

3-MAY 1933

**The Magazine for all Scout Workers, Officers and Boys.**

**THE OFFICIAL JOURNAL**

of the Boy Scouts Association: Madras Province

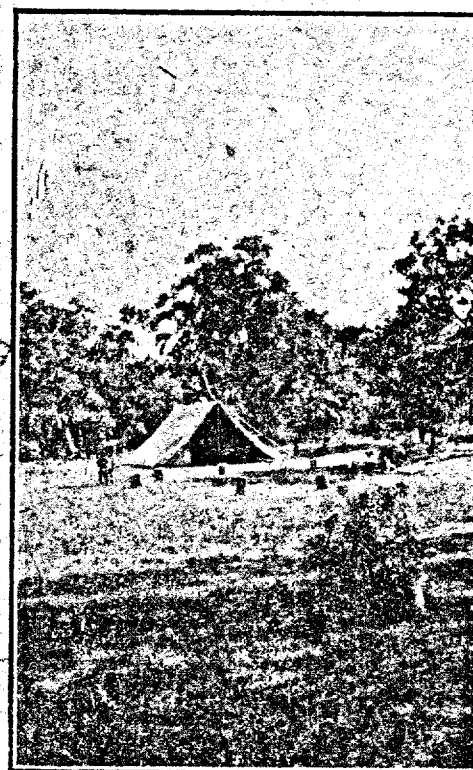
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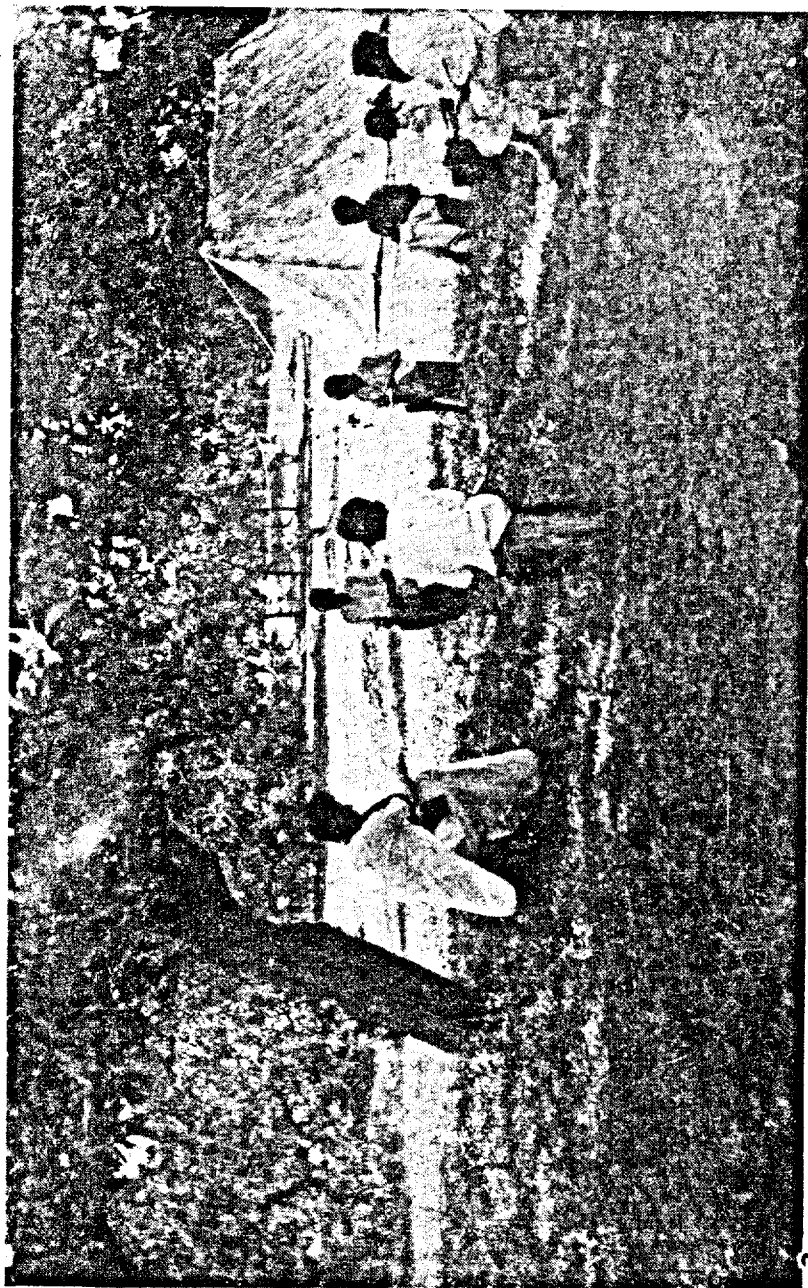
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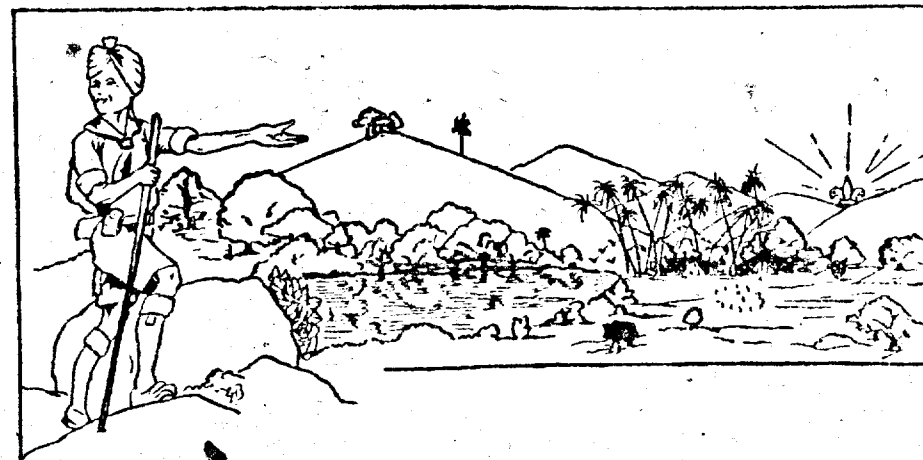
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Young India Scouts in Camp: Open air session.

[The "Hindu Weekly"]

Courtesy of]



# THE SOUTH INDIA BOY SCOUT

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## Thoughts for the Month.

"Patriotism is more than a sentiment; it is a conviction based upon a comprehension of the duties of a citizen, and a determination loyally to perform such duties. Patriotism is love of country, born of familiarity with its history, reverence for its institutions and faith in its possibilities, and is evident by obedience to its laws and respect for its flag."

*The Royal Society of St. George.*

"If there is one educational experiment of recent years which has shown itself amazingly successful in the teaching of patriotism, it is the Boy Scout Movement. Granted that the patriotic basis of the Boy Scout Movement is absolutely clear and avowed at every moment, grant that there are occasional parades

and ceremonials, yet the real life of the Boy Scout is not concerned with the direct inculcation of patriotism either by teaching or by ceremonial. It is connected with the building up of a real community life in the performance of practical tasks, and it is in developing these methods I believe far more than in any direct inculcation of patriotism that we have got to look for the solution of these problems."—*Lord Eustace Percy.*

"True patriotism cannot be inculcated as a school lesson nor merely by outward symbolism and ceremonial; it needs deeper foundation such as that gained through a real feeling of citizenship, of pride in one's school, town and country, and in its history."

*Lord Baden-Powell.*

## The Seat of the Trouble.

(An analysis)

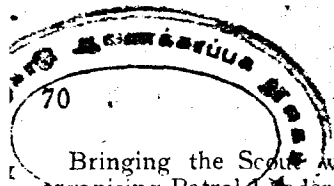
**E**FFICIENCY suffers from lack of energetic service on the part of Commissioners and Scoutmasters.

It will not do in scouting to go on without a programme and an immediate objective to go by.

The starting of new Troops, investing new scouts and being present at anniversary functions, however encouraging their reports

might appear to be, comprise merely a negligible portion of a Commissioner's work.

Welding the Scoutworkers into a team and leading it as their Captain, with a modest programme of work made beforehand for each year and carried out during the course of it, will make for confidence and conscious achievement. Such Commissioners are very few and can be counted on the fingers of one hand.



Bringing the Scout workers together and organising Patrol Leaders' gatherings in their capacity as the officers of the Movement will alone make for academic efficiency.

In the initial stages, the District Commissioners ought to be careful against Scoutmasters' gatherings assuming the character of Trades-union meetings as places for ventilating their grievances and not for devising measures to knock them off with their own hands. Very often they degenerate into bodies with politics and scandals of their own and dissipate very useful time and all vestiges of Scout spirit lingering in the minds of individuals.

From the start, care must be taken to make it the meeting ground of the members of a team for making their own programmes for the year and devising measures to carry them out and advance from strength to strength.

Similar Patrol Leaders' gatherings and Camps must be brought about by Scoutmasters' united efforts solely with the view of creating in the minds of the participants the responsible attitude of looking upon themselves as responsible for the training and character of the members of their Patrol.

All these things are today simply not done. Why then wonder at the Tenderfoot stage in which we manage to be eternally?

So much with regard to the "omissions" of the Commissioner.

As to Scoutmasters, it must be within the experience of everyone that after the first few months in many cases, they turn out to be *grumblers*. They refuse to realise their responsibilities and achieve their possibilities.

This is due to the fact that most of them when they came into the movement did not bargain for steady, serious, continuous service.

Disillusion commences with the Training camp and goes on for months after it, until it divests the Scout-worker of all remnants of camouflage. Day by day his Scout enthusiasm wears out and unless he has in the meanwhile developed a sacred zeal for Boy-Work, for service in the welfare of boys, he is scarcely found willing to continue his work.

One other factor also may and does contribute to this disintegration of spirit. It is the *lack of adequate preparation* for the game on the part of the Scouter. It is here that the District Commissioner can help through measures referred to above.

The candidates who undergo Scoutmasters' Training in the preliminary camp are, simply shown how a ten days 'Boys' camp can be run. True, some instruction is given in these camps but it is done by way of introduction to Scouting and not by way of equipping the Scoutmasters efficiently. In fact it is a misnomer to call the Scoutmasters' preliminary camp a *Training camp*. I hope serious thought will be paid to this fact and people will cease to call it a *Training camp*. In fact it is this word which has been responsible for great mischief to the Scout world. After a ten days' stay in camp and intoxicated by the first experiences of the Campfire there, the candidates believe themselves to be different from what they were in the matter of mental equipment and in their status!

The requisite qualifications of a Scoutmaster, may, of any one who can carry on any organisation for Boys, include primarily the status required for reflecting respectability on this service and the capacity to enlist the sympathies of men of standing in the locality. Very often the frail ship of a Troop is wrecked on the imaginary Rock of Finance.

Really finance is not such an independent term as it is alleged to be. Nor does an average Troop require so much of "Finance" as is unmanageable by a few sympathetic friends, provided that the Scoutmaster had been careful enough from the beginning to rely upon them.

The initial error committed by almost every Scouter is to go directly to the boys to recruit them. The second is to rely upon Educational institutions for the support of the Troop.

If he is a man of some character and up to doing something sincerely, he must surely possess a few respectable friends who will undertake to manage the Troop along with him. If on behalf of this coterie of friends whose sympathies he has faken care to enlist for the boys, he undertakes to carry on the work of the Troop, the financial responsibilities will not be solely those of the Scoutmaster but of this group of friends whose application to the Educational institution which is interested in the Troop and to the public will be better understood than the advice to them of this superior person of an expert who trades upon the prestige of having attended a camp of ten days in Scout uniform. After all, people must

(Continued on page 71.)

## Books Reviewed.

### The Coming of age Souvenir.

*Birmingham Boy Scouts (6 d.)*

The Coming of Age souvenir of the Boy Scouts Association, Birmingham and District is a publication which is fully worthy of the traditions of Birmingham from the early days of the Movement. Many prominent workers whose names are now well known among scouts and scouters all the world over have been associated with Birmingham and so the articles contributed by every one of them is of world wide interest. The Chief prefaces the souvenir with a tribute to the loyal cradle of the movement. Experts on every branch and aspect of the movement have contributed articles most valuable both from the historical and practical point of view. The Souvenir is illustrated with a wealth of photographic reproductions and no group or Local Association in our country can afford to be without a copy of this excellent souvenir of Local Association achievement. We congratulate those responsible for bringing out the souvenir and thank them for demonstrating to us what they can do. If groups are lucky there may still be some copies available from Mr. Sam Harrison, Secretary, Boy Scouts' Association, Dale End, Birmingham, for 6 d. each plus postage 1½ d.

### Scouting in Inland Waters.

*(Empire Press-Calicut.)*

By RAO SAHIB

P. RAJAGOPALA IYER, M.A., I.E.S. (Retired),  
Sometime District Scout Commissioner for Tanjore.

This excellent brochure is a revised edition of the author's paper read before the Provincial Scouters' Conference held at Trichinopoly in 1927.

Coming as it does from the pen of a person to whom boating and watermanship were such an absorbing passion, the book teems with suggestions and is almost a treatise on how to exploit the inland waters of our Province for scouting purposes. Probably there is no hobby more pleasant or adventurous than boat-cruising and through this publication, the Ex-Principal of the Cambridge of South India who did so much to bring its adventures and pleasures within the reach of his pupils has now opened up a fresh vista of adventure and enjoyment for those who wish to go in for them.

Scouting in rivers and lakes is really a part of sea-scouting as understood in the West, and the thrills of excitement it can give and the discipline and fellowship it can instil can be appreciated only by those who have tasted of it. It is to be hoped that this valuable

### The Test of the Good Turn.

To do a good turn each day is not the fleabite it may seem. Still less can success attend a Troop Good Turn without much forethought and honest hard work, and even so—do it for Kudos, or show, or in search of thanks, then it is not a good turn. Moreover, if there be the slightest feeling, or even manner, of "patronising the poor," instead of genuine friendship, then at once you are a snob and no Scout! It is not a good turn. And even suppose you work ever so hard and have nothing but love as your motive, even so, unless you have wisdom, your good turn may fail.

The thoughts which prompt your good turn must spring from the heart, but, for any sake, send them round by the head—then get on with it as Scouts, I take it for granted, cheerly, alert and handy men.

—Major Crum.

booklet will do much to popularise this manly type of useful hobby.

The practical hints dealing with the actual construction of various types of water-craft included as an appendix is a valuable addition to the brochure.

The brochure, it is feared, is not for sale as no price is marked on it, but it can reasonably be hoped that should demand become obvious, the author will make it available for the public.

*Kabir Das and Guru Govind; Rama Dasa and Manicka-vachaka; Mahavira and Tukaram; Chaitanya and Madhva; Sri Sankara and Sri Ramanuja; Tirumangai Alwar and Gnanasambandar; (Longman's Saints of India Series); Krishna Deva Raya and Sir Thomas Munro, Karikal Chola and Raja Raja Chola; Babar and Akbar; Asoka and Harsha; Sivaji and Aurangzeb, Clive and Duplex; Rajah Ram Mohan Roy and Lord William Bentinck, (Longmans' Indian Historical Biographies).*

The above two series meet the need for a set of well written and well printed reading books on the nation's own great men. They are eminently suitable not only for school children but also for men in the Movement to base their talks to their boys on the scout promises and the laws. The narration throughout has a simple charm of its own which can never fail to appeal. Messrs. Longmans have to be congratulated on this venture and we hope they will continue the good work. We commend the series to every scouter and through him to every boy in the movement.

### The All-India Boy Scout Diary for 1930.

This most useful publication which enjoyed such popularity last year has maintained its reputation fully and has appeared this year in an enlarged form. Every one in the movement should have a copy in his pocket and we understand that it is very much in demand all over India. We heartily agree with Mr. H. W. Hogg of the Punjab Boy Scouts Association who declares "No commissioner, scoutmaster or scout should be without the All-India Boy Scout Diary for 1930 which is the finest publication of its kind that I have seen and is teeming with interest to all in the Boy Scout Movement." We would go a step further and say that it would be full of interest to outsiders also.

(Concluded from page 70.)

and do remember that besides this minor negligible qualification this person is not their better. The wise Scoutmaster will always leave it to others to do something for boys and the fact that he is the one person who makes it his life-purpose to get something done for the younger generation through others is no small service to the Nation. He should not arrogate to himself more responsibility. The present men in the ranks do not yet appear to fully appreciate this secret of success. This may easily be translated into action by the formation of a Troop-Committee.

(K. R. R.)

# CUBS' CORNER

## Discipline in Pack Life.

THE 'Discipline' of the Cub Pack is something peculiar to itself, something which has been evolved out of a true appreciation of child nature, and every AKELA should get a clear understanding of it.

For one thing, it isn't "military discipline" we should aim at, though a large percentage of people think nothing very much of discipline unless it is military.

The cub does not do things, nor should he be expected to do things out of fear for Akela or for anybody else. We should rather strive at securing obedience of a voluntary nature.

The Handbook almost starts with discipline. The Cub Law and the Grand Howl are the first set of exercises that the Chief has devised for the training of the young boy in right ideals of discipline.

"The Cub gives in to the Old Wolf" not because he is afraid of the Old Wolf or that he will punish one who does not, but because it is the right thing and what every sensible cub is expected to do. In following this law, the cub is merely submitting to one who is wiser and knows more than himself, and this obedience is based on the individual relations existing between the Cub and Akela.

Obedience is again due to the rules and discipline of the Brotherhood which the Cub has joined of his own free will.

The Cub then owes a two-fold obedience, one to his Akela, arising out of individual relations with him, and the other to the laws of the Brotherhood. Both these are voluntary.

The second part of the obedience specified above, is what is implied by the tail end of the first part of the Cub Promise—"To keep the Law of the Wolf Cub Pack."

The Grand Howl combines both these. Of this it has been said:

The Grand Howl is an expression of loyalty and obedience to Akela. It also brings to mind the duty to the Brotherhood by (i) being done

all together, in one circle, using 'we' and not 'I'; (ii) being a renewal of the Promise made on joining the Brotherhood; (iii) recalling the motto of the Wolf Cubs.

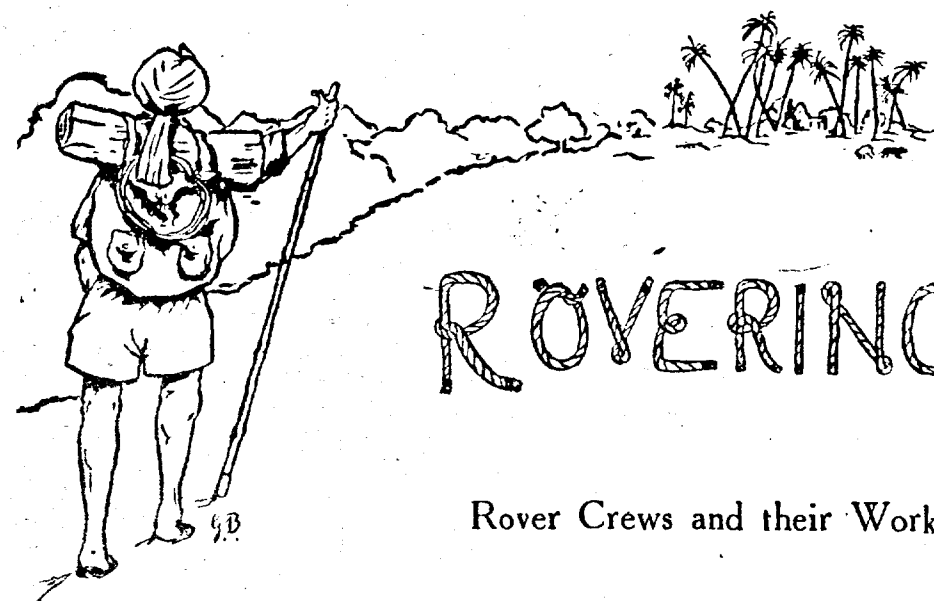
The two Pack calls that are universally in use illustrate the simple yet effective way in which discipline is maintained in Cub Packs all the world over. These convey a clearer conception of cub discipline than elaborate explanations of the idea.

The call of "Pack, Pack, Pack!" is the call to the Council Circle, that is to say to Akela. It is not the individual cubs but the pack as a whole that is called, the 'happy family' that it is. No bugle is blown, no whistle is sounded and no signal is made. It is the spoken word that forms the call, it is the spoken word that is obeyed—the spoken word from a particular person, namely Akela. When the cubs hear it they respond to it, as individuals, by shouting back "Pa-a-ck" and running together to form a circle round Akela. So first they *respond*, they respond to Akela, as *individuals*. Then they run, to show their *eager and willing obedience*, and they run *together* to join the Pack Circle. They run to *Akela* to whom they owe personal loyalty. And now they form *one* circle, to show their co-operation and unity.

The other call of "Pack!" coming from Akela produces similar effects. It is Akela who calls and is obeyed. It is the Pack that is called and obeys as one entity. There is the spoken word, behind which lies the personality of Akela. There is the willing obedience of each individual as he stops whatever he is doing, however interesting it may be, to listen for the commands of the Old Wolf.

In either case the obedience is secured through loyalty, loyalty to Akela and to the Movement. The commands are obeyed not because of any punishment attaching to disobedience, but because it is Akela that is issuing them and because it is the Law of the Wolf Cub Pack.

—Council Rock.



## Rover Crews and their Work.

THE following history of a Crew—the 14th Camberwell—will be read with interest by all keen on Rovering. It shows how one starts with a hazy notion of things and ultimately how those nebulous ideas crystallise into definite aims:

We first launched our little craft in 1919, with a scanty crew of ex-patrol leaders and senior scouts,—rather vague as to our itinerary, but ready to sound the unknown and chart the results.

Those who have followed Rovering from its earlier days know how Purpose gradually evolved from Chaos and was finally epitomised in the watchwords—"Brotherhood and Service." The experience of "Hardy's Own" was, in miniature, the experience of the whole Rover Movement. We began as if on a pleasure cruise for parts unknown, ordered cigars and liqueurs all round and shrugged off to-morrow with an easy-going "who knows?" But time soon taught that lounging on deck, over cigars and liqueurs, soon induces *ennui* and even *mal de mer*, and that the only way to sustain the vigour and joy of life was to lend a hand, each according to his peculiar genius, whether at the wheel or the furnaces or the ship's log. This briefly, if fancifully, has been our spiritual experiences. "Service" is now the most emphasised feature of our Rovering. Everyone slacks, but just can't get away from this insistent nightmare of "Service" which, sooner or later, flogs conscience into action—into doing at least that little something which

is infinitely more than nothing. Therefore, Rovering has done each of us, in his own degree, heavens of good. The very existence of Rovering, with its demand for "Service!" "Service!" "Service!" is a perpetual goad to the evil beast and slow belly in each of us. Yet still we slack. This, vitally, is the life and history of "Hardy's Own."

Of mere numerical interest, it may be said that we began with two patrols, totalling about a dozen souls. To-day we number some 35 spread over five patrols.

Although the Group has always been associated with a neighbouring Congregational Church, it is run on "open" lines. The Crew comprises all types and vocations from really useful artisans to pompous men of affairs; but it is of interest to note the variety in taste and ideal shown by the patrols in selecting the Patron Saint or Hero. There are the Franciscans, the Damians, the Grenfells (Labrador), the Rolands (after Roland Philipps) and the Livingstones. Some time ago we had a "snappy" line in Indians who fed us on currie and Yogi philosophy. They had met our Scouter in India and joined up with us when they came over here to study. They were jolly good chaps and we were sorry when they went back. They mingled with us in all the branches of scout activities, stretched our minds and made us at one with their warm, Eastern hearts.

For the most part "Service" follows the usual channels—Scout or Cub Work Sunday

School teaching, the running of Working Boys' Homes and Gymnasiums, and the giving of entertainments, by the Concert Party, to cripples, missions and kindred organisations.

"Brotherhood"—the faculty of getting on with other "blokes" and appreciating their merits—has never presented the same difficulty as "Service"—the performance of uses for their own sake. Like other crews we are a happy family, with an occasional, healthy, first-class "row"; very rude in debate and awfully nice afterwards. We know one another thoroughly. We know just where the other "bloke" is and just where he excels us. Recently we faced and, as we hope, overcame a little internal difficulty. It was realised that there was an enormous gap between the "old originals" of 25 years and upwards and the "new'uns" of 18 or thereabouts. There was just a slight lack of cohesion, a tendency for the older to eclipse the younger, due to the vital difference in age, and, to solve the problem, the younger idea formed their own patrol under an R. M. of their own age and choice.

The crew is extraordinarily keen on the "International side." We honestly try to do our bit in that direction by bringing a tolerant and sympathetic spirit to the study of world politics, by arguing it out among ourselves and, above all, by going overseas whenever possible to investigate for ourselves and to fraternise with those others—just God-created souls, of origin and destiny mighty like our own.

Our domestic policy—to put it magnificently—has alternated between a zeal for law and order, with compulsory parades and dire penalties for the defaulter, and a liberal dispensation of "turn-up-when-you-can" "the-spirit-only-matters" sort of thing; But the one policy proved too oppressive and the other too lax and we ultimately found a *via media*. The spirit naturally counts most and the individual is not bullied into "Service"—he usually bullies himself into it, but with regard to necessary regulations it may be of interest to quote from the Rules of the Crew:—

**Qualifications for Membership.** Candidates to be of full Rover age and have attended four Rover Meetings before making application to join. If coming from the Troop, should have Scouter's recommendation. Other applicants must be nominated and seconded by Rovers who are already members.

**Elections.** To take place in full Rover Council.

**Tutors.** Rover Postulants must within one week of date of election select a tutor other than an R. M. and the tutor must be named to the Rovers within that time or the election becomes void.

**Meeting.** (a) The Patrols will meet weekly on Wednesdays or such other night as may be agreed upon at 8-30 p. m., when Rovers are expected to wear uniform. The last Wednesday in each quarter shall be for a meeting of the Rovers in Council.

(b) Church Parade jointly with the other sections of the Group will be held on the 3rd Sunday of each month.

(c) Other meetings, except the parade (for renewal of the oath) on St. George's Eve will be optional.

**Subscriptions.** Each Rover is required to pay a subscription of Two Shillings per quarter to the Group, and One Shilling per quarter for General Rover Expenses.

**Officers.** At the Annual Meeting of Rovers in Council there shall be elected (a) Treasurer (b) Secretary and (c) if there is no warranted Rover Leader or Assistant R. L., a Chairman. All Rover Mates shall be subject to re-election at the Annual Meeting.

The Group rents a strip of ground on Dog Kennel Hill from a very beneficent landlord and the Rover Den—recently erected by the Crew's artisans (the pen-pushers fumbling with nails in the offing)—is a very "comfy" affair where we congregate on Wednesday evenings. We usually manage to secure some very entertaining and authoritative lecturers on every conceivable subject of human interest and, of course, heartily welcome any Rover (or crew of Rovers) who cares to join us at these Wednesday evening gatherings.—Time, 8-30. Address "The Scouts' Lodge," Dog Kennel Hill, S. E. 5 (58, 60 or 62 tram from Camberwell Green, Denmark Hill, or East Dulwich Station). These meetings are closed with the ceremony of "Light" (after Toc-H).

Needless to say, Hiking, Camping and Athletics claim their respective devotees from among the members of the Crew.

For the rest, the life, history and work of Hardy's Own probably differs little from those of other crews. It is only in those individual elements and unforgettable association which give to any human institution its peculiar character and tradition that we feel a something distinctively our own, a something which makes us see in "Hardy's Own" the *Alma Mater* of our Rovering.



### For Scouters.

THE Troop Committee is not an over-head machinery, consisting of three or more men having administrative responsibility in the actual running of the Troop.

No. Decidedly, not!

It is the scoutmaster that is the sole administrative officer. He is at the helm of affairs. He has the steering wheel. He directs. But the Troop committee comes in as an agency designed to help him with advice and sympathy.

The scheme of scouting involves the boys being in contact with *one* man, the scoutmaster, who to them will be a counsellor, a leader, and a big brother.

Great care and considerable self-restraint should therefore be exercised by the members of a Troop Committee.

The sponsoring institution, the Local Associations or the District councils would do well to realise this fact clearly, and at no time should they do anything which will in any degree, weaken the scoutmaster's influence over the boys or the relationship that exists between the boys and himself.

Indeed the constant aim should be to strengthen the influence of the scoutmaster.

Having found a man qualified to warrant recommendation for the post of scoutmaster, the constant and sincere effort on the part of every body should be to add to his happiness and satisfaction in the service he undertakes.

In spite of the importance of the Troop Committee, we in Madras, perhaps in common with the rest of the civilised world, cannot say that the idea has found acceptance in every unit.

More often than not, do we hear Scout masters say: "I ran my troop all alone. That was less work and less worry than having to make a whole Troop Committee work!"

It is only one who has actually had a Troop Committee and realised its usefulness that can see how great a pleasure scoutmastering can be!

Every Scouter has this duty in addition to his other ones, namely to bring a Troop Committee into existence and then nurture it and help it to function.

Troop Committees ought to give existence to scoutmasters, but where we have managed to have the cart before the horse, we have to go about it somehow and see that the mistake is by some means or other rectified.

The Troop Committee is necessary not only in the case of school units or other "controlled" units, but also in the case of "open" ones.

The Troop Committee is just one more way to interest the public mind in Scouting. And it is therefore another way of strengthening the Troop, the group of happy scouts that is entrusted to the Scouter.

Every member of the T.C. should have some reason for being chosen for the office. Every one of the members should be connected with the Troop, by say, having a son who is a member of the Troop or by being interested in the work of the sponsoring institution, or by having a hobby that is a part of the programme of scouting.

The same man is not likely to have all the three reasons for being on the T. C. But if we want to have good results we should have men representing these various "qualifications."

But every member of the T. C. should be a busy man—a really busy man. He should be

the most influential man available. Persons who lead in civic enterprises will make good committee-men. And after some short probation they will be in a position to take up more responsible work on behalf of the Movement.

It is a happy state of affairs if members of Executives of Local Associations, and also District Commissioners and others can be drawn from experienced Troop-Committee-men.

Though the S. M. should see to the formation of the T. C. it does not mean that he should go about choosing the members!

The committee chooses the S. M., not the otherway about!

Even when the scoutmaster came to be appointed by a Troop committee it does happen that there arise vacancies. And then how is the place to be filled?

The S. M. may know men who could be interested in scouting; his recommendations are therefore likely to be valuable.

Indeed the scouts in the Troop will have made many valuable suggestions in the direction and the S. M. will be in touch with probable candidates.

The Institution appointing the T. C. has the power and rightly so to make use of these recommendations.

Now as regards the strength.

Three or more members make up a good Troop Committee. Five is very good. More than nine are really unnecessary—in fact *the less the work done the greater the number*.

It is a wise plan to think of a formal introduction of the new member to the Troop.

At a Parents' Day or some such gathering of boys and parents, if the new member is made to take up the office, it will impress on him the responsibility going with it and will make him all the keener.

It is a good thing to 'strike while the iron is hot'; and on the same evening as the formal

introduction, the first meeting may be held. If the T. C. is itself new this is all the more important.

Have a meeting forthwith and elect a chairman and talk over the things you would like to accomplish during the year.

By 'you' it is the S. M. that is implied!

The S. M. will of course have a programme neatly chalked out already.

Perhaps he wants a Troop cabin or Club Room; perhaps it is something in connection with the First Aid Shield; or perhaps it is the annual camp.

The S. M. must get on nicely with the members. He must be on the look out to see how they take up his suggestions, and himself pay the greatest consideration for theirs.

It is very often helpful to the Troop to do so.

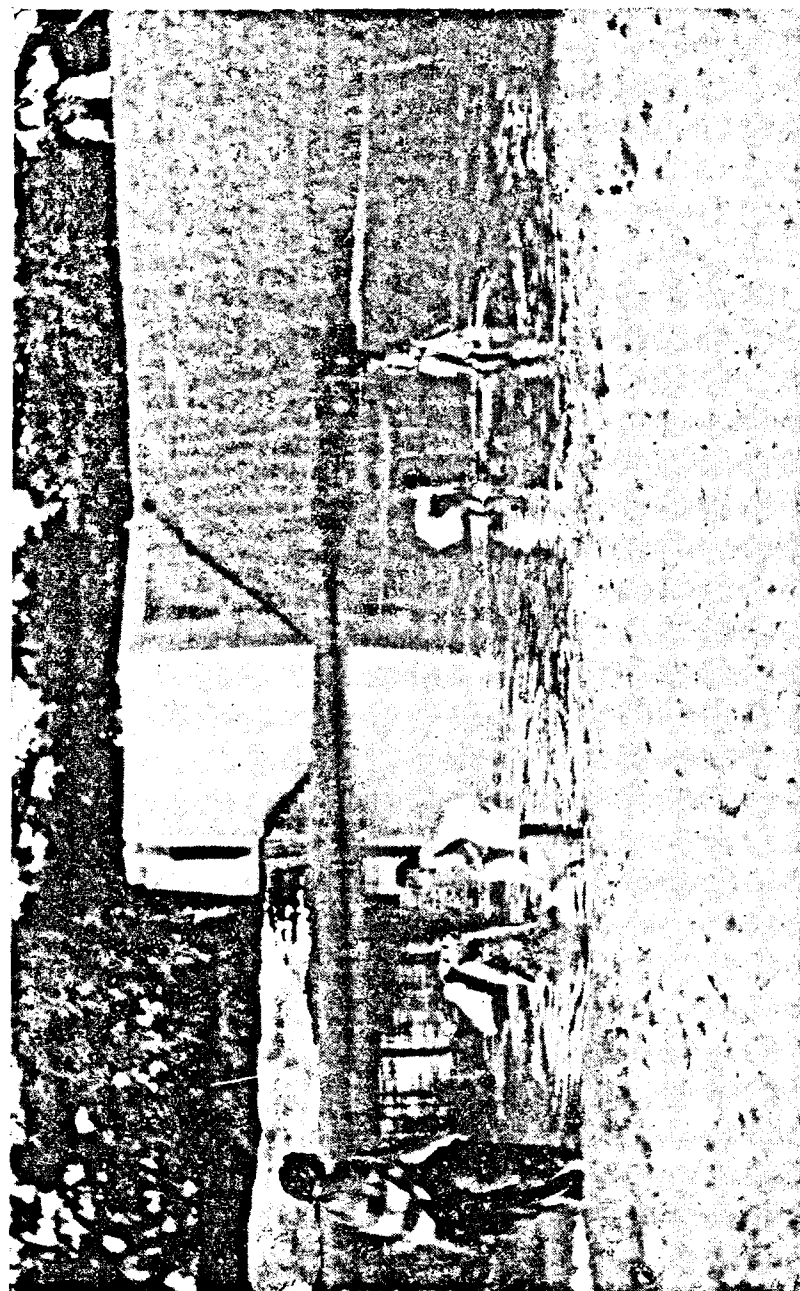
The S. M. who finds out the tastes and inclinations of the various members can afterwards draw up a programme entrusting to each of them what he is keen about and succeed in getting the work of the Troop going with a swing!

Here is a specimen list of duties taken up by the several members of a Troop committee.

Each one has his portfolio so to say—and all of them constituted the Cabinet!

No. 1 is Chairman. He is responsible for Finance and general Direction. He is responsible also for leadership of the Troop, that is to say, the scoutmaster is developing boy leadership through the Patrol system. He is responsible for the working of the T. C. He is to see about raising funds to carry on the T.C. work. He is to arrange that T.C. members visited the Troop and kept themselves informed about its work. Owing to special personal qualifications he is Instructor in Signalling Proficiency Badge, and assists Transportation Committee—during camps.

No. 2 is Vice-Chairman. His special portfolio is records. He assumed responsibility for the maintenance of proper Troop Records by



[The "Hindu Weekly"]

Young India Cubs washing their own clothes in Camp.

Courtesy of]

1930.]

## SOUTH INDIA BOY SCOUT.

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supervising the work of the Scribe, the Treasurer, the Quartermaster and others. He audits Troop and Patrol accounts. He acts as chairman when No. 1 is absent. He is Instructor in First aid—by virtue of special qualifications.

No. 3 holds the portfolio for advancement. He co-operates with the S. M. and the T. C. Chairman in securing special instructors. He sees that scouts pass tests in reasonable time. He secures proper awards. His special duties include assisting transportation committee.

No. 4 is in charge of Publicity and is scribe for the Troop committee. He sees that accounts of special events get into the papers. He is in touch with the bulletins and publicity leaflets. He announces special Troop gatherings. He also keeps minutes of the T. C.

No. 5 holds the portfolio for outdoor activities. He sees to it that the Troop has three troop camps and three patrol overnight camps each year. He helps the S.M. in planning the camps. He helps in the choice of the site and securing permission. He interests himself with attendance at camps. In addition to all these he is instructor in Camper Badge, Marksman's Badge, Swimming and Life Saving.

No. 6 is in charge of Institutional Co-operation. He provides or secures suitable Troop

head-quarters. He secures permission for use of equipment from the parent institution. He secures opportunities for the Troop to be of service to the Institution.

No. 7 interests himself in Parental co-operation. He sees to the co-operation of parents with Troop officials. He deals with individual problems of parents and scouts in reference to scouting or to Troop Committee. He is responsible for each scout providing himself with uniform. He assists in outdoor activities.

No. 8 is responsible for Transportation. He is responsible for all long distance camps or hikes, whether of Troop or Patrol. He is responsible for transportation during camps and all trips.

Every Troop will require some kind of a T. C. and the members will share the work as fully as described here. Only not the same grouping of jobs will be made in all cases. But the principle will be followed.

Every Troop has its own problems and needs, and now it is too often the over-worked but enthusiastic scoutmaster that heroically attempts to solve them. That should not be! The Troop Committee ought to step in and help the S. M.

Scribbler.

## Scouters' Conference.

Tanjore District.

Tiruvarur, 23—12—1929.

UNDER the auspices of the Local Scout Association, the 2nd Tanjore District Scouters' Conference was held in the premises of the Board High School, Tiruvarur under the presidency of Mr. K. Sanjiva Kamath, Secretary, Provincial Boy Scout Association, Madras. Mr. P. S. Narayansamy, Provincial Organising Secretary, Mr. G. T. J. Thaddaeus, Akela Leader, Mr. J. Muthia and Mr. Venkatesan, Assistant Commissioners of the District, Mr. Thiagaraja Ayyar, Principal, Maharaja's College, Pudukottah and about 100 Scouters attended the conference.

The conference began at 9-30 A. M. with prayer. Then Mr. K. Sanjiva Kamath, delivered his interesting presidential address in the course of which he pointed out how Scouting was becoming a very popular movement and he traced the steady progress it has made from 4000 Scouts in 1922 to over 13,000 Scouts in 1929. He said that at present the movement was being recognised as an important machinery towards the building up of the nation. After paying

his tribute to the founders of this movement viz., Dr. Besant, Arundale, F. G. Pearce, F. Howard Oakley and others he suggested certain improvements which could profitably be effected in every District-organisation by appointing one full time organising secretary for each district and the expenses thereof to be met by the local bodies.

As at present the majority of the troops are all attached to Schools and the Scoutmasters are only School masters, troops of this kind cannot be expected to do much real work. So he suggested the formation of local troops with some enthusiastic and philanthropic gentlemen as Scoutmasters.

He regretted for the poor strength of I and II class Scouts—needless to mention about King Scouts and he fervently hoped that intensive training would be given to increase the number. He remarked that Scouts are now mis-used as 'Dummy Soldiers', 'Dressed Dolls', for 'lining the roads for glory', to form 'Guards of Honour' for pleasing others, thereby making them objects of ridicule and contempt. He pointed out that the services of the Scouts, on the other hand,

should be utilized in times of epidemics, floods, fire etc. After advancing reasons for calling this movement as a nation building movement he thanked the Scouters for giving him the opportunity to come to this District where he had his early Scouting activities.

After 10-30 the Subjects Committee met to consider the resolutions to be placed before the conference. Mr. P. S. Narayanswami Presided. After 11-40 A. M. the Secretaries of the Severeal Local Associations met to consider the memorandum submitted by the Provincial Organising Secretary for the re-organisation of the Tanjore District Scout Council.

After dinner the conference began at 2 P. M. Mr. Srinivasulu, of Mannargudy read a paper on 'Rovering'. Then Mr. Muthiah spoke at length on the question "Is it worth while undertaking Scouting?" and pointed out the importance of the movement in various aspects. Mr. Navanithakrishna of Chidambaram spoke on some of the difficulties in the way of successful Rovering. Mr. Thaddaeus then gave a very interesting lecture on the 'International Jamboree' and he gave a very vivid account of his experiences in the West. He pointed out that the most striking feature in the Jamboree was the great public support given to the movement in the west which fact is evident from the unspent balance of £10,000. The wonderful organisation and discipline in the camp was a noteworthy feature. Though contingents came from about 45 different nations and 70 different countries,

they had a very pleasant time in the camp with a feeling of brotherliness and comradeship.

After lunch, the conference met to pass resolutions. It expressed its deep sense of regret over the demise of Mr. N. Krishnasamy Ayyangar, President of the Tanjore District Scout Council. Then resolutions were passed regarding the reorganisation of the Tanjore District Scout Council, abolition of the Registration fee of Rupee one to be paid to Provincial Headquarters for the troops affiliated to the Local Associations. Then the conference resolved to request the Provincial Headquarters to address the Railway authorities for granting concessions to individuals or groups of Scouters travelling in uniform, throughout India, to give them facilities for educating themselves.

After a group photo, Mr. P. S. Narayansamy Ayyangar gave a very graphic account of his tour in the West and he described in detail about the after-effects of the Jamboree. After the usual vote of thanks and National Anthem the conference came to a close by 7-30 P. M.

Mr. R. S. Sarma, C. I. E., M. L. A., gave a dinner party to the scouters at 8 P. M.

The next conference of Scouters was invited to Mayavaram by the Local Scout Association.

K. V. RAMAKRISHNA AYYAR,

Joint Secretary

Local Boy Scout Association, Tiruvarur.

## Reunion of Scouters.

### Tinnevely District.

A REUNION of scouters was held on the 28th December 1929 at Kulesekarapatnam, Tinnevely District, when 27 Scouters were present, including Mr. P. S. Narayanswami Provincial Organising Secretary and Deputy Camp Chief of the Boy Scouts Association Madras, presided.

The programme opened with prayer songs and prayers. Mr. J. I. Muthiah, Assistant Commissioner for Tanjore, spoke at length on the "Scout Ideal." Mr. Antony Samy of the 8th Palamcottah Group spoke on the subject "Lead Boys Aright." Next Mr. V. Srinivasa Iyengar of the 1st Tinnevely Group talked emphasising "The Out in Scouting," which was followed by an address by Mr. A. G. Jesudasan of 2nd Tury on "Some Difficulties." Mr. S. S. Namasivaya Mudaliar of the 1st Udangudi Group suggested certain remedies for languishing interest. Mr. Y. C. Appavu, J. Doss of 7th Palamcottah who followed dealt with the difficulties of an Open Troop, and Mr. P. Muthuswami Doss on the difficulties of a Borstal Troop. The President of the day in his concluding speech pointed out that many of our difficulties are due to the fact that we do not begin or carry on as we ought to, but make mistakes; and that if we carried on according to the lines laid down in Scouting for Boys and also kept the parents interested from the beginning, many of our difficulties would vanish.

Mr. T. V. Nilakantam, District Commissioner, proposed a vote of thanks to the chair, and the morning session came to the close at 11 a. m.

A Conference of all the Scouters was held at 2 p. m. at which the District Commissioner presided. After a prolonged discussion of several difficulties the following points were agreed to:

- I Rally: 1. That a district Rally should be held in July 1930.
2. That District Competitions should be instituted with separate entries for Rovers, Cubs and Scouts. Trophies should be given. And for Scouts, in addition to the various shields for various aspects of training, a Flag also should be awarded for all round efficiency.
3. That the District Rally should in addition to the above competitions also include a Handicraft Exhibition and Scout Display and a Camp Fire.
4. That the whole Rally should cover three nights at Tinnevely.
- II. The next subject discussed was the formation of Local Associations. It was agreed to that Local Associations should be formed at Tenkasi, Trichendur and Tinnevely, and that the one formed at Koilpatti should be worked up and registered. These with the Tuticorin Local Association will make 5 Local Associations for the District.

The Conference closed at 4 p. m.

A Reunion Camp Fire was held at 8-30 p. m. at which all the Scouters took active part.

1st January, 1930.

T. V. NILAKANTAM,  
District Commissioner.

1930.]

## Letters to a Would-be Scouter.

My dear G.,

I have been having a go at the First Aid and Emergency Tests for the First Class all these several months, and though some of these are yet to be dealt with, like Electric Shock and Snake Bites for instance, I think it is time I switched on to something different. Or I know it will make even you, like Jack, a dull boy!

So you will now let me talk on the 8th among the list of requirements, namely, on camping.

Well, I might at the very outset, say that the requirement about camping is something we find in our own Rules and not in their prototype having force in the rest of the Empire. But I rather think it is a blessing that we have it among our tests.

For there is nothing like camping to train up a boy, nothing that can sooner make a man of him.

And mind you that is what every one of us from the Chief Scout downwards wants to achieve through Scouting!

Before a boy is awarded the "A-1" badge he must have been out for at least seven days, three of which must be consecutive; he should build a hut big enough for one person to sleep in, and roof it with unmanufactured material.

So runs the rule.

Touching this point I would suggest that you read the chapters on "Campaigning" and "Camp life", in *Scouting for boys*, in particular Camp Fire Yarns 5, 8 and 9. These contain a wealth of practical information on the subject of good camping and no one who wishes to be a scout can afford to be without carefully reading them.

The test which the boys of the Zulu and Swazi tribes have to pass is likely to thrill almost every one of your boys if you present it to them in the way you ought to and you really can. And starting with this and the discussion it might immediately give rise to, you will lead up to such things as patrolling, night work and finding the way ultimately to mountain Scouting.

And again I suppose you will start with practical knotting and lashing and carry on the topic to hut-building, more or less on the lines chalked out for you in *Scouting for Boys*.

And having, through these topics, worked your way up to the actual topic of camp life, you will now deal with it in all its important aspects.

A preliminary talk over the matter of choice of site, the nature of shelters, and the style of the camp you are going to have will be found to be of utility in various ways. For one thing it will raise in the minds of the boys happy pictures of what they are going to have in prospect and make them look forward to it with very great enthusiasm. For another, it will make them resolve in their own mind the importance of pitching their camp aright and keeping it going on along Scouty, that is to say, perfectly sanitary, lines.

Well, all this preliminary talk is intended to serve as an appetiser. But appetisers by themselves unaccompanied by real nutritious food, are more a danger than an advantage.

So it comes to this, that you do arrange a corking good camp for your boys.

Mind you it must be a really corking good one, sound in every detail, well planned out and equally well conducted.

The success of the camp, it must be remembered, will depend on the discipline that prevails. There must be a definite quantity of work to do which must be done in the way schemed and at the times when it was proposed it should be done. An aimless gathering with little of work for the number in camp, can easily be a nuisance and judged by its character value can easily be a danger. A good amount of work, well planned out before hand, and carried out exactly as planned will make for very good character training, while neglect of this aspect of it will make a camp the absolute negation of scouting.

'Work' with reference to this matter does not mean regular badge work alone, but it can be anything that will appeal to the boys. And even among badge work, it isn't necessary to confine yourself to first class badge work. The Chief never intended that we should teach the badge subjects stage by stage as in school work, but there is every suggestion in 'Scouting for Boys' that we may mix all these things up so as to make our work really agreeable to the boys.

Well, if you go over carefully again through the list of activities that the Chief has suggested in *Scouting for Boys* for a first meeting you will see the point of the statement.

So decide on a jolly good camp for your boys. Sit down and carefully draw up a suitable programme as will keep you all agreeably occupied for three or four days. Lead a well ordered existence with your boys under God's blue sky. Be sure that all of you, and you in particular, place yourselves under the Scout Law every moment of your stay in camp, then your boys will not only have qualified themselves (in part) under this test requirement, but what is of far greater consequence they will have acquired much more of character and grit than they could normally do in perhaps a number of years.

By the way, when you are in camp with them, it will be possible for you to take them through the training for various other requirements, like map-making, map-reading, and cooking for instance. Make the most of the camp in every way, and prosper!

New I must leave you to plan out your camp.

Cheer-i-o!

So long!!

Your sincere friend,  
SPOTTED DOVE.

## The Play Way of Teaching.

ONE type of play consists of games the principle object of which is to furnish social and physical recreation. A second type is of more recent origin and development and includes modifications of the games of the first type, with this important distinction. The object of the games, at least from the adult leaders' point of view, is the teaching or practising of subject matter included in the club or camp programme. These correlated games have come into prominence during the last decade through the efforts of Sir Robert Baden-Powell, the genius who founded Scouting. The principles of this training in citizenship through games have been accepted throughout the world and are now used in practically all boy and girl organisations.

Any one using games as a method of teaching must, in order to succeed, apply the soundest principles of instruction, including the arousing and maintaining of interest and attention; the consideration of the natural physical and mental tendencies, capacities and desires of the players; and most important, abundant opportunities for self-activity of the members. When directing club or troop work, it is necessary constantly to remind leaders that as soon as an instructional game has fulfilled its function *i. e.*, has taught the particular thing for which it was designed,—it should be replaced by another. It must not be assumed that the recreational method of teaching subject matter is all-sufficient. To master any subject, the learner is expected to do considerable work, outside of the regular meetings. Games, in addition to furnishing recreation, stimulate interest and attention in subjects during meetings, so that the members will do considerable intensive work by themselves.

In order to keep up the attendance, the leader should always be ready to give his boys the thing for which they join clubs, troops etc. That is FUN and MORE FUN. To satisfy this great desire, he should have in his programme plenty of place for physically active play of the truly recreational type. During this period, teaching games should not be used; they should be confined to the instructional period; children do not confuse these types of play, but unfortunately adults do.

Physical games, play-ground games and to a lesser degree, social games should be included in every programme for boys. Adults often become engrossed in subject matter in which they are particularly interested or, in business, tests, etc., that they forget that the people for whom they have volunteered their services are more interested in play than any other thing. No leader must excuse himself on the ground that he does not have in his club-room sufficient space for games.

When a new game is introduced, it should be explained as far as possible by action instead of by words. The common tendency is to use too many words. Simple games can be taught by calling a limited number to the front and performing with them what might be called "a moving picture" while action and rules are being explained. Explanations are always better understood by players who are lined up in the particular formation in which they will be while playing the game.

Leaders should cultivate in players the habit of waiting until an explanation is complete before asking questions. Unfortunately some leaders encourage players to ask questions after a game has been explained, thus wasting the time of the larger majority while a few

ask more or less foolish questions. If a game is complicated and cannot be understood by the majority, it should be explained with as few details as possible as the game progresses. If the rules are complicated, the players should be given a few moments to discuss them.

The leader who has difficulty of getting attention when teaching games usually has himself to blame. Often inexperienced leaders give out equipment too soon, or they try to explain while others are talking. The experienced leader knows that he will get attention if he absolutely refuses to talk while others are talking. If this method is used, the members of the group will discipline delinquents for robbing them of valuable play time.

Remember the following points also:—

1. Enthusiasm is catching, but it cannot be caught unless it is present.
2. When players are allowed to participate in the planning and leading of games, they enjoy them better.



**1. Touch:** This is a very good game in that it is enjoyed by all ages, affords a great variety of vigorous action in a very short time, and can be played in a very small space. For a starting signal, the leader names an object within sight near at hand. The instant an object is named, the players break ranks, run and touch the object and return to position. The first file with all members in line at attention scores a point. The leader usually names indefinite objects such as wood, iron, glass, anything black, a wall. On the other hand he may name one or more specific objects, such as front and rear wall, rear door and window, or name a boy. (Of course the person named runs when his name is called). The leader can add to the fun by telling the players just what to do when they return to position thus: "Touch and come back and stand on left foot—Iron!"

**2. O'Grady in a new form:** Instead of using formal drill and other movements for the

3. Discipline should neither be too formal nor too lax. It must be positive but still very informal. Who wants to play games—"By numbers."

4. Never take the mistakes of players seriously. They feel worse than any one else for having erred. Often mistakes may be made the occasion for good fun at the expense of the one.

5. Never blame the players when the game fails. Blame either the leader (not openly!) or the author.

6. There are hundreds of good games; have variety. Carefully select or invent games to fit the occasion and conditions.

7. Have as few rules as possible, but enforce every one of them.

8. Don't expect to succeed in teaching a new game unless you visualised it and understood it perfectly when you read it. Use notes when necessary.

(Adapted from Games and Recreational Methods.)

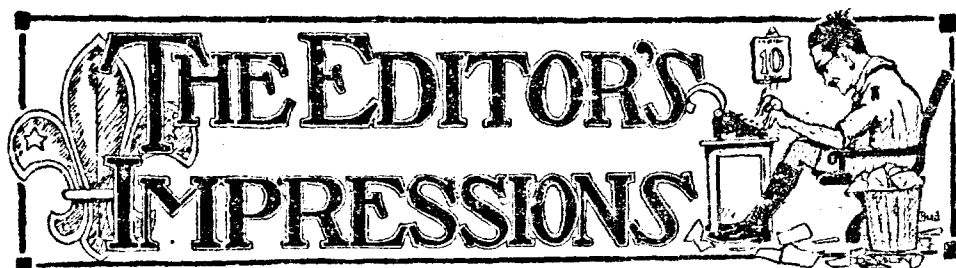
familiar "O'Grady Says" or "B-P Says" game, try mimetic exercises; *i. e.*, informal imitations of actions of persons or animals. Players get more fun out of informal exercises and miss oftener, for they are so interested in the activity that they fail to observe whether or not "O'Grady" or "B-P" issued the order. The readers can readily work out their own exercises but the following few are given as suggestions:—

**A day in camp:** Morning exercises, flag raising, run to pond for wash, dive in the pool, swim out breast stroke, crawl back to shore, saw wood, chop wood, light fire, paddle boat, play games, lower flag.

**Physical games:** Batting, running slowly in place, sprinting in place, standing broad jump, running broad jump, discus throwing, standing broad jump, weight lifting, putting the shot, boxing, wrestling, fencing, jumping rope, skipping, skating, etc.

**3. Night Nature Hunt:** This is an excellent night nature study game. The darker the night the better. The object of the game is to see which team, group or patrol can bring in the best reports of natural objects identified by the senses. It succeeds even with players who are not expert in nature lore. Explain the game to the campers seated round the fire. If they are not already in organised groups, divide them into teams of six each. Instruct

(Continued on page 84.)



GREAT events have happened since our last number reached our readers. H. E. The Viscount Goschen, Viceroy and Chief Scout for India and Burma has left and H. E. Lord Irvin has once again assumed the office of Chief Scout for India. The new Chief Scout for Madras, H. E. Sir George Stanley has arrived and will soon meet the scouters of the Province. The Provincial Commissioner who was away on professional business in England has returned and resumed his duties. We offer a hearty welcome to all the above distinguished personages, to the Chief Scout of the Province in particular and we trust that under his guidance the Movement will attain greater dimensions than hitherto.

It is with the greatest pleasure that we offer to Mr. H. W. Hogg the Provincial Secretary of the Punjab Boy Scouts Association, our heartfelt congratulations on the extremely well-merited distinction of the Exalted Order of the British Empire conferred on him recently by H. M. The King Emperor. As Chief of the All India contingent to the World-Janboree, Mr. Hogg did very great service to India and Indian Scouting and we wish him further and greater honours.

The Annual Meeting of the Provincial Council is fast approaching, indeed it was to have taken place on the 18th instant though at the last moment it has had to be postponed. Very important resolutions it is understood are on the anvil and there are signs that very active interest, even more than has been the case hitherto, will be taken during the year.

Among the questions which are to be discussed, we understand, are the definition of the relationship between Local Associations, District Councils and Provincial Council; the desirability for forming Special committees for Rovering, Cubbing and Scouting, and Committees for various purposes; the question whether Census may be taken later in the school year than now;

and last but not least is the consideration of the desirability of the giving effect to, then and there, of the amendments to rules as they are approved of by Imperial Head-quarters.

We have always felt, ourselves, that there was much too much delay in India in considering the alterations and amendments given effect to by the Imperial Head-quarters. It is very desirable that a standing Committee should exercise constant attention and scrutiny over the Rules and publish amendments from time to time, periodically, and also that the Rules be brought up-to-date and published every January as is done in England. Such a measure will, if carried out, prove to be of immense use to Scouters.

It is interesting to note that the rules now in force in India were printed in October 1928. And we have had no notifications, or almost none, announcing or recognising alterations!

We have received, in our capacity of one of the members of the Provincial Council, an advance copy of the 8th Annual Report of the Provincial Council which is an excellent production. The Association has every reason to be proud of the year's achievement and the progress that has been made.

The "Summary of Census returns" given as an *annexe* to the Report deserves the careful scrutiny of every one interested in the progress of the movement.

The figures show, Cubs 2163; Rovers 1556; Sea Rovers 23; Scouts 8861; Officers 914; or a total of all ranks 13517.

No information is forthcoming as to the efficiency of the Cubs or the Rovers. But as regards the Scouts, information is given about the various grades of efficiency.

It is interesting to note that out of 8861 Scouts, 2480, are mere recruits; 4816 are mere Tenderfoots; 1464 are second class Scouts; 63 are First Class Scouts; 16 are King Scouts; and that 10, 7 and 5 respectively are the number of scouts holding the 1st, 2nd and 3rd Grade all round cords.

This should set all earnest workers furiously thinking!

The conclusion is ever and again borne in on us that the average Scout worker is not paying enough attention to the efficiency of his boys, and that the District Commissioners are not placing this aspect of the matter before the Scoutmasters.

2480 is much too big a number of recruits. Recruits ought to have no regular place in the movement. A boy should be trained and almost directly enrolled. But it is a matter of common knowledge that a good many troops make the egregious blunder of roping in a number of boys and then keeping them on as mere recruits for months!

This is neither good for the boy, nor for the Units!

The success of scout training as a method of instilling character depends on the sanctity of the Scout Promise and the voluntary effort which the boy puts in, in keeping himself up to the standard indicated by it. To keep a boy as a recruit for a long time is to deprive him of a valuable influence for good in the training up of his character.

The number of second class scouts is much too low for the large number that make up Scouts of all ranks in the Province; and the number of First Class Scouts and that of King Scouts, as also those of the holders of all Round Cords, are all and each of them very very low—indeed!

The movement has, so far as our Province is concerned, come to stay, but its success will depend on the earnestness and consciousness with which we carry out every detail of its development. We should not be satisfied or deceive ourselves with surface results, but we should scrutinise our position very carefully and find where the trouble is and apply the right remedy.

But who is to apply the right remedy? The Provincial Commissioner is the chief executive head of the movement in the province and his representatives are the District Commissioners in the districts. It is these latter that have to think and apply the proper corrective in every case in their own areas. It is up to the District Commissioners therefore, to have intimate touch with the units in their areas by frequent visits, and what is more, send shorts notes of their observations and their activities to the Provincial Commissioner periodically. It is only then that the Provincial Commissioner can really help the District Commissioners with suggestions and make their work smooth and easy. Otherwise it would be idle to expect any real progress or co-ordination of work between the Districts and the Provincial Head-quarters. In England, the District Commissioners invariably, make it a point to send in notes of inspection of troops, packs and crews, to the Country Commissioners, so that where help is urgently required, the County Commissioners, readily respond. This is one of the things which we might think of doing in the coming year in the interests of efficiency.

For if Scouting is worth doing, it is worth doing well; there is no room for sham work; on the other hand we want every one to give his anxious consideration to every detail and aim at bringing out the very best of results.

Tanjore is a go-ahead District. With its numerous Local Associations all manned and run efficiently and actively it promises to become a model for other districts. In saying this, we shall not be understood to be ignorant of the solid and substantial work that the other districts are putting in, each in accordance with its circumstances, subject to its limitations and according to the best of its opportunities and the best of its lights. But Tanjore has given the Local Association Idea a fairer trial than the other districts have felt emboldened to do.

A conference of the Scouters of Tanjore was held during the latter half of December last at Tiruvarur under the auspices of the Tiruvarur Local Association. A full report of this conference is given elsewhere in this number of our magazine and will be read with interest. It is to be hoped that the example of Tanjore will be followed by other districts, for the more Scouters come together the more efficient the work will be.

The report of a Re-union of Scouters in the District of Tinnevely is also published elsewhere in this number. Though not apparently much of a success so far as numbers are concerned, yet, from the quality and nature of the discussions and topics dealt with at the gathering and the conference, it could be inferred that the time was usefully spent.

It is an ill wind that blows nobody any good. When the other day we were all too suddenly pulled back over the telegraph wires from proceeding to Madras for the Annual meeting (that was postponed), we wondered whether the saying was universally true.

But it was'nt.

For it put us into company with that very enthusiastic friend of the movement, the District Commissioner for Madura. And that gentleman drew us into a discussion of things and wound up with what struck us as a very good suggestion.

The main topic of our discussion was a Provincial Scouters' conference. And touching this, he pointed out that the needs of each District were peculiar to itself and if Districts could at all be clubbed together for conference purposes it must be on a linguistic—cum—Social life basis; and suggested that it would be a step in the proper direction if say, all the Tamil Districts could join and arrange for a Scouters' conference.

And as a preliminary to this he also said that the District officers of these districts should go into a sort of "Retreat" and put their heads together for considering problems of common interest.

In addition to making the suggestion he also made the promise that he would take a lead in the matter, which in our opinion is the "Good" that the ill-wind of a postponement-at-the-last-moment of the annual meeting did blow towards us. We do hope that the District Commissioner for Madura will soon move in the matter.

We shall conclude with every good wish to our readers and to the Scouts, Cubs, Rovers and Scouters of the Province, for a prosperous and most happy New year. May every one of them have *Good Camping!* May they all have *Good Scouting!!*

Owing to unforeseen causes this number of the S.I.B.S appears later than usual we hope our Readers will overlook the delay.

The Temporary Editor like phoenix of the fable has risen from his ashes. He thought he laid the editorial pen down permanently with the last number of the magazine and also said *Au revoir*, luckily not *Adieux*. He now finds himself wielding the Editorial pen again, quite unexpectedly.

To say *Au revoir* and come up again at the very next number was just a bit awkward. But *Au revoir* implies "till we meet again" and so it is all right, quite!

And so we remain,

TEMP—ER—ED.

(Concluded from page 81.)

each team or group leader to appoint one or more *touchers*, *smellers*, *heavers* and *see-ers*, (Omit *tasters*, for obvious reasons). Then send the teams out in specified directions, radiating from the fire as the centre. At the expiration of five or more minutes, blow an assembly whistle. All players then return and sit round the camp fire.

Now the reports are given. First the *touchers* name the things identified by touching and feeling. For example, trees can be identified by the feel of their barks, bushes by thorns, rocks by smoothness, soil by its texture, etc. One point is scored for the group whose member gives the most intelligent report. Next the *smellers* report followed by the *heavers* and *see-ers*. The *see-ers* report upon stars and constellations actually observed. Finally the group winning most events is declared the winner of the game. After the game has been played as above, try it in daylight with all players except the *see-ers* blindfolded.

(Selected)

"Here's to the boys! The destroyers of dignity, the demolishers of conceit; the detectors of sham; the protectors of sisters, the sweet-hearts of mothers; the law breakers of to day; the law-makers of tomorrow; the builders of cities; the constructors of nations."

"The Daily Arrow."

## Answers to “?”

*All queries should be sent in written clearly or typed on one side of the paper only, and enclosed in an envelope.*

*The name and address of the sender should be given, without which answers will not be published.*

*Queries should be short and to the point.*

*Questions of a controversial or personal nature will not be answered.*

*If a personal reply is required, sufficient postage in stamps will have to be sent along with the queries.*

*The Correspondence Editor does not hold himself responsible for the views of his correspondents, and reserves to himself the right of not answering any question.*

**Andhra :** The Boy Scouts Association is a registered body functioning with a council for the whole of the Presidency of Madras and with affiliated District Councils and Local Associations. There is no “Branch” controlling the Andhra Districts exclusively. We shall be thankful if you will kindly send us full particulars to enable us to take proper steps to prevent any unauthorised person or body from using the name of our Association.

**Schoolmaster :** No. As far as we are aware, there is no special pay paid to teachers as remuneration for scout work in schools. Can you give us instances which have come under your knowledge? If you are a Tamilian, please read our vernacular page this month.

**Enquirer :** Your letter reached us late as it was not correctly addressed. The correct postal address of the Provincial Scout Head-quarters is P. O. Box 424, Triplicane, Madras. The telegraphic address is “Scouter,” Madras. The Head-quarters buildings are “Wenlock Park,” south of the Presidency College sports grounds, Triplicane Beach. We shall be glad to see you when you next come to Madras.

**Scouter :** You should write to your District Scout Commissioner on the subject. He is sure to help you with suggestions. We have sent your letter on to him.

**Tamilian :** Thanks for your tamil article. The language, though chaste, correct and of high literary

merit, is, we are afraid such that the boys cannot easily understand. All the same, thanks.

**R. S. L. :** The pamphlets you require are not stocked at the Provincial Head-quarters. They are available at the Imperial Scout Head-quarters, 25, Buckingham Palace Road, London S. W. 1. Get your District Secretary to write for a supply of them.

**Rover :** Rover scouts should not wear Scout Proficiency Badges. Please see the All-India Rules latest edition. Besides it is hardly fair to the boy scout for whom the badges are specifically intended.

**Akela :** The Jungle Book is published by Messrs. Macmillan and Co. The cheaper edition costs about a rupee or a little more. There is a beautiful costlier edition also.

**Patrol Leader :** Sorry, we have no calenders! We do not publish any.

**Rover Mate :** Rover Patrols are not named after animals. They are usually named after heroes and saints. We are surprised that at this time when at certain quarters protests are raised against boy scout patrols themselves being named after animals, you should think of patrol animals for Rover Patrols!

**Ajax :** No. We do not sell equipment. Our official Suppliers are Messrs. The South Indian Scout Equipment Co., 175, Broadway, Madras. Please write to them direct.

**Uniform :** White shoes are *not* permitted in uniform, please. Kindly read the rules once again. Of course no white turbans.

**Valgai :** Yes. The Tamil Edition of Scouting for Boys in India is in the press at last. We are reliably informed that it will be out in a couple of months time.

**Anxious Scouter :** Why worry yourself over such a simple problem? If your boys are Second class scouts why not try individual cooking? After all, the spirit of the test is that the boy should depend upon himself. Please try the suggestion and let us know the result, in confidence, of course.

The richest man is not the man who has the most money, but the man who has the fewest wants.

Lord Baden-Powell.

“Opportunity! It beckons to the earnestly minded youth on every side.”

Henry Ford.

“We older folks can learn infinitely more than we imagine, from children. I don't think we have a lot of influence over our children, but they have a lot of influence over us. Parents who do not seize every oppor-

tunity to be with their children don't know what they are missing. Take it even from the point of view of their own education, they don't know what they are missing. Any one who spends time with children is distinctly the better for it. Luckily indeed is the grown-up whom children like.

Parents who imagine that they are too busy to have time for their children, simply are twisted. They are chasing rainbows and missing the realities.”

—Henry Ford.



Young India Scouts, Cubs and Some of the Parents. (Visitor's day in Camp)

[The “Hindu Weekly”

Courtesy of]

## The Diary of a Jamboree Scout.

(Concluded from last issue)

IT was on July 22 that we found ourselves in Gilwell Park. This Park is three miles from the Chingford Railway station and is now the property of the Boy Scouts Association. The whole contingent visited the Park and returned later in the evening leaving three of us to undergo a course of training in Wolf Cub work.

When once we entered the gate, we felt that we were in a charmed atmosphere, but what exactly created this impression in our minds no one could tell, no not even after a stay there of several days. Even casual visitors who are not members of the Boy Scout Movement have been heard to say that there is something about the Park which attracts them. Is it the Epping Forest of ancient and historic fame which is quite near by, and is pointed out to you as you go up to Gilwell? Is it the carved gate or the lamp post of unique design which stands a few yards away from there which impresses you, or is it the 57 acres of ground, all so well laid out for camping purposes and for the training of Scout officers? There is a piece of ground, sixteen acres in extent, set apart for boys to come and camp, under certain conditions, with a huge camp fire circle and a fine swimming bath. In the big central hall there is fitted up an ideal Troop room which is finely decorated with mottoes and other Scout inscriptions. Next door is the Natural History Museum. In the dining room are the mural paintings by Harry Strachey depicting various phases of Scouting. On the second floor is the Pack meeting room also decorated like the Troop room. Do all these attract the man who goes there? Or is he impressed by that Bronze Buffalo awarded by the Boy Scouts of America to "the unknown Scout whose faithfulness in the performance of his Daily Good Turn to William D. Boyce in 1909 brought the Boy Scout movement to the United States of America" and received on behalf of the Association by His Royal Highness the Prince of Wales and mounted on a wooden block and exhibited in a prominent place in the grounds? Nearby is that quiet open air Chapel. There are no rattan chairs or soft cushions for your knees inside there. There is just a wooden cross on a tree and a plank of wood to serve as a table when necessary and the rest is only a clearing in the shrubbery, but that is a really attractive

place of worship or for quite meditation. The training ground for Scouters and the orchard are other interesting spots in the Park. It is also full of all kinds of British trees and birds and it is there that some of us made our first acquaintance with Robin Redbreast and the holly so familiar to us on Christmas cards!

### Welcome by Camp Chief.

Coming to personalities we have the Camp Chief who gives you a hearty handshake of warm welcome as you enter the hall. He is the moving spirit in the Camp and everything goes on under his personal supervision and wise guidance. There are the several assistant Camp Chiefs and other volunteer officers—men of standing and of great reputation outside the Scout world—who come and help the Camp Chief to run certain courses. One cannot but be impressed by the sacrifice that these men make of their holidays to enable Scouters to come and take a course at Gilwell. One other you cannot fail to meet is that amiable young man, Don Potter, who is a very clever artist. All the carving that has to be done at Gilwell is done by him and as a rope spinner, he is an expert and can keep a whole crowd interested for hours.

### A Cosmopolitan Crowd.

While all these attract and impress you, if you look at one of the courses held about the time of the Jamboree you understand another aspect of Gilwell Park which interests the visitor. In one patrol were men from Japan, Ceylon, India and England, while at another course those who took the training consisted of the former A.D.C. to Marshal Foch, a Japanese Count, who is an Admiral of the Fleet, an M.C., I.C.S., from North India, an Engineer of repute from Canada, a schoolmaster from Latvia, a farm worker from Finland, a Y. M. C. A. Secretary from Scotland, a clergyman from New Zealand, a teacher from Australia, a clerk from Ceylon and Scout workers from the United States and India. One felt that it was a combination of all this, together with something else which you cannot give expression to, which gives the atmosphere of Gilwell its peculiar charm and that romantic attraction which you cannot resist. And old and young, when the time comes for them to take leave of the Camp, join most heartily in the chorus:

Back to Gilwell, Happy Land,  
I'm going to work my ticket, if I can."

### Experiences on Railway.

On the 27th afternoon we had our first experience of a long train journey in England when we left London for Birkenhead. There was not on the platform that usual confusion with which we are familiar and we very easily found for ourselves a place in one of the third class carriages. The third class in England is really very much more comfortable than the second on the Indian railways, but you have to pay heavily even for a third class ticket. There was on this train a restaurant car and as the carriages were all corridor ones we would walk in while the train was in motion, and get whatever meals we wanted.

When once the train started we looked round and enjoyed the scenery of the English countryside, which is really beautiful and in some places looked like a picture. Every little cottage had a small garden behind and we could see flowers and fruits and vegetables too in these. Or we passed by a farm and there we saw the huge farm horses grazing and also poultry and sheep. Here and there were streams crossed by small bridges and we also saw a boat or two. In the fields were crows and other birds and rabbits too.

Between London and Birkenhead we passed several important stations. We felt that it was not very easy for a stranger to make out what a particular station was as the name boards were far from prominent. Accustomed in India as we were to seeing the name of a station writ large on huge boards and displayed in a prominent place on the platform, and also on lamps and seats, we found it very difficult at times to find out where we were.

On this day we had our first experience of sending a telegram and not receiving a receipt for the money we paid. We handed the telegram in and paid the charges and got back the change, but we were not prepared to leave without a receipt which we always got in India. But we waited in vain and we were puzzled and so was the clerk in charge who could not understand why we still waited, until we said, "the receipt" to which you received the polite answer that no receipts are granted for telegrams in England. We could not afford to forget this lesson as no receipts are given in England and in some countries on the Continent. But the telegram reaches the destination all the same.

### At Arrowe Park.

Late that night at about 11 P. M. we arrived in Camp at Arrowe Park and settled down.

After a cup of hot coffee and a short look round to enable us to understand our bearings, we went to sleep. That was our first night in the Jamboree camp.

For us the next few days before the formal opening of the Jamboree were busy days as two of us had to see to the building of the Malabar huts and get them ready for use. These huts were the gift of Col. L. L. Porter, O.B.E., V.D., our Commissioner for the Nilgiris and when put up formed a great attraction in camp. Hundreds of photographs of the huts were taken and several newspapers published pictures of it, some of which found their way to India.

On the morning of the 31st, we were ready for the opening of the Jamboree.

At 2.30 P. M. on July 31, the Jamboree started, but so much has been written about this great event that one feels that it may not be worth while repeating things which have already appeared in print. Nor is the Diary very full these days. We were all so busy and so taken up with all that we saw and heard that we did not have much time left to write.

But we have noted down those events which impressed us most and which we are not likely to forget during the rest of our lives. (i) The Opening of the Jamboree by the Duke of Connaught when the good old Chief sounded the call on the Kudu horn which he used for the same purpose at his Brownsea Camp twenty-one years ago. That sound sent a thrill through us all and it seems as if it is still in our ears.

At this Grand Rally we noticed a disabled Scout—unable to walk—brought into the ranks in a bath chair by his comrades. How it moved us all. And then there were the Blind Boy Scouts who also took part in the proceedings.

Standing next to the Indians were the Germans, and an Indian Scouter was exchanging fraternal greetings with a German Scoutmaster who wore an Iron Cross, won during the Great War.

When later, boys and young men of forty-three different nations dipped their flags in honour of the two Veteran Scouts in the Royal Box, was it any wonder that tears trickled down the cheeks of old men looking on at this marvellous spectacle? What else could have brought this about but the Boy Scout Movement?

It was unfortunate that we who took part in this March Past could not witness it ourselves

and we did envy the men on the aeroplanes which hovered round above us taking photographs. But they gave us the benefit of their experience in the evening through picture post cards depicting what they saw from their position high up in the air.

#### Under The River.

On August 1, we went under the River Mersey to see the Prince of Wales when he came to Liverpool. This was a new experience, travelling in a train which ran under a river, like the tube in London. We saw the Prince drive past and then went back to camp in a boat, this time over the river!

(ii) That night the Scout Prince stayed in camp with us in an ordinary Scout officers' tent—the Prince who will one day be the King of England and the Emperor of India.

On August 2, the Prince visited the camps and went round on foot declining to ride a horse. How like the Scout he was, with the khaki shirt and the shorts and the one penny metal badge. He seemed to enjoy the mud as much as we did and no red baize was spread for his feet to tread upon.

At the end of the tour, when he was told that Belgium had been missed out, H. R. H., tired though he was, went out into the mud again and looked round the camp and the Belgian boys felt more honoured than all the rest.

It was on this day that the Prince announced that a Peerage had been conferred on our Chief. Didn't all of us go back to camp that night feeling that one by fifty-thousandth of the Insignia of the Peerage was already in our own pockets?

#### A Sea of Mud.

By evening, the camp was one sea of mud, one mile long and half a mile broad—450 acres of soft mud, six inches deep in some places; 50,000 Scouts and over 35,000 visitors walked on this mud and made it softer still. It was no wonder that one newspaper described the gathering the "Mudboree".

But everyone enjoyed the mud. Lady Baden-Powell—the Mother of the Boy Scout Movement walked about talking to the boys and renewing old acquaintances.

That evening we had a good look round the camp. Approaching the Main Food Supply Depot, we saw a huge sign board put up in front with the words, "Blessed is he That Expecteth Nothing" in letters one foot long. What a

shock it would have been to one who did not know. But we, Scouts, were more than well fed!

#### The Thanksgiving.

(iii) On Sunday, we had the Great Thanksgiving Service led by the Archbishop of Canterbury and the Primate of all England and assisted by the Bishop of Chester and several chaplains and the music was in charge of Sir Walford Davies. No one is likely to forget the inspiration of this Service, no, not for many a year to come.

When rain came down in torrents almost at the end of the service not only the khaki-clad Boy Scouts, but those Chaplains and Sir Walford all stood out in the open. The Khaki uniform did not matter, but the rich vestments and the very fine hoods which the clergymen and the leader of the music wore suffered!

When at the end of the Service, the Archbishop and the Chief tried to leave after the continued cheering by the Boy Scouts, the Daimler refused to move, the ground was so sticky. Soon a tractor came to its aid and off it went and its distinguished occupants.

#### The Chief's Visit.

The Chief came to see us that evening. He rode a horse and we were all so happy he did. He was no longer a boy or a young man, like the Prince. By the time he reached the Indian camp, the horse's legs were already six inches or more in the mud but the Scouts took care to see that the horse did not disappear in the mud altogether!

On the 5th, 41,000 people were inside the camp. It was only once that this number was exceeded and that was on the 10th, when 56,000 visitors were recorded. At 9 p. m. when the bugle sounded for the visitors to leave, a queue had been formed with its head near the bus stand on the public road and the crowd was still inside the arena trying to get a place in the queue.

The Corporation buses could carry 3,500 people every hour and they had already started the job, but it was 5 a. m. the next morning when the last of the visitors went home!

Some of us, with special permission, went out to see the queue at 11 p. m. It was drizzling then and it was piercing cold. But the crowd was so patient and in such good humour at that late hour. A young lady with a small baby in her arms was singing.

"What's the good of worrying,  
It never was worth while"

And it certainly was not worth while as far as she was concerned. Her place was far behind and quite a good way from the neighbourhood of the bus stand.

Every morning we woke up hearing the cry, "Daily Arrowe," for that was our daily newspaper in camp. It had a circulation of 35,000 and the first and third issues were sold out immediately after publication.

#### A Day of Autographs.

August 7th was somehow the day for autographs. There was a rule in camp against Boy Scouts asking for these, but we had to sign for others all the same—and we were sufficiently small to do this. We were asked to sign not only in tiny autograph books, but also inside ladies' handbags and purses and looking glasses, on programme books and also on the tickets of admission. Once at Birkenhead, the Policeman came up and very politely asked us to stop it as we were collecting a crowd on the public road—and that was his job!

On the 9th we visited the Sunlight Soap Works and were shown round and given a cake of soap and also a souvenir booklet. The day ended up with a visit to New Brighton which we thoroughly enjoyed.

#### Gift to the Chief.

(iv) On August 10, the Scouts of the World presented a Rolls Royce car to their Chief. Every boy had paid towards this gift, but no one more than two pence per head. A difficulty arose when the time came to decide what shape the presentation should take. Some responsible Scout officer was deputed to find this out from Lady Baden-Powell. When she asked the Chief, he thought for some time and then said that the only thing that he could think of was a pair of braces as the old one was fast ceasing to fulfil its function. When this was vetoed, he suggested a new Ford Car and we gave him a fine Rolls Royce with a caravan behind, a cheque for £ 2,750, a portrait of the Chief and an illuminated address. Every boy present at this function on the afternoon of the 10th felt that he had his small share in this big car, while to the Chief it was a token of the grateful appreciation of its labours from two million boyish hearts. How much we enjoyed the Chief and his family driving round the arena in the new Rolls Royce!

#### End of the Jamboree.

But that is not the end of the story. The Irish Free State Scouts took up the idea of the braces, bought a good new pair from the

local shops and invited the Chief to a meeting at which this was presented with due ceremonial. In a recent magazine, there are several pictures of the Chief with his new pair of braces.

(v) On the 11th, Sunday, we had another very impressive service at the Liverpool Cathedral. Crowds waited to welcome us and mounted police had to keep the crowds back. Like the service of the 4th, this will ever remain fresh in the memory of those who were privileged to participate in it.

(vi) On the night of the 12th we had the final camp fire in which the whole camp took part. This was followed by a display of fireworks.

On the morning of the 13th the final farewells were being said and soon the contingents began to leave. The Golden Arrow of Peace was being taken round the world and the Spirit of the Jamboree had started on its journey to the farthest corners of the earth.

The Jamboree was over.

#### Six Weeks Sight-seeing.

Long before the end of the Jamboree we had decided to spend six weeks sight-seeing in England, Scotland, Wales and the continent of Europe. But it was not till the night of the 12th August that we had all our plans ready for this long sojourn in an unknown country. Two secondhand six seater cars were purchased by members of the contingent and these were to be used by us on our journey. All heavy luggage was sent off to London by rail and we carried with us only our ruck sack, our bedding, and a change of uniform. It was also decided that we would do our best and manage food as economically as possible without depending on any of those who had undertaken to find lodgings for us.

At about 3 p. m. on the 14th August we set out from Arrowe Park and it was not without a sigh and a sorrowful look that we bade goodbye to those surroundings which had become so familiar to us and so historical. Before 4 p. m. we had left Birkenhead and Liverpool behind and were making for Preston which we reached at 6-30 p. m. and as our destination for the night was Blackpool, we did not stay here except for a few minutes and started off again.

#### At Blackpool.

At 7-30 p. m. we were at Blackpool on the seashore and were soon surrounded by crowds

of people and for some time it was not possible for us to decide what to do until the Policeman came to our aid and quietly sent the crowd away. We refreshed ourselves in a hotel, parked our cars, and while two went off to see the local Scoutmaster, the others looked on at the many interesting things on either side of this thoroughfare. Most people treated us very kindly knowing that we were just returning from the Jamboree Camp.

Having fixed up lodgings for the night, we all returned to the seashore and as soon as the city was lighted up, went up the Blackpool tower, one of the highest edifices in the world. The view from the top was most entrancing, with the myriads of multi-coloured lights which greeted our eyes. Being a very dark night, the lights shone in all their brilliance and it was not easy to induce us to retrace our steps to the bottom of the tower. But there were many interesting things down below too. "Blackpool by night" cannot easily be forgotten by one who has spent a few minutes on top of the tower.

Blackpool, as everyone knows, is a pleasure resort which attracts crowds during certain seasons of the year. Music and dancing, swimming and boating and various other kinds of amusements can be had in plenty at season time. There are also many side-shows which reminded us of those fairs and festivals which are so common in our own land.

#### Diversions.

By about 9 p. m. tramcars decorated with hundreds of lights of various colours took people for a ride round the city and some of us availed ourselves of this opportunity to go round Blackpool. All the shops and restaurants were similarly lighted up. The Casino Cafe looked like one mass of light at a distance. We spent all our pocket money that night in various amusements two of which at least we had not seen before. There was a giant slide at the top of which a boat, with seats for six, had been fixed and at the bottom went into a pool of water. When everyone was seated, a man turned a switch and down went the boat with all speed and within a minute we found ourselves sailing in the pool. We were soon hooked out by men who waited on shore. Another was a motor ride, which we enjoyed immensely. Inside a huge pavilion, there were over twentyfive small motor cars in which one or two could sit. When all were seated, again a switch went off and the cars moved about and it was left to us to steer them round

the pavilion. One great advantage was that there were no policemen about and we could go and smash into each other and no cases were filed for damages!

It was 11 p. m. when we went home that night. We were lodged in tents and in the neighbourhood were our Australian comrades whom we met first at Colombo.

#### At Lancaster.

On the 15th we left for Lancaster which we reached early in the afternoon. Here again we were met by some Boy Scouts who took us round. We first went into the County Hall where we were treated with great kindness by the man in charge and shown round. At the end of this, we were all given a Bronze Medallion commemorating the opening of the Hall.

But the Castle is the most interesting place in Lancaster and as students of English history, the visit was really worth while. On the walls of the old Shire Hall are arranged according to dates a most effective display of Heraldry, including the Coats of Arms of the reigning Sovereigns of England from the time of Queen Elizabeth. We know that "Duke of Lancaster" is one of the official titles of the Sovereigns of Great Britain.

The Law Libraries contained thousands of volumes of Law Reports etc., but what interested us was the fact that it was inside there that people like George Fox and Margaret Fell were tried for their faith and also the Lancashire Witches. We went inside the Prisoners' Dock and saw the Branding Iron with the letter "M" marked on it. And lastly we visited the "Drop Room" through which all prisoners sentenced to death had to pass during the period 1800-1865.

At 5 p. m. we left Lancaster and after spending an hour at Morcambe Bay—which is a sort of Blackpool in miniature, we made for Windermere where we were due at night. But we had a breakdown en route and when we finally reached our destination, it was 12 midnight. But we were most heartily received at the Blakeholme Training Camp by Captain Michaelson, officer in charge and given some hot coffee which was quite refreshing. Tents had been pitched ready for our use and we soon retired to bed.

Early next morning we discovered that we were actually on the banks of the Lake Windermere and we lost no time in getting down to the water. What we first thought

was a small lake was really the biggest one in the Lake District and we were interested to see motor boats plying up and down. After breakfast we ourselves hired one of these boats and sailed round for over an hour and thoroughly enjoyed ourselves. The deepest portion of the lake is 270 feet and we went over this part. We saw the Wray Castle in the distance and in another part of the lake was a cross placed in the water to mark the spot where some school boys were drowned. The speed boats which, we were told could go at 40 miles an hour, were something of a novelty to most of us.

Rain came down in the afternoon and we could not get down to Grasmere till about 5 in the evening. Here we went over the Poet Wordsworth's Cottage in which we were very interested. We were shown most of the things which he used when he was living here, his table, chair, cot etc., also letters of De Quincey and other literary men. In the Church nearby is his grave. Grasmere lake was a perfect picture that evening and we went out to see the seat which the Poet used and which is still shown to visitors.

The next day we left for Keswick and on the way passed the Lake Derwentwater. The countryside was most beautiful although it was raining practically the whole day. We went to the Museum at Keswick where there is a

piano with keys made of stone from Skiddaw, iron and bells. The man in charge played the tune "Rosary" when we were there. In the church is a beautiful monument to the poet Southey and in the churchyard is his grave. We were shown the seat which he occupied in the church. We could not go inside his home as it is now used as a boarding school, but we saw it from outside.

On our return we stopped at a place called Wythburn and visited the church there which is the third smallest church in England.

Another very interesting thing which we saw was a rock against the horizon looking exactly like a lion and a lamb. We had been asked to look out for this and no one could miss it for it was so clear against the sky.

Early on Sunday, the 18th, we left Windermere for Scotland. On the way we stopped at Kendal where the Christian Scouts attended service in the local Parish Church. One of the peculiarities which we noticed not only in this church, but also in some others in England was that the clerk carried a staff in front of the clergyman, even though he was not a Bishop.

At 3. p.m. we crossed the frontier and set foot in Scotland.

## NOTES BY THE WAY.

THOUGH Scouting is and should be in every sense a game to the boys, yet to the Scouter it really is a serious bit of a job. He cannot afford to treat it lightly; nor should he just leave things to chance, but should go consciously about every detail of his work.

A good Scouter plans out his work and then works out his plans. These are his jobs and he shoulders them with very good conscience, to his utmost.

But a Scouter who has no pluck easily gives room to despondence.

"My boys aren't good enough!" "Oh, my management don't encourage!" "What a heap

of difficulties have I to face?" "And how can I run the troop in the way you want me to?" Well all these, and several more of a similar nature can easily be said.

But none of these will escape the lips of a fellow with grit, a genuine scoutmaster.

Such a one shuts his mouth and saves his life, and the life of a number of young fellows besides.

Not only in the matter of training or efficiency are we slack, but even as regards the uniform we have many of us sunk into slipshod ways.

Correctness in uniform is a subject which, to judge from what one sees about oneself, does not worry a large percentage of Scouters or Scouts.

That is a pity!

The Rules about uniform like other Rules are meant to be stuck to—and stuck to thoroughly strictly.

But the slackness that one often sees is simply appalling.

The Scout shirt, scarf and shoulder knot, and the badge, is sometimes seen over a Dhoti going round the waist, with very often the turban wound spirally round the neck to look like a beautiful garland.

This is no fancy picture, or overdrawn sketch of slackness. It is just what happens any day in almost every centre.

The scout shorts are right all right beneath the Dhoti! But there is something simply appalling!! At least it isn't uniform!

At any gathering of Scouts or even scouters, indeed as things stand at every such gathering, could one notice such strange sights as here depicted.

We in India are too much of philosophers to see the enormity of this slackness.

The other day Searchlight saw a scouter with white-canvas shoes worn along with the uniform.

At another time the boys arrived on uniform parade day outwardly dressed in a Dhoti and coat, but inwardly in the full uniform of the Scout.

And coming to Group Head-quarters they peeled themselves off, and like lovely butterflies they stepped out of the chrysalis!

This shyness for the uniform is more noticeable in the case of boys who are slightly grown up.

Perhaps the non-inclusion of shoes and stockings may have something to do with the affair.

And perhaps even the preparedness of the Scouter to set the example does not secure many followers for him.

Apart from the misuse of the uniform, and the devices adopted to cover themselves against criticism, one also sees all sorts of things proper and improper worn along with the uniform.

To give one instance, a beautiful silver watch chain with a lovely charm as pendant has often adorned the uniform shirt of a particular scouter known to Searchlight.

Buttons off, pocket flaps flying, and shoulder straps hanging downwards are sights too common to require chronicling.

The uniform is the symbol of the Brotherhood in more ways than one. The respect we owe to it will not tolerate the least of the slackness indicated here.

The care we take about the uniform is a measure of the care we take in every Troop detail, and it goes without saying that where we are slack in our outward appearance we are also woefully slack about a hundred things that matter.

Searchlight.

## OUR TAMIL PAGE.

சரியான தோக்கம்.

(ஆசிரியர்களுக்கு.)

“அடுத்த ஸ்கெளட் காம்ப் எப்பொழுது, எங்கே நடக்கும்?” என்று பல உபாத்தியாயர்கள் என்னை அடிக்கடி கேட்டுக்கொண்டிருக்கிறார்கள்.

இப்படித் கேட்பவர்கள் நானுக்கு நான் அதிகப்பட்டுக் கொண்டு வருவதாலும், அவர்களுக்கு விடை கொடுப்பதற்கு முன் நான் அவர்களைக் கேட்கும் கேள்விகளும், பிறகு செல்லும் விடையும் ஒரே மாதிரியான படியாலும் அவைகளைப் பொதுவாக கீழே குறிப்பிட்டிருக்கிறேன்.

“நான் ஸ்கெளட்டில் சேரேன்டும்,” என்பது இந்த உபாத்தியாயர்களுடைய வேண்டுகோள்.

“எதற்காகச் சேரவேண்டும்,” என்று கேட்டால், சிலர் வெளிப்படையாகவும் மற்றவர்கள் குறிப்பாகவும் தங்கள் சேரவிரும்பும் காரணம் தங்களுடைய சம்பளத்தை அதிகப்படுத்திக்கொள்ள ஸ்கெளட் பயிற்சி ஒரு வழியாக உதவலாம் என்பதாகத் தெரிவிக்கிறார்கள்.

சரியாகப் பார்த்தால் ஸ்கெளட் பயிற்சி பள்ளிக் கூடப் பாடங்களில் ஒன்றல்ல அல்லது தூதனமான தேகப்பயிற்சி முறையுமல்ல; பள்ளிக்கூடத்தைப் பார்க்கவரும் பெரிய மனுஷ்யர்களுடைய களிப்புக் காகப் பிள்ளைகளை ஆட்டிக் காட்டும் வித்தையுமல்ல. ஆகையால் பணலாபம் எள்ளளவு கருதினாலும் ஸ்கெளட்டில் சேர்ந்து அந்தக்கருத்தை நிறைவேற்றிக் கொள்ளலாம் என்பது பெருந்தவறான எண்ணமாகும்.

ஆயிரத்துக்கு ஒரு ஊரில் அதிகாரிகள் ஸ்கெளட் பயிற்சியைப்போல் நடந்துவரும் விளையாட்டைக் கண்டு அதை நடத்தும் உபாத்தியாயருக்குக் கால், அரை சம்பளத்தில் சேர்த்துக்கொடுப்பதுண்டு. அப்படி நடக்கும் விளையாட்டு அசல் ஸ்கெளட் முறையல்ல: அது போலி (பதில் வெட்டுப்) பயிற்சி. பிள்ளைகளுக்கும், ஊராருக்கும் ஸ்கெளட் பயிற்சியைப் பற்றிப் பிச்சகான் எண்ணத்தை உண்டுபண்ணுவோமென்று ஸ்கெளட்டிங் என்ற சாரண இயக்கத்திற்காவது, சிறுவர்களுக்காவது ஒரு நன்மையும் பயக்காது.

ஆனால் உண்மையான ஸ்கெளட்களாக இருப்பவர்கள் தங்களுடைய பயிற்சியினால் நாணயம், ஒற்றுமை, பரோபகாரம், பலர் நட்பு, வணக்கம், அன்பு, கட்டுப்பாடு, முகமலர்ச்சி, சிக்கனத்தால் ஏற்படும் செல்வம், தாய்மை முதலான அழகுசொரு விளக்குவதால், காணுகிறவர்கள் அவர்களுக்கு அதிக சம்பளம் கிடைக்கிறது என்று எண்ணுமாபடி இருக்கிறது: இன்பம் என்பது பணம் காச முதலியவற்றால் கிடைக்கக் கூடியது என்று பலர் நினைக்கிறபடியால் ஸ்கெளட்டில் சேர்ந்தவர்களுடைய இன்பத்திற்குக் காரணம் பணம் என்றும் அந்தப் பணம் பிள்ளைகளுக்கு ஸ்கெளட் பயிற்சி செய்விப்பதற்காகக் கிடைக்கும் தனிச் சம்பளம் என்றும் ஒரு தோற்றம் ஏற்பட்டிருக்கிறது.

பணத்தைப் பற்றிக் கோட்டை கட்டாமல், சாரண இயக்கத்தில் பாடுபடுவது இன்பத்தைப் பயக்கும் என்ற நம்பிக்கையுள்ளவர்களுக்கே இந்த இயக்கத்தைப் பற்றியும், இதில் சேரும் வழியைப் பற்றியும் சொன்னால் பயனுண்டு. கீழே குறித்திருக்கும் விஷயங்கள் அவர்களை உத்தேசித்து எழுதப்பட்டவை.

“பள்ளிக்கூடக்கு புள்ளிக்காகாது,” என்றும், “எட்டுச்சுரைக்காய் கறிக்குதவாது” என்றும் பலர் சொல்லக்கேட்டிருக்கிறோம். ஆனால் புள்ளிக்காகும் கணக்கும் கறிக்குதவும் சுரைக்காயும் எப்படிக்கிடைக்கும் என்று நம்முட்களில் ஒருவரும் யோசித்ததாகத் தெரியவில்லை.

மேல் காட்டில் பேடன் பவல் என்ற ஒருவர் இதை யோசித்து உலக வாழ்க்கைக்குப் பள்ளிக்கூடப் படிப்பன்றி வேண்டிய மற்ற சாதனங்களையும் அனுபவ முறைகளையும் திரட்டி, வாலிபச் சாரணப்பயிற்சி என்பதைத் தொடங்கினார்.

நாலுபேருக்கு ஒத்தாசை செய்துகொண்டு ஊருக்கு உத்தமர்களாக இருந்து கடவுளிடம் பக்தியுடன் வாழ வேண்டியது தானே இவ்வுலகத்தில் நமது கடமை? இப்படி வாழப் பள்ளிக்கூடத்தில் கற்பிக்கப்படும் என்னும் எழுத்தும் மாத்திரம் போதுமா?

பிறருக்கு ஒத்தாசை செய்வதென்றால் பிறர் நம் முடைய ஒத்தாசையைத்தேடும் காரியங்களில் நமக்குப் பழக்கமிருக்கவேண்டும், நமக்கு உடல் வலிமையிருக்கவேண்டும்; ஊருக்கு உத்தமர்களாகவும், கடவுளின் பத்தர்களாகவும் விளங்க நமக்கு நல்லொழுக்கம் வேண்டும்.

இவைகளுக்கெல்லாம் பள்ளிக்கூடப் படிப்பு போதாது.

நீக்க, பள்ளிக்கூடப் பிள்ளைகள் வீட்டில் உண்டும் உறங்கியும் பள்ளிக்கூடத்தில் பாடம் படித்தும் கழிக்கிற நேரம்போக மற்ற வேளைகளில் என்ன செய்கிறார்கள்? மற்ற பிள்ளைகளோடு ஒடி ஆடி விளையாடித் திரிக்கிறார்கள். அப்படித் திரிந்துதான் உலக அனுபவத்தைப் பெறுகிறார்கள். அந்த வேளைகளில் அவர்களோடுள்ள தோழர்கள் யோக்கியர்களாயிருந்தால் அவர்களும் யோக்கியர்களாவார்கள். அந்தக் காலங்களில் நல்ல பேச்சு நல்ல ஒழுக்கம் பழக்கமானால் தான் பிற்காலத்திலும் அவை அவர்களிடம் குடிபுகுமாம்.

எல்லாப் பிள்ளைகளுக்கும் அப்படிப்பட்ட நல்ல சேர்க்கை கிடைக்கிறதா? பெற்றோர்கள் எல்லோரும் அதைப்பற்றிக் கவனித்து வருகிறார்களா? பெரும்பாலும் இல்லை.

பள்ளிப்படிப்பிலும் வீட்டுப் பயிற்சியிலும் கிடைக்காத அறிவையும், பழக்கங்களையும் பிள்ளைகள் பள்ளிக்கூடத்திலும் வீட்டிலும் கழிக்காத நேரத்தில் பயிற்சி செய்வதே சாரணப்பயிற்சி.

பிள்ளைகள் விரும்புவது விளையாட்டு பிள்ளைகள் விரும்புகிறார்கள் தோழர்கள். உபாத்தியாயரையும் பெற்றோரையும் கண்டு அஞ்சுவார்கள். ஆகையால் சிறுவர் விரும்பும் விளையாட்டை ஒரு கருவியாகக் கொண்டு அவர்கள் விரும்பத்தகுந்த தோழர் முறையில் நின்று சாரணப்பயிற்சியை நடத்துகிறவர்கள் சாரண ஆசிரியர்கள்.

ஆகவே சாரண இயக்கத்தில் ஆசிரியர்களாகச் சேர விரும்புகிறவர்கள், (1) தன்னலம் கருதாமல் சிறுவர்களுடைய முன்னேற்றத்திற்காக நேரங் கழிக்கத் தயாராயிருக்கவேண்டும்; (2) விளையாட்டின் மூலமாகவும் மற்றும் சிறுவர்களுக்கு விரும்பமான முறைகளை ஆராய்ந்தும் பயிற்சியை நடத்தக்கூடியவர்களாக இருக்கவேண்டும்; (3) அன்புள்ள தோழர்களாக இருந்து காரியத்தை சாதிக்க வல்லவர்களாயிருக்க வேண்டும்.

இவையெல்லாம் நங்களால் செய்யக்கூடும் என்று

நினைப்பவர்கள் சாரணப்பயிற்சியின் பிரிவுகளையும் முறை விளக்கங்களையும் சுவபமாய் அறிந்து கொள்ளலாம்.

தங்கள் இருப்பிடத்திற்கு அருகிலுள்ள சாரணப் படையில் சேர்ந்து படை கூடுப்போதெல்லாம் அங்கிருந்து படை ஆசிரியருக்கு உதவியாயிருந்து படை நடத்தும் முறையைப் பயிலலாம். பிறகு தங்களாகவே சிறுவர்களைக்கூட்டி அவர்களுடைய பெற்றோர்களைக்கண்டு பேசி அனுமதி பெற்றுப் படையொன்று தொடங்கி சடத்தலாம்.

படை நடத்தத் தொடங்கியதும் அந்தத்தாலுக்கா அல்லது ஜில்லா வாலிபச் சாரண சங்கத்தின் அஞ்சச் சருக்குச் செய்தி தெரிவித்தால் அவர் மேற்கொண்டு நடக்கவேண்டிய காரியங்கள் இன்னவையென்றும் அடுத்த காய்ப் எப்போது, எங்கே யென்றும் அறிவித்து காய்ப்-இல் பயிற்சி பெறுவதற்கு வேண்டிய ஏற்பாடுகளையும் செய்வார்.

### சாரணர் சின்னமளிப்பு.

(ஓர் மெல்லியை சின்னமளித்துச் சாரணஞ்சீட்டு சடங்கு).

படையானது குதிரை லாட வடிவமாக இடைவழியில் சாரணத்தலைவரும் உதவிச் சாரணத் தலைவரும் நிற்க அமைக்கப்பெறும்.

மெல்லிய தன் அணித்தலைவனுடன் வட்டத்திற்குச் சற்று உப்புறமாகச் சாரணத்தலைவர் முன்பாக நிற்பான். உதவிச் சாரணத்தலைவர் மெல்லியின் தலைப்பாகை அல்லது தொப்பியையும் கோலையும் வைத்துக்கொண்டிருப்பார். முன்னே வரும்படி சாரணத்தலைவர் உத்தரவிட்டதும் அணித்தலைவன் மெல்லியை வட்டத்தின் நடுவில் கொண்டுவந்து நிறுத்துவான். பிறகு சாரணத்தலைவர், “உன்னுடைய மானம் என்பது என்னவென்று உனக்குத் தெரியுமா?” என்று கேட்பார்.

மெல்லிய, “தெரியும்; உண்மையாகவும், யோக்கியமாகவும் நான் இருப்பேனென்று என்னை நம்பலாம் என்பது அதன் பொருள்,” என்றே, அல்லது இதே பொருளுள்ள வேறு வார்த்தைகளைக் கொண்டோ மறுமொழி கூறுவான்.

“உனக்குச் சாரணச்சட்டம் தெரியுமா?”—“தெரியும்.”

“கடவுளுக்கும் மன்னனுக்கும் நாட்டுக்கும் உன் கடமையைச் செலுத்தவும்

“எல்லாக் காலங்களிலும் பிறருக்கு உதவி செய்யவும்

“சாரணச் சட்டத்துக்குக் கீழ்படிந்து நடக்கவும்,

“நீ உன் பேராற்றலுக்கு எட்டியவரையிற் பாடுபடுவாயென்று உன் மானத்தின் மேல் ஆணையாக நான் நம்பலாமா?”

இதன் பின் மெல்லிய சாரணச் சைகைகாட்டி கீழ்க்கண்டபடி சொல்ல முழுப்படையும் அவனைப் போலவே சாரணச் சைகைகாட்டி நிற்கும்.

“கடவுளுக்கும் மன்னனுக்கும் நாட்டுக்கும் என் கடமையைச் செலுத்தவும்

“எல்லாக்காலங்களிலும் பிறருக்கு உதவிசெய்யவும்

“சாரணச் சட்டத்துக்குக் கீழ்படிந்து நடக்கவும்,

“என் பேராற்றலுக்கு எட்டியவரையிற் பாடுபடுவோனென்று

“என் மானத்தின்மேல் ஆணையாக நான் உறுதி கூறுகிறேன்.”

சாரணத்தலைவர்: “உன் உறுதி மொழியைக் காப்பாற்றுவாயென்று உன் மானத்தின் மேல் ஆணையாக நான் நம்புகிறேன். நீ இப்பொழுது சாரண மாடுபருஞ் சகோதரச் சமூகத்தில் ஒருவன்”

உதவிச் சாரணத்தலைவர் அவனுடைய தலைப்பாகை அல்லது தொப்பியைச் சூட்டி அவனுடைய கோலைக் கையில் கொடுப்பார்.

சாரணத்தலைவர் இடது கையால் அவனுடன் கை குலுக்குவார்.

புதுச்சாரணன் முழுதுந் திரும்பிப் படைக்கு ஆசி (Salute) செலுத்துவான். படையும் ஆசி செலுத்தும்.

சாரணத்தலைவர், “உன் அணிக்கு விரைவாகச் செல்,” என்று உத்தரவிடுவார்.

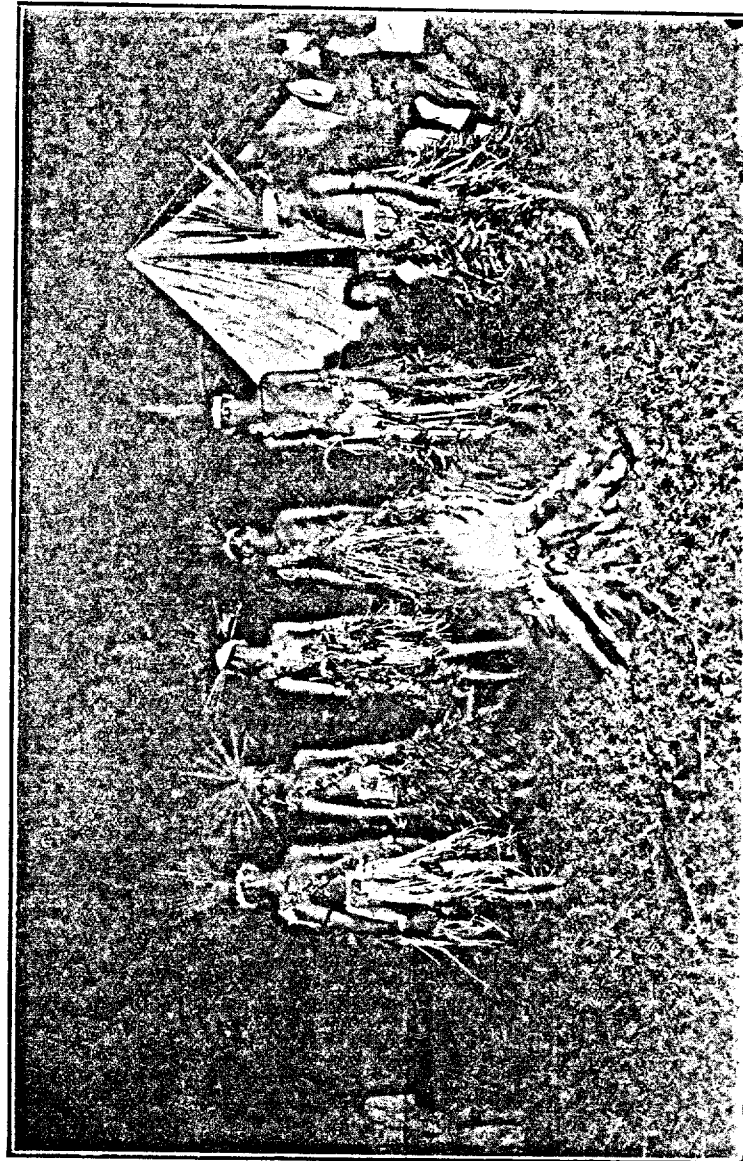
புதுச்சாரணனும் அவனுடைய அணித்தலைவனும் தமது அணிக்குச் செல்லுவார்கள்.

இந்த உறுதி கூறுப்போது சாரணன், பெருவிரலானது சிறு விரல் நகத்தின் மேல் தங்க, மற்ற மூன்று விரல்கள் நிமிர்ந்து மேல்நோக்கி நிற்க, உள் எங்கை முன் புறமாக, தன் வலது கையைத் தன் தோள் உயரத்தில் நிறுத்தி நிற்பான்.

இதற்குத்தான் சாரணச் சைகை என்று பெயர். இது சின்னமளிப்புச் சடங்கில் மட்டுமே உபயோகிக்கப்படும்.

இதே நெற்றிக்கு உயர்த்தப்படுமாயின், ஆசி (Salute) எனப்படும்.

வேதாகலம்.



Young India Scouts Camp-fire—Zulu Braves.

[Mr. M. Rajagopalan.

Courtesy of]

# THE SOUTH INDIA BOY SCOUT

## THE BOYS' SECTION.

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light :  
The year is dying in the night ;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow :  
The year is going, let him go ;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more ;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

Ring out the want, the care, the sin,  
The faithless coldness of the times ;  
Ring out, ring out my mournful rhymes,  
But ring the fuller minstrel in.

Ring out old shapes of foul disease ;  
Ring out the narrowing lust of gold ;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand ;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

—TENNYSON.

## January.

### The Story of the Year.

'In olden days the Romans (the people who lived in Rome) called the month of January "the open gate of the year." Janus, who was the doorkeeper of heaven and the patron of gates and doorways, was said to stand at the open door of the new year. This man, "Janus," was a make-believe person and was always pictured as having two faces, one looking backward and one looking forward, meaning that he stood between the old year and the new year, saying good bye to the one and welcoming the other. His picture also showed a key in his hand. The Latin word *janua* means a door. And so the first of January, which we call New Year's Day, is really the open gate, or door of the new year,

taking its name from the Janus of the old Roman people.

'We celebrate the coming of the New Year because it means a closing of the door and starting all over again. And so people "see the Old Year out and the New Year in" with revelling and merrymaking. Horns and whistles blow, and bells clang joyfully at midnight of December 31st. A beautiful poem which expresses the spirit of the New Year is "Ring out, wild Bells" by Alfred Tennyson. There were many things in the England of Queen Victoria's time, when Tennyson lived, which we wanted to have "rung out," just as there are many to-day which we should like to see the end of.'

*John Martin's Book.*

## Yesterday's To-Day.

### An Allegory of St. George and the World Jamboree 1929.

BY CALUDE FISHER, Assistant Secretary, The World Jamboree, 1929.

TWENTY-ONE blanket-enveloped and cheery Boy Scouts encircled the camp fire at Brownsea Island one August evening of 1907,

The Bulls, the Ravens, the Curlews, the Wolves and the Chief Scout's orderly, although they certainly would never have owned up to it, were well content to squat that evening for they had tasted to the full the joys of the open that day.

Ever since the Chief Scout, as we know him, or "the general" as they called him in those earliest days, had awoke the camp with his kudu horn, a relic, of his Matabele campaign, the scouts had been hard at it, except for one brief hour of rest in the middle of the day.

Scout exercises had given way to breakfast. A tracking game had followed the washing up and the putting ship-shape of tenants and kits. Through thick woods and out over open fields the trackers had gone, with here and there a thicket of prickly gorse to scratch their knees or a patch of sand to engulf their feet. Then there had been

games and demonstrations with a swim in the sea, followed by a whale hunt in the harbour. A hundred and one minor but vastly interesting stunts had come and gone in quick succession, so that it was small wonder that each of the world's first Boy Scouts was healthily tired and more than a little drowsy as he sat at the evening's fire.

One youngster whom we will dub Pat, enthralled with his few days experience of Scouting, lay stretched out at full length with his face on his hands gazing into the red embers. In the wafting smoke of the newly added branches and the glowing ashes beneath there came to him a vision not of twenty-one Scouts all alike in colour and language, but of thousands of the boys of every nation under the sun, all converging on England and acclaiming it as the birth-place of the Boy Scout Movement. In they came from the four corners of the earth to thank the white swathed figure, who in the light of the fire had thrilled Pat and his fellows, as he spun a tracking yarn culled from his Indian memories.

Indeed, it was but a few years ago that the whole British Empire and indeed the world itself had been thrilled by the Chief Scout's exploits at Mafeking in the South African War. There for seven months, in the face of a force numerically vastly superior and threatened by direst starvation—horse flesh and locusts formed the menu—he and his small force had cheerily held on until relieved. And here, thought Pat, is a hero recognised as such by friend and foe alike, for whom all things seem open, troubling to make life throb with possibilities for a mere handful of youngsters, many of whom he had never seen before. How vastly different was his manner of talking to that of the average grown up! There wasn't an atom of pi-jaw about it. All was pregnant with impressive and amazing possibilities.

Pat's dimming thoughts shifted to his fourteen-years-old sister, whom he had left in their two-room, back-street home in the city. She was always more interested in Pat's exploits than in the things girls ordinarily seemed to care about. How she would have thrilled, thought Pat, over his experiences during these valued days. But then, of course, scouting was not for girls! Perhaps though, some form of it will be adapted for them later on, so that boys and girls shall both have a chance of making their dreams come true and of serving the world in which they live. Pat's longing to do something now seemed really practicable.

The camp fire drew to a close and with a "Good Night, Sir" to his hero, Pat drew-sily went off to his patrol's bell tent, which like the others stood some distance apart. It didn't take him many minutes to get between the blankets. For a while he tossed restlessly on his self-made bed, woven of the bracken and straw, one of the many soul-stirring handicrafts he had learned from "the general" that very afternoon on the camp loom. Then slowly and full of sheer joy from the wondrous day of activity just over, Pat fell asleep.

And with the sleep there came a dream, born of the camp-fire vision.

St. Michael's Mount, the island's highest point had risen to such a height, that from

its summit one could see the whole world. Rapidly Pat found himself mounting to his point of vantage. At the top in stooping to pick up a fir cone, his diary slid from his pocket and lay open at his feet, the patent marker pointing, to his surprise, to August, 1929. Pat was even more amazed when a happy manly-looking figure in the armour of a knight and with a red cross stretching across his breastplate came cantering up the hill-side. Reining in his charger he threw himself off his horse and stooping down at Pat's feet restored to him his fallen property.

"Crums!" ejaculated Pat's. "Who ever are you? I thought I was alone."

"To be alone is impossible," replied the knight, "for wherever a Scout goes I go too. My name is George and I am the patron of all Scouts everywhere."

"A bit of a job, I should think. Have you been here long, Sir?" queried Pat.

"Indeed I have, and strange sights have I seen too on this island and in its castle there. The Dames used to call it Bruno's Ea, that was before the monks came from Cerne Abbey and cultivated the ground. The English kings Charles II and George IV both stayed here and once not so very long ago the islanders made pottery in their little village of Maryland. But one of the cheeriest happenings I ever did see was in 1907 when on the south side of the island the Boy Scouts sprang into being."

"What are you talking about?" interrupted Pat. "I remember that it was only yesterday."

"Indeed no, it was twenty-two years ago this very day. You've been in a trance all these years, my son. This is August, 1929. Look over there and there!"

As Pat looked he could see great ships setting out from the harbors of the world, all making in the direction of England. The decks themselves could scarce be seen, so thickly were they hidden by Scout hats. As ship drew level with ship, green and yellow fleur-de-lys pennants dipped in salute while brotherly message of welcome flashed from boat to boat.

"Where are they bound for?" asked Pat of his new-found guide.

"To England, the birthplace of the Boy Scouts, my son. The Boy Scouts of America and all the world come to be your guests in their pilgrimage."

Nearer and nearer drew the ships to the port of Liverpool on England's Western coast, gliding slowly down the crowded river Mersey. On pontoon and dockside there gathered by every available means the Scouts of Britain—no longer twentyone in number but in their thousands.

Slowly the host of the youth trekked to a great piece of park-land, while some hundreds and thousands of tents sprang up like a mighty crop of mushrooms of divers shapes and sizes. From myriad flagpoles the flags of the countries of the world unfurled, as through decorated gateways galore, the scouts of the different nations swung arm in arm to procure their rations from the dumps in each camp.

"Oh, look!" cried Pat a little indignantly, "there's our language master! Crumb! He's in Scout uniform, and going halves over some chocolate with our school captain, O'Brien, his deadliest enemy. O'Brien's in uniform too. Lumme!"

Along the main road of the camp, directed by older Scouts wearing green shoulder straps thronged this extraordinary melee of boyhood, chatting, gesticulating and playing together as if no difference in language existed.

"What are those chaps with green shoulder straps?" asked Pat of his guide.

"Those are Scouts, young men who once were Scouts or are too old to become Boy Scouts, and who now form a jolly band of service."

A fresh day had broken, the sound of the kudu horn was heard once more. In a few seconds around a thousand flagstaves aloft of which broke the Star spangled Banner and many another multicolored flag, stood hosts of bare-kneed youngsters of fourteen and over. Their hatless heads revealed their many hued faces, as they looked up into the light of the new day to thank their Creator for Scouting.

At the park gates a bustling crowd of Scouts were busily distributing the camp's own special daily paper, while ponderous

lorries rolled by with supplies for shops and cafes in the Scouts' own Market.

All of a sudden each camp became animated with life, here a patrol cooking and another hanging blankets out to sun, there a patrol performing national dances and games. All the time there surged along the avenue between the camps a horde of sightseers from all parts, many of whom had been Scouts themselves. They talked much of a war—a war that had been.

"Why do they talk so much of war?" asked Pat of his knightly Patron. "The only war I can remember at all was in South Africa."

"That pales into insignificance against the happenings of 1914-18, when most of the great Powers flew at each others' throats," was the quite reply.

Just at that moment a maroon flag went up and post haste from every corner campers and crowds were making their way to the high ground in the park. Already more than fifty thousand Scouts and huge crowds of other folk had gathered.

"Look at the dais, Pat!" directed his guide, "there's some one you know."

"Why! It's the general, the good old general," was the joyous reply.

The Chief Scout, for it was none other, looked perhaps a little older now than he did at Brownsea, but radiantly happy as he surveyed his vast family, who, so Pat's guide informed him, had at an earlier and smaller International Jamboree in 1920 heralded him as Chief Scout of the World!

"Tell me, who are those beside the Chief?" Pat asked excitedly.

"The figure on his right in Scout Uniform is the King's eldest son the Prince of Wales, in the rochet is the Archbishop and beside him are two other princes, all of them Scouts. Others, the highest and greatest in the land, and not only in this land but in the lands beyond the seas are behind the Chief. See that figure beside the Prince, that is the American Ambassador. All have come to pay Sir Robert honour at the coming of age of the Boy Scouts."

"Gee Whizz," ejaculated Pat. "What a day! And I saw the beginning. Lucky me!"

## Radium and its Wonders.

THE discovery of radium was an epoch-making one. Found only in minute quantities, it had escaped the knowledge of chemists and physicists for centuries, and yet its effects were being felt in directions which had been little suspected. Its parent, uranium, is a very hard metal which was isolated as long ago as 1842, but all the while that it was being experimented upon, it was undergoing a change which was not recognised until half a century later, and it was absolutely unknown that it was itself giving off what is called an emanation, and that this process was gradually changing the metal into lead. Here was indeed a strange thing. Uranium, known to chemists as an element, a substance which could not be built up from or reduced to anything else, was found to be breaking itself up into other things.

Radium has been found, though in minute quantities, in soils, sea-water, and in fact almost everything that has been subjected to the necessary experiment. In the seas alone, it was estimated that there are 20,000 tons of uranium, from which radium is being derived. In the spray of the sea, carried often far inland, there is radium, and who knows but that much of the life-giving power of the sea-breezes has its origin in their radium.

For modern developments in radio activity we have to thank such great workers as Rayleigh, Rutherford, and Soddy. But these developments were made possible by the pioneer work of Professor and Madame Curie. Becquerel's experiments in 1896 were made with the view of ascertaining the power of fluorescence which various elements exhibited. To his astonishment he found that the compounds of Uranium gave off mysterious rays which had nothing to do with fluorescence. The Curies later extended the examination to all known elements, and their compounds. But they found only one more of the old elements, Thorium, which gave off similar rays. By thousands of lengthy experiments and after laborious investigation, they were at length able to isolate a new metal, and this Madame

Curie called Radium. This was the new element which Uranium was constantly producing. It proved to be a white metal, melting at 700° C. The pure metal is now rarely seen, it being more convenient to use one or other of its salts, either the bromide or the chloride.

These valuable salts have nothing in their appearance to suggest that they are anything out of the ordinary. As a matter of fact they look just like common salt, but although they are of a clear white colour at first, they soon take on a brownish tint. But unlike common salt, which is chloride of sodium, the salts of radium are visible in the dark and give out luminous rays. They are, too, always several degrees warmer than the surrounding air. So rare and expensive are the few grains available for use that they are kept in tiny tubes about the thickness of a wax vesta, and of similar length.

### The Principal Source.

Radium is derived from the spontaneous breaking up of uranium. The latter is very rare in a pure condition. The principal source of it is from the mineral known as pitchblende, which is a black compound of uranium and oxygen. It is now of the greatest value, but at one time, before its value was realised, it was sometimes used as a pigment. Probably much of the old porcelain that lies stored away in collectors' cabinets has a real radio-active value.

When uranium breaks up, it gives off radium, as we have said, spontaneously. But at the same time it also gives off helium. This gas was unknown on the earth little more than a quarter of a century ago. But it had been seen by means of the spectro-scope in the sun. So it was given the name by which it came to be known. Since its discovery on the earth it has almost displaced hydrogen as the gas with which balloons are filled, and enormous quantities of it were manufactured during the great war. Thus Uranium gives off Radium and Helium.

But then the radium itself begins to disintegrate spontaneously, and whilst giving

off more. helium it also gives off another emanation called Niton. The Niton begins to disintegrate, and other changes take place. The end of it all is that the original Uranium has changed into lead, and when this stage is reached no less than eight atoms of Helium have been set free.

So here we have a case of an atom giving birth to many atoms, and an instance of the breaking up of the atom, a matter that was considered quite impossible to a former generation of chemists.

#### **Inexhaustible Energy.**

Radium has all the characteristics of a chemical element, and yet, although giving out a constant supply of energy, it shows no signs of exhaustion. No sign of physical change can be detected in it, although the most intense radiation is going on from it. No chemical process seems to go on, and no change takes place inside it; yet it goes on giving out a wonderful amount of energy. According to all known laws, energy can only be obtained from chemical actions and reactions, but this wonderful substance seems at present to be above all law. There is apparently a great deal yet to be discovered, and if radium is not above all ordinary law, it can only be because locked up in every atom there is such an extra-ordinary reserve of energy that the emissions of a few years make very little difference in the total that it contains.

The substance that gives out all this energy is, too, so minute. The amount of pitchblende required to obtain a few milligrammes amounts to many tons. It is calculated that the proportion of radium contained in pitchblende from the Cornish mines may, perhaps, amount to a ten-millionth of one percent.

Three kinds of rays are known to be emitted by Radium, and they have been called the alpha, the beta, and the gamma rays. The last are almost identical with the X rays which Becquerel discovered in 1896, but they have an even greater power of penetration, and they are the rays that are used for healing purposes. Becquerel may be said to be the father of radio-activity, for he recognised that two of the chemical elements, uranium and thorium, gave off

rays which could be detected by their effects on a photographic plate. Now it has been found that most of the new elements are radio active, and herein lies the possibility of great future discoveries.

The full extent to which radium rays can be made of service is unknown. It has a chemical action on water, for it will slowly break water up into its two gases, hydrogen and oxygen. The peculiar and health-giving form of oxygen known as ozone results from the presence of radium, and this change may result from its presence in the sea or in the sands of the seaside.

#### **In Relief of Suffering.**

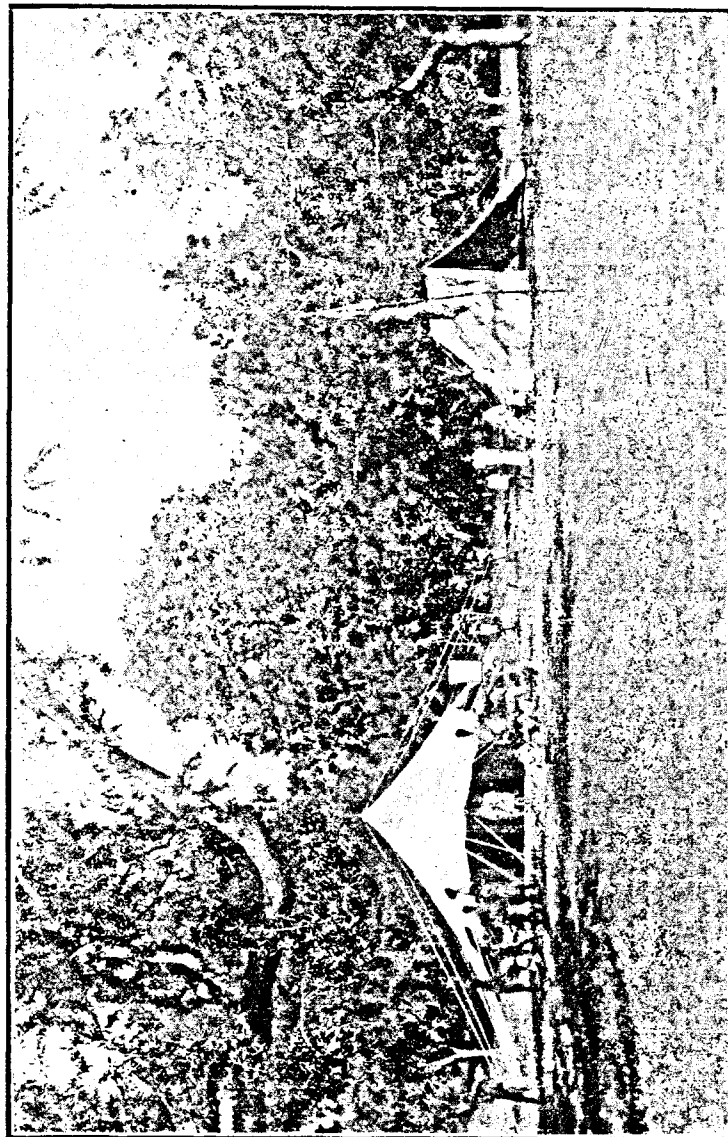
But the greatest use to which radium has been put has been for the alleviation of pain and suffering in cases of lupus and ulcerous growths. In both cases the diseases have frequently disappeared completely. Birth-marks are removable by radium treatment. Early scientific investigators often suffer from the effects of their discoveries before full knowledge had been obtained. Becquerel in 1901 carried in his pocket some radium salt for a few hours, and found that his skin became inflamed with what is now known as radium-burn. As all know, many a subsequent investigator has suffered terribly from the frequent use of radium in the practice of healing others.

Perhaps one of the more important uses to which in the future it may be put is in the destruction of colonies of harmful bacteria.

Some years ago very important investigations were made in Berlin with a view to test the efficacy of radium in rheumatic and gouty complaints. It had been ascertained that radium and its emanations were found in many of the natural curative springs and spas, especially in those to which rheumatic and gouty patients were in the habit of resorting. The experiments made soon revealed the fact that immediate, and in many cases lasting, relief was afforded by treatment with radium emanation.

#### **Making Radium Waters.**

Now that the waters of all the natural curative springs have been so thoroughly and



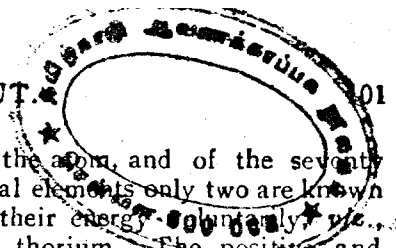
[Mr. M. Rajagopalani.

Young India Boy Scouts in Camp.

Courtesy of]

1930.]

SOUTH INDIA BOY SCOUT



completely analysed, both chemically and to ascertain their content of radio-active substances, a decision is easily arrived at as to which are the waters most likely to give relief in similar cases. Of course, too, it will not be a difficult matter to make up synthetic mineral waters which shall contain the necessary amount of curative radium emanation.

Heat is energy, and weight for weight radium gives out 200,000 times the heat to be obtained from coal. By far the greater amount of heat is derived from the alpha rays, although the beta and the gamma rays give out small amounts. During the whole existence of one gramme of alpha emanation it would emit energy equal to that supplied by an engine working at 157 horse-power for one day. This enormous energy is

locked up in the atom, and of the seventy older chemical elements only two are known to surrender their energy—uranium and thorium. The positive and negative particles of an atom are held together by intense electrical forces, and when the particles disrupt, some of the energy is set free.

It has been suggested that the various stages in which we now see the planets may be stages in their evolution as a result of the breaking up of the atoms of the elements of which they are composed. It may be that in the future there will be others of our elements which will take on themselves what alone now uranium and thorium are doing. If many of them were to do this, the old earth in its present form would be little able to withstand the shocks to which it would then be exposed.

### Jamboree 1929.

"Welcome the Chief! From the Scouts of the World,  
From the country whose flag shall be ever unfurled.  
Welcome the Chief! We salute with our hands—  
With our hearts we would honour the Scout of all lands.  
Welcome the Chief! We obey his behest  
And join in the search for the Youth of his Quest.

Welcome the Chief! Nobler cares have we sought,  
Nobler deeds to the world in his name we have wrought.  
Welcome the Chief! And where'er his path lies  
The woodsmoke of our homage shall gladden his eyes.  
Welcome the Chief! May we none of us fail  
To be staunch and to serve and to follow the Trail."

M. G. RHODES.

## Do Animals Break their Hearts?

### The Tie That Binds Them to us.

IN the picture gallery of the Old Testament there is one picture which every child can see and which we never forget. It is that of Father Adam naming the animals. In peace he named them all, and in love and friendliness they passed by him, for this was the childhood of the world.

There is another scene, when the world had grown older and enmity and death had come upon it, which carries on the tale. Though the sons of men might be overwhelmed by the Flood, the innocent animals

must not perish from the Earth; and so, two by two, Noah called them into the Ark.

These are parables. When man first walked the Earth he was kin to the animals, a kindly lord of the beasts of the field and the birds of the air, and one of whom these companions had no fear. They shared with him the fruits of the Earth in their season. That golden age did not endure. As strife came in the world, and man lived by the sweat of his brow, the bonds were loosened. In all but a few of man's closest companions among the animals respect deepened into fear. They walked apart.

Yet when danger threatened the life of man and beast the old ties were remembered and the animals huddled together for man's protection above the waters. Even today the memories have not lost all their ancient power. Polar explorers tell that in the lands where man's footstep is unknown the birds and seals have no fear of him. He is to them only another living thing that will do them no harm. So also in times of great floods, or when some terror of earthquake overwhelms the land, the wild animals will leave their hiding places and, urged by the sense of danger, will gather round human habitations for protection, all their fears and enmities forgotten in the common need of shelter.

Though it may be that in thousands of years the activities of man the hunter have all but extinguished the comradeship which once existed between him and the beasts, the relics of it are still there, waiting to be awakened. Among those animals which shared his hearth and home or were harnessed to his service when the world was young the feelings never sleep. The dog, which looks to man for food and protection, has an admiration for this superior being which almost amounts to worship. The horse, not quite so intelligent and with a shorter memory, is a little less fond; and the cat, which came into the family later than the others, is torn between its love of home comforts and its ancestral longing for the wild, where it may still live an independent life.

Yet all animals, or nearly all, will give man affection for affection, and some of the three we have named, the dog, the horse, the cat, will give to him all they have to give. That often is a great deal, for affection is God's own gift to all living things, whereby they are preserved on Earth, because they impart it to their mates, their offspring, and their companions. It is no wonder, then, that they should often show deep affection and emotions which man claims for his own. Our Natural Historian here gives us some examples of these feelings which are both strange and true. But it would be stranger far if affection were denied to these humbler creatures.

### Remarkable Stories of Man's Dumb Friends.

Often we speak of the love of animals, meaning the affection which tender-hearted people have for dumb creatures, but we know quite well that very often the love of the animals themselves for those who shelter and are good to them far surpasses the affection they receive.

Who has not known a cat or a dog which was fierce with all people except one, whom it seemed almost to worship? In a less striking way there comes to mind a cat which was the friend and playmate of all the members of a household, but reserved the innermost place in its heart for a man who was not its owner. When he went out for the day the cat would sit, mourning and foodless, on a chair which gave it the first view of the door by which its friend would enter.

The cat met with an accident, and had to be sent to a veterinary surgeon some miles away. At the end of four days the cat's friend asked by telephone, how the patient was getting on. "Surgically the cat is a good case," was the answer, "but he is fretting so much for you that I am rather anxious about him. He has not eaten anything since he came. If you could drive over and get him to take a meal I should have him right in no time." The man did go over, and the cat nearly went mad with joy; while he was there the cat ate enough for two cats, and soon after he was home, hearty and well.

There is a remarkable story of a valuable little Cairn terrier which for two years had been a favourite with the Prince of Wales and his constant companion up to the time of his leaving England for a long tour abroad. In order that his pet might be specially cared for he handed the terrier over to Lady Burton, to whom the dog had originally belonged. Seven months passed and the Prince was back again, and his terrier was returned to him. But she was cold, and knew him not.

Molly may have remembered the kind mistress in whose care she was born and brought up, and the renewed association

may have plunged the dog into profounder depths of affection for Lady Burton; but whatever the cause may be she would not look at the Prince. She rejected his addresses, she would not eat, she was desperately unhappy, pining for the lady she had left. And Molly would have starved to death in a royal palace had they not taken her back to her guardian.

She went back none too soon, perhaps, for only a few days before there was reported the case of a dog dying of grief at Blackburn. The old man to whom it had belonged lay ill for some days before the end, and the dog watched at his bedside like a nurse, mourning and refusing food. The old master died, and friends of both saw that the end of the dog was near too. They took it up to carry it forth. As they did so the poor creature licked the cold hand of its master, and was borne out of the room to die.

Readers of Wordsworth will recall such incidents recorded in his verse, but here we will keep to more modern examples. There was a dog in the West End of London which became so distracted over the death of its master that people who did not understand called in the police, who certified that the dog was mad, and destroyed it.

Then, too late, the opinion of veterinary surgeons was invited. Of course they agreed that no dog can go mad unless it is infected by rabies, as this dog certainly was not. What happens is that dogs of a highly intelligent, affectionate disposition are so overburdened with woe at the death or departure of a human friend that their sorrow may bring on fits which are mistaken for madness, and that is what had happened in this case.

We do not often hear of similar incidents with regard to horses, though there are examples of the kind from distant lands where man and horse live together in close companionship. But even in London the veterinary surgeon is often at his wit's end to get a horse to eat when its owner is away from home.

One such tragedy rang through the world some years ago, for it was in the tensest time of the war, and the incident was on a bitterly contested battlefield. During the

fighting at Loos the men in the trenches observed, to their great astonishment, a riderless horse standing out in No Man's Land, between the firing-lines of the armies. For two days and nights the faithful creature stood there. At last some of our men crept out of their trench and crawled up to the horse. The animal was unwounded, but it was standing guard over its master. The gallant lad who had ridden it and tended it lay stretched in death at its feet, and all the terrors of machine-guns, bombs and shells had failed to shake the constancy of the affection of this faithful steed.

The men who went out to see could not get it away from its charge, but returned to their trench and told the moving tale. Then other men, who understood the ways of horses, crawled through the deadly area. They blindfolded the horse, and at last, when it could no longer see the form it had loved, the animal was content to be led away to food and safety.

We may doubt whether animals know the mystery of a man's death, whatever suggestion is conveyed to their minds when one of their own kind meets its fate, yet shall we deny that such a thing is possible in view of the touching story told by Lord Grenfell of a dog which accompanied Lieutenant Soltau into one of the Sudan battles, stayed by his body after his death, and followed him to the grave when all was over? When the uniformed body was lowered into the ground "the little animal crouched down on the edge, looking into the grave with every sign of grief, gazing at the body of its master." The faithful creature had to be removed to allow the men to fill in the grave, and it lay limp and motionless when one of the officers came up to it. Somehow one feels that that little dog did know; and we feel the same concerning a dog at Scarborough a few years ago, which not only stood guard over the drowned body of its master, but followed him to the grave, and some days later went back to the cemetery and died near the body of the man it had loved.

We cannot believe that any animal sees deeply enough into cause and effect to resolve to end its life by fasting in sorrow,

yet grief does kill them; that is to say, it so lowers their vitality, so prevents their leading, weakens them, as to lay them open to parasite enemies which are the plague of animal life in all our zoos. A pathetic example of this came some years ago to the Dublin Zoo, when Dr. Ball was superintendent there.

It was his habit to pay a daily visit to a certain baboon and give the animal a friendly pat and a stroke. One day the doctor had to show the Lord Lieutenant through the Gardens, and in his haste he passed the baboon without the usual greeting. When next he went to the cage the affronted animal would not take any notice of him, and refused to do so for a long time. The consequence was that the poor creature, thoroughly low in spirits and in physical condition, fell a victim to consumption. The case was hopeless. But the day before it died, with its last vestige of strength, the poor creature crawled to the front of its cage and held out its paw to Dr. Ball in token of reconciliation, the first time it had done so since the break of friendship which had led to disaster.

It seems fair to claim that as an example of the type of higher emotion which one has in mind; the baboon, its protracted fit of sulks, and then the overmastering wave of affection for its old friend when illness had dispelled ill-will from its troubled heart.

Many people will remember the story of Johnny Gorilla, who for a time was at the London Zoo, and was at last sold for a thousand pounds to America. This necessitated his parting from the lady who had been his playmate and companion. All through the voyage he fretted for her, and on arriving in America grew seriously ill. They could not get him to feed or to take any interest in life, and as a last resource they cabled for the lady to go over and comfort him. She booked her passage and set out on her errand of consolation, but before she could reach America poor Johnny was dead.

That, it may be argued, is an unnatural example, a death brought about by conditions which could not occur in the animal's native wilds. But hear a tale of what

happened in Sumatra, where, acting on licence, a trapper set his great box snares for oranges. In one of the traps a magnificent male was caught, and with this still in its cage the hunters moved on to another scene. Unknown to them, the mate of the orang followed the bearers of the cage, and when all but a native youth had withdrawn to camp she seized the cage with her hands and tore open a hole in it with her teeth.

The youth in charge aimed a blow at her with a stout club, but missed her and struck the head of the captive, which had now been thrust through the hole of the cage, breaking the creature's neck and killing it instantly. Then the female attacked the boy in frenzy, bit and lacerated him, and drove him away. His master, coming up, found her tearing at the cage in a desperate endeavour to liberate her dead mate from prison.

Driven away by the sound of gunfire, she soon returned and entered a trap which was set for her, the trap which already contained the body of her mate. Her grief saddened the hunters, so they withdrew the dead body and hustled a new orang into the cage. This one she assailed with such fury that it had to be taken away lest she should kill it. The leader of the hunters then skinned the dead ape and placed the hide in the cage with the poor orang, which sniffed the air and widely opened her eyes, then went to the skin rubbing it and smelling her fingers.

Several times the unhappy creature repeated this, moving her lips as if talking to herself. Suddenly she pulled the skin toward her and appeared to be beside herself with frenzied grief. She rubbed the hide on her own body; she spread it on the ground and ambled slowly round and round it, and finally, gathering it about her shoulders, she hugged it to herself. She ate nothing all that day, and the next morning she was found dead, uninjured, with the skin of her mate wrapped about her.

Darwin noted several instances of captive monkeys dying in grief for the loss of their little ones, and we see the beginning of such a tragedy in the story of James Forbes, the traveller, who, having shot an adult monkey, found his tent beset by the other members

of her tribe. They fled before the gun which had killed her, but returned again and again, threatening and appealing. At last a big male approached the entrance of the tent and, finding furious chattering of no avail, began a low moaning, holding out his hands and, by the most eloquent gestures, seeming to beg for the body.

At last Forbes could withstand the appeal no longer, and handed the dead body to the supplicant. The big monkey took it sorrowfully in his arms and bore it away, moaning, to his companions. The men who witnessed it all were impressed by the extraordinarily human action of the animals, and vowed that never again would they fire at any member of the monkey race. The same effect was impressed upon the mind of a hunter who shot a monkey in India, and, to his astonishment, saw the animal put its hand to its wound and then hold it out, covered with blood, for its assailant to see. Deeply moved, the hunter sent his men to capture the little creature and tend it, but death had already come and a great lamentation among the other monkeys was followed by their carrying off the corpse.

Professor Romanes watched the attentions of one baboon to another whose hand had been savagely bitten, the comforter holding the sufferer in its arms and crooning to it, while the victim cried and held its cheek to the bosom of its friend. Even if this incident had stood alone, said the professor, it would have sufficed to prove to him the essential identity of animal feeling with some of the noblest among human emotions. The same scientific watcher tells a story of the play of kindred emotions in snakes. The reptiles of the drama were a large boa constrictor, a python, and several small snakes, which were kept in a London house and caused such terror to outsiders as to lead to a law case. The snakes lived in a cupboard, but were at large when the family was at home, and played with the members of the family, including two little girls, about whom the boa, a creature as thick as a small tree, wreathed itself with every sign of intelligent interest.

When the family went abroad the boa was sent for safe keeping to the Zoo, but

there it pined and refused food till, at the end of six weeks, its owners reappeared to claim it when it sprang to them with delight, coiling itself round them and showing every symptom of pleasure. What followed seems to belong to sensational fiction, yet it is sober fact. The gentleman owning the snakes was taken suddenly ill, and his wife, the only other person present, ran for a doctor. On her return she found, to her astonishment, that the python had dragged itself upstairs from the room below into that where her husband lay, and was there stretched beside him, dead. The professor's opinion is that the python, finding its beloved friend stricken, died from emotional shock.

Most of us heard how the terns of Scolt Head, the lonely bird sanctuary of Norfolk, mourned for their dead companion. They flew in, one by one, after the first had found the body; then they came in flocks till the whole nesting colony was assembled. One by one they dropped down and looked at the corpse; then they rose and hovered in the air, uttering strange, plaintive cries and looking with accusing eyes at the bird-watcher as if she had been guilty of murder. Nothing could have been more indicative of sorrow and accusation, she says, than the action of these birds.

Our stories might run on indefinitely toward the same end. There is the mother elephant following for days the track of her stolen baby till she sinks down from starvation. There is the case of a herd of Essex cows which, when one of the number died in their field, spent the day in uneasy perplexity and obvious sorrow, going again and again to the body to lick the face, and, when the cart came on the morrow, repeating their caresses as the body was removed, and following the cart as far as they could, howling mournfully till it was out of sight.

Do not such examples force us to the conclusion that animals do in some degree feel as we feel, mourn as we mourn, and even succumb to that overwhelming feeling of grief which we call a broken heart?

The facts are before us, and everyone can add his own experience. Surely upon the

evidence we may alter a word or two in Shylock's great speech and say :

*Hath not an animal eyes, hath not an animal limbs, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a man is? If you*

*prick them, do they not bleed; if you poison them, do they not die.*

It may or may not be so, but if it is not so we have an impressive array of evidence to contradict. It seems to those who know most of the animal kingdom that there is something very nearly akin to human beings in these dumb creatures when the hour of sorrow comes.

## Arrowe Park.

A VISIT of but four days affords time only for a general impression. The camp was a superb spectacle stretching in all directions as far as the eye could see, gay with flags softened often by the smoke of kitchen fires and musical with an attractive hum of youth.

Rain there was in abundance and wind, too, but still (on occasions) the sun shone particularly during the magnificent March of the Nations before the Prince of Wales, and during the first part of the Service on the 4th, though had the rain fallen as it did at the end of that ceremony at the beginning, that impressive function must have been abandoned.

Mud spread and deepened as the time went on and made a walk from one part of the camp to another a lengthy and tiring matter.

But rain has its uses and many a Scouter must have learned a valuable lesson as to what can be done in camp in wet weather, and we all found out if we did not know it before how abiding is the cheerfulness of the Scout under the worst conditions.

The immense Rally Ground was pretty slippery and the Scouts must have had a difficulty in dancing their reels, as must the Country dancers.

It is difficult to say whose was the best camp site—I refer to individual sites and not those of the large sub-camps—nor would it be wise to draw comparisons. Many were highly interesting, especially those of our brothers from foreign lands. India, with its little gardens in front of each tent, the orderly and well-pitched Swedish camp, the Ulster and Irish Free State sites, the latter with the

hanged effigy of the sins of selfishness and slackness, the luxurious American camp, wherein each boy had a camp bed and other comforts to that of the hardy Scout who roughed it in true Scout fashion and made do on little.

I passed a nice half-hour in the Shropshire camp and admired the combination trek-cart and tent, which, unlike most combinations, was a success, and saw their gadgets and admired the plaited ropes that surrounded their kitchen.

I met everybody I knew in the Scout movement or nearly everybody. Some I had not seen for years, but Scouting had kept them young all right.

There was clock like orderliness about things—no mean accomplishment in a camp run but for a fortnight and in ultra-abominable weather.

I saw but little of the shows in the Arena or the different camp fire shows, but one of the last I attended, where the Germans sang well and were very popular.

One of the most delightful sights was that of the Chief on horseback going the round of his boys, with the Camp Chief following him with difficulty over a trying country.

Bank Holiday, which was without rain, brought a vast number of visitors. How many we shall learn in time, but it seemed as if the whole of Liverpool and Birkenhead had turned out to honour us, and the queues later for the returning omnibuses seemed to promise that, at any rate, some could not achieve home save on Shank's Mare.

The Scouters were happy and undisturbed; the boys in like frame of mind, and the Scout Smile expanded each mouth laterally. The sun of contentment shone through the rain, so all was well.

To him who was the father of all this wonderful movement, the occasion must be full of joy—a joy that is sufficiently keen to have something of suffering in it. To the Scouts, to see the great figure on life before

them, when till then to many he was but a vision without reality; is an event in their lives which they can never forget.

So the Jamboree passes on its way till the end, leaving behind it incalculable good—a new, knit, wide-spreading brotherhood, whose hearts have been drawn one to another in the wonderful atmosphere of the True Scout Spirit.

## To Borrowers of Books.

Mottoes collected by a Scout.

To borrowers of my books :

My books I gladly lend, I hate the man who could churlishly monopolise his friends. And for the pang of parting, for a span, The joy they bring to others makes amends. I bid my friends adieu, with "pleasing pain,"

And with the Christian's Hope to meet again.

Neither blemish this book, nor the leaves double down,

Nor lend it to each idle friend in the town, Return it when read, or if lost please supply Another as good to the mind and the eye.

This book may give you pleasure, Perhaps it may give you pain!

At any rate, be kind enough To bring it back again.

My treasured book I lend thee to my Friend, If thou return it not I lose both Friend and thee.

This book is lent with a willing heart And to form of your library, part.

The wise return, that they again may borrow.

This book I lend with pleasure, I beg thee do not spurn it, Derive therefrom its treasure, And then to me return it.

This Friend to a friend I lend; Return it. Do not offend, For I hope to keep each friend.

If thou art borrowed by a friend, right welcome shall he be

To read, to study, not to lend, but to return to me.

Not that imparted knowledge doth diminish learning's store

But book I find, if often lent, returns to me no more.

## Impressions of the Jamboree.

WE think that we are safe in saying that never again will there be such a show. Use all the superlatives of praise and admiration, and you would not be guilty of exaggeration. It far exceeded expectations, for it was beyond the powers of previous imagination. First, we will deal with

### The Camps.

We begin with America, for it was the talk of Arrowe Park. From one point of

view it was perfect, but camping-de luxe is scarcely Scouting. We think their authorities made a mistake, for the general criticism was by no means favourable. Moreover apparently it was not typical of Scouting in their country. Their own boys were not altogether pleased with it. Said one of them—"Of course, it is all very comfortable, but this is not the way we camp, neither is it the way we want to camp." We mention this especially in order to remove

an impression which was prevalent. At the other extreme was Hertfordshire. We were particularly impressed by their gadgets, all of which were made on the spot, from materials gathered round about the site, and which cost nothing. It was a very Scouty camp.

Both Denmark and Sweden went in for uniformity in tents and the like. Their neatness of lay out was a picture, but there was still room for inexpensive ingenuity. For, Denmark made an excellent fence with long grass gathered near by. India likes colour—they provided it by means of flower gardens; this was the most picturesque of all the camp sites. The camp of our late visitors, the Czecho-Slovakians, was a popular one, with tents having a foundation of pine logs.

To inspect all the Camp sites was a wonderful education in ingenuity, and we shall undoubtedly see the result in some of our camps in the future. We paid a visit to the Birmingham Contingent in the Auxiliary Camp. A boy was sitting by an excellently prepared fireplace, looking after the water for tea. He was the proud maker of that fireplace, having sneaked the idea from one of the camps in Arrowe Park. That sort of copying is going to be wholesale, and we suggest that those not present should find out some of the many practical and simple gadgets, etc., which were shown. Other wise, they may find themselves back numbers.

Frankly, the Birmingham Camp was not a picture. Their motto was "Efficiency" rather than "Show." Granted that it is possible to have too much show, yet it is not good on such occasions to have practically no display. However, at a very early date they gained a name for efficiency. Someone enquired, at the Food Depot for the whereabouts of the Birmingham Camp. He was not only directed, but some such words as these were added: "I wish all were like the Birmingham boys, then we should have no difficulty in our job. They know what they are entitled to have, they ask for it in business-like fashion, they quickly collect it and clear out of the way." Mr. Whittles was largely responsible for this efficiency. This leads the way to a few words on

### General Organisation.

The feeding of such an immense gathering was an enormous undertaking. Not surprisingly, but the organisation did not run quite smoothly on the first day. But after that first day, every one was loud in praise of the quality and quantity of food supplied. Here is an example of the work of this department: We were informed that wood was short; a few moments later we met lorries of fresh supplies arriving. Whenever anything was deficient, the magic wand was waved, and the deficiency ceased to exist. In another direction, the same sort of thing happened. We were growing impatient of waiting in a queue for admission to the Pageant; we had stood still for quite a minute! We spoke to a Rover; in a moment he was back, saying: "It is all right now." And it was so. Again the magic wand was waved and additional Rovers sprang up from nowhere to assist. So let us have another heading—

### The Rovers.

We hold down our head in shame as we remember the many unfavourable criticisms we have passed on the Rovers. Even their strongest supporters must have been amazed at the thoroughness and efficiency of their work. They were here, there and everywhere, doing their work unobtrusively and with the utmost efficiency, working for hours on end, and seeing little or nothing of the many things to be seen. What would have been the fate of the Jamboree if there had been no Rovers? They seemed to carry the whole show on their shoulders. Everyone was talking of the Rovers. "Dickey" was well to the fore, especially in marshalling.

### The Pageant of Nations.

We were present on the day of the Prince's visit, when nearly all in camp participated. The Overseas Contingents marched past, whilst the English Scouts took part in the "Urge Forward"—a new name for the "Rush." This was to hear the speech of the Prince. Thus there must have been in the Arena at least 30,000 Scouts. It is quite impossible to describe the magnificent effect. It was the most soul-

stirring thing we have ever seen! Scouts from every part of the globe united. What a fine reception was given by the audience and Scouts alike to the German Contingent and to the small Russian crowd. The end of this marvellous show was yet another marvel. The huge arena was packed with a mass of cheering Scouts, mixed together, devoid of any sort of order. A stentorian voice through the loud speakers asked all the Scouts to leave the arena at once. The 30,000 Scouts strolled off the field as if they had all the day before them, without the slightest commotion or rush, without any guiding from Scoutmasters, for all the units were mixed up together. And then, lo and behold! a thin line of Rovers with staves was seen guiding—not pushing—the Scouts away from the arena, which was cleared in less than five minutes. It was a triumph of discipline of the finest order.

We must add another note regarding the Pageant of Nations. On one of the days Birmingham was chosen to represent England in this March Past. Thirty boys were chosen and Mr. Soutter\* reminded them that they were not just Birmingham but England. He also pointed out that England must be first of all the nations in the impression given to the audience. Our 30 boys just burst with keenness to do their best. Their appearance and marching received great applause from the audience, but more than that—one of the Organisers rushed forward to congratulate them on the

best bit of work which he had seen done by the English contingents in the arena. Bravo, Birmingham!

The most outstanding feature of many outstanding features we have left till last. This was the display of.

### The Scout Spirit.

One of the finest things we have seen was on the Sunday evening in The King's Way—a very wide central avenue of about  $\frac{1}{4}$ -mile in length. It was a sea of liquid mud, crowded with boys—and civilians—wading through it. It was a filthy mess, but everyone was treating it as a huge joke. It was the fulfilment of the Eighth Law *fortissimo*. The condition of some of the camp sites was almost as bad, owing to visitors walking round on inspection; the conditions all round were decidedly unpleasant, yet it was smiles everywhere. We would ask: "How are you getting on?" Invariably the answer was: Great, and it was obvious that they meant it. Not only in cheerfulness was the Scout spirit shown. It was a great sight walking around the camp sites about 10.0 a. m., watching the Scouts at their duties. Every boy busy in a businesslike fashion, apparently without supervision. The Scouts themselves showed what Scouting is capable of doing. The Jamboree proved, from beginning to the end, that the Chief has performed a miracle.

By P. W. HORNE.

## School Crafts.

### See-Saw.

By K. NARASIMHACHARI,

Kindergarten Assistant, Teachers' College, Saidapet.

A SEE-SAW is a funny piece of toy and is worth trying to make. It is a good present that a grown-up boy can make to a young brother or sister.

### The Platform.

Take a piece of cardboard ABCD fig. 1, 22" by 16". Draw margins two inches wide all round. Make two slits each  $\frac{1}{2}$  inch long, in the middle of the short margin as shown in the figure. Cut half deep

the chain lines which mark out the margins. Cut right through along the bold lines in the corners to obtain the flaps. Bend down the sides and stick the flaps in. Then EFGH is the platform thus obtained (see fig. 5).

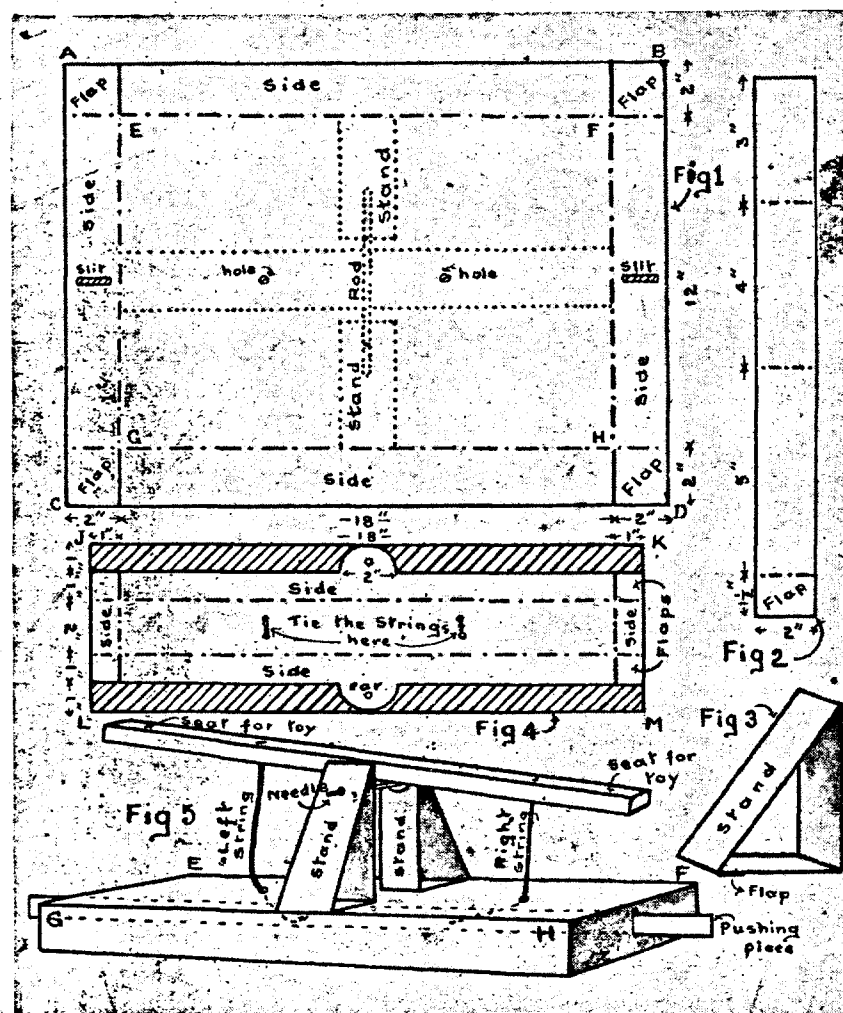
### The Stands or Supports.

Take two long pieces of cardboard, each twelve inches long and two inches wide with some additional space for a flap. In fig. 2,

the additional space is  $1\frac{1}{2}$  inches long but it may vary. The rest of the piece which is twelve inches long should be divided into three parts in the ratio of 3, 4, 5. This kind of division is important because it gives a right-angled triangle which will make a very suitable stand.

#### The See-Saw (JKLM, Fig. 4).

Take another piece of cardboard, about 20" by 6". Leave a lengthwise strip two inches broad in the middle and divide the rest into two strips on either side, each being an inch wide. You can dispense with the portions hatched, if you do not



By Narasimbachari, Teachers' College, Saidapet.

You can take multiples of 3, 4 and 5 if it is convenient, but they must bear the same ratio. Even without this ratio you can get right-angled triangles, but the one that I recommend is the easiest. Cut half through along the chain lines and fold and stick each piece into the shape shown in fig. 3.

want the ornamental ears through which the axle is to pass. In that case, the entire piece may be only 20" by 4". Draw one-inch wide margins at the ends of the cardboard. Cut off the hatched portions. Cut half through along the chain lines and cut the flaps as in the case of the platform. Fold

the sides down and stick the flaps in. The ears should be in the centre.

#### Fixing The See-Saw.

Take the stands and stitch them on to the platform in the middle, with the vertical sides facing each other as shown in fig. 5. Take a long knitting needle and pass it through the stands at the top, keeping the see-saw in position. See that the see-saw moves freely on the axle.

Take a long piece of cardboard about  $\frac{3}{4}$ " wide. It should be much longer than the platform so that when it moves in the slits it may not slip in. Tie two pieces of string to the see-saw at equal distances on either side of the axle. Pass the other ends of the strings through the holes made in the platform for the purpose and tie them to the

pushing piece which is passed through the slits. When the pushing piece is pressed in, the right string is pulled and the right end of the see-saw comes down. The left string is at once released and the end of the see-saw at that place goes up. When the piece is pulled out, the left string is pulled too and the left end of the see-saw comes down. The right string is in turn released and the see-saw at this end goes up.

Celluloid toys are very nice and life-like and can play the part of children playing on the see-saw well. Get two toys and tie them at the ends. It will be beautiful if the edges are all bound by strips of colour paper or calico. The toy is now ready for presentation.

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### The Rt. Hon'ble V. S. Srinivasa Sastri, on the Scout Oath.

AN address delivered to the Bangalore Rover Mates at the time of their Investiture—

I was much struck by the symbolism which was practised to-day, and by the somewhat vivid oath that the Rovers had to take in their investiture. I am reminded of other occasions when men have to take oaths. I have taken oaths, times without number. We all take oaths when we take our degrees at the University Convocation. But I am afraid some of us do not know that we actually take any oath at all. (Hear, hear.) The ceremonial is so scant and so unimpressive; it is done in a slipshod style and when we are asked whether we promise, we scarcely say yes—perhaps thinking that it would be wise not to commit ourselves. (Laughter) For who knows what life may bring and what opportunities there may be for us wisely to forget our promises. There is another form of oath through which I have gone, which is, I think, more akin to the vow that you have undertaken to-day. In the Society of the Servants of India a member on being admitted is administered seven different oaths. I am afraid they are somewhat more exacting

than the vow that you have taken to-day. I will not undertake to say that we have found them at all easy of fulfilment. My young friends! Life is full of chances, full of trials, full of occasions, when we are confronted with unfamiliar and sometimes very trying circumstances. The temptation is to forget your oaths or at least to interpret them lightly if there is a lax way of interpreting one's oath. I have sworn that I should never indulge in a personal quarrel. Now, I wonder how many in Mysore to-day can take that oath and fulfil it in the spirit as well as in the letter. Why? If being in a quarrel, you withdraw from it and do not return blow for blow and foul word for foul word, what will be said of you? Won't they say you are not a man but a woman? He that is in a quarrel and does not show himself a man is not fit for company. I remember reading an old book. I don't think you are familiar with it now-a-days with your new syllabuses and your new text books. We used to read the Hitopadesa. When I was a little fellow in the III Form, I came across a sloka in which something like this is prescribed for every man:

"When in your trouble somebody has helped you, you must return his kindness gratefully ;

When, in your distress somebody has laughed at you, you must abide your time and hit him hard."

Curiously enough, I remember that time really well enough now. Even then, little chap as I was, it occurred to me that there was some printing error in the sloka.

I really think that even when a man has wounded you so deeply in your hour of grief, the proper treatment of such a person is to do him good ; for it is not in Christianity only but in all the great religions that one is bidden to return not evil for evil but good for evil. If you do not wish to indulge in a personal quarrel, you must practise this art of returning good for evil betimes. For, there are people all about you who, even if you are a quiet sort of chap, would drag you into a quarrel to test your mettle and to see what stuff you are made of. When you are dragged into a quarrel, to be able to desist from it, and to return good for evil, is true nobility. That is noble revenge as they say. That, I think, gentlemen who have become Rovers to day, is in the special sense of the word true scout law.

#### Help Other Persons.

You have sworn to-day to help other persons. It is the easiest thing in the world to help those who are nice to you, to love those who love you. For that is as simple as drawing one's breath. But the difficulty comes when a man has injured you, when a man does not seem worthy of your love, to be able to love such a person, to be able to do good in such a case is really and truly to fulfil the scout law, even as it is to fulfil the vow of the Servants of India. You have no right to strike your breast and say: 'I know how to avenge the insult.' That right, which I deeply question any person, if you had at any time, you have to-day forfeited in a most solemn manner. (Hear, hear.) You must forgive ; you must forbear ; you must pardon ; you must be patient with your weaker brethren. And you must know how when you have been hit, it is not the right thing to hit back waiting for the opportunity ;

but the right thing is, to send up a prayer to Heaven that an opportunity may occur when, to the party standing in need of your help, you give it readily and cheerfully ; so earning his thanks it may be but really so fulfilling the vow that you have taken and showing the world that this Scout movement which enrolls youths in great numbers all over the world is meant really to hasten the day when human brotherhood shall be understood and not merely spoken about, when it shall be practised and not merely preached to others. It seems to me that is the essence of the scout movement. It is a high noble calling and I am by no means sure that your age at the present moment is yet of that growth that will allow you to take in the full meaning. But there are commissioners and masters in control over you, and I do hope that both in their teaching and in their personal example you will get from them that stimulus and encouragement to keep on this narrow road of scout law ; for, believe me, there is no good fortune in this world greater for a young man than to find a really good master and then be able always to study and follow his example.

#### No Difference of Colour or Race.

Another of your scout principles lying at the very bottom, it seems to me, of the movement, but also in peril from the unhappy circumstances of the world in various parts of it, is that there ought to be no difference whatever of colour or creed or religion in your propaganda. The true scout recognises no colour, no race, no nationality, any more than the true Bhagavatha of old recognised within the unlimited range of his piety any distinction of Brahmin or Pariah. But alas ! the world around presses hard on the scout movement as it does upon other things. There is something in this world which is impatient of perfection which cannot stand the practice of the high ideal and which must disturb the even and smooth progress of great humanitarian movements like that of the scout movement. I have been in lands recently where one people deny to another the right to form a scout troop, to call themselves scouts, for wearing the badge

that is appropriate to that order. What is to be a scout except to be a good youth, to swear to do service to your fellowmen, to live up to the height of our human nature, touching, it may be, not with irreverence the sphere of the Gods instead of descending as we often do to the level of the brute. Tell me what else is a scout ? Can you deny to another human being the right to be a scout, the right to promise to be good and helpful and serviceable, the right to love your fellowmen, the right to realise the virtues of our character ? And yet I have known such things happening. Why in this very land, I well remember what you may not, how difficult it was to get the Government to recognise the right of Indians to form themselves scout organizations. Now to be able to think that a good gathering of scouts from all parts of the Empire takes place in the centre of the Empire, that we send our scouts to that place, that they are there received on a footing of complete equality, that they are received well and hospitably, that they are entertained, encouraged and in some places even honoured, that is an experience to get which it was worth the while of a person like me to have lived. (Hear, hear.)

#### Process of National Education.

Yes, the world is moving in spite of the backward people I, erstwhile, spoke of. But this consolation that I have is qualified by a certain consideration. My young friends, I speak at some length upon this subject because we of the Servants of India Society take the most lively and deep interest in the progress of the scout movement. (Hear, hear.) We believe that it is a very valuable part of that process of national education which is going to make one nation some day of the varied people of this wonderful country. As a matter of fact that in our society there is a member who is a first class scoutmaster, who has passed through all the training that England and the Continent and India can afford, and now admitted to be one of the best scoutmasters of the country. In fact there is hardly a day when his services are not required in some part or other of this wonderful country. His name is Sree Ram Bajpai. You must have heard

of his name if you know all about the scout movement. Now I will tell you one thing about this gentleman. Although he belongs to the Servants of India Society and therefore interested in political movements, he is all the time a scout and a scout only. He takes no part in the political movements of the day. He understands them, he reads newspapers, he takes keen interest in them, but, believe me, he is a wise man and knows that he who spreads himself out among many occupations reaches excellence in none at all (laughter) : that if you want to do good and noble work in your time, you must narrow down your activities as far as possible. We have allowed him, in other words to specialise in scouting. It is that I think which counts, for his pronounced success in the line and I wish to say to you to-day that deeply impressed in politics as I am, I am not however, such a confirmed and inveterate politician as to despise people who are no politicians. I think much good is possible, we may expect some good to dwell in bosoms which do not sway to the discords and disharmonies of the political sphere. And that is a point to which I am coming.

#### Fundamental Scout Law.

Politics, I am afraid, if pursued in the wrong spirit, in a spirit opposed to that spirit of forbearance and forgiveness and universal love which I, a moment ago, described as the fundamental scout law, politics pursued in a spirit opposed to this ideal, makes you doubt all things except politics (laughter). Quite recently I was among Indians who dwell in foreign lands and when arrangements were afoot in order to get a few Indian scouts to proceed to England to join the great Jamboree, I heard, alas ! from responsible quarters advice to the effect that no sensible patriot should subscribe an anna for the funds required, that no scouts should be sent at all, and that we should completely ignore and boycott this great scout gathering in Europe. And why ? Because under the prejudice that politics engendered in certain class of men—politics of the bad sort that I have described—under the prejudice engendered by politics of that sort, certain influential people taught the doctrine, which will sur-

prise you to hear, that the scout movement, is a subtle branch of the imperialistic movement, that scouts are nothing but disguised allies of those people in England who wish to spread the sway of the British Empire annexing countries, domineering other people, subjecting these to the sway of a tyrannous power in far away Atlantic. I wonder whether you think you answer to that description (laughter). Do you believe that scouts in Bangalore or elsewhere are sworn to help the spread of this unworthy aspect of imperialism? No! No! I hope not. We have encouraged the scout movement in this country, watched its growth and we hope too that in course of time, as I said it will take its place among the powerful agencies for building up the future Indian nation. For, we regard the scout movement as laying in the hearts and minds of the young, the foundations of a wide and broad-based citizenship, that shall recognise love of country and service to country as amongst the foremost virtues that adorn our character and that will enable the Hindu and Muslim, Brahmin and Panchama to forget their differences, one from another, that they are brothers in the service of Mother India and that together one day they could worship her acknowledging themselves as her children.

dren with no difference, as amongst them, but with the friendly rivalry as to which should serve her in the most useful, in the most self-forgetting manner.

#### Help your Countrymen.

Rovers! Having tried to draw out the meaning of the vow that you have yourselves taken now, let me from this place seem, as it were, to ask you to go over the terms of that vow mentally, go over it word by word, phrase by phrase, dwell upon its meaning, during your sleep dream of the ideals to which you have been called to-day and help in living for yourself a life of honour and of usefulness and help to your countrymen, the distressed and unhappy people of this land who do not know their inner kinship but venture to attack each other as if they were aliens to one another: teach these people that if you are enrolled scouts, they are an unenrolled scouts that between them and you in reality there ought to be no distinction except for the training through which you have gone, and that in ideal and spirit we are all children of one family and that it behoves us always to help and not to hinder one another in our progress God-ward and Heaven-ward. —The Hindu.

### The Great Jamboree.

BY SIR PHILIP GIBBS, IN "DAILY EXPRESS."  
August 15th, 1929 (Extracts from Review of Reviews).

AS I walked among the boys from camp to camp, from nation to nation, hearing many different tongues, listening to their laughter and songs, seeing their flags and Emblems, I thought back inevitably to 14 years ago when these boys' fathers were divided from each other by frontiers of hatred in the ditches of death.

Now in the same camp, and marching in the same legion of youth before the Duke of Connaught, and the Chief Scout, came French and Germans, Hungarians and Poles, Belgians and Austrians, the boyhood of the British Empire from many dominions and of many Races—Indians, Africans, Arabs, Greeks, Russians, Latvians, Danes

and Dutch, Japanese, Chinese and boys belonging to the big family of the world's youth. There are 2 million Boy Scouts in the world to-day and 7 hundred thousand Girl Guides.

In the old days, Knighthood meant boyhood, and to-day these boy-Scouts are the young knights of the modern world, with a code of chivalry which is based on loyalty, courage and service without brutality.

I heard the beating of tom-toms, and came to a camp of British Indians. Some of them were practising a snake dance, while others were busy at cooking at their camp fires and stew-pots. I spoke to one of the cooks

and asked him from what part of India his comrades came. "From all parts he said in good English"—"One of our boys walked across the Himalayas to join his troop, and had an adventure with a leopard on the way." "Are you all Mohamedans?" He shook his head and laughed. "I am a Hindu, my comrade here is a Mohammedan. We forget all casts and differences of religions. We belong to the Boy-Scout Religion. We are good comrades."

I walked to the German Camp under the flag of the new republic.

The Boy-Scout movement is beyond Politics said one of these German boys. "We are loyal to its spirit of peace and goodwill. The Government has helped us in every way. We believe this is the way of conciliation. We are glad and proud to be here."

The Japanese were busy in their camp, "It has taken us since May to get here. It's a long journey, but we are glad to meet our comrades from all countries".

2000 American boys are living under canvas provided by the American army. One of them spoke with enthusiasm and gravity. "People in the United States do not just

realise how mighty important this Jamboree is going to be. Why, it's the best thing that's ever happened for world-peace. The moving picture merchants are missing the most wonderful show on earth" said one.

There are only 7 Russians and I felt sorry for this little contingent, because they are the sons of the exiles. The Soviet Republic has not sent any Scouts, and one other country, which is Italy stands outside this movement of international comradeship which seems to me a pity.

A grey lean old man, with a tanned leathery face, and twinkling eyes, under his Scouts' hat, watched this living pageant of an idea that had come into his head. The world is moved by ideas, and this one of Baden-Powell's has in it the eternal spirit of boyhood and some touch of magic which is helping to exorcise old ghosts and demons and to draw the human family close together in comradeship and service.

To-night, round the camp-fires, they will sing their national songs, and dance their old folk dances. This a fairy tale come true.

Sent by—MR. V. V. HARDIKER.

### Points for Patrol Leaders and Rovers.

#### CHAPTER I. Patrol Leading.

QUITE a number of fellows think that after a few year's service and, with, say, their, Second Class Badge to their credit, promotion to the rank of Leader should follow automatically. When it doesn't they are rather surprised.

The simple explanation is this. The ability to lead others is a magical quality bestowed on some of us by some fairy god-mother. It cannot possibly be learnt, and unless it's there it will never grow.

This of course, is most unfortunate for those whose fairy godmothers have forgotten them, but there it is, and it can't be helped.

One cannot but feel sorry for those who haven't inherited the golden gift of leadership, but the Scoutmaster with an eye for

a successful Troop naturally chooses for his Leaders those fellows most capable of leading.

Years of training, arms full of badges, and the best disposition in the world count as nothing beside that compelling force which makes one want to follow the fortunate possessor.

The last thing I want to do is to dishearten those steady, plodding, chaps who work well and are consistent, but just lack that vital spark of leadership.

And then there is the question of popularity.

"I don't know what it is," sighed a Leader to me, once, "but no matter how hard I try, or whatever I do, I never feel really popular with my fellows."

"But how can you tell that you're not popular with them?" I questioned. "If

you work hard in their interests and make yourself a real brother to all of them they cannot help liking and respecting you."

"Oh, they like me well enough," he said, with a shrug of his shoulders, "but I've always got the sort of feeling that apart from being their Patrol-leader they just regard me as a decent sort of chap, but nothing to write home about."

The problem he raises is an interesting one, and for many Leaders quite a vital point.

Leaders of men are born, and not made the Philosophers tell us, and though this is largely a matter of opinion, it is true to a certain extent. Life itself is one continual struggle, resulting in the survival of the fittest. Throughout history the weakest have always gone to the wall.

Look round amongst your school chums, or amongst the fellows in your Troop, and spot the chap who never lacks for friends; who is always consulted when there are games to arrange; who seems to go through life basking in the perpetual smiles of his fellow-men.

If your experience is the same as mine you will find it very difficult to unearth any outstanding qualities in his nature which justify this popularity.

In many cases I have noticed that these very popular chaps have very little learning, and, in fact, scorn the fellow who "swots" over books. Many of them excel at sports, but this must be put down as hero-worship rather than popularity.

In nearly every case I have studied I have only found one common trait in their characters. Without exception they are the soul of cheeriness. Life to them seems one long rag. They turn misfortune aside with a laugh or a jest. Nothing can damp their good humour.

And here, I think, we have stumbled upon the truth. The natural instinct of every living person is to be happy, so that a cheery person attracts other people, just like a candle does the moth. If you feel

you are not popular with your fellows, this may provide you with a clue.

When I met Jimmy the other evening his frowns were enough to make a horse shy—or shall we say cry?

Anyhow, poor old Jimmy was thoroughly down in the dumps, and I began the difficult job of hauling him out.

"My patrol he said are the absolute bloomin' limit!", he exclaimed eloquently in answer to my question which I thought was putting it rather strongly.

"But what's the matter?" I asked?

"Everything!" groaned Jimmy in a funeral voice. "The chaps are rowdy and slaek, they don't pay their Patrol subs, they're not trying with their badges, they're—"

"Hi, stop, stop!" I broke in. Jimmy, I said sternly. "It isn't them—it's you."

He looked at me as though I just slipped my keeper at Colney Hatch Asylum.

"Me!" he almost shouted. "Why, I'm the only one that's doing anything at all."

"Except see things in a reasonable light," I countered. You see, Jimmy, old chap, it's like this. You've reached an age when you feel you want to be up and doing. You want to fill every second with something worth doing. Golden deeds seem just within a hand's reach, and you want to grab them and cover yourself with glory.

Work, energy, enthusiasm, you're the owner of them all just now and you're feeling highly indignant with every one else who isn't so keen. It's just a phase of your life, and one in which you'll probably accomplish a lot.

"But don't get impatient with others because they cannot keep up with your break-neck pace. Their turn will come later. If they're like you they'll throw themselves into every activity that comes to hand.

"Be tolerant with them—in fact, you'll have to be tolerant with everyone who isn't as full of beans as yourself, and then give your enthusiasm a free rein in other directions.

## How I Came to Copenhagen and incidentally to make history.

I need hardly say I never got to Wembley. In those far off days nothing terrified me more than a Boy Scout, unless it was a parson or a magistrate. It was little compensation to have achieved a very brand new degree hood, on the strength of one's disguised ignorance of the Classics, when it came to those fellows who could tie themselves into bowlines and splint sheepshanks and all that. So that when I was dragged, mostly perspiring into a troop chaplainship in 1924, I would heartily have preferred to have been made Prime Minister.

In the summer came the Copenhagen Jamboree; how it came about that I found myself there I cannot well imagine. But your plausible Editor had, I know, a lot to do with that. Which just shows what an honest, homely face combined with a persuasive manner can do. Anyway, there I was at Harwich, heatedly arranging with a railway company who had mislaid, my kit; and there I was on the North Sea. Together I stood with your editor on the bridge at midnight, and together we made below as fast as decency and digestive insecurity would permit. We had realised, your editor and I, how much we had in common, it was one small enamel bowl kindly supplied by the steward. The very recollection of it brings all sorts of things back. Which reminds me, I think this had better be an anonymous article after all. (Not a bit of it!—Editor.).

It was, of course, unfortunate that the railway had lost my luggage. It seems a young lady had taken it in mistake for her own, and left me . . . Anyway, however inaccurate my very tenderfoot uniform doubtless was, it was more adapted to a Jamboree than a plum coloured suit and a pair of spats.

After twenty-four hours of sea, lots of the stuff, and twelve more of night travelling, alternately train and ferry, we steamed, weary and besweated into Copenhagen at an unearthly hour when all self-respecting folk should have been still abed. But not a bit of it; before we

were in there floated through our carriage windows "Home Sweet Home," and "Old Folks at Home," from a massed Danish band of Scouts; and there we were, quite suddenly in Copenhagen.

For a moment the great crowd stood as the band broke into the British National Anthem, and then Denmark shouted, on that railway platform, its welcome to the first British Contingent. I forgot my plum coloured suit, and suddenly realised that I would not have missed this moment of life for any thing.

I have never met more wonderful hosts; there was the mighty welcome of the crowds that cheered us as we stepped through the streets of Copenhagen on this first morning. And not to be outdone there was the incredible enthusiasm of such small towns as Elsinore, the birthplace of Hamlet. I shall never forget how some days after the Jamboree, when we were all living as the guests of Danish homes, how some two thousand of us Scouts marched through that small quaint town, ablaze with the colours of the nations garlanded like some vast June garden in a dreamland. From every window there came an unexpected shower of flowers, so that the air itself seemed full of flowers, and we marched through a road of flowers. And be it added that among the flowers came even heavier missiles, which proved to be cigars and sweets, and cigarettes and chocolates; and all manner of delicacies in incredible abundance. Even the sun had blazed out into its glory, striving in its welcome to rival even the warmth of that of the good townfolk of Elsinore. Few know the kindly art of hospitality as the Danes.

But I really intended to tell you how I came to make history during my stay in Denmark. I may say at the outset, that I claim to have been the inventor of Oxford bags and that Oxford bags are therefore really Cambridge bags. All the same, Cambridge is a good University. But my natural genius came out in an even more remarkable manner at Copenhagen.

I had contrived in the meanwhile to replenish my missing kit to some small extent. I had purchased cheap a Danish hat which immediately assumed a most preposterous shape; a Danish shirt of many peculiarities which came down so far; and a pair of Danish shorts which came up not quite so far. So that while I could, after some adjustment, stand erect with some decency, the moment I attempted to stoop I become unfortunately indecent. And for my bedding I had discovered a disused Portland Cement sack, whose enclosed end had ceased for a considerable time to be intact.

Now it was my custom at night to fasten the offending extremity with a small leather strap, which served during the day to support my nether garments, such as they were. And one night your esteemed editor came home late. I have never learned why; and having a delicate and susceptible nature I never ventured to enquire. Suffice it that he came home late.

It appears that thinking to undo his kit bag,—for his bed was adjacent to my own,—he had accidentally taken hold of my small strap, described above. I awoke to a cold inrush of Danish night air upon my un-

protected British soles; and they tell me that I rose in all my bedded majesty and uttered an immortal dictum. "I said, 'Forgive me, you have got hold of my woggle.'"

Now there never was such a word; and it would therefore seem that in my somnolent condition I had coined a totally new word, with the apparent object of avoiding the necessity for saying, "Forgive me, but you have taken possession of a small leather strap which serves temporarily to secure the exposed extremities of my Portland Cement sack." Instead, I said with simple dignity, "My Woggle." Little did I dream, as I relapsed into easy and childlike slumber, that I had just made history.

Early next morning my new word had spread to Jersey, Lancashire, Norway, and the Isle of Man. In a few hours it was familiar knowledge in Japan, Java, Ceylon, Australia and Bootle. By sunset it was known to all the civilised races of the world.

Whether I shall receive a life pension from a grateful country I have not yet definitely learned. But I still maintain that I invented the word "Woggle."

(From. "Cheerio.")

### How Power is Lost And Restored.

A MAGNET is sometimes seen in a chemist's laboratory, suspended against a wall and loaded heavily with weights hung upon an armature. We ask the reason, and the scientific man replies, carelessly, as if it were a commonplace thing: "The magnet was losing its power by lying here doing nothing, and I am restoring its force by

giving it something to do—more and more every day." It is with men as with magnets. Idleness results in loss of power. Since the day of Great Teacher, the unused talent is "taken away." The law of restoration is always the same. To him that uses what he hath shall be given. The secret of restored force is to have something to do.

## General Headquarter Notice. No. 70.

New Delhi, the 31st December 1929.

305. It is notified for general information that the Mysore State Boy Scouts Association has been affiliated to the All-India Boy Scouts Association.

306. It is notified for general information that the Nawanagar State Boy Scouts Association has been affiliated to the All India Boy Scouts Association.

307. His Excellency the Chief Scout for India and Burma has been pleased to appoint His Highness the Yuvaraja of Mysore as Chief Scout of the Mysore State Boy Scouts Association.

308. His Excellency the Chief Scout for India and Burma has been pleased to appoint His Highness the Maharaja Jam Saheb of Nawanagar as Chief Scout of the Nawanagar State Boy Scouts Association.

309. His Excellency the Chief Scout for India and Burma has been pleased to appoint His Excellency The Right Hon'ble Sir George Stanley, G. C. I. E., C. M. G., as Chief Scout of the Madras Boy Scouts Association.

310. The following Warrants have been issued:—

Mysore.

Mr. K. Shankaranarayana Rao M. A., B. L.  
State Scout Commissioner.

Nawanagar.

Mr. B. M. Doshi, B. A. State Scout Commissioner.

Rajputana.

Lieutenant-Colonel B. L. Cole, Provincial  
Commissioner.

Punjab.

Lieutenant-Colonel C. S. M. Watson, Assistant  
Provincial Commissioner.

311. It is notified for general information that the following leaflets are obtainable from the Central India Boy Scouts Association:—

(1) A brief narration of Boys Scouts in India in English and Hindi.

(2) Twelve good reasons why your boy should become a Scout.

(3) "What shall I do with my boy?" in Hindi.

(4) "Is Scouting Military? and a reply" in Hindi.

312. It is notified for general information that the Marathi edition of "Scouting for Boys in India" is available from Mr. Jack Houghton, Provincial Organising Secretary, Boy Scouts Association, Central Provinces, Nagpur. Price Rs. 2-8-0.

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

Silver Cross for Gallantry.

Scout Gurunatham of 1st Rajahmundry Troop, Madras. For saving the life of a woman from drowning in a well.

Medal of Merit.

Scoutmaster W. C. James of the 1st Lucknow LaMartinere Troop, U. P. For exceptionally good work in connection with the Scout movement.

District Commissioner Maulvi Zamir A. Hashmi, Sitapur Local Association, U. P. For his excellent services to the Scout movement.

Assistant District Scout Commissioner Paramananda Vidyarthi, Meerut, U. P. For his exceedingly good work in connection with the Scout movement in Meerut.

District Scout Commissioner G. E. C. Knapp, Tharrawaddy, Burma. For his meritorious services to the Boy Scout movement in Burma.

314. The 1929 Census is now available for distribution. Will Provincial and State Scout Associations please intimate their requirements? Price Rs. 5 per copy plus postage.

G. CUNNINGHAM,

General Secretary.

All-India Boy Scout Association.

## Provincial Headquarters Notices, No. 22.

Dated 15th January, 1930.

### Old Warrants Renewed for the year 1929-30.

A list of warrants renewed for the year 1929-30 is published elsewhere in this notice. Intimation will be sent direct from this Office to all the Scouters concerned.

### New Warrants Issued for the year 1929-30.

A list of warrants issued for the current year is published elsewhere in this notice. The warrants have already been despatched from this Office.

### New Groups Registered for the year 1929-30.

A list of Groups registered is published in this notice and the Scouters are requested to note the Reg. Numbers and the names of their groups.

### Non-receipt of Census returns.

Units registered for 1928-29 but which have failed to send in their Census returns in time (before 7th September 1929) will be registered only on or after 1st July 1930 on payment of the usual Registration fee together with fresh Registration forms submitted through the District Officers.

### Important Announcement.

In order to facilitate notice of registration of units and the issue and renewal of warrants and charters, post cards intimating these facts will be sent out to all Scouters concerned immediately after the application forms have been scrutinised at Provincial Headquarters and submitted for signature to the Provincial Commissioner and the Provincial Chief Scout. These cards can be treated as necessary authorisation pending the receipt of the forms or warrants, but should on no account be considered as substitutes for regular warrant or Registration forms.

## Warrants renewed for the year 1929-30 (ending with September 30th.)

### District Commissioners.

**Anantapur:** C. Obi Reddy, B.A., B.L., Anantapur  
**Arcot North:** C. Dorasami Aiyah, B.A., B.L., Vellore  
**Arcot South:** M. G. Parthasarathi Mudaliar, Vridhachalam  
**Bellary:** Dr. Naganna Gowd, Ph. D. Hospet.  
**Chingleput:** D. N. Strathie, M.A., I.C.S., Saidapet  
**Chittoor:** C. Venkataramana Aiyer, B.A., B.L., Chittoor  
**Coimbatore:** V. C. Subbaya Gownder, Coimbatore  
**Cuddapah:** N. Rangareddi, B.A., B.L., Cuddapah  
**Godavery East:** A. Ramarao, B.A., B.L., Rajamundry  
**Kanara South:** A. B. Shetty M.L.C., Mangalore  
**Madras (Adyar):** V. Subramanyam, B.A., B.T., (Nat.) Adyar  
**Madras (South):** A. J. Leech, M.L.C., Madras  
**Madras (North):** Dewan Bahadur P. Parankusam Naidu, I.S.O., Madras  
**Madura:** Rao Sahib R. Krishna Aiyar, B.A., B.L., Madura  
**Nellore:** D. Swamidoss, B.A., Nellore  
**Nilgiris:** Lt. Col. L. L. Porter, O.B.E., V.D., Coonoor  
**Ramnad:** R. A. Narayana Iyer, M.A., B.L., Madura  
**Tinnevely:** T. V. Nilakantam Pillai, B.A., B.L., Tinnevely  
**Trichinopoly:** R. Madhavachari, B.A., B.C.E., Trichinopoly.  
**Vizagapatam:** P. C. Venkatapathiraju, B.A., B.L., M.L.C., Vizagapatam.

### Assistant District Commissioners.

**Anantapur:** P. Venkatesan, B.A., B.L., Anantapur  
**Arcot North:** T. S. Venkataramanan, Vellore  
**Coimbatore:** T. B. Gopalacharya, B.A., B.L., Coimbatore  
**Godavery East:** J. Ganganna, Innespet, Rajamundry  
**Godavery West and Kistna:** Y. Narayanamurthi Pantulu, Narsapur  
**Kurnool:** M. Ramaiya, B.A., L.T., Atmakur  
**Madras North:** E. K. Govindasasami Mudaliar, B.A., B.L., Madras  
**Madras South:** V. S. Ratnasabapathy B.T., Adyar  
**Madura:** Rao Bahadur K. P. Janardan Rao, B.A., Madras  
**Ramnad:** E. D. Phillip, B.A. Sivaganga  
**Tanjore:** J. I. Muthaya, Mannargudi  
**Tinnevely:** Rev. W. E. Evans, Palamcottah  
**Vizagapatam:** A. L. Narayana B.A., L.T. Yellamanchilli  
**Chingleput:** R. Messiah Doss, Chingleput  
**Madras:** Capt. A. Guthrie, Madras  
**Madura:** B. A. Subramaniam, Madura  
**Nilgiris:** N. Devanesan, Coonoor  
**Tinnevely:** Sathia Samuel, B.A., L.T., for Tuticorin Local Assn. Area

### District Scoutmasters.

**Chingleput:** R. Messiah Doss, Chingleput  
**Madras:** Capt. A. Guthrie, Madras  
**Madura:** B. A. Subramaniam, Madura  
**Nilgiris:** N. Devanesan, Coonoor  
**Tinnevely:** Sathia Samuel, B.A., L.T., for Tuticorin Local Assn. Area

### Anantapur District.

**Scoutmasters.**  
W. No. Names of Scouters and address.  
2. P. Suryanarayanarao, 1st Darmavaram, Board High School  
6. T. S. Ramaya, 1st Hindupur, Municipal High School.  
8. P. Venkatesan, 2nd Anantapur, 'Ramachandra Vilas'.  
9. Mathew Kurien, 1st Gooty, London Mission High School.  
10. F. Maltus Smith, 2nd Gooty, London Mission High School  
11. T. Lakshimipathy, 1st Penukonda, Board High School

### Arcot North District.

**Scoutmasters.**  
W. No. Names of Scouters and address.  
1. K. P. Santosh, 1st Vellore Voorhees College  
2. S. Ponuram, 4th Vellore, Theological Seminary  
9. J. M. Gnanasigamani, 2nd Arni, A. A. Mission Boys' Boarding School  
14. S. V. Krishnamurthy, 2nd Vellore, Sri Mahant's Hindu High School  
17. T. William Joseph, 1st Tirupattur, Municipal High School  
**Assistant Scoutmasters.**  
3. James D. Issac, 1st Vellore, Voorhees College  
**Cubmasters.**  
1. J. A. Rajarathnam, 1st Vellore, Voorhees College  
2. K. Vaidyanatha Aiyar, 2nd Vellore, Sri Mahant's Hindu High School

### Arcot South District.

**Scoutmasters.**  
W. No. Names of Scouters and address.  
3. P. S. Ramaswami Aiyar, 1st Chidambaram, Pachappa's High School  
10. M. Venkatarama Aiyar, 1st Vridhachalam, Board High School  
11. P. A. Rajeswaran, 1st Tirupapuliyur, 26 Sankara Naidu Street  
**Rover Leader.**  
1. T. P. Navanithakrishnan, 1st Annamalai Nagar, Annamalai University  
**Cubmaster.**  
1. K. Srinivasaragachari, 2nd Tirupapuliyure, Sri Pataliswara free School  
**Assistant Cubmasters.**  
1. N. K. Devanathachari, 2nd Tirupapuliyure, Sri Pataliswara free School  
2. D. Sundaresam Pillai, 1st Vridhachalam, Board High School

### Chingleput District.

**Scoutmasters.**  
W. No. Names of Scouters and address.  
4. W. Viraraghavachariar, 2nd Chingleput, Native High School  
5. M. J. Mariadoss, 4th Chingleput, R. C. M. School  
6. A. R. Srinivasan, 2nd Singaperumalkoil, Board Higher Ely. School  
8. A. Venkatasubramani Aiyar, 3rd Chingleput, Government Training School  
**Cubmaster.**  
1. D. James, 1st Chingleput, U. F. C. M. High School

### Chittoor District.

**Scoutmasters.**  
W. No. Names of Scouters and addresses.  
14. A. Kandappachetti, 2nd Chittoor, B. Z. School  
15. T. N. Krishnaswami Rao, 4th Chittoor, B. Z. School  
16. D. Purushotam, 5th Chittoor, Market Street  
17. P. K. Rama Aiyengar, 1st Pakala, Board Middle School  
18. C. Rajagopalachari, 1st Tirupathi, Devasthanam Hindu High School  
19. K. Vyasara, 2nd Tirupathi, Government Training School  
20. T. A. P. Ananthavar, 1st Chandragiri, Board High School  
21. D. P. Lazarus, 1st Tiruthani Board High School, Tiruthani  
23. C. S. Raghavachari, 1st Karvetnagar, Board Higher Ely. School  
24. N. Srinivasulu, 1st Karvetnagar, Board Higher Ely. School  
25. W. Kannappamudaliar, 2nd Pakala, Railway Indian School  
27. P. L. Ramanatharao, 7th Chittoor, Board High School  
28. T. Chengalvarayapillai, 1st Chittoor, Board High School  
30. H. Rangarao, 1st Kalahasti, R. P. B. S. B. High School  
31. P. Vemauna, 1st Renigunta, Board Higher Grade School  
**Assistant Scoutmasters.**  
8. C. M. Samara, 1st Pakala, Board Middle School  
13. N. Munireddi, 1st Pakala, Board Middle School  
16. C. N. Krishnaswami Aiyer, 1st Kalahasti, R. P. B. S. B. High School  
18. V. Rangachariar, 1st Chandragiri, Board High School.

### Rover Leaders.

2. P. M. Natarajan, 4th Chittoor, Government Training School  
3. J. Daniel, 1st Chittoor, Board High School  
4. S. T. Ramaswami Aiyer, 2nd Chittoor, B. Z. School  
5. A. S. Venkataraman, 6th Chittoor, Board High School  
6. V. Ramakrishnasastri, 8th Chittoor, Government Training School  
7. G. L. Narasimham, 9th Chittoor, Government Training School.  
**Cubmaster.**  
2. K. Muthusami Naiker, 2nd Chittoor, B. Z. School

### Coimbatore District.

**Scoutmasters.**  
W. No. Names of Scouters and addresses.  
6. K. V. Ramanatha Aiyer, 7th Coimbatore Municipal High School  
10. C. S. Rangasami Aiyengar, 1st Coimbatore, London Mission High School  
13. C. V. Subbarao, 1st Dharapuram, Board High School  
19. Frank James Hockley, 2nd Dharapuram, Wesleyan Mission  
20. S. Venkataraman, 1st Peelamedu, Sarvajana High School  
21. M. G. Kuppusami, 2nd Peelamedu, Sarvajana High School

22. K. R. Venkateshan, 1st Kodumudi, Sankara Vidyasala  
23. V. Thirumoorthy Aiyer, 9th Coimbatore, V. M. High School  
25. T. B. Gopalacharya, 6th Coimbatore, Avanas Road  
26. G. N. Bhuvaneswara Aiyer, 1st Thukkaniaken Palayam, Board Higher Ely. School

### Assistant Scoutmasters.

1. J. Rajarathnam, 1st Coimbatore, London Mission High School  
6. C. S. Subbarathnam, 1st Peelamedu, Sarvajana High School  
7. R. Gopalakrishnan, 3rd Peelamedu, Sarvajana High School  
8. C. P. Ramaswami Aiyer, 3rd Peelamedu, Sarvajana High School

### Cuddapah District.

**Scoutmasters.**  
W. No. Names of Scouters and addresses.  
1. T. Kuppusami Aiyengar, 1st Royachoti Board Middle School,  
3. V. Venkataramaya, 1st Nandalur, Board High School

### Godavery East District.

**Scoutmasters.**  
W. No. Names of Scouters and address.  
3. M. Ramamurthi Sarma, 1st Cocanada, McLaurin High School  
4. V. V. S. Prakasara, 3rd Rajamundry, Junior Certified School

### Assistant Scoutmaster.

1. A. Venkatarao, 2nd Rajamundry, V. H. School

### Godavari West & Kistna District.

**Scoutmasters.**  
W. No. Names of Scouters and addresses.  
1. Gollapudi Madavarao, 1st Gannavaram, Board High School  
2. Josyula Satyanarayanamurthi, 1st Vundi, Board High School  
3. D. Venkatasastri, 1st Palakol, Municipal High School  
4. M. Venkatasubbarao, 1st Kaikalur, Board High School  
5. S. Seshagirirao, 1st Narsapur, Taylor High School  
6. V. Varahalu, 1st Maruter, S. V. G. High School  
7. D. S. Rajarao, 1st Ellore, Sanivarapupetta  
8. A. Venkatasubbaya, 2nd Masulipatam, Government Higher Ely. School  
13. Y. Srinivasulu, 3rd Bezvada Government Training School  
14. M. Abraham, 1st Vidyanagar, C. M. Central Training School  
15. D. Bushnam, 1st Masulipatam, Noble College  
17. K. Ramkrishnamoorthy, 4th Ellore, Municipal High School  
18. C. Venkatarangarao, 1st Chellapalli, Raja's High School  
19. N. D. Joseph, 1st Kapileswarapuram, Board School  
**Cubmasters.**  
1. M. Hanumantharao, 1st Narsapur, Taylor Ely. School

**Guntur District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
1. V. Suryanarayanamurthy, 1st Kollur, Board High School
  3. M. Chandrasekararao, 1st Bapatla, Board High School
  4. M. Basaviah, 1st Bapatla, Board High School
  5. K. Gopiah, 1st Appikattla, Board Higher Elementary School
  6. J. Yegyanarayanasastry, 1st Appikattla, Board Higher Elementary School
  9. James Henry, 3rd Guntur, Andhra Christian College
  10. Mubamad Kaja Sahib, 4th Guntur, Government Training School

**Assistant Scoutmaster.**

1. Jacob, 2nd Guntur, C. E. School.

**Kanara South District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
2. V. M. Pinto, 1st Mangalore, St. Aloysius College
  5. K. Lakshminidrao, 1st Udupi, Board High School
  7. A. Gopalakrishna Hegde, 1st Farangipet, Higher Elementary School
  8. T. M. Parameswaran, 2nd Mangalore, Ganapath High School

**Kurnool District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
5. Ahmad Hussain Saib, 3rd Kurnool, Government Mahomedan High School
  7. S. V. Ramamurthy, 1st Atmakur, Board High School
  8. V. Seshiah, 2nd Kurnool, Municipal High School
  9. P. Ramanjuluchetti, 1st Pattikonda, Board Middle School
  10. M. Venkataramiah, 1st Kurnool, Cole's Memorial High School
  12. K. Ramamurthy, 1st Giddalur, Board Middle School
  13. Syed Fayyazuddin, 1st Cumbum, Board High School
  14. G. Abdul Kareem, 5th Nandyal, Municipal Mahomedan Middle School
  16. Henry Robert Mills, 1st Nandyal, S. P. G. Training School

**Assistant Scoutmasters.**

2. V. Narayanappa, 1st Cumbum, Board High School
3. B. Ramachandrarao, 1st Markapur, Board High School

**Cubmasters.**

1. A. Varadan, 1st Markapur Board High School
2. S. Lakshminarasaya, 2nd Cumbum, Deputy Inspector of Schools

**Assistant Cubmaster.**

1. K. Ramachandrarao, 2nd Cumbum, Board Feeder School

**Madras North District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
6. P. Govindarajulu Naidu, 2nd Kilapuk, Good Wood, Barnaby Road.
  10. V. T. Abraham, 3rd Vepery, St. Paul's High School

13. N. Lakshmanasamichetti, 3rd George Town, Muthialpet High School
16. V. Venkatasubbaya, 1st George Town, Pachappa's High School
17. E. K. Govindasami Mudaliar, 15th George Town, 31 General Muthaya mudali Street.
25. C. Lurthusami, 8th George Town, St. Gabriel's High School, Armenian Street.
26. Dr. F. H. Gravely, 5th Egmore, Museum House, Pantheon Road

**Assistant Scoutmasters.**

3. C. K. Rangasami, 1st George Town, Pachappa's High School
7. A. Rangabashyam, 3rd Vepery, St. Paul's High School
18. Oswald Higgins Pharoah, 4th Vepery, Eversleigh Boys club
19. Edward Mackenzie Burke, 4th Vepery, Eversleigh Boys Club
24. N. A. Ragupathy, 5th Egmore, 55 Seeyali mudali St. Pudupet
25. D. C. Mills, 5th Egmore, Museum House Pantheon Road.
26. P. Shunmugam, 5th Egmore, 61 Gengureddi Street

**Group Scoutmaster.**

1. F. Howard Oakely, 4th Vepery, Eversleigh Boys club

**Rover Leader.**

1. G. B. W. Woodroffe, 4th Vepery, Post Box, 122, G. T. Madras

**Assistant Cubmasters.**

2. R. Mac Dermott, 4th Vepery, Eversleigh Boys Club
5. George C. Eling, 4th Vepery, 2. A. Lauders Gate Road

**Madras South District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
4. S. R. Krishnamurthy, 4th Chintadripet, High School
  5. T. V. Seetharama Aiyer, 1st Triplicane, Hindu High School
  7. K. Rajagopala Aiyengar, 4th Triplicane, 40, South Tank Square
  9. K. Venkataraman, 9th Triplicane, 134 Big Street
  10. B. Purushottam, 5th Mylapore, 4, Thondavaroyamudali St. Triplicane
  12. M. Krishnan, 3rd Saidapet, Olcott Cottage, T. S. Adyar
  13. C. Iyyakannu, 1st Adyar, Olcott Free School
  14. V. Ramanathasastry, 2nd Adyar, National Theosophical College
  15. V. Subramaniam, 3rd Adyar, National Theosophical College
  16. G. V. Subbarao, 4th Adyar, National Theosophical College
  33. B. Authikesavalu, 6th St. Thomas Mount, 1141 Subramanya Koil St. Alandur
  34. L. N. Prabhu, 7th Adyar, National Theosophical College.
  36. C. N. Vaideswaran, 5th Adyar, National Theosophical College

**Assistant Scoutmasters.**

7. K. Nagaswami, 9th Triplicane, 134 Big. Street
26. K. M. Koshy, 3rd Royapetta, Wesley College

**Cubmasters.**

3. Miss Sundaram, 3rd Saidapet, H. P. B. Memorial Free School, Puliyur, Kodambakam
4. D. K. Mckeblin, 1st Adyar, Olcott Free School.
8. John William Pascal, 1st Royapettah, Christ Church, Mount Road

**Madura District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
1. V. Kumraswami Aiyer, 3rd Madura, Sourashtra High School
  2. P. N. Sivaswami, 4th Madura, St. Mary's High School
  3. R. Savarimuthu, 6th Madura, St. Mary's Elementary School
  4. S. John Devasagayam, 2nd Pasumalai, High School
  5. S. G. Ponniah, 3rd Pasumalai, Training School
  6. R. Kuppusami Pillai, 1st Sholavandan, Board High School
  8. V. Ramasubbayer, 1st Batlagundu, Board High School
  9. S. N. Krishnayer, 1st Bodinayakanur, Victoria Memorial High School
  13. L. Datta Venkatarama Aiyer, 1st Melur, A. M. C. C. Higher Ely. School
  16. K. S. Ramakrishnayer, 1st Dindigul St. Mary's High School
  17. K. S. Sundaraswami, 1st Palni, Municipal High School
  18. C. Subbaya, 2nd Cumbum, Board School
  19. M. K. Doss, 1st Andipatti, Board School
  22. V. Yegnasesha Aiyer, 1st Uttamapalayam, Board High School
  23. K. S. Mahadevan, 2nd Uttamapalayam, Board School
  24. N. Iyyemperumal Pillai, 1st Tirumangalam, P. K. N. Sec. School

**Assistant Scoutmasters.**

1. P. Alwar, 4th Madura, St. Mary's High School
2. S. Henry, 1st Madura C. S. M. School, Ponnagaram

**Nellore District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
1. G. Albert Samuel, 1st Nellore, C A M. High School
  3. E. N. Benjamin, 1st Kavali A. B. M. Middle School

**Nilgiris District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
4. N. Devanesan, 5th Nilgiris, "Berylcode" Coonoor
  5. V. P. Ramaswami, 5th Nilgiris, "Berylcode."
  11. Asirvadam, Jesudoss, 2nd Nilgiris, C. M. S. School, Ootacamund
  12. K. Natesapillai, 16th Nilgiris, Cordite factory, Aruvankadu
  7. Jesudoss Paul, 7th Nilgiris, Wesleyan Mission, Ketti
  13. J. Puttiah Gowder, 19th Nilgiris, Illithurai, Cedera post
  16. T. Stephen, 14th Nilgiris, Ottupatrai, Wellington Market P.O.
  17. J. H. Courtney Gayer, 6th Nilgiris, St. George's Home, Ketti

19. S. I. J. Reuben, 17th Nilgiris, 'Court Lees' Ootacamund
20. C. Seshadri Aiyengar, 24th Nilgiris, N. L. School, Katary P. O.

**Assistant Scoutmaster.**

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

**Ramnad District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
2. S. Venkatasa Aiyer, 1st Ramnad, Government Training School
  3. S. Somasundaram, 1st Sivaganga, Poor Boys' Hostel
  5. R. Jesudoss, 2nd Sri villiputur, C. M. S. High School
  8. P. Venkatachari, 1st Manamadura, O. V. C. High School
  10. S. P. S. Narayanasami, 1st Sri villiputur, Hindu High School
  15. S. Pranatharthihara Aiyer, 1st Pallathur, A. C. High School
  17. M. S. Sivasubramaniam, 1st Tirupattur, N. M. School
  19. R. S. Srinivasan, 1st Alagianallur, Board High School

**Assistant Scoutmasters.**

1. G. Venkataswami Pillai, 3rd Sri villiputur, Government Training School
2. P. Samuel, 1st Tirupattur, N. M. School
4. R. Raghava Aiyer, 1st Pallathur, A. C. High School

**Rover Leader.**

1. C. Viswanathan, 2nd Manamadura, O. V. C. High School

**Salem District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.
1. S. Venkataramanan, 1st Salem, London Mission High School
  4. G. Swaminatha Aiyer, 2nd Namakkal, Board High School
  5. R. Narayanaswami Aiyer, 1st Dharmapuri, Board High School
  6. C. D. Amos, 1st Atur, London Mission
  7. K. Venkatasubba Aiyer, 1st Tiruchengode, Board High School
  9. R. M. Ponusami, 1st Kaveripatam, Board Middle School
  10. L. Lakshminarasimha Aiyer, 1st Papireddipatti, Bd. Ely. School
  11. R. J. Rathnam, 1st Namakkal, S. B. Mission School
  14. R. G. Abdul Kadir, 1st Rasipuram, Board Middle School
  15. M. Anantharama Aiyer, 1st Kaveripatam, Board Middle School
  19. B. Vaidyanatha Aiyer, 1st Krishnagiri, Board High School
  20. R. N. Ganapathi, 2nd Namakkal, Board High School
  23. H. S. Suryanarayana Aiyer, 2nd Dharmapuri, Bd. Higher Grade Ely. School
  24. K. C. Viswanatha Aiyer, 2nd Dharmapuri, Bd. Higher Grade Ely. School
  25. T. N. Ramandurai Aiyer, 1st Ve'ur, Hindu Ely. School

26. K. R. Narayanarao, 1st Krishnagiri, Board High School  
 27. R. Venkatarama Naidu, 1st Omalur, V. C. Secondary School  
 28. S. Jeevakarunypillai, 1st Hosur, Board High School

**Cubmasters.**

5. D. Moses, 1st Salem, London Mission High School  
 6. K. R. Seshagirirao, 2nd Namakkal, Board High School

**Tanjore District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.  
 2. V. Annasami Aiyer, 2nd Mannargudi, National High School  
 3. G. Venkatesan, 1st Tirukattupalli, High School  
 7. K. Gopalasami Aiyengar, 1st Thiruvadamurudur, Adinam High School  
 9. K. Swaminatha Aiyer, 2nd Mayavaram, Municipal High School  
 13. R. Srinivasaraghavan, 1st Tiruvadi, Central High School  
 17. K. S. Krishnaswami Aiyengar, 1st Kumbakonam, Banadurai High School  
 18. R. Viswanatha Aiyer, 5th Kumbakonam, Town High School  
 19. G. V. Rama Aiyer, 4th Kumbakonam, Town High School  
 20. T. N. Swaminatha Aiyer, 1st Kuttalam, Board High School  
 21. V. Krishnasawami Aiyer, 1st Narasigampettai, Road Ely, School  
 26. T. R. Narayanarao, 1st Pattukottai, Board High School  
 32. N. Srinivasasastri, 1st Tiruthurai, Board High School  
 35. K. V. Krishnaswami Aiyengar, 5th Tanjore, K.H. School  
 36. V. Ramanuja Aiyengar, 5th Tanjore, K. H. School  
 39. M. Harischandar, 6th Tanjore, Borstal School  
 40. K. V. Ramakrishna Aiyer, 1st Nannilam Board High School  
 42. S. Kuppusami, 7th Tanjore, Tamil Sangam School, Karunthattankudi P. O.  
 44. K. Sambasivan, 1st Tiruvarur, Board High School  
 48. K. N. Ramarao, 3rd Kumbakonam, Native High School  
 49. K. Kuppusamy, 2nd Kumbakonam, Native High School  
 50. R. Raghavachariar, 1st Tirunageswaram, Board High School  
 53. K. S. Krishnamurthy Aiyer, 3rd Kumbakonam, Native High School

**Assistant Scoutmasters.**

3. B. Mahalingam, 1st Tiruvadamurudur, Adinam High School  
 12. R. Ramanathan, 1st Tiruvadi, Central High School  
 16. A. Y. Dawson, 6th Tanjore, Borstal School  
 18. S. Nataraja Aiyer, 1st Nannilam Board High School  
 19. K. V. Thyagaraja Aiyer, 1st Nannilam Board High School  
 20. S. Viswanatha Aiyer, 1st Mayavaram, National Secondary School

**Group Scoutmasters.**

1. J. I. Muthaya, 1st Mannargudi, Findlay College  
 2. G. Ramamirtham, 1st Papanasam, Victoria High School

**Rover Leaders.**

1. D. Earnest Jacob, 1st Tranquebar, E.L.M. Training School  
 2. P. Srinivasulu, 1st Mannargudi, Findlay College

**Cubmasters.**

5. S. Jayaramiah, 7th Kumbakonam, Town High School  
 7. M. S. Mahadevan, 3rd Mannargudi, Municipal Model School, Chinnakadai Street  
 9. T. Krishnasami Aiyengar, 4th Mannargudi, Municipal School, Rajampalayam  
 12. R. Subbiah, 11th Tanjore, Hindu Model School, Manambuchavadi  
 13. G. Ramarao, 10th Tanjore, Raja's Free Maharratta School  
 15. G. Sundaram, 1st Tirukattupalli, High School  
 16. T. K. Sundaram, 1st Tanjore, St. Peters School  
 17. K. Srinivasan, 1st Kottur, Board Boys School  
 20. G. Thyagarajan, 7th Tanjore, Karanthai Tamil Sangam School, Karunthattankudi P. O.  
 21. Y. Sundararaj, 1st Mannargudi, Findlay College  
 22. N. Viswanathan, 8th Tanjore, Social Service League Free School  
 25. K. S. Sundaresa Iyer, 1st Tiruvarur, Board High School

**Assistant Cubmaster.**

1. A. Ramamirtham, 1st Ammapet, Board Elementary School

**Tinnevely District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.  
 2. J. Ponniah, 2nd Palamcottah, Mary Arden School  
 5. Paul Devadosan, 6th Palamcottah, Deaf and Dumb School  
 7. T. S. Shunmukam Pillai, 4th Tinnevely, Manthiramaruthy High School  
 8. T. S. Ananthakrishna Aiyer, 1st Tuticorin, St. Xavier's High School  
 9. Sathia Samuel, 2nd Tuticorin, Caldwell High School  
 12. A. P. Sivaprasad, 1st Nanguneri, Board High School  
 13. A. V. Virabadrar, 1st Ottapidaram, K. H. School  
 16. R. Narayanarao, 1st Kadambur, G.F.G.E. School  
 18. A. Ramaswami Mudaliar, 1st Kadianallur, Board High School  
 19. Y. C. Appavu J. Doss, 7th Palamcottah  
 20. J. Pandiaraj, 8th Palamcottah, St. Xavier's College  
 21. S. Muthusami Pillai, 1st Kulasekarapatnam, P. M. School

**Assistant Scoutmasters.**

9. N. Arunachalam Pillai, 1st Ottapidaram, K. H. School  
 10. R. Panchapagesa Aiyer, 1st Kadambur, G.F.G.E. School  
 13. G. E. Thomas, 6th Palamcottah, Deaf and Dumb School  
 14. K. G. Subbier, 1st Kulasekarapatnam, P. M. School

**Cubmasters.**

2. J. Cardoza, 1st Tuticorin, St. Xavier's High School  
 3. N. Venkatachalam Aiyengar, 1st Kulasekarapatnam, P. M. School

**Trichinopoly District.****Scoutmasters.**

- W. No. Names of Scouters and addresses.  
 2. P. V. Srinivasa Aiyer, 2nd Trichinopoly, St. Joseph's College  
 3. L. V. Vaidyanathan, 4th Trichinopoly, Hindu Sec. School  
 12. T. Doraisampillai, 1st Musiri, Board High School  
 13. V. Edward Chelliah, 7th Trichinopoly, Bishop Heber College High School  
 15. A. P. Venaataramani, 1st Trichinopoly, Nangavaram Stores, Teppakulam  
 16. N. Krishnaswami, 1st Ariyalur, Board High School

**Assistant Scout Masters**

3. R. S. Swamidoss, 6th Trichinopoly Govt. Islamiah High School  
 4. M. M. Vaidyanathan, 4th Trichinopoly, Hindu Sec. School

**Rover Leader.**

1. P. S. Nilakanta Aiyer, 2nd Kutilalai, Excise Sub-Inspector

**Vizagapatam District.****Scoutmaster**

- W. No. Names of Scouters and addresses.  
 1. N. Narasimham, 1st Vizagapatam, C. B. M. High School.  
 5. K. A. Narasimham, 1st Vijayanagaram, Maharaja's College.  
 6. V. Satyanarayana, 1st Bobbili, Samastanam High School.  
 7. G. Satyanarayana, 1st Razam, Board Middle School  
 11. G. Narasingarao, 1st Anakapalli, Municipal High School.  
 12. A. V. Subbarao, 1st Sringavarupukota, Board Middle School  
 13. A. L. Narayana, 1st Yellamanchilli, Board High School.  
 15. K. Apparao, 1st Bimilipatam, Municipal High School  
**Assistant Scoutmaster.**  
 4. B. Appalnarasiah, 1st Anakapalli, Municipal High School  
**Group Scoutmaster.**  
 1. M. K. R. Dikshitulu, 1st Bimilipatam, Municipal High School  
**Cubmaster.**  
 1. P. Anantharao, 1st Bimilipatam, Municipal High School.

**New Warrants Issued for the Year 1929-30 (ending with September 30th.)****District Commissioners.**

- Malabar North:** V. Govindan, B. A., L. T., Cannanore  
**Malabar South:** P. Kunhiraman Nayar B. A., L. T., Calicut  
**Salem:** R. M. Savur, M. A., I. E. S., Salem.

**Assistant District Commissioners.**

- Salem:** K. Curtis, Salem  
 C. W. Hickson, Suramangalam

**District Scout Masters.**

- Malabar South:** N. Appu Pillai, B. A., L. T., Calicut  
**Nilgiris:** Geo. Fisher, Ootacamund  
**Tanjore:** T. P. Srinivasan, For Tanjore Local Association Area

**Arcot North.****Scoutmasters,**

19. K. Adipatham, 1st Kaveripauk Board High School  
 20. M. N. Ramalingam, 1st Ambur, Hindu High School  
 21. R. Parthasarathi, 1st Ambur, Hindu High School

**Arcot South.****Scoutmasters,**

13. N. S. Subbarao, 2nd Annamalai Nagar,  
**Cubmaster.**  
 2. M. V. Subramania Aiyer, 2nd Chidambaram, R. C. Town High School

**Chingleput.****Scoutmasters.**

9. A. Seshayya, 1st Ponneri, Board Secondary School  
 10. H. C. Ingle, 1st Tiruvallur, Wesleyan Mission High School

11. K. Panchapagesan, 1st Uttiramerur, Board High School  
 12. W. R. Neelakantam, 1st Walajabad, K. K. M. Free School  
 13. M. Damodaram, 1st Kunnathur, Saraswathi Vilas, Kunnathur Via Poonamalli  
**Assistant Scoutmaster.**  
 3. A. S. Venkatapathi, 1st Ponneri, Board Section School

**Chittoor.****Scoutmasters.**

32. R. Varadarajan, 1st Rompicherla, Board School  
 33. M. Narasimbachari, 2nd Madanapalli, Board High School

**Rover Leader.**

- S. S. A. Srinivasachari, 1st Tiruthani, Board High School

**Coimbatore.****Assistant Scoutmaster.**

9. John Sathianathan, 2nd Dharapuram, Wesleyan Mission

**Godaveri East.****Group Scoutmaster.**

1. K. Suryanarayanamurthy, 5th Rajamundry, Municipal High School

**Guntur.****Assistant Scoutmaster.**

2. B. V. Subbarao, 1st Tenali, Nazirpet, Tenali

**Kanara South.****Scoutmaster.**

11. B. Guddappa Pai, 1st Uppinangadi, Board Higher Elementary School

**Madras North.****Scoutmasters.**

27. Wallace Forgie, 13th George Town, Y. M. C. A. G. T. Madras  
 28. Jacob Packianathan, 1st Kilpauk, 'Baraca' Kilpauk.  
 29. D. Chelliah, 1st Washermenpet, Thyagaraja-chetti Secondary School  
 30. N. Krishnamachari, 17th George Town, T. T. V. High School  
 31. A. V. Ramanujam, 4th Perambur, 648 Pensioner lines, Barracks  
 32. A. P. Balasubramaniam, 1st Choolai, 18 Andi-appanaiker Street

**Assistant Scoutmasters**

27. T. N. Alagasingam 1st George Town, 7 Basin Water Works  
 28. N. Ramaswami Aiyengar, 17th George Town, 30 Ramanai Street Nungambakam  
 29. R. V. Rajagopaliah, 1st Washermenpet Thyagarajachetti Hindu Secondary School  
 30. M. Sundaragini, 13th Gerege Town, 2/15 Namasivaya Mudali Street, Triplicane

**Rover Leader.**

2. P. M. Siddappah, 3rd Perambur, B. & C. Mills Institute, Stephenson Road

**Assistant Rover Leader.**

1. M. Venkateswaralu, 3rd Perambur, B. & C. Mills Institute Stephenson Road

**Madras South Including Adyar.****Group Scoutmaster.**

1. J. D. Rajarathnam, 3rd Royapettah, Wesley College

**Scoutmasters.**

37. J. S. Bedford, 5th Royapettah, Wesley College  
 38. Syed Abdul Wahab, 4th Royapettah, Govt. Mohamadan College  
 39. K. Janakiram Sarma, 8th Adyar, National Theosophical College  
 40. P. J. Nelson, 5th St. Thomas Mount, Wesleyan Mission Sec. School  
 41. C. Ponrungan, 10th Royapettah, 22, Pegumsahib Street, Mirsahibpet  
 42. E. O. C. D'Costa, 1st Royapettah, Christ Church, Mount Road  
 43. T. Alavandar Iyah, 14th Triplicane, Corporation School Vallabaagraharam  
 44. S. Viswanatham Chetty, 16th Triplicane, 11 Murugappachari Street  
 45. S. Ramalingam, 7th St. Thomas Mount, 1160 Subramani Koil Street, Alandur  
 46. S. Rajagopala Aiyar, 12th Triplicane, Hindu High School  
 47. T. Govindarajan, 9th Royapettah, Corporation School, Pudupakkam  
**Assistant Scoutmasters.**  
 27. A. Manikavasagam 6th Royapettah, Paddison hostel  
 28. A. P. McIntyre, 1st Royapettah, Christ Church Mount Road  
 29. Mohamed Asad Hussain, 4th Royapettah, Madarasa-i-azam  
 30. G. Sundaraja, 10th Royapettah, 1 Nayar Varatha pillai Street, Mirsahibpet  
 31. V. K. Sourirajan, 12th Triplicane, Hindu High School  
 32. M. K. Kumaravelu, 4th Chintadripet, 3/22 Olagappamestri Street  
 33. A. V. Mohanrangam, 6th St. Thomas Mount, Gokula Graham, Athambakkam

**Cubmasters.**

11. D. Savirinathan, 4th Adyar, Olcott Free School  
 12. K. Srinivasan, 2nd Adyar, National Theosophical College  
 13. P. S. Krishnaswami, 3rd Adyar, National Theosophical College  
 14. A. V. Ramaswami, 5th Adyar, National Theosophical College  
 15. A. Thomas, 3rd Royapettah, Wesley College.

**Assistant Cubmasters.**

7. S. Ramachandran, 3rd Royapettah, Wesley College  
 8. J. Peter Ling, 2nd Triplicane, Kellet High School

**Nilgris.****Group Scoutmaster.**

1. John Hamilton Gayer, 6th Nilgris, St. George's Homes, Ketti

**Ramnad.****Assistant Scoutmaster.**

5. S. Meenakshisudaram, 1st Alagianallur, Board Boys School

**Salem.****Scoutmasters.**

30. E. R. Panchapagesan, 2nd Salem, Municipal College  
 31. S. Sivaraman, 2nd Salem, Municipal College

**Tanjore.****Group Scoutmasters.**

3. C. D. Israel, 1st Orattanad, Board High School  
 4. N. Gopalrao, 1st Tanjore, St. Peter's High School  
 5. T. P. Santanakrishna, 2nd Tanjore, 1389 West Rampart  
 6. P. Sundaresan, 3rd Tanjore, 1450, Rajarammurti, Karanthattankudi  
 7. C. Vedachalam, 7th Tanjore, Chellapillayar Koil Street  
 8. V. Seshardri, 8th Tanjore, 151 North Main Street  
 9. R. Subbiah, 11th Tanjore, Hindu Model School, Manambuchavadi

**Rover Leaders.**

3. K. Sambandam, 2nd Tanjore, Government Taring School  
 4. T. P. Srinivasan, 1st Uluvur, Deputy Inspector of Schools, Tanjore

**Scoutmasters.**

54. M. Manickavasagan, 4th Tanjore 3rd Flower Street  
 55. T. S. Velayutham, 1st Orattanad, Board High School  
 56. G. Devairakkam, 1st Tanjore, Alagikulam, Bogi Street  
 57. A. Joshua, 2nd Tanjore, 603 Vadivasal Street, Manambuchavadi.  
 58. S. Vedanayagam, 3rd Tanjore, Evangelical Hall Mission St.  
 59. V. G. Kaliaperumal, 8th Tanjore, Block No. 3. Town Police Line, East Gate.  
 60. P. Sitaraman, 9th Tanjore, Kallar Reclamation  
 61. S. Rajaraman, 11th Tanjore, Hindu Model School Manambuchavadi  
 62. T. Natesan, 12th Tanjore, Mudali Street, Karanthai

**Assistant Scoutmasters.**

21. M. K. Srinivasa Iyengar, 2nd Mannargud National High School  
 22. T. G. Kalyaperumal, 1st Orattanad, Board High School

23. R. Lakshmanan, 1st Tiruvadi, Central High School  
 24. N. Vaidyanadhan, 1st Tanjore, St. Peter's Branch school, Karunthattankudi  
 25. T. A. Tyagarajan, 2nd Tanjore, 1813 West Rampart  
 26. E. Sundarraj Mills, 3rd Tanjore, Black Hostel, S. P. G.  
 27. S. Aravamudan, 4th Tanjore, Kallar Reclamation  
 28. S. Ramadas, 7th Tanjore, Karanthai Tamil Sangam School  
 29. R. Krishnaswami, 8th Tanjore, 1813 West Rampart  
 30. T. N. Shunmugasundaram, 9th Tanjore, Kallar Reclamation  
 31. T. P. Sabapathy, 12th Tanjore, Municipal Boys School, Kurichi Street  
**Cubmaster.**  
 26. S. Ponnuswami, 1st Tanjore, St. Peter's Branch School, Karunthattankudi  
**Assistant Cubmaster.**  
 6. S. Amos Arulnathan, 1st Tanjore, 562 Vadivasal Street

7. L. Dorairaj, 3rd Tanjore, 'Choy Lodge' Manambuchavadi  
 8. G. Ratnam, 7th Tanjore, Karanthai Tamil Sangam School  
 9. N. K. Bashyam, 11th Tanjore, Hindu Model School, Manambuchavadi

**Trichinopoly.****Scoutmasters.**

18. A. R. E. Wallis, 1st Karur, Wesleyan Mission  
 19. L. M. Irving, 12th Trichinopoly, L 111 Loco Quarters, S. I. Ry

**Assistant Scoutmasters.**

5. J. A. Harrison, 1st Karur, Wesleyan Mission

**Cubmaster.**

2. Harold James Stoate, 12th Trichinopoly, S. I. Ry. Quarters

**Vizagapatam.****Scoutmaster.**

16. S. Parthasarathi, 2nd Vizagapatam, Mrs. A. V. N. College

**Groups Registered for the year 1929-30.**

(Registration valid only up to the end of September 1930.)

Reference:— C—Cubs; S—Scouts; R—Rovers.  
 (Charters have already been issued to the different units registered in this Headquarters Notice.)

**Arcot North District.**

| Reg. No. | Names of Groups.                                | Sections. |
|----------|-------------------------------------------------|-----------|
| 8.       | 1st Ranipet, Government Junior Certified School | C S ...   |
| 25.      | 2nd Tiruvannamalai, Municipal High School       | ... S ... |

**Coimbatore District.**

| Reg. No. | Names of Groups.                                                                           | Sections. |
|----------|--------------------------------------------------------------------------------------------|-----------|
| 19.      | 1st Thukkanaickenpalayam, (Sri Rama) Board Higher Elementary School, Via Gobichettipalayam | ... S ... |

**Godaveri West and Kistna Districts.**

| Reg. No. | Names of Groups.                    | Sections. |
|----------|-------------------------------------|-----------|
| 3.       | 1st Palakole, Municipal High School | ... R     |

**Guntur District.**

| Reg. No. | Names of Groups.                              | Sections. |
|----------|-----------------------------------------------|-----------|
| 4.       | 1st Appikatta, Board Higher Elementary School | ... S ... |

**Madura District.**

| Reg. No. | Names of Groups.                                      | Sections. |
|----------|-------------------------------------------------------|-----------|
| 29.      | 7th Madura, (Kremmer) Y. M. C. A. Branch Kremmerpuram | ... R     |
| 37.      | 4th Dindigul, (Elwood) A. M. C. C. Boarding School    | ... S ... |

**Malabar North District.**

| Reg. No. | Names of Groups.                                      | Sections. |
|----------|-------------------------------------------------------|-----------|
| 31.      | 20th Cannanore, Modified Borstal School, Central Jail | ... R     |

**Nellore District.**

| Reg. No. | Names of Groups.                            | Sections. |
|----------|---------------------------------------------|-----------|
| 9.       | 7th Nellore, (Simhapuri) 340 Mulapet Street | ... S ... |

**Nilgris District.**

| Reg. No. | Names of Groups.                                                                    | Sections. |
|----------|-------------------------------------------------------------------------------------|-----------|
| 2.       | 2nd Nilgris, C. M. S. Higher Elementary School, Ootacamund                          | ... S ... |
| 3.       | 3rd Nilgris, Y. M. C. A. Ootacamund                                                 | ... R     |
| 4.       | 4th Nilgris, Municipal High School, Ootacamund                                      | ... S ... |
| 5.       | 5th Nilgris, Municipal Higher Elementary School Coonoor                             | C S R     |
| 6.       | 6th Nilgris, St. George's Homes, Ketti                                              | C S ...   |
| 7.       | 7th Nilgris, Wesleyan Mission School Ketti                                          | C S ...   |
| 8.       | 8th Nilgris, Wellington Market                                                      | ... S R   |
| 14.      | 14th Nilgris, c/o T. Stephen. Ottupatrai, Wellington Market                         | ... S R   |
| 15.      | 15th Nilgris, St. Joseph's College, Coonoor                                         | ... S ... |
| 16.      | 16th Nilgris, Cordite Factory, Aruvankadu                                           | ... R ... |
| 17.      | 17th Nilgris, Court Lees, Ootacamund                                                | ... R     |
| 19.      | 19th Nilgris, Board Higher Elementary School Yedapalli, Cedera Post                 | ... S ... |
| 20.      | 20th Nilgris, c/o B. Matha Gowder, Maniagar, Yadapalli Cedera Post                  | ... R     |
| 22.      | 22nd Nilgris, c/o Rao Sahib H. J. Belligowder, Hubbathalli Village, Aruvankadu post | C S ...   |
| 24.      | 24th Nilgris, Lingayat School Katary                                                | C S ...   |
| 26.      | 1st Nilgris, Brecks School, Ootacamund                                              | ... S ... |
| 27.      | 26th Nilgris, Badaga Hostel, Ootacamund                                             | ... S ... |

| Ramnad District.  |                                                                          |           | 49. 9th Kumbakonam (Srirama) Town High School ... S ...       |                                                       |           |
|-------------------|--------------------------------------------------------------------------|-----------|---------------------------------------------------------------|-------------------------------------------------------|-----------|
| Reg. No.          | Names of Groups.                                                         | Sections. | Reg. No.                                                      | Names of Groups.                                      | Sections. |
| 17.               | 1st Karaikudi, S. M. S. High School                                      | ... S R   | 50.                                                           | 10th Kumbakonam (Narayana) Town High School ... S ... |           |
| Tanjore District. |                                                                          |           | 51. 11th Kumbakonam (Venkateswara) Town High School ... S ... |                                                       |           |
| Reg. No.          | Names of Groups.                                                         | Sections. |                                                               |                                                       |           |
| 21.               | 1st Tranquebar, E. L. M. Training School                                 | ... .. R  |                                                               |                                                       |           |
| 46.               | 1st Uluvur, c/o T. P. Srinivasan, Deputy Inspector of School, Tanjore... | ... R     |                                                               |                                                       |           |
| 47.               | 1st Negapatam, Wesleyan Mission High School                              | ... S ... |                                                               |                                                       |           |
| 48.               | 8th Kumbakonam (Ranga) Town High School                                  | ... S ... |                                                               |                                                       |           |

| Trichinopoly District. |                                                    |           |
|------------------------|----------------------------------------------------|-----------|
| Reg. No.               | Names of Groups.                                   | Sections. |
| 6.                     | 6th Trichinopoly, Islamiah High School, Teppakulam | ... S ... |
| 12.                    | 1st Ariyalur, Board High School                    | ... S ... |

## Trichinopoly District.

### Authorisation to conduct Preliminary Training Courses.

The Following Scouters are authorised to run preliminary training courses.

## For Scoutmasters.

- A. Guthrie, Madras
- F. H. Gravely, Madras
- V. S. Rathnasabapathy, Madras
- T. V. Nilakantam, Tinnevely
- G. T. J. Thaddaeus, Madras
- P. S. Narayanaswami, Madras
- R. Narayanasami, Salem
- Bernard Thomas, Salem
- N. Appupillai, Malabar
- V. Govindan, Malabar
- M. S. Ekambara Rao, South Kanara
- N. Devanesan, Nilgiris
- Geo Fisher, Nilgiris
- T. S. Venkataramanan, North Arcot
- T. S. Ramaiyah, Anantapur
- A. Varadan, Kurnool

- M. Ramaiah, Kurnool
- T. Narasimbachari, Bellary
- B. A. Subramania Aiyar, Madura
- Sathia Samuel, Tuticorin
- G. Venkatesan, Tanjore
- T. P. Santanakrishnan, Tanjore
- J. I. Muthiah, Tanjore
- M. Rajagopalan, Madras
- Bh. Krishnarao, West Godavari
- V. V. S. Prakasarao, East Godavari
- T. P. Navanithakrishna, Chidambaram

## For Cubmasters:

- G. T. J. Thaddaeus, Madras
- P. S. Narayanaswami, Madras
- T. V. Nilakantam, Tinnevely

## For Rover Scout Leaders:

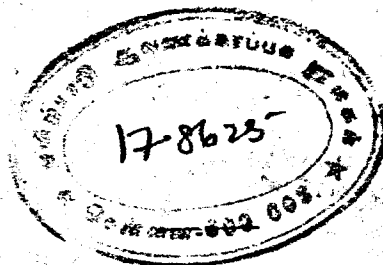
- G. T. J. Thaddaeus, Madras
- P. S. Narayanaswami, Madras
- T. V. Nilakantam, Tinnevely
- J. I. Muthiah, Tanjore

\*The Scouters whose names are marked with an asterisk have been authorised previously.

Provincial  
Scout Head-Quarters,  
P. O. Box 424, Madras,  
15-1-30.

*C. P. Ramaswami Aiyar*

Provincial Commissioner.



### Badges available at the Provincial Scout Hd. Qrs., P. B. 424, Triplicane, Madras.

## Badges for Cubs.

|                        | Rs.  | As. | Ps. |
|------------------------|------|-----|-----|
| Tenderpad Metal        | each | 0   | 2 0 |
| Cub Stars (Yellow)     | "    | 0   | 3 0 |
| Sixer's Badges Metal   | "    | 0   | 4 0 |
| Cub Patches            | "    | 0   | 1 0 |
| Cub Proficiency Badges | "    | 0   | 4 0 |

## Badges for Cubmasters.

|                        |      |   |     |
|------------------------|------|---|-----|
| Scarf pins             | each | 0 | 3 0 |
| C. M. Hat Badges       | "    | 2 | 8 0 |
| C. M. Buttons          | "    | 1 | 0 0 |
| Hon. Cub Masters Badge | "    | 6 | 0 0 |

## Badges for Assistant Cubmasters.

|                             |      |   |     |
|-----------------------------|------|---|-----|
| A. C. M. Hat Badge          | each | 2 | 8 0 |
| A. C. M. Buttons            | "    | 1 | 0 0 |
| Hon. Asst. Cubmaster Badges | "    | 6 | 0 0 |

## Badges for Scouts.

|                   |      |   |     |
|-------------------|------|---|-----|
| 2nd class badges  | each | 0 | 3 0 |
| 1st class badges  | "    | 0 | 5 0 |
| King Scout Badges | "    | 0 | 7 0 |

## Editorial Notices.

Articles and photographs intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19, Audiyappa Mudali Street, Vepery P. O. Madras, excepting matter relating to the Boys' Section which should be sent to Mr. G. T. J. Thaddaeus, the Editor, Boys' Section of the South India Boy Scout, Royapettah P. O., Madras.

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.

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

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

### To Advertisers:—

Here are some reasons why you should advertise in the "South India Boy Scout"

1. It is read by over 10000 Scouts and Scouters all over the Madras Presidency and various parts of India.

2. It is intended purely for helping Scouts, Scouters and Troops in carrying on their work and to get themselves fully equipped in all particulars.

3. Only select advertisements of firms, the best of their kind, find a place in our Magazine,

4. You will be doing a great good turn to the Movement and to Scouts and Scout Troops by enabling them to choose wisely and well. etc. etc.

For rates & terms apply to:—

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