experiences in different years such a sensational rise and fall of value, often for no reason that can be ascertained. Before the outbreak of the World War the prices had touched their lowest—Rs. 23 per maund (82 lb.), but during the War they went up as high as Rs. 285 a maund for a few days. The lion's share of the profits has hitherto gone to the middlemen or agents, who buy the crude lac from the Calcutta and Bombay markets, while the poor, illiterate cultivators, who in some places risk their lives for the sake of a few pounds of the crude material, receive only a pittance. For example, when the price of shellac rose from Rs. 23 to Rs. 285 during the War, the price paid to cultivators in remote regions rose from two annas to only five annas a pound. The agents defend themselves by saying that it is necessary to protect themselves against loss in poor seasons. The remedy would seem to lie in fixing the price of shellac in the Calcutta market, which would automatically fix the price of crude lac as well. Something ought certainly

to be done to rescue this industry from the insecurity of speculation.

THE HISTORY OF THE INDUSTRY.

The History of the lac industry is one of extraordinary interest. Its cultivation is confined almost entirely to India and to the neighbouring countries of Burma, Indo-China, Annam and Cambodia. This is because it grows on trees found only in those countries. The Indian name for *Butea Frondosa*, the tree on which it most commonly grows, is *Laksha taru*, which shows that the ancient people of India knew that the tree nourished a *laksha* (Sanskrit)—one hundred thousand—insects. In the *Mahabharata* (written three thousand years ago) is a story of the desire of the Kaurava; to destroy their enemies, the Pandavas. The architect Purochak aided them by building a house of lac, which when ignited would quickly be consumed and prevent the Pandavas from escaping. In the middle of the third century A.D., a European writer mentioned that there was an insect in India which yielded colouring matter. In the sixteenth century the Emperor Akbar gave instructions for the proper making of varnish to be applied to the doors of palaces, and the history of his reign, *Ain-i-Akbari*, mentions the use of lac.

Although used for so many centuries in India, lac came into use in Europe and the rest of the world only comparatively recently. Its first use was as a dye for silk, to supplant cochineal, the price of which had risen very high. The dye alone was extracted, and the resin left entirely unused by foreigners. Since the lac insect is related to the cochineal, its dye proved a very satisfactory substitute. But the introduction of aniline dyes has resulted in the discarding of the lac dye and the use at present of the resin alone.

Up to twenty years ago the principal uses of shellac were for varnishes and polishes, gum, and cements, sealing wax and lithographic inks, and as stiffening matter in the manufacture of hats. But during the past two decades a great expansion of the industry has taken place, since the discovery that shellac could be used as an insulating substance in the manufac-

ture of electrical machinery, and as a binding material in the manufacture of gramophone records. During the War it was extensively used in the manufacture of shells.

USES OF LAC.

The following list of the uses of lac (taken from Bulletin No. 142 of the Agricultural Research Institute, Pusa) shows how difficult the people of the world would now find it to do without this valuable substance:

(A) USES IN INDIA.

- (1) For making bangles, toys and lacquer work. The lacquer work of Benares, Jaipur and Chennapatna in the Mysore State are exquisite pieces of delicate workmanship.
- (2) For making milk churns, shuttles and bobbins.
- (3) For making grinding stones.
- (4) For fixing hafts to swords.
- (5) For making bracelets and sealing-wax.
- (6) By goldsmith for filling ornaments.
- (7) For the manufacture of micanite, with alternate layers of shellac and mica dust.
- (8) For the manufacture of gramophone records.

(B) USES IN FOREIGN COUNTRIES.

- (1) For the manufacture of gramophone records and pianola rolls.
- (2) For the manufacture of varnishes and polishes. High-grade shellac is especially used for varnish for aeroplanes.
- (3) For the manufacture of sealing-wax and lithographic inks. Bleached shellac is now much used for the manufacture of variegated, perfumed sealing wax sticks.
- (4) It is used as a gelatine for stiffening hats.
- (5) It is used as a substitute for leather and canvas, and shellac is being used now-a-days for the manufacture of shoe tips.
- (6) It is used for semaphore signalling and as a filling materials for shrapnel.
- (7) It is used by manufacturers for silvering the backs of mirrors.

(8) For plastic or composition material.

(9) As an insulating material in electrical works.

(10) In confectionery, as a cover to chocolates.

(11) For painting the bottom of ships to prevent the corrosive action of the water on steel plates.

(12) For encasing cable wires.

(13) Bleached shellac is used as imitation ivory, especially for the manufacture of billiard balls, backs of brushes, combs, tooth-brushes, poker chips, etc.; for all white insulated goods; for the manufacture of paper and leather varnishes.

(14) From refined shellac a wax is obtained, which is used for casting medallions and coins. It is always used for sealing valuable documents and is one of the hardest waxes known. It is also used as an ingredient in boot and shoe polishes.

An expert has estimated that forty to fifty per. cent. of the entire demand for shellac is on account of gramophone records, and that no other single use can account for more than five to eight per. cent.

The properties which appear to make shellac such a valuable article are its insolubility in water and ready solubility in other cheap solvents; its comparative hardness among gums; its immunity to change when exposed to the atmosphere; its elasticity and power of adhesion to smooth wood and metal surfaces, on which it can be spread in very thin layers; its 'flux' or power to assume with greater exactness the shape of a mould to which it is applied; its power of electric resistance.

THE LIFE-HISTORY OF THE LAC INSECT.

After reading this impressive list of uses, we are led to ask what kind of an insect it is that is the unconscious source of so much wealth. We are astonished to find that it is a very tiny creature indeed, no larger than a pin head. Doubtless many of the readers of this article have seen the specks of bright red clustered on the bark of twigs and branches. But it requires a microscope to show us that these are insects, of a beautiful rosy colour, provided with eyes and legs which enable them to find their

way about twigs looking for a suitable feeding-place. The young insects swarm in the summer about the middle of June, and again at the beginning of October. Thus two swarms occur each year in most parts of India, but in the Mysore State the unusually favourable climate makes possible five crops in two years.

The swarming out of the new larvæ is said to be a remarkable sight. It usually happens in the early morning, and most often on a sunny day. Through holes in the crust of lac that has been produced by their mother there emerges a great swarm of tiny, slow moving rosy specks. The swarming from one cell after another goes on daily for four or five weeks until all have emerged. The insects, when they first come out, are one twenty-fifth of an inch long. When full grown they reach a length of one twelfth of an inch.

After emerging, the larvæ move slowly about until they have found tender shoots or twigs, one to two years old, on which they may establish themselves. It is said that they can travel at least twelve feet without getting exhausted, but if they fail to find a suitable resting-place on the first day, they will rarely survive to find one at all. During the swarming there is often a very high death rate from unfavourable climatic conditions, enemy caterpillars, moths and parasites, or the browsing of animals, such as monkeys, squirrels and cattle, against the trees.

But a larva that succeeds in weathering these perils, and finding a young and juicy twig, at once proceeds to settle down. This it does by piercing the soft bark of the twig with its slender beak or sucking tube, finer than a hair, through which it sucks the sap. Once fixed, the female larva never moves. Or if it does, it loses its mouth, which breaks off, and it dies. As it sucks the sap, it at once begins, by some process which is not understood, to produce the waxy and resinous substance known as lac. This lac is exuded from glands in the skin. At first only a small amount, very transparent, is exuded. The insect, however, now proceeds to moult, i. e., cast its skin, and in doing so loses its legs and eyes. It now becomes a

pear-shaped sac still attached, by its mouth or sucking-tube, to the twig. A larger amount of the resinous secretion is now exuded over the entire body of the insect, which secretion gradually becomes thicker and harder, forming a sort of cocoon, in which are three holes, through which the insect breathes. Delicate white waxy threads grow from the breathing-holes, and, as these lengthen, they make the twigs on which the lac insects are feeding appear as though covered with snow.

The male insect feeds in the same way as the female insect, but does not moult nor change very much its original shape. It produces only a small amount of lac. After about six weeks it emerges from its encrusting cocoon, and, after fertilizing the female insects, dies. The female continues to grow another month, after which she stops feeding, lays eggs and gradually shrinks, until she also dies. She thus becomes entombed in her cocoon of lac, from which she never emerges.

Then the cycle begins again. In another fortnight the eggs in the body of the female insect hatch into larvae, which emerge from one of the hole in the cocoon and wander about in search of a good twig. When it is found, they fix themselves upon it, suck the juice and give out through the pores of their bodies the resin and wax, in which they in turn are entombed.

INOCULATING TREES WITH LAC.

One of the most important rules to observe in the cultivation of lac is to cut the lac-bearing branches a fortnight before the eggs hatch and the larvae emerge. In order to save the young insects, it is necessary to gather the brood-lac, as the lac is called when it is about to swarm, and transfer it to other trees, which are called host-trees. In this process the lac-bearing branches are cut with a sharp knife into sticks of eight or ten inches in length, and tied to a branch of the tree to be 'infected' with lac in such a way that both ends touch the branch. The emerging larvae can then walk direct from either end of the brood stick on their new home. As soon as the insects have left the old twig, every bit of lac can be removed from it and sold.

Perhaps in no country but India could the lac industry have been developed, for in no other is it likely that people would have given such immense patience to extracting the substance and working it over into a commercial product. Every bit of the process means work by hand, and modern enterprise has so far done nothing to improve upon the laborious methods in use thousands of years ago.

CRUSHING LAC.

If you visit a lac factory, such as the Government Lac Factory in Bangalore, you will be shown first the 'stick lac,' or the resin that has been scraped off the sticks immediately after their removal from the tree. Women then pick out by hand the pieces of pure resin from those still adhering to the twig, the pure pieces being used for the first quality, and that mixed with wood being used for the second and third quality shellac.

The latter is then shaken through a sieve, and what passes through constitutes the coarsest and lowest quality of lac. The pure lac and that which remains on the sieve are ground in stone mills or crushing machines, and then winnowed carefully in basket trays by women, who by this process are able to get lac wonderfully clean of sticks and dirt, and are also adepts at recovering the last traces of pure lac from the refuse.

WASHING LAC.

The ground and sifted stick-lac is then put into large stone or cement vats, and soaked in water for eighteen to twenty-four hours. Professional washers then stand upright in the vats and, supporting themselves by grasping a horizontal bamboo pole, rub the lac with their feet all day against the rough sides of the vats. After the first washing, the water is allowed to settle. A scum is gradually formed, which is removed, dried, winnowed and picked to recover as much of the tiny particles of lac as possible, and then sold to cottage labourers, who pick it over by hand for further grains.

Lac is washed three times altogether, or until no colouring matter comes out in the

water. The seed-lac is then dried in the sun and graded (again by hand labour) into seed-lac and dust.

MELTING THE LAC.

The most interesting process, perhaps, is that of melting the lac, though it is not easy to describe this in a way to make the procedure understood. After adding a small amount of arsenic and pine resin to the lac, the mixture is put into a long, narrow double cloth bag, the shape of a sausage, ten to twelve yards long and two to three inches in diameter. The chief operator in this process is the roaster, a skilled workman. He is assisted by the shellac stretcher, also skilled, and by the bag-twister, an unskilled worker. The bag is then held in front of a long, low oven in which burns a charcoal fire. In front of the oven and directly under the bag is a long stone slab. As the mixture gradually becomes melted, the two men holding the bag twist it in opposite directions, which causes the lac to ooze through. The roaster scrapes this substance off the outside of the bag with a spatula and throws it on the stone slab, kept damp with water. Picking

it up again, he puts it on the bag, letting it mix with new stuff that oozes through, until gradually the whole contents of the bag have oozed through and are of the right consistency.

The shellac stretcher now comes into the business. He takes hold of the melted mass of resin and lays it on a porcelain cylinder containing hot water. He spreads it out on the cylinder with a palm leaf, after which he polishes it with a cloth and then removes the sheet carefully from the cylinder. This is followed by the most remarkable process of all. Seizing the piece (measuring about two feet by one and half feet) with his hands, feet and mouth, he stretches it to a sheet of about four by five feet, warming it in front of the fire every now and then to soften it.

The process of manufacture is now finished. Each of the sheets that has been made is, when dry and hard, broken up into small pieces; and the result is shellac, ready to be packed in cases and exported to distant countries of the world.

(The Treasure Chest, March 1929.)

Stencilling.

K. NARASIMHACHARI,

(Kindergarten Assistant, Teachers' College, Saidapet.)

DEAR BOYS.—I am describing here an interesting piece of hobby—stencilling—which, I hope, you will find attractive and worthy of study. Many of you, I fear, are new to this hobby but, I am sure, you will hereafter take a good deal of interest if you once try this as instructed by me.

Stencilling is nothing but filling in colour through a cut out design.

MATERIALS REQUIRED.

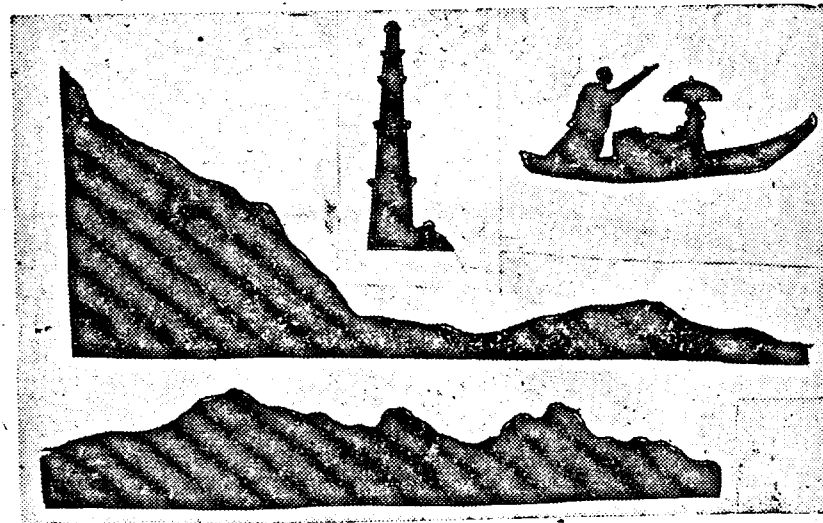
1. Stencils cut out of thick paper.
2. Black or any other colour shading powder.
3. A piece of dry sponge or woollen pad, and
4. A piece of India rubber.

HOW TO CUT A STENCIL.

First select a good subject for your work and make simple drawings of the various characters of your subject on separate pieces of paper. If you cannot draw well you need not be discouraged. You can make tracings of good drawings or prints. Then cut out with a sharp, pointed knife along the line of the drawing. Throw away the middle piece and retain the hollow which is called the *Stencil*.

HOW TO USE THE STENCILS.

For the purpose of this article I have chosen an easy, but interesting subject—a landscape. It presents a big lake surrounded by ranges of hills. A man is seen rowing a boat and another man on the boat holding an umbrella. There is a light-house on the



By Courtesy of]

The stencils used to make the picture given here.

high hill. I have given the sketches of four stencils with which the above picture is made. The shaded portions in the drawings show the parts that are cut and thrown away.

Stencil 1 is that of a range of hills which are high,

Stencil 2 shows another range not so high.

Stencil 3 contains the boat and men.

Stencil 4 is that of the light house.

First take the stencil 1 and put it on a piece of paper on which you want to make your picture, at the bottom. Take some shading chalk on the sponge or pad and rub it in as dark as possible, on the paper below the edge of the stencil and covering all the space down to the lower edge of the picture. The bottom of the shaded portion should be straight as it forms also the bottom of the picture. While rubbing in the colour, care should be taken not to rub against the edge of the stencil, lest you should damage it and make it unfit for use. Remove the stencil and flick away gently the dust particles

that have fallen on the picture, with a clean cloth.

Take stencil 2, and put it a little above the middle of the picture and repeat the process of shading to make another range of hills which also should be given a straight lower edge. The shading, this time must be lighter than the previous one, as the second range, being further from the the spectator, should be shown lighter. You must remember the general rule in light and

shade that the nearer the object is, the more prominent and marked are its hues and the farther it is its hues appear the paler.

Take stencil 3, showing the boat and men, and put it over the white portion just below the second range and lay the wash of colour through it as dark as possible to push it prominently to the front before the lighter background of the second range. Water is suggested by putting in the reflection of the



By Courtesy of]

[The Hindu.

A picture made from the stencils shown here.

boat which is done as follows. Reverse the stencil top-side down and rub in colour a little lighter. This is the reflection of the boat. Rub, with the point of the India rubber, a few horizontal stracks over the reflection to suggest the waves.

Take stencil 4 and put it over the summit of the first range as shown in the picture. Lay a light wash of colour over the sky portion and rub off white patches to suggest

clouds. Add some more waves over the water and the picture is finished.

FINISHING.

Make the edges of the picture straight by rubbing off the extra colour which has fallen beyond the required area or by cutting out the picture to the desired size. Then put it on a suitable mount and frame it.

(The Hindu Illustrated Weekly.)

Serpent-Lore in Malabar.

BY U. NARAYANAN.

IN all ages and climes, the serpent has been a fertile source of popular superstition. And it is no wonder that Malabar, which offers a congenial soil for the growth of peculiar practices and quaint beliefs, forms no exception to the rule. With the spread of modern ideas and English education, this folklore is rapidly disappearing and has now to be sought for among ignorant peasants in out-of-the-way villages. In this essay an attempt has been made to bring together some of the beliefs regarding the serpent and the *Vishahari*. (The *Vishahari* is a person who cures persons bitten by serpents.) The cult of the serpent-worship in Malabar is outside the scope of this article.

The popular mind believes in the existence of certain strange species of serpents. It is thought that there are serpents with two and three heads, serpents which crow like the cock, serpents of the colour of burnished gold. It is not surprising that in Malabar, where the rules of caste have been codified in their minutest detail and enforced with inhuman rigidity, the peasant believes in the existence of caste among serpents. The Brahmin among serpents is extremely small in size, golden in colour, most deadly in its poison and found only in clean places. The Sudra varieties are not particular about the cleanliness of their surroundings.

It is not considered safe to kill a serpent. It is believed that the surviving mate will carry on the vendetta with relentless perseverance. It is equally unsafe to tease a serpent; the serpent will not remain quiet till

vengeance has been wreaked on its tormentor. Another belief is equally efficacious in preventing the killing of serpents. It is believed that a person who kills a serpent, particularly if it is a *Krishnasarpa*, will die of leprosy; and instances are quoted where whole families have been exterminated because one of their members killed a *Krishnasarpa*.

There is an interesting belief connecting the serpent with meteorites. It is supposed that if a serpent comes across a buried treasure of gold or silver, it will remain by its side day and night, without food, continually blowing on it. In the end, the whole treasure is converted into a mass of charcoal with a precious stone called *Manikya Kallu*, embedded in its centre. By the time this takes place the emaciated body of the serpent acquires the power of flight. And so, delighted with its success, the serpent gets hold of the precious stone and flies away with it—a streak of light across the sky.

Passing on to the beliefs concerning the *Vishahari*, we find that the popular mind endows him with almost superhuman powers. It is believed that by noting the movements and words of the messenger, the *Vishahari* is able to tell the number of marks left on the body by the bite, the species of the serpent and even to predict whether the patient will survive or not. Sometimes the *Vishahari* refuses to accompany the messenger.

In this connection it may be mentioned that diamonds have been found in meteorites—e. g. the Canyon Diablo meteorite (Arizona, U. S. A.), contained both black and transparent diamonds. (J. W. Mellor.)

ger saying that his coming will be of no use and may even tell him that by the time he returns the patient would have died. Sometimes the man is sent back with the assurance that there is nothing to fear and that the patient was bitten only by a scorpion or a spider.

In ordinary cases the *Vishahari* effects a cure by means of drugs and *mantras*, the latter playing the more important part. But if the serpent belongs to a very deadly variety and if a long time has elapsed after the bite, he will have to resort to stronger measures. This is especially the case if the serpent tries to thwart the efforts of the *Vishahari*. It is believed that sometimes after biting a man, the serpent will hang by its tail from a tree. And as long as the serpent remains in this posture it will be impossible for the *Vishahari* to remove the poison from the body of the patient. In such cases the *Vishahari* takes a cocoanut leaf, utters some incantations and tears it into two. The body of the serpent will then be torn into two. After this it is plain sailing for the *Vishahari*. Sometimes the presence of the serpent itself may be essential for the purpose of effecting a cure. In such cases the *Vishahari* takes some rice or *malar* in his hands and chanting some *mantars* throws it on the ground. It is immediately converted into an army of ants which besiege the serpent and goad it by their stings to the *Vishahari*. Or again by the strength of his incantations the serpent is brought to him by a *Garuda*. In either case the serpent is compelled to take back the poison.

It is believed that when a person is bitten by a serpent, the soul does not leave the body till seven days have elapsed, even though to all appearance the victim may be dead. And a *Vishahari* if he is well versed in his art will be able to bring him back to life during this period of suspended animation.

account of this belief, the dead bodies of the victims of snake bite are sometimes kept without burial or cremation for several days, till distinct signs of decomposition are seen.

But it is very rarely that a *Vishahari* puts into practice his miraculous powers; for it is believed that for every life he saves at the expense of the serpent, a life, either animal or human, will be lost in the household of the *Vishahari*. Hence a person who takes up the study of *Visha Vaidya* out of philanthropic motives—for a *Vishahari* may not receive any remuneration for the exercise of his profession—is not very particular to acquaint himself with the more potent *mantras*, lest he should on occasions be tempted to make use of them unmindful of the consequences. For this reason most of the powerful incantations have been practically lost by long disuse. It is also believed that many of the important treatises on *Visha Vaidya* were burnt down along with other *Granthas* during the invasion of Malabar by Tippoo Sultan.

Such are some of the beliefs that the popular mind entertains regarding the serpent. Many of them are undoubtedly based on questionable facts and handed down by tradition. But however incredible and exaggerated some of the stories may be, it is unfair to dismiss the popular serpent-lore as wholly superstitious.

(Concluded from page 258.)

or paddy grain, but any damage done is insignificant in comparison with the good it does by destroying insects.

In the following months we shall take up the other birds who 'earn their living.' Perhaps you will be surprised when you see the *Vishahari* in the same ranks next to the *Mynah* in importance as a 'wage earner.'

(Treasure Chest, Jan. 1929.)

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