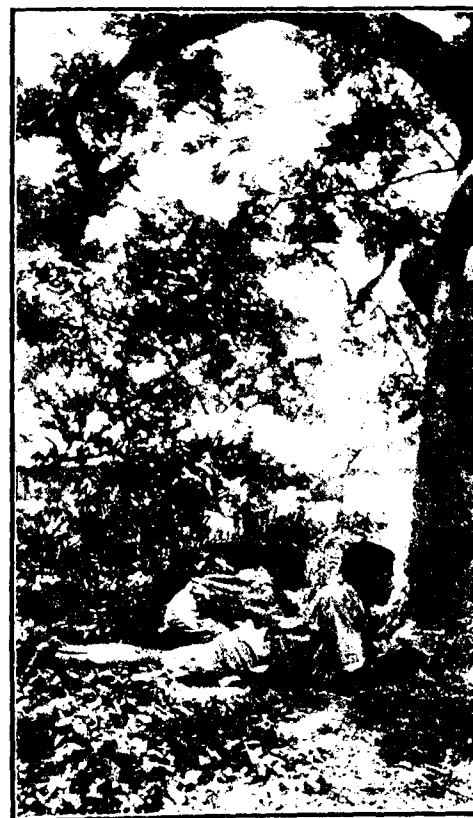


The South India Boy Scout

The Magazine for all Scout Workers, Officers and Boys.

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province



SCOUTERS' & ROVERS' SECTION

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

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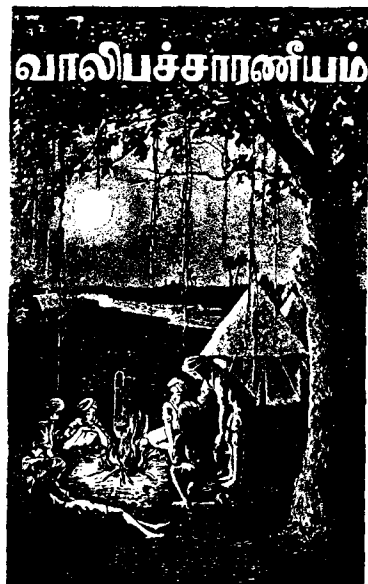
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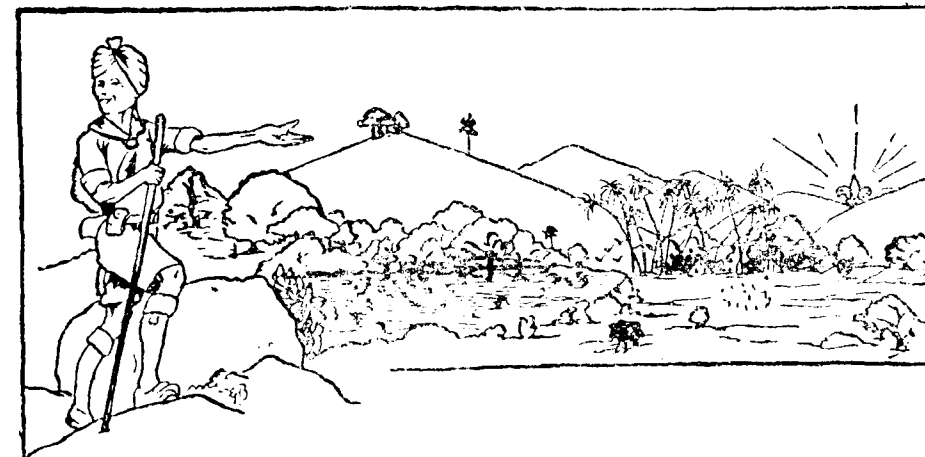
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THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

No. 2. Vol. XI.

MADRAS, NOVEMBER, 1930.

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

Thought for the Month.

"There would be far less value in our training if it were bestrewn with roses, roses all the way, and if there were no thorny patches to surmount. A wise Scoutmaster, therefore takes the rough with the smooth—and uses both. He realises that it is not only in Troop games and camps where good sportsmanship is required, but in every detail of his work with boys." ("Scouting Sketches.")

The Outlook.

The Census.

The Census Figures of the Province are now available and we are happy to be able to state that in spite of very serious apprehensions in various quarters, the movement has not suffered any kind of a set back in the province. On the other hand a perusal of the figures will show that affairs are distinctly encouraging. The figures are 13,019 of all ranks as against 11,709 for 1929. One would certainly like to have a brighter record of efficiency in the shape of 1st Class, King's scout and Proficiency Badge holders in larger numbers but that depends on the work of various Associations scattered all over the province more intimately. We are glad to notice signs of an awakening on the part of these Associations now to promote efficiency in the ranks. We hope that their efforts will be crowned with success. In this connection it must be said that every one of the workers in this vast province has to be warmly congratulated for

his steadiness, and level-headedness in these difficult days. If work in the movement has given the workers these qualities, then there is very great hope for the boyhood of the country.

The Provincial Scout Craft Exhibition.

It has been proposed to hold a Provincial Scout Craft exhibition during the time of the Annual meeting in Madras early in February next. Some helpful hints are published elsewhere. Circulars giving details will soon be sent out from the Provincial Scout Headquarters and we expect very enthusiastic response on the part of every unit in the presidency. It is needless to say that such an exhibition not only gives an opportunity to the Scouts to exercise our ingenuity and inventiveness but also what is more important, it gives the layman a splendid chance to see what Scouting can do to utilise the boys' spare time which otherwise might be wasted. There is very little time ahead of us and so we would

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earnestly request every scouter who reads this note to start work at once and show his unit at his best in the actual exhibition.

At the same time we hear rumours of the likelihood of the next Provincial Scouters' Conference being held in Madras. It would be right if it did, for no one could think of a more central place than Madras and nowhere else could there be such facilities for holding such a conference. We earnestly hope that the rumour will become an actual fact.

Ourselves.

Our readers will be surprised at some of the unexpected changes in the magazine this month. These changes had to be made on account of some unforeseen difficulties which we hope will pass over by the time the next issue comes out. The familiar article by "Searchlight", the interesting contribution on Juvenile Delinquency, the notes on Knotting by 'N', the useful articles on Rover-Training by JIM, had all to be held over on account of having been received too late for the press. The floods and the consequent dislocation of the mails have not been without their effect on the magazine this month. We beg to draw the attention of our readers to the second of the series of "Programmes for Pack meetings" by Mang, the articles on Rover Leaders' training and Rover Crew programmes by our veteran Scouters Messrs. Nilakantam and Thaddaeus, "Hints and Comments on some of the 2nd class tests" by a valued contributor, and the valuable suggestion for an All India Scouters' Conference by our esteemed brother Mr. Varanasi of the Hyderabad Boy Scouts. We would be glad to have the views of our readers on Mr. Varanasi's suggestion.

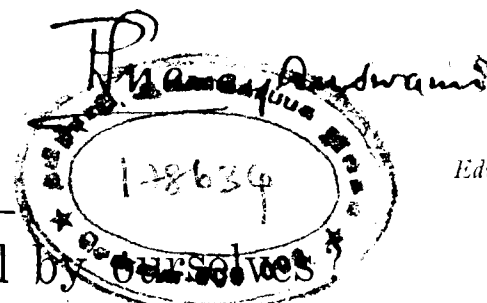
As usual there will be no issue of the Magazine for December, but it is expected that the January number and the succeeding numbers

will come out before the 15th of every month hereafter. This means that our contributors have to be careful to send up their "Copy" quite early.

Congratulations.

We beg to offer our hearty congratulations to our friend and brother worker Mr. V. S. Rathnasabapathy who has been awarded by H. E. the Chief Scout for India, the Medal of Merit for valuable services done to the movement. The recipient is so well known to all of us that he needs no fresh introduction and we are sure that every one in the province will join with us in our congratulations and good wishes to him on this happy event.

We understand that Mr. G. Venketesan the popular District Commissioner for Tanjore West has been offered and has accepted the post of Organising Secretary of the Pudukotah Boy Scouts Association. The present state of scouting in Tanjore West area is entirely due to his initiative and alertness. He has been associated with the movement for the last 13 years and in spite of his other legitimate pre-occupations, professional and otherwise, he has been able to achieve a remarkable amount of success and leaves behind him a record of splendid work for his native district. Now that he is a full-timed officer, we are certain that he will be able to do all his best and more for the Pudukotah State which is a distinct gainer. We congratulate him and the Pudukotah Boy Scouts Association and wish them good scouting.



Editor.

Can we get on, all by ourselves?

Support and Sympathy.

YOUR Troop can ably serve your boys only if it enjoys the sympathy and good opinion of your locality.

First, it must enjoy the good wishes of the authorities of the Institution to which it may be attached. To do everything in your power to get at their best side is *your duty*. If you expect, on the other hand that they are bound to help you under any circumstances it is not wholly a helpful or correct attitude.

Your Difficulties.

It is an actuality that obtains that in very many cases Heads of Educational Institutions imagine serious and ominous results from an extension of the responsibilities undertaken in behalf of the Boy by them, and are afraid of ventures like scouting which depend upon voluntary service and self-responsibility, to a large measure. Perhaps their fears and caution are warranted by experiences which may not happen to yours. In such cases, give

due consideration to this fact and *patiently wait for their conversion to your faith in our principles*, through evidences. A patient tug, indeed!

Your Campaign and the Boy's Home.

Your campaign however depends, for its success, solely upon your line of action. The key to success lies in getting at the heart of the Boy. If you gain the Boy's heart you have won half the battle. It is done through noble life and joyous employments like camping and woodcraft.

Effective Service on these lines is not possible except through intimate touch with the Boy's Home.

Be a disinterested and frequent visitor to the Boy's Home. When parents see that your solicitude for boys' welfare is genuine they will be grateful to you. Your camping out with your boys will become easier. Is there a place like camp to influence a boy's character? You will persuade the parent to visit you in camp. Individual attention and personal interest will receive their due reward in genuine appreciation from the parent.

One sphere in which you have solely to rely upon the Home and the parent is the field of habits. You are sure to meet with co-operation from the parent in the task of Habit-formation. Scope of Work in this line is sketchily indicated here below:—

1. Early-Rising.—Read page 185 of *Scouting for Boys in India* and get the parent's help in this matter.

2. Physical Exercises.—Read what the Chief Scout says on Deep Breathing Practices page 186 and Yarn No. 18 and get the parents interested and set up some helpful influence in the Boy's home.

3. Regarding Personal Responsibility in the matter of Health on the part of the boy: Read

Yarn No. 17. Pages 165 and 172, in *Scouting for Boys in India*. Talk over the individual boy's health-graph with his parent and provoke his interest. You will earn his gratitude.

4. 'Thrift'.—This is very often a habit growing out of a realisation of the value of money. Let the boy know intimately his parents' concerns and practice self-denials, to the extent that it may do him credit as a Scout. Provoke the aspiration in the heart of the boy. Here also, parents' interest and intimacy alone can help you.

5. The boy's talents and interest.—Talk over them with the parent and you will note the excitement it gives the parents.

The Public.

1. Try to interest as many as you can and get them to understand what we are driving at.
2. If necessary, show them how they can help in the right way.
3. Secure some kind of understanding, the right kind of help from the right kind of people, *help that is neither charity nor patronage*.
4. Induce them to come to meetings, rallies and committees.
5. Get them to come and talk to the Troop.
6. Beware of the 'would-be public speaker' and one who 'orates'.
7. Educate prominent people to look at a matter of course to the Scouts for help, so long as the work expected of them does not interfere with the work that should be done by paid men.
8. Induce your scouts to put striving after unselfishness into actual operation in the practice of good turns.

Scouting is now an accepted factor in the life of the community, and we have to keep careful guard continually to see that it remains an influence for good.

(Adapted.)

Social and other interests.

As Citizens of the future our Scouts may well prepare themselves for a fuller life than ours and they can be got

(1) to recognise and remove drawbacks in their *Daily Diet*, in their notions of *Work* and *Recreation*, in the observance of *order* in their life at home and in Society. [Cf. Observance of Traffic Rules and the cultivation of Sanitary habits]

(2) to know their duty to God in terms of forms as well as service and conduct,

(3) to know more of the people who grow food, who clothe us, who help us to keep and look clean, who supply wares and keep human property safe,

(4) to know how established organisations are already toiling for the relief of God's creation from disabilities of various forms,

(5) to appreciate Nature, Art and Science through study of such things with interest as Good views, Hills, Water-works, Light-supply through Electricity, Factories, Photographic skill, Books, Music, Art and similar human activities, and

(6) to develop reverence for the other sex and to respect their claims.

All the above activities of a Troop require the enlistment of the services and the touch of people of varying interests and this means organisation—rather a wide scope for the Scoutmaster's powers in this line.

Scouts' Religion.

Besides the above interests, we scoutmasters have not as yet given evidence of a full and complete appreciation of our obligations in the matter of Religion.

The Chief Scout's Foreword to *Scouting for Boys in India*, his explanation to the Boy as to the meaning of his Duty to God as found on page 218 and 219 of *Scouting for Boys in India* and the Religious policy as stated on pages 273 and 291 clearly and definitely commit us to

certain duties which are impossible to discharge without an intimate touch with the parent of the boy and some religious authorities, besides.

Finance.

Finance ought to be the last consideration for which you should cultivate parental touch. This is also the least of the several considerations. It is a fallacy to think that it is not so. The Financial needs of a Troop do not normally go beyond Rs. 15 during the year of starting and not more than Rs. 10 annually, thereafter, for a normal Troop. Obviously we do not include the expenses of excursions and camps and attendance at Rallies away from the locality. Such expenses are, surely, extra and the Movement has no cause for complaint that due encouragement is not forthcoming from the public for such purposes.

(K. R. R.)

Wolf Cubs.

By THE I. H. Q. COMMISSIONER FOR WOLF CUBS.

(Continued from last month issue.)

The Law and the Promise: With in such a frame work, we do our best to lay our foundations. We have our Law and our Promise simpler than that of the Scouts, but aiming at the same goal.

The Law runs thus:—

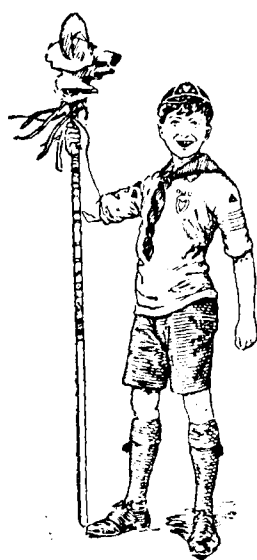
The Cub gives in to the Old Wolf:

The Cub does not give in to himself.

Before the boy is admitted into the Scout Brotherhood as a Cub, he makes the following Promise:—

"I promise to do my best to be loyal and to do my duty to God and the King, and to keep the Law of the Wolf Cub Pack, and to do a good turn to somebody everyday."

Here is the foundation upon which all the training of a Cub is based, something to live up to, a reminder to keep on doing one's best.



WOLF CUBS.

Long experience shows how deep an impression is made upon the mind of a small boy by the terms of this Law and Promise, expressed in language which he can understand and embodying ideas which he is quick to appreciate.

Take the Law first, and notice its immediate connection with the Jungle story. From his first days in the Pack, the Cub has taken to his heart the story of Mowgli's reception into the Pack, and the importance of loyalty to the Pack as a whole is not lost upon him. "The Cub gives in to the Old Wolf"—not merely to the leader of his particular Pack, but to all who are in authority over him—his parents, his school-teachers, the captain of his football team. "The Cub does not give in to himself"—you think of other people before you consider your own convenience, you play the game because you are one of a team and the other fellows have their part to play, you stick to a task until it is done, no matter how difficult it may be—in the Chief Scout's words, you kick the "in" out of "impossible."

The Promise is, to my mind, the most important thing in Cubbing. It is no small thing for a boy to stand before his Cubmaster, in the presence of his Pack, and make the Promise recorded above. It would be impossible except for the words "do my best". Every-one will fail, sooner or later, to do his duty to

God, for example, but no one need fail to do his best. The Promise sums up in small boy-language the whole duty of man—to his God, his King and Country, and his neighbour. The responsible Cubmaster never fails to keep before his boys the importance of the Promise, not by lectures on the subject (for at that age one is not very impressed by lectures), but by providing opportunities for *doing* things—carrying one's religion into one's everyday life, getting inspiration from stories of heroes of the past, and doing good turns day by day to the people with whom one lives and comes into contact.

Providing Enjoyment: In our anxiety to train the growing character along the right lines, however, we must avoid making character-training too obvious to the boy. The powder must be completely disguised by the jam. In other words, the boy joins up to have a good time, and it is our job to provide joy, good companionship and thrilling adventures while so designing our programmes as to secure that the training of character proceeds beneath the surface.

Our meetings, then, consist of the things which the small boy enjoys and looks forward to—stories, play-acting and dressing-up, games of all kinds, besides a number of graduated tests and badges which seek to show the boy that work can be interesting as well as play—the whole served out in small doses, so that nothing continues long enough to become a bore.

It is beyond the scope of this article to show how it is that we do all these things. Perhaps you are sufficiently interested to work it out for yourself, but in any case your Cubmaster will tell you if you will enquire. I desire, in concluding, to draw attention to two or three

very important points in connection with the Cub Section of the Movement.

In the first place, *everything depends upon the personality of the Cubmaster*. Ladies have proved themselves admirably fitted for such work, and in most districts now outnumber the men leaders of Cubs. A real love of small boys, some knowledge of their "littles ways," an appreciation of the aims and methods of the whole Scout Movement, above all, personal example—these qualities are essential for successful Cubmastership.

Secondly, *we plan to co-operate to the fullest possible degree with the Cubs' parents*. With real pleasure and humility we acknowledge the readiness with which parents commit their small sons to our charge. Our object is to help by means of the Cub programme wherever we can, and we welcome visits from parents, and consultation with them on any points of difficulty.

From Cub to Scout: My third and last point is that *Cubbing is not an end in itself, but leads to Scouting*. The Chief Scout's scheme is now graduated so as to provide for all ages. Our job is to give the boy his start on the Scouting ladder, or in another metaphor to lay the foundations of the house of Character and Citizenship. Our aim is that when the time comes, the boy shall go up naturally and eagerly into the Scout Troop. To this end we teach that the Scout badge is more important than all the Cub badges put together, we plan our programme so that we lead up to Scouting but do not overlap it, and at the proper time we surrender our small charge to the hands of the Scoutmaster, so that the boy may continue his journey along the Scouting road, on which we are proud to have led his first uncertain footsteps.

(Adapted from 'Scouting')

Akela's Initial Programmes. Second Meeting.

The skeleton programme for the second meeting may run thus:—

1. The Pack call—(Pack ! Pack !! Pack !!! Pack !!!!)
2. The Wolf-Cub-Howl (as greeting to Akela).
3. Play-acting, and suggestion thrown out by Akela—Subject: the story of Mowgli, as much of it as was told them, the other day.

4. A Game—say, Mowgli and Shere Khan.
5. The story of Mowgli (a further instalment).
6. Some consultation about the places and time of their meeting, uniform, etc. (a chat as to what their parents and guardians think about it all.)
7. Grand Howl—Dismiss.

Items 5 and 6 form really the serious part of the programme. They require much mental effort on the part of Akela previous to the meeting.

The use that is made of Mowgli's story requires great skill, and much planning.

A Cub-Pack derives all its atmosphere from Mowgli's story and to make the story yield the best results, it requires artful employment of every instalment of it.

The Wolf-Cub is a little boy imbued with the spirit of the Pack round the Council-Rock and the atmosphere round the Council-Rock is distinct from what obtains elsewhere, *i.e.*, in the Schoolroom.

There is the Old-Wolf on the Rock and there is the Pack looking up to him and they have Laws of their own.

They are Free People with an *esprit-de-corps* and a code of Laws of their own and in all things they follow their Leader.

The young Cubs as self-respecting and respectable people would not "give in to themselves". They are 'Presented' to the Pack round the Council-Rock, in due form.

They are not lightly admitted into the Pack.

This atmosphere should be felt by the human Wolf-Cubs. Such a perception should be created through the telling of Mowgli's story by Akela.

It is this perception that is aimed at by the Cub Law.

A Wolf-Cub who is ready to take the Tenderpad Test is expected to have developed this perception. It is not enough if the boy recites parrot-like the text of the Cub-law. Towards this end the second instalment of Mowgli's story may well confine itself to explain to the boy the idea of the 'Old Wolf' and the respect due to him and usually paid by the Wolf-Cubs of the Seonee Pack in the story. The little fellows may be made to understand that Akela was 'Old Wolf' round the Council-Rock and at all times, generally 'Baloo' was the "Old Wolf" at lessons and 'Bagheera' was the "Old Wolf" at Hunting.

The analogy may be drawn to the human Pack having its Akela to look up to and *always* to rely upon, while they have their other "Old Wolves" at home, at school and elsewhere.

Such discussions woven into the story are the really useful part of the work done by Akela and this is the proper preparation for Cubs to understand *that part of the Cub Law* which refers to the "Old Wolf".

The story might start from Mowgli rolling into the Wolf-Cave and stop with the prospect of presentation. The depicting of Tabaqui, Shere Khan, and the parley between the Father Wolf, Mother-Wolf and Shere Khan is enough matter of interest for boys and the last portion of the instalment may dwell on the disciplinary Rules of the Cub Pack and the description of their constitution, finally leading naturally to the institution of the "Old Wolf". The actual introduction and "Looking over" may be left over to next meeting. So much as regards item No. 5.

Item 6 opens up scope for the individual powers and resources of Akela in organising parental touch and public interest.

The shrewd and wise Akela realises from the first that the Home can and ought to play a greater part in Cubbing than in Scouting. The Pack may, in the initial stages, well arrange its meetings in the homes of the Cubs themselves under the wings of some parent or other. If most of the parents can have their turns of playing the host to the cubs, so much the better for the Pack and Akela will become the parents' favourite.

What is more important, he can influence a powerful source of the boy's improvement. He himself stands a fair chance of receiving his due appreciation.

Further, the Pack will enjoy a happy family spirit and solidarity.

At this second meeting Akela might fish out home-comments of the individual boy and may commence contact with parents through the Cubs' help.

Home-visits are of paramount importance in Cubbing.

For Commissioners.

Duties of a Commissioner are:

(a) to visit Troops, Packs and Crews and advise how to conduct them on the lines laid down in Scouting for Boys, The Wolf Cub's Handbook and Rovering to Success.

The Troops, Packs and Crews at rallies are generally in charge of a Scoutmaster or District Scoutmaster (Cubmaster or District Cubmaster if parade for Cubs only), but the Commissioner may take charge if he so wish.

(b) to test wearer of any Badge (rank or proficiency) in his knowledge of the subjects, with power to withdraw the badge if the knowledge is insufficient.

(c) to secure the harmonious co-operation of all Associations, and Scouters in his district.

(d) to suspend any Group or section thereof, officer appointed for the groups in his area, or Scout, Cub or Rover pending the holding of a formal enquiry. If the removal of any Group is recommended both by the District Commissioner and the

Local Association, the matter need only be referred to the Provincial or State Commissioner, who will call for the withdrawal of the charter or warrant. If the Local Association and the District Commissioner differ, the matter must be referred to the Provincial or State Commissioner by the Commissioner.

(e) to foster and encourage the Movement generally throughout his area, including the training of officers.

(f) to approve the formation of Sea Scout Troops or Patrols and Crews and notify Headquarters immediately; and satisfy himself that the necessary rules for the safety of Scouts and Rover Scouts on the water have been made and carried out.

(g) to consider recommendations of Local Associations made in accordance with the rule No. 10 (c)—registration of Groups, and recom-

mendations for warranting of officers—and appointments proposed under rule 10 (c) and (d)—conferring of Honorary ranks.

(Policy Organisation and Rules: India—1928 Edition.)

A Commissioner's Uniform is as below:—

Head dress: Flat, stiff brimmed Khaki Felt Scout Hat with four dents on crown. If turban is worn—Khaki turban.

(A Commissioner may in special cases allow Troops to wear turbans of some other colour, provided some good reason can be given for doing so. If he thinks that his whole district should have one uniform colour of turban, he

may authorise the same and wear that colour of turban himself.)

A Commissioner's plume if worn on the hat is worn on the left side of the hat and the lace of the hat is worn at the back of the head and the ends of the lace tied in the form of a bow in front of the brim of the hat.

If a turban is worn, the plume is worn in front.

Shorts, Shirt or Jersey (Blue,

Khaki, Green or Grey material).

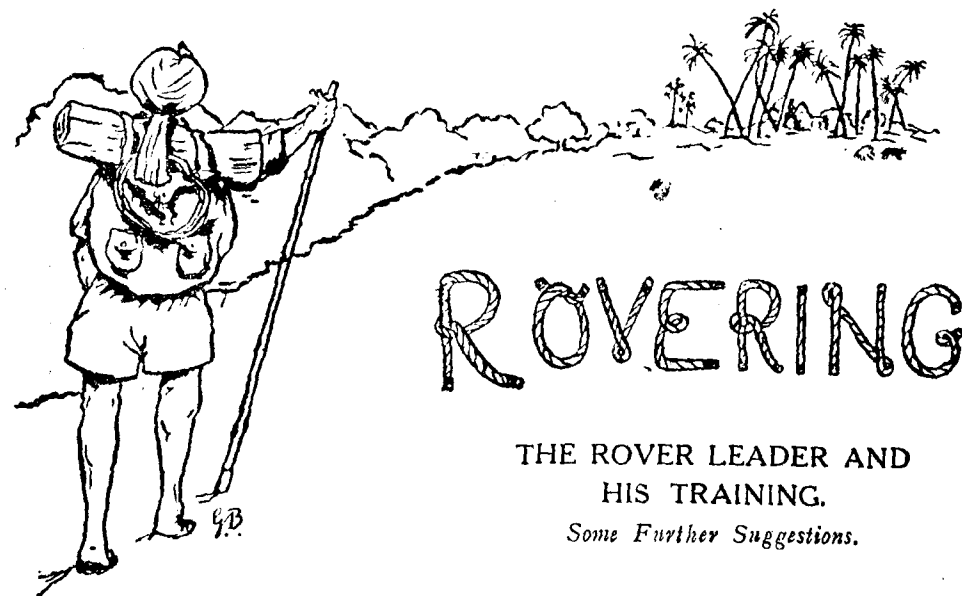
Shirt collar to be of the same material as the shirt. Green tie may be worn if a coat is worn. The coat should be of Khaki with belt of same material and leather buttons. If a coat is worn white shirts in place of khaki shirts are permissible. Shorts should match the coat.

Foot wear: Boots or shoes—Black or Brown only.

Sandals may also be worn if desired, in place of boots or shoes. But if boots or shoes are worn, stockings with turn over tops and green garter tabs should be worn.

Breeches with stockings, puttees, leather leggings or field boots are permissible but not desirable. Military uniforms, and accoutrements, including "Sam Browns" belts, must

(Continued on page 72.)



THE ROVER LEADER AND HIS TRAINING.

Some Further Suggestions.

THE scheme suggested by Mr. G. T. J. Thaddaeus, D.C.C., A.R.L., in the September number of the S. I. B. S. in regard to a preliminary course of Training for Rover Leaders should certainly have created wide interest. Good as is the suggestion given, one might yet feel that it can and ought to be a little more comprehensive in its scope. It is not possible in our Province, at least at present to stipulate that every one wishing to go through the training course for Rover Leaders should previously have gone through the preliminary training course for Scoutmasters. And even if it were possible to insist on that condition it is to be feared that it would not carry one very far.

The practical knowledge of scout subjects one acquires in a preliminary course intended for Scoutmasters is after all too meagre to enable a scheme of Rover Leaders' Training to be based on it. The course intended for Rover Leaders should aim at not only providing practical demonstration of subjects coming within the scope of scout badges like the Tenderfoot, the Second class and First class, but work them out more elaborately so as to give the future Rover Leader as full instruction as possible on the topics indicated by the Scout Badges. That is to say there should be expansion on the "Concentric System".

To take a few instances, "signs" coming under Tenderfoot Tests should be extended so as to develop them into "Tracking in Town and Country" and "Signs used by forest

men"; the 'Flag' should not stop with the composition of the Union Flag, but the aim should be to collect information about a few flags of other countries and also a few of the *Old Flags of India*; the 'staff' again should be extended so as to cover the use of spars etc., for scaffoldings and the like, the buildings of trestles, huts, bridges and pioneering; 'knots' should deal with a great many more, particularly indigenous ones, besides the Tenderfoot knots, on the lines suggested by Gilcraft's "Knotting", and the 'care of the rope' should deal not only with whipping, but also splicing of various types and also the various types of ropes.

Similarly the subjects covered by the second class Scout Badge like First Aid, Signalling symbols, Compass should each be worked out in an extended style, and more than that, the prospective Rover Leader should get sufficient opportunity to practise these in camp and acquire a certain degree of efficiency.

And similarly the subjects coming under the First Class Tests.

At a rough estimate I feel that at least 11 hours of practical work should be put in under Tenderfoot Tests, 11 hours for the Second class and 17 hours for the First class topics.

The Rover Leaders' course should therefore provide for 40 hours of practical work dealing with the Scout Tests.

Details might be useful: (a) *T. F. Subjects*:—Tracking in Town and country, etc., 2 hours.

Flags and their history 2 hours; Staff and Pioneering 3 hours; Knotting 2 hours; care of rope 2 hours—Total 11 hours. (b) *Second Class Subjects*:—First Aid 4 hours; Signalling symbols 2 hours; Tracking practice 2 hours; Scouts' pace practice 2 hours; Compass points practice 1 hour; Fire lighting and cooking as daily routine. Total 11 hours. (c) *First Class Subjects*:—Signalling field practice 3 hours; Journey 2 hours of instruction and 24 hours of practice; First aid practice 4 hours; Map reading and sketching 2 hours; camping out ideas 2 hours; practising estimations 2 hours; The use of the axe 3 hours; swimming and cooking as routine work and cooking should extend to making Chappaties and evolving a menu suited for hiking and tramp camps. Total 18 hours and a full day 'Hiking out.' The learning of these practical bits of knowledge should not be on the lecture or demonstration methods, but should partake of the "Assignment cum S. T. A. I. e. a."

As regards the topics which might form the subject of the "chats" here are some (taken from the scheme recently followed at a Training Course)

The ten laws expanded into Quests; stages in a Rover's life, Rovers—a Brotherhood of the open, Organisation of the Crew, Uniform of the Rovers, the R.L. the R.M. and the Crew, Life's Snags and how to deal with them, the Hike, how to carry it out, the Crew in relation to the Group and the Local Association, the Rover Den, Programme building, Physical well being of the Rover, the Whys of Rover Tests and last but not least the spiritual basis of Rovering, Ceremonials—the Presentation and the Vigil, and the Social Instinct. Seventeen topics are listed here, and these would be found to be a minimum. And all these topics would take up 17 hours in the least.

In addition to the above, the course should provide opportunities for demonstrating Normal Crew Evenings and Crew Games.

"The First few days for practical work, and the training in Rovering after that" is not conducive to efficiency. The spirit of the scheme of Rovering should be made clear from the very commencement of the course and there should be a 'Rovering Air' all through the whole course. This could not obviously be achieved if the first few days were devoted entirely to practical work. A Little of talks and discussions every day with a great deal of active and really taxing physical work throughout the course is a better ideal to aim at. That will keep the whole course in good tune and allow the essentials of Rovering to sink deep into the minds of the prospective Rover Leader.

If the course is organised and run somewhat on these lines, it is sure to place the training of the prospective Rover Leader on a sound basis; besides putting into him a great deal of confidence and incidentally making for very efficient Rovering in his Crew.

But to enable so much work to be put in, the course will have to extend over nine full days excluding the afternoons of arrival and of departure, with the midday food and tea provided from a common kitchen. The members of the course could be sent out on a 24-hour hike from the afternoon of the ninth day to the afternoon of the day of break up. And this last is highly necessary in view of the emphasis that Rovering throws on hiking.

With many of the old Rover Tests now knocked out of existence, the tendency in future will be to make light of Rovering and to carry it on without a proper foundation on Scout craft. In the interests of efficiency and as a sure corrective to such a tendency it is imperative that every Rover Leader should be as thoroughly efficient about Scout craft as he should be conversant with Rover psychology and the working of a Crew.

T. V. NILAKANTAM.

One of the Provincial Training Team.

A programme of work for Rover Scouts in South India.

(A few Suggestions).

ONE might start by asking why it is that several Rover Crews do not function as they should. There are several reasons for this, some of which being (i) that many so-called Rover Crews do not understand what

Rovering stands for and what exactly is expected of a Rover Crew. The Crew is run on Scout lines. Any one can imagine the result of making young men of 19 tie the tenderfoot knots and light a fire in the open with two

matches. (ii) In other cases it is because several Crews have not secured the right kind of Rover Scout Leader. It should not be forgotten that it is not all Scoutmasters who can be Rover Scout Leaders too. (iii) A third reason is that in some Rover Crews the members do not get any opportunity for service. The members are keen on doing some kind of useful work for others, but the Rover Scout Leader is unable to find work for them all. There is still another reason and that is the want of definite ideas for a Rover Programme and it is with a view to help such Crews that these suggestions are made. As a member of another organisation for young men, the writer knows how well a programme of the type given below can be worked and it is hoped that this will be useful to a few Rover Scout Leaders in South India.

Attention is invited to the pamphlet entitled "Revised Rover Scout Policy and Rules" and also to the fact that when making out a programme for a Rover Crew, sufficient scope should be given to all the points mentioned in the rules. There should be scope for service for every member of the Crew and at the same time, it should not be forgotten that we are dealing with young men who are entitled to get plenty of the right kind of enjoyment from life. A programme should cater for all these and the members of the Crew should feel that they are getting an all-round development out of the Rover activities.

Taking it for granted that we have the right kind of Rover Scout Leader and a well furnished Rover Den, what can we do to attract young men into the Boy Scout Movement or keep within its fold those Boy Scouts who are past Scout age?

The Rover Scout Leader should see that only such are enrolled as members, as are keen on service and for whom it will be possible for him to find work to do. (I am not forgetting

that members are enrolled only with the approval of the rest of the Crew!). If you point out the need for service and do not find scope for putting such ideas into practice, the young men will soon feel fed up and leave the Crew.

One other point to remember is that at the very beginning of the life of the Crew, you should fix upon certain days in the month to meet at the den and stick to those days. For example, it would be a good idea to say that the Crew will meet on the first and third Mondays, or the second and fourth Thursdays etc.

Punctuality is another virtue which should be practised from the start, more especially by the Rover Scout Leader. He should be at the

Den long before time and be ready to receive the members. For those who may come early, provision should be made for games like chess or draughts or ping-pong. Reading matter, bearing on Rovering should also be provided. If it is a School or College crew, there would be plenty of opportunity for games like football or hockey. Let the regular programme start to time and end in time also.

If there are four meetings in the month, two may well be set apart for the Scout practices mentioned in the pamphlet referred to above. In the case of those who have already been Boy Scouts this need not be a burden! It will be a revision for them and bring back the memory of "those good old times."

For talks we can have the following subjects, some of which might be selected to suit the conditions which exist in certain localities where the crews work.

I. Talks on "The Ways of Life," which will help the spiritual side of the life of the Rover Scout. Doubts and difficulties arise in the mind of the young man at this period of his life and he begins to ask questions about those things which affect his spiritual life. The

To Rover Scouts.

"Leave an impress on your work, the sign of the true Scout. Those associated with you should be able to recognise your resourcefulness (backwoodsmanship) and to benefit by it. Your improving keenness of observation ought to be realised increasingly as a commercial asset, since it results in your work becoming more reliable. You can spot mistakes and correct them, you can spot openings also for further commercial developments. The time should come when advertisements for good posts should contain the words "ONLY ROVER SCOUTS NEED APPLY". Power of leadership as well as ability to obey loyally should render you a valuable member of any group of workers. Grousing will not make a bad job better, or yourself a better Scout; neglect in your daily work brings discredit on the whole Movement. Therefore be faithful while you are in such an unsuitable occupation, but make up your mind to climb out of it. Do not drift out of one job to another, but quest—that is, search actively with a definite purpose in view."

(Dr. Griffin.)

Rover Scout Leader should help him here and one way of doing so will be by arranging talks by experienced men on the higher things of life. (In a subsequent note, the writer is hoping to give a list of suggested subjects bearing this aspect of the programme).

II. Talks on.

(a) Local Self-Government: Village Panchayat; Taluk Board; District Board; the Municipality.

(b) The Madras Corporation. (For Madras Rover Crews).

(c) The Party system.

(d) The Legislative Council, the Legislative Assembly; the Council of State.

(e) The University Administration.

(f) Local and village sanitation.

(g) Agricultural problems.

(h) How to prevent cholera, small-pox and plague.

(i) Tuberculosis.

(j) The Beggar problem, especially in a city like Madras.

(k) Social problems, like early marriage.

III. Visits to

(a) An electric power-house.

(b) The X-Ray Institute.

(c) A soap factory.

(d) An iron foundry.

(e) A pencil factory.

(f) A tile factory.

(g) A news-paper office.

(h) Paper manufactory.

The Rover Scout Leader should arrange beforehand that some responsible man takes the Rovers round at these places and explains everything in fullest details.

IV. Excursions to or camps at place of pilgrimage. For example, it would be very helpful for Rover Scouts to get first hand knowledge of the life of pilgrims at centres like the following:

Mahabalipuram, Rameswaram, Tirupati, Gao, Maramannu, Palni, Udipi, Kotiyur, Guruvayur, Trisselam. Rovers get plenty of opportunity for services at these centres of pilgrimage.

V. Opportunities for service:

(a) Helping in night schools and adult education.

(b) Visiting hospitals and prisons and helping the inmates in writing letters, etc. These should be done with the permission of the authorities and they are always glad to admit young men who will help the inmates to spend some of their time usefully. For example, the writer used to be "in jail" for an

hour every Sunday providing games to some of the prisoners.

(c) Help in introducing the queue system at railway stations, theatres, etc. This is in fine piece of work which can be undertaken at any place in South India and this, if done, will be a permanent contribution to the welfare of people by the Boy Scout Movement.

(d) "Rural re-construction"—a much used term, but the Rovers can do solid work in this direction. Why not pitch upon a particular village and camp there for a fortnight every year? Let the Rovers clean up streets, the neighbourhood of wells and tanks and themselves set up a clean camp and invite the villagers to come and see how they live. Lantern slides, gramophone records, etc., will be of great help, but the real work has to be done with the hands and no amount of mere talk will do any good.

(e) Organising games for street boys in big cities.

(f) Distributing literature and doing propaganda work in times of epidemics.

(g) Helping at the time of the census.

VI. Helping in Scout work in the neighbourhood, as part of their duty to the Movement to which they belong. Rovers can assist by acting as Instructors and Examiners in Scout troops and Cub packs.

VII. Hobbies: The Rover Scout Leader can start Star Clubs for his Rovers or Fret-work clubs. Photography can be encouraged as a hobby and this can be turned into a source of income also.

A Social evening once a month can well be part of the programme of a Rover Crew into which the members can bring their friends.

It is hoped that the suggestions made in this programme will be of some little use to Rover Crews in this Province. It should be remembered that these are only suggestions and any criticisms on this programme will be most welcome.

Note:—In the course of one or two of my articles on Rovering, I have made a statement to which my attention has been invited by some of my Scout friends. In the article on "How to start a Crew of Rover Scouts in Training Schools," I have said that the Headmaster should, at a certain stage, look out for a suitable Leader. I have not been forgetting that the Rover Leader is elected by the members of the Crew, but in Training School or, for the matter of that, in any other Institution much valuable help in this direction can be given by the Head of the School. Especially if the Rover Leader happens to be one connected with the School or College, it will be necessary to obtain the approval of the Head of the Institution before a man is brought in.

G. T. J. THADDAE

Second Class Tests.

(Some Comments and helpful hints for instruction.)

V. First-Aid.

Rules limit the scope for second-class. Thus:

(i) General rules of health as found in S for B.

(ii) Be able to deal with the following simple accidents:

1. Cuts and scratches.
2. Bruises and sprains.
3. Burns and scalds.
4. Grit in the eye.
5. Bleeding from nose.
6. Stings and bites.

(iii) Know how to clean a wound and apply a clean dressing.

(iv) Have a knowledge of the triangular bandage and how to apply it to the different parts of the body (not fractures.)

What matters is the sureness and confidence with which a Scout can act; confidence will result from *practice*.

Some Tips.

1. Patients (improvised) must be treated and accidents staged to occur any moment during parade.
2. Train *Patients* in the expression of symptoms and *prepare* circumstances in detail to make accidents look as real as possible.
3. List out accidents from life and circumstances under which they occur (cut from newspapers).
4. Call upon anyone to play the *patient* and judge competitions as much as you would judge *Aiders*.
5. Read out occurrences and what was done, if information is available or get a doctor to do it.

A Scout is always the first person on the spot of an accident. What is Second Aid? Have you the address of the nearest Doctor with you? Ambulance means a stretcher—'pressure points' is precious knowledge—not from a book but by practice (pressure).

6. The next precious knowledge is the knowledge of splints and you must know where to apply them to Bones—which means *Bones-study* and study of Fractures—Pinch your body and find your bones.

7. Finds of bones in fields and plains may lead you to a profitable study—utilise the Museum.

8. A loose splint is useless—when to apply, where to apply and how to apply—Bandages and the improvisation of splints are the subjects of study to be precise about.

9. Methods of keeping a patient warm, and dealing with Shock.

10. Above all, see experts treating cases and help them and learn.

(To Continue.)

Troop-Tradition: might consist in (1) The expectation that a Scout of any Patrol in the Troop at the end of his 3rd month's service ought to be able to treat minor accidents; and put up neat dressings and know the use and application of the contents of an Ambulance Box. The last day of his 3rd month announces the week during which he must be prepared for a Test in First Aid (Second class) a perfect knowledge of treating minor accidents, and general Rules of Health. Otherwise automatically, he has to stand out of the Patrol until he is tested and found efficient.

(2) That each Patrol possess an ambulance box with contents ready for use and that the patrol should have bought it or is liable to pay the cost back to the Troop within two months of the supply.

(3) That a cardboard showing the services rendered by each patrol with date, hour and nature of the accident and treatment thereof, as also the name or number of the member in the patrol that attended to it.

Read out cases of accidents from Newspapers, old or new and acquaint them with actual emergencies in life that we shall have to be prepared for. 1 hour of ambulance work every week. Work and not lip-study of names merely. Make boys carry actual accounts of daily accidents in your locality, what was done and what should be done.

Get the Doctor to help the boy to feel and know *surely* his own bone and pressure points. One important step is to make the boys realise that for First Aid they must be sure about pressure points, bones and splints and to stop Traffic and to keep the patient warm. These form his subjects of study.

Methods of transport—putting up a stretcher—Improvisation, sending for a Doctor and emergency measures like Schafer method etc.



Indoor Meet.

During this wet weather, it may not be possible to have much of outdoor work. Yet there is no reason why our boys should not have a good time. We give below a few suggestions:—A school hall would be quite ample.

Putting the shot—Use a small dry sponge for shot.

Throwing the hammer—use paper bags blown up with air and a yard string attached.

Twenty yards dash—carry a woollen badminton ball in tea spoon held extended in the right arm.

Running broad grin—Have all grin as broadly as possible. The judge measures the grin with a strip of paper.

Light weight race—Carry a lighted candle and a bucket of water almost full, one in each hand. If the water splashes over or the candle goes out, the contestant drops out.

One mile run—Add a column of figures the total of which will be 5280. The contestants,

do this while walking along the length of the hall, after being properly started.

Long Glum—The player that can keep from smiling longest while the others jeer and laugh, wins.

Discus throw—Lie flat on back and throw a slipper or sandal over your head with your two feet.

Obstacle race—Make a large number of chalk marks on the floor at stated distances, and give each runner a damp rag about 4" square with which to rub out the marks.

One hundred yards dash—blow race—Stretch two wires or strong strings running through paper cones, across the entire width of the room, parallel to each other and some distance apart. The object is to blow the cones from one end of the string to the other.

Tug of War—One leg tug of war—Obtain a rope about 15 feet in length, with a padded loop at each end. One foot of each competitor should be inserted in a loop, their backs turned towards each other, the centre of the rope over the winning line, and the signal given. Whoever pulls the other over the line is the victor; the act of lying down is an acknowledgement of defeat.

High Jump—Jumping through the fingers—Hold a stick of wood by placing a forefinger on each end and, without letting go, try to jump over it both forward and backward. You may also jump over your middle fingers, placed together, without touching or separating them with your feet.

(Selected by Hiawatha.)



"Take thought" and Plan your work.

Troop-work must be considered to possess two aspects:

One is, from the view-point of the Troop as an Institution existing merely to plan and do good work.

Another is, from the view point of the individual Boy, with Training for efficiency as the object.

The Scoutmaster's Responsibility, in both these departments is merely that of a guide. This must be noted and remembered. His loyalty to the Movement requires that he must

make his boys realise that their work covers both these branches.

The Boy-Leaders are the executive officers and they are careful to launch upon execution with the consent and approbation of their Scoutmaster. To evoke this consciousness to make usefulness felt and to get it rooted in as the practice of the Troop is the Scoutmaster's job.

"What shall we achieve during this quarter as a Troop?" ought to be the subject for discussion among the Boy Leaders at initial meetings of the Court of Honour.

"What achievements during the quarter shall stand to the credit of each patrol?" ought to be the subject of consideration at each Patrol Council, very probably in the Patrol corner of the Club Room or in the Patrol Leaders' home or in the residence of any of the members of each patrol.

At the Court of Honour the Leaders place the proposals of each patrol before the adult Officers of the Troop and consult them. At the initial meeting of the Court of Honour very probably there will be merely a general talk with plenty of criticism of the work of the previous term directed on constructive lines by the Scoutmaster.

The next logical deliberation must be at the Patrol Council and normally at the next Court of Honour the programme may take shape and be even struck, thus committing the Troop to particular items of achievement with tentative time limits also.

Thus at the beginning of a term it will be a work of deliberate commitments, to enable every member to work and march consciously ahead.

Nothing succeeds like success.

Thus the individual boy in behalf of himself may promise his Leader to work for and earn one more Badge either of Rank or of proficiency and has definitely committed himself to it, while in behalf of the patrol, also, besides this, he is aware of what participation is required of him in Patrol achievements like a Patrol Camp; Patrol good turns and Patrol-proficiency in some public service qualification.

Thirdly, his loyalty to his Leader lays some obligations on the individual Scout, also, and he knows it definitely soon after the Court of Honour Programme is made.

This is the initial planning required on the part of the Troop for its members definitely to march ahead with firm and sure steps.

Two things must be noted:

The Badge is the boy's own personal object and all endeavours towards winning it must be considered as *personal service* and necessary service to one's self. Secondly his obligations do not end there but they extend further, in the form of his service to his patrol and to his Troop which is based upon his loyalty to his Patrol Leader and his Scoutmaster.

(Scribbler)

Scout Wood Badge: Part I—1930-31.

Study 1.

(This must reach Provincial Headquarters by 15th January 1931 but don't wait till then.

("Scouting for Boys" and "Boy Scouts")

1. Give a brief outline of your history in the Movement, and of the history of your Troop. Give the present number of the Scouters and Scouts in the Troop, and the number of Second Class and First Class Scouts.

State any special features in connection with the Troop, e. g., whether "controlled", and if so, by what authority; whether it is in an industrial centre, or in a village, etc.

Have you attempted Part I before? If so, when and with what result?

Have you attempted Part II? If so, when, where and with what result?

2. What advice with regard to the first six months of his work would you give to some one about to start a Troop?

3. What part does the Court of Honour play in your Troop organisation? Suggest directions in which you might extend its usefulness.

4. After reading through Camp Fire Yarn No. 5—'Life in the open'—draw from it a scheme of games and practices for inclusion in a series of ten Troop meetings.

Assume that half of these can be held out of doors. About twenty minutes of each Meeting can be devoted to this work.

5. Suggest briefly how you would deal with the following problems:—

(a) Several of your Scouts are nearly 16 years of age, and there is no prospect of vacancies for new Patrol Leaders occurring. These older boys are losing enthusiasm.

(b) Your Troop has no regular Room of its own, but has to share a schoolroom with others. You want to give the room a more suitable appearance for your Meetings, but are not allowed to add to the permanent decorations.

(c) One of your Patrols is always leading in the Inter-Patrol competitions, and the rest are losing heart.

Rover Scout Leaders' Wood Badge: Part I—1930-31.

(Note.—The rules referred to are in the 1930 Edition as revised according to the Rules published in the July 1930 number of the "Scouter" and the August 1930 number of the "South India Boy Scout")

Study 1

(This must reach P. H. Q. by 15th January 1931 but don't wait till then)

1. Give a brief outline of your history in the Movement. Give the present number of Rover Scouts under your leadership. What is their average age? How many of them have previously been Scouts? If you are just starting Rover Scouts, what are your immediate plans in regard to them?

2. What principles should guide you in deciding whether an applicant is old enough to become a Rover Scout? (See Rule 34 (b) (ii). Refer: above.

3. What do you understand by the term 'Success' in the title "Rovering to Success"?

4. How should a Rover Scout interpret Law 2 in his own life?

5. How would you deal with the following situations?

(a) A Patrol Leader, aged 16, who is a King's Scout, asks to join a Rover Crew as he says there are "too many kids in the Troop".

(b) A Rover Scout objects to wearing the Scout Hat.

Books for Study:

Scouting for Boys in India; 'The Quest of the Boy'; Rover Scouting; Rovering to Success; Life's Snags; Policy Organisation and Rules I. H. Q. 1930 Edition and Indian Edition 1928 Edition; Periodicals: The Scouter (I. H. Q.) The South India Boy Scout—Particularly August 1930 number, and other issues. Please apply for Instructions for the new season's studies, to Provincial Scout Head Quarters, P. O. Box 424, Madras.

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.

(113) **Vyayam**: Here are a few books which will give you some ideas on indigenous forms of physical training:—

Indian Games by Dr. J. H. Gray (Association Press, 5, Russel St., Calcutta)

Desiya Atalu by G. Madhavarao (Vani Press, Bezvada)

Surya Namrskar by the Chief of Aundh (Aundh State Press)

Vyayama Sastra by Dr. A. Lakshminpathi (19, Harris Road, Mount Road P. O., Madras)

The Yogic System by M. Sundaram of Bangalore

Games for School and Scouts by J. V. Mendis (Basel Mission Press, Mangalore)

(114) **C. M. R.**: Instead of sending a long report of your excursion to us, you would have done well if you

had sent a brief report of it, omitting unnecessary details, immediately after the event, to the daily newspapers who are always hospitable to Scout news.

(115) **Flood Relief**: As far as we are able to gather from the newspapers, the only instance of the name of scouts being associated with the present flood relief work is the housing of the distressed people at the "Scout Home" Papanasam. If you hear of any other instances of Scouts having actively helped to relieve distress during the floods, we would be glad to know of them.

(116) **H/M**: For information on the Scout organisations of countries outside the British Empire, you should apply to the International Commissioner, Boy Scouts International Bureau, 25, Buckingham Palace Road, London, S. W. 1.

(117) **Commissioner**: Yes, certainly. Your experiences and experiments will surely be of help to other Commissioners. Why not send a contribution occasionally to the Commissioners' page?

(118) **Secretary**: Members' subscriptions are quite distinct from donations. The former give certain privileges to members and the rates are fixed by resolution of a duly constituted Association. But donations are voluntarily given and may not confer any privileges on the donor. Rule 61, All India Boy Scouts Association Rules, definitely states that Scouts are not allowed to solicit money for their own Troop or for any purpose. So it is not right for Scouts to go about asking for donations. The word "Scout" includes all sections and

178634

(119) **Mild Rover:** (i) If you will write to Mr. G. T. J. Thaddaens, B.A., D.C.C., Ak L., 32-A St. George's Cathedral Road, Madras, enclosing postage for reply, he may be able to enlighten you on the point.

(ii) The Scoutmaster, Eversleigh Troop, Vepery, Madras will put you in touch with one or two of his boys who are good rope-spinners. If you want to know more about it, you may write to Mr. Donald Potter, Gilwell Park, Chingford, Essex, England.

(iii) We are not aware of any Indian Branch of the Wood Craft League of America. The formation of a band of "Woodcraft Indians" within the Boy Scouts Association is obviously not permissible. The policy that we should adopt with regard to such organisations is that of friendly co-operation.

(120) **Registrar:** The following column headings will be found suitable for a warrant register for your Association:

1. Serial number, 2. Group, 3. Registration No., 4. Rank, 5. Name of Scouter, 6. Address, 7. Age—Year and month and date, 8. Occupation, 9. Training camps attended, 10. Active experience as Scouter, if any, 11. Name of Nominator, 12. Date of nomination, 13. Warrant No. and date, 14. Remarks.

(121) **Velu:** (i) Please read the rules on the requirements for the Tenderfoot tests. We are not allowed to make any changes in them. The composition of the Scout flag can be dealt with in connection with the Salute, Promise, Arrowhead Badge, and Motto.

(ii) Answer has been sent by post already.

(iii) The Chapter on "Horses" in *Rovering to Success* refers to Gambling of every kind which the young man has to guard against.

(iv) We do publish themes pertinent to our Movement from any sources, provided they are non-political, non-sectarian and non-controversial.

(v) The First of October is being observed as the Scout Day all over India. You must surely have read in the papers about the Scout Week celebrated in October in Tinnevely. Such a celebration may include a handicraft exhibition in which articles are sold for legitimate value.

(122) **Curious:** Please be more specific. Merely speculative queries cannot be answered. If you write again, please state your rank in the Movement and how long you have been connected with it.

(123) **S. V.; C. G.:** Please see answer to Query No. 122 'Curious' above.

(124) **Investiture:** We would draw your attention to the statement in Gilcraft's *Boy Scouts*—an authoritative publication:—"The correct person to administer the Promise is the Scoutmaster himself. He is in personal contact with the boy, is known to him, and is the guardian of the Troop's honour. His very presence thereafter is frequently a source of strength to the boy who is having rather a hard time of it. If we want to interest or honour others, we ask them to attend, and, possibly, to give a short yarn. The real Scout Commissioner understands this. But, if the Scoutmaster is to administer the promise, he should already have taken it himself. This can be done by the Commissioner, or failing him by another Scouter, either in the presence of the boys or otherwise. If it is a new Troop this affords the Scoutmaster an opportunity to give the lead to his future Scouts."

("Boy Scouts")

Correspondence.

Two Great Needs.

Dear Editor,

May I appeal to all the scout workers in India, through the columns of your valuable scout journal, to give a sympathetic consideration to two pressing needs, (as I consider them) in our Indian Scouting?

The first and foremost is *An All India Annual Conference of all the Scouters, Organisers and Commissioners of the movement* working in different parts of the country. Those who attended the 1st and 2nd All India Conferences held at Lonava and Mahanandi in 1919 and 1920 respectively, will bear testimony to the usefulness of such a function. This may be held in each of the provinces in turn and will serve as a useful factor for exchange of ideas, discussion of principles and methods of work and definite suggestions in the lines of our work for making the movement more and more useful to the youth of our country.

The second need is the *Organisation of a Training Centre* for (not exactly the scoutmasters, for this work can be easily done by the Provincial Organisations according to their needs and conveniences) scout organisers and Commissioners who are in charge of the actual organisation and supervision of the work as a whole in the country.

Till now I was expecting that some one of you will take cognisance of these long felt needs and move the authorities concerned in the matter. I hope and trust that these will receive due consideration from all concerned. If Scouters working in different provinces express their views through the scout journals or

communicate them to me, some decision may be arrived at as to whether such a meeting can be organised in the near future, say, in the coming X'mas or summer seasons.

Ever yours, in Scouting,

V. S. VARANASI,

Asst. Org. Commissioner, Hyderabad State.

(Concluded from page 63.)

not be worn or copied. If, on the score of expense, etc., Uniform, etc., is not desired, an ordinary coat, preferably blue, khaki, green or grey, with Scout Hat or Turban, appropriate badges and green tie may be worn on all occasions.

A Commissioner may carry a walking stick, or thumbstick. Some Commissioners carry staves also.

Badges: The Cloth Membership Arrowhead Badge in the centre of the pleat of left shirt pocket as for every member of the Scout Brotherhood. A Commissioner's pin worn on the scarf or neck tie, or on the left lapel of the coat. If a scarf is worn in place of the neck tie, no coat should be worn and the scarf should be of purple colour. Commissioners do not wear shoulder knots.

Provincial Scoutcraft Exhibition. (Dec. 1923)

Judges' Report.

(Reprinted from the S. I. B. S.)

EXHIBITS have been sent in by twenty-two troops from eight Districts in the Madras Provincial Area, nine Mysore troops, and one from Ceylon. Of the troops sending exhibits from our own Provincial Area, most, are naturally, from Madras and Chingleput Districts, transport necessarily presenting greater difficulties to those from a greater distance; but we cannot help feeling that the response from other districts should have been greater than has been the case. The sole exhibit from one District had, unfortunately, to be disqualified as it was not accompanied by any guarantee that it was unaided scout work: and the exhibits from Coimbatore could not be judged, as the age of the scouts concerned was not indicated. In no case was the size of the troop given, as this had not been asked for. This has made the work of estimating the amount of effort represented somewhat arbitrary. We mention this for the guidance of any, who may be responsible, for similar exhibitions in the future.

Another unexpected difficulty which we met, has arisen from a misunderstanding of the value of collections for scout purposes—a misunderstanding which seems to be somewhat general. The acquisitive instinct is usually strong enough, and needs no encouragement from scouting for its development. Its importance in scouting lies in the fact that it can be used as a starting point from which to develop a boy's interest in things of value in his mental or physical development, especially the former. The value of collection lies, therefore, not in the thing collected, nor even in the quantity of it, but solely in the use that is made of it. It is useless for a boy to collect stamps unless he arranges them in his album in such a way that he acquires some knowledge of the different countries of the world, even though it be only their names, their sovereigns, or their scenery, at the same time forming habits of neatness and orderliness: otherwise he will learn nothing and his interest is not likely to be long sustained. Similarly, if a boy collects picture-postcards, those illustrating a particular subject in which he is interested should be selected, classified and carefully labelled; and so also with coin, natural history collections, etc. A haphazard collection may seem useful to swell out the

size of an exhibit, but in reality it serves chiefly to obscure other articles of greater worth.

In view of the difficulty of safeguarding collections of coins in any public exhibition, attention may be drawn to the collection sent. This is accompanied by a sheet of rubbings which can be shown to the public in place of the coins themselves, so that these can be safely put away under lock and key after examination by the Judges.

Several troops have sent in exhibits which are almost entirely the work of one or two boys. They have received less credit than those which have sent exhibits better representing the troops as a whole.

A little more attention to detail would often have resulted in the production of a much better article. Thus it is a pity, for instance, that more care was not given to the accuracy of the lashings of the otherwise good model of a bridge and especially to the knots with which they were secured.

The work of judging has not been easy; and we must ask your indulgence if you consider it imperfect. In the hope that future exhibitions may benefit by experience gained in this one, we should like, in conclusion, to make the following suggestions:—

(1) Exhibits by boys of Cub, Rover, and Scout age respectively should be clearly separated from each other, in different rooms if possible.

(2) The total number of boys in the troop should be stated in the scoutmaster's certificate.

(3) No collections which have not been properly arranged and labelled should be accepted.

(4) Sheets of rubbings, properly arranged and labelled, should accompany all collections of coins. Both should be submitted to the judges, but the rubbings only should be placed in the exhibition.

(5) Indigenous arts and crafts, woodcraft and natural history are likely to repay special attention.

V. S. RATNASABHAPATHI
P. S. NARAYANSWAMY
M. NATHAR
F. H. GRAVELY

Judges.

Boy Scouts Association in India, Madras Province.

The Provincial Scoutcraft and Hobbies Exhibition, 1931.
PROSPECTUS.

It is proposed to hold a Scoutcraft and Hobbies Exhibition in Madras in connection with the Annual Meeting some time early in 1931. Packs, Troops and Crews are requested to send up the following articles to the Exhibition and help to make it a success.

All items sent in should be the unaided work of the Scouts themselves and should bear a label signed by the Scoutmaster to that effect.

1. Drawings, portraits, models, sketches, paintings, etc.
2. Articles of handicraft.
3. Hobbies such as stamps and coins collections.
4. Any other item of interest.

The following are a few of the tentative rules:—

1. All applications should be made by the Scoutmasters in the name of their troops direct to Secretary, Scoutcraft Exhibition, Post Box 424, Triplicane, Madras.

2. Applications should state the particulars of the items which each troop is arranging to contribute with prices, if desirous of selling the same.

3. All applications should reach the Secretary before the 7th January 1931. No entrance fee will be charged.

4. Exhibits should reach the Secretary by the 15th January 1931.

5. The Scoutcraft Exhibition Committee reserves the right of rejecting unsuitable exhibits, if any.

6. Each contributing troop may send one of its members to the Exhibition, to be present at the same, to explain its exhibits; and funds permitting, his lodging and boarding expenses will be met from the Exhibition funds.

7. The transit to and fro of the exhibits contributed by each troop will be at its own cost and risk.

8. Certificates of Merit will be awarded to the Troops which have contributed the best collection of exhibits.

9. Extracts from the report of the Judges at the last Exhibition are appended for information and guidance.

All communications should be addressed to:—

The Secretary,

The Scoutcraft Exhibition Committee,
Provincial Scout Head-quarters,
Post Box 424, Triplicane, Madras.

HANDICRAFT SUGGESTIONS.

Woodwork.

Brackets of all kinds.
Music Stands.
Easy Chairs.
Cruet Stands.
Tea-pot stands.
Key racks.
Book Shelves.
Trays of all kinds.
Egg Stands.
Cup and Saucer racks.
Plate racks.
Knife Boxes.
Boot racks.
Ink Stands.
Blotterers.
Curtain rod brackets.
Wooden spoons and ladles.

Cardboard and Calico Work.

Blotting pads.
Writing cases.
Card Trays.
Wall Pockets.
Brush and Comb bags.
Collar Boxes.
Single and Folding wallets.
Ladies work baskets.
Desk stationery holders.
Watch stands.
Music folders.
Files.
Match Box holders.
Electric Light Shades.
Perpetual Calendars.
Models of all kinds.

Cane Work.

Walking sticks.
Waste paper baskets.
Small stools.
Stationery trays.

Net Work.

Small Purses.
Tennis ball bags.
School bags.
Ping pong nets.

Thin Bamboo Work.

Small chairs.
Hat pegs.
Clothes racks.
Pen holders.

Towel rails.
Flower pot stands.

Wide Hollow Bamboo Work.

Napkin rings.
Pencil cases.
Garden Syringes.

K. Sanjiva Ramakrishna

Honorary Provincial Secretary.

OUR TAMIL PAGE.

திரிசாரணர்க்கு குழு.

(Rover Crew.)

XI

பாடி வாழ்க்கை.

நமது இயக்கத்திற் பாடி வாழ்க்கை பெரிதும் பாராட்டப்படுகின்றது. ஏன்? சாரணியக் கலையும், பாடி வாழ்க்கையும் சாரணியத்தின் இரு கண்களாம். உடல் உறுப்புக்களின் கண்ணுக்குத் தனிச்சிறப்பு அளித்தல் உலக வழக்கு. உடலைப் பொலிவுபடுத்துவதோடு சீரிய வாழ்க்கைக்கு உரிய அறிவு சேர்க்கைக்கு ஆதரவாயிருப்பது கட்டிலன் அதுவேபோன்று சாரணியத்தின் தத்துவப்பொருட்களை எளிதின் ஊட்டற்கு உதவுவன சாரணியக்கலையும், பாடிவாழ்க்கையுமாம். எனவே, பாடிவாழ்க்கை இயக்கத்தின் முப்பகுதிக்கும் இயைந்ததாகும். அவ்வப்பகுதியின் மீன் மனநிலைக்கு ஒத்தவாறு பாடிவாழ்க்கை அமையும்.

திரிசாரணரின் பாடிவாழ்க்கையிற் சிறப்பாய்க் குறிக்கத்தக்கன சிலவுண்டு. திரிசாரணரின் குறிச் சொல் '(Motto) 'தொண்டு.' அவரது கலைப் பயிற்சியும், பாடிவாழ்க்கையும் இக்குறிச்சொல்லின் தத்துவப் பொருளை விளக்கவேண்டும்; மெய்நிலைத் தொண்டில் ஈடுபட்டிருத்தற்குரிய உடல் வலியும், மனவலியும் ஊட்டல் வேண்டும். இந்நோக்கத்திற் பிணிப்புறப் பாடிவாழ்க்கை சாரணப் பாடிவாழ்க்கையாகாது. சிலர் எண்ணுவது என்ன? பாடிவாழ்க்கையென்றால் அயலிலுள்ள சோலையிலோ, ஊரிலோ, பட்டினத்திலோ போய் மனவுல்லாசமாக இரண்டு மூன்று நாட்கள் கழித்து வருதலே என்பர். விடுமுறை நாளன்று அயர்ந்திருக்கவேண்டும். மனம் போனபடி பொருள் செலவழிக்கவேண்டும் என்று எண்ணுவர். அதற்கென மூட்டை மூட்டையாய் உணவுப் பொருட்களையும், கூடாரம், மேஜை, நாற்காலி முதலிய தட்டு முட்டிச் சாமான்களையும், பல வேலையாட்களையும் வண்டிகளிலேற்றி யனுப்பித் தாம் 'மோட்டார்', 'ஸைக்கிள்' முதலிய ஊர்திகளிலேறி பாடிக்குப் பறந்து செல்வர். பாடியில் மட்டின்னி உண்டும், ஊட்டியும், கரைகடந்த களிப்புக் கடலில் மூழ்குவர். இவ்வண்ணம் சிந்திதகாலமாகிலும் தமது

வாழ்க்கைச் சுமையினை மறந்து மனவெழுச்சி பெற்று நிற்பது மெய்யே எனினும், நமது தலைசாரணர் போற்றும் பேராணந்தம், நித்தியானந்தம், தெய்வீக ஆநந்தம் இவர்கட்குக் கிட்டிகின்றது என்று சொல்ல இயலாது. அத்தகைய ஆநந்தம் வாழ்க்கைச் சுமையை மறத்தலில் அடங்கியதன்று; களியாட்டங்களால் மட்டும் கிடைத்துவிடாது. சாரணிய நோக்கத்தில் ஈடுண்டு முறைப்படி நடத்தப்படும் சாரணப் பாடி வாழ்க்கையால் அப்பேராணந்தம் பெறப்படும். இவ்வண்மையினைச் சாரண ஆசிரியர் ஒவ்வொருவரும் நன்கு கவனிக்கவேண்டும். இந்நோக்கம் ஈட்டேறும் முறையில் பாடிவாழ்க்கையை நடத்தவேண்டும்.

சில பாடசாலைத் தலையாசிரியர் கூறுவதென்ன? சாரண ஆசிரியர் பிள்ளைகளைப் பாடிக்கு அழைத்துச் செல்லவேண்டுமென்று கேட்டுக்கால் 'சாரணருக்கு மாத்திரம் தனிப்பாடியேன்? மற்ற இரு பகுதியினராய் குருநாயகரையும், திரிசாரணரையும் உடனழைத்துச் செல்லும். செலவு குறையும். ஒரே சமயத்தில் முறையைக் கழித்துவிடலாம். தனித்தனிப் பாடி வேண்டாம். வீண் தொந்தரவு ஏன்?' என்று நயமாயும், பயமாயும் சொல்லுவர். பிழைப்பைப் பாழாக்கத் துணியாச் சாரணவாசிரியர் சிலர் தமது தலைவர் மனங்கோணாது நடக்கவும் முற்படுவர். ஆ! சாரணியம் இத்தகையோர்பாற் சிக்குண்டு சீரழிவதென்னே! மழலைமாறப் பிள்ளைகளையும், சிற்றறிவு பெற்ற சிறுவரையும், பள்ளி இறுதிப் பரீட்சைக்கும் (School Final Examination) படித்துவரும் மாணவரையும் ஒரே வகுப்பிலிட்டு (உதாரணமாக) தாவரப் பாடம் போதிக்க இயலுமா? பாடம் முற்றியோருக்கும் பொதுவே; ஆனால் ஒருவருக்கேற்ற விஷயம் பிறருக்கேற்றதா? சாரணரின் பாடிவாழ்க்கை முறை திரிசாரணருக்குத் தக்கதாகுமா?

ஆனால் திரிசாரணர் எவரும் சாரணரின் பாடிக்குப் போகலாகாது என்பதில்லை. ஒரு திரிசாரணன் சாரணப்படைக்கு உதவியாசிரியராயிருக்கலாம். சிலர் சாரணப்பாடிக்கு உதவ முன்வரலாம். இத்தகைய

பணிகளைப் புரிதல் திரிசாரணரின் கடமையல்லவா? ஆகையால் அப்பணிகளை யேற்றேர் சாரணருடன் பாடிக்குச் செல்லலாம்.

திரிசாரணர் தமக்கென்று ஒரு பாடிக்கு ஏற்பாடு செய்வதென்படி? பாடி வாழ்க்கைக்கு வேண்டிய பொருட்கள் அனைத்தும் சேகரிக்கப்படவேண்டும். அப்பொருட்கள் பெரும்பாலும் பாடிக்காலத்தின் அளவைப் பொறுத்திருக்கும். எடுத்துச் செல்லும் பொருட்கள் அதிக பளுவுள்ளனவாய் இருத்தல் கூடாது. வேண்டியன இன்னவை, வேண்டாதன இன்னவை என்று முன்னரே தீர்மானித்தல் நன்று. பொருள் சேர்க்கையிற் சிறிது பணச்செலவும் ஏற்படும் அப்பால் எந்த இடத்திற்குப் போவதென்பதை ஆராய வேண்டும். நீர்வளஞ் செறிந்த நமது தமிழ் நாட்டில் பாடியிடங்கட்குக் குறைவில்லை. ஆயினும் இங்குப் பாடியிடத்தேர்தல் கால நிலைபையும் பொறுத்துள்ளதாகும். வேளிந்காலத்தில் ஏற்றதாயிருக்குமிடம் மழைக்காலத்தில் தகுந்ததாயிராது. அறுவடைக்குப் பிறகு நல்ல இடமாயிருப்பது பயிரிடுங்காலத்திற் பொறுத்தமுறாது. இடம் குறிக்கப்பட்டதும், பாடிக்காலத்திற் செய்யக்கூடிய வேலை யித்தகைத்து என் பதையும் வரையறுக்கவேண்டும். இன்றேல் சாரணப்பாடியாக ஆரம்பிக்கப்பட்டது சோற்றுப்பாடியாக முடிந்துவிடும். பாடியிடத்திற்குச் செல்லும் வழியையும் நடந்து செல்வதா, வண்டி, ஸைக்கிள், இரயில் முதலியவற்றின் உதவியாற் செல்வதா என்பதையும் முன்னதாகவே முடிவு செய்யவேண்டும்.

திரிசாரணர் சஞ்சாரஞ்செய்து நற்பயன் எய்துதற்கு உரிய இடங்கள் நமது நாட்டில் பல உள்ளன. நமது தமிழகம் மிகவும் பழமையானது; பண்டைப் பெருமை வாய்ந்தது; சீரிய நாகரிகம் செறிந்தது; வீரவேந்தரையும், செங்கோற் செம்மல்களையும், பெரும் புலமைப் பெரியாரையும், மக்கள் மனத்தை மாண்புறச் செய்த சமயகுரவரையும் பெற்றெடுத்த பேறுடையது; பண்டை நாகரிக நிலையினக் குன்றின் மேலிட்ட விளக்கென விளக்கமுறக் காட்டும் கோயில் களையும், மாடமாளிகைகளையும் தன்னுள் அடக்கியது. தமிழகத் திரிசாரணர்காள்! இவ்வழிவுக் களஞ்சியங்களை அண்டுகள்! இவ்வின்பக் களஞ்சியங்களை இனிது நாடுங்கள். பண்டைப் பெரியாரின் சரிதைகளை ஆங்காங்குள்ள மக்களிடத்துக் கேட்டறியலாம்; நூல்களிற் காணக்கிடைக்கா விஷயங்கள் பல கிடைக்கும். கோயில், மாடமாளிகைகளிற் காணும் சிலைகளும், சித்திரங்களும், கல்வெட்டுக்களும், சிற்பக்கலை, அரசியல், சமூக வாழ்க்கை முதலிய பற்பல செய்திகளைச் சொல்லாமற் சொல்வன. இத்தகைய இடங்களிற் சஞ்சரித்தலாற் பெறப்படும் பயன் இருவகைத்து. நாம் வாழும் நமது நாட்டின் வரலாற்றைச் சார்ந்த இனிய செய்திகள் பலவற்றை அறிதல் ஒருவகை; அச்செய்திகளைச் சுட்டிக்காட்டும் பொருட்களைக் கண்ணுரக் கண்டுகளித்தல் மறுவகை.

பாடியிடத்தின் பற்பல பகுதிகளையும், சுற்றுப் புறங்களையும் முன்னதாகவே தெரிந்துகொள்ளல் சஞ்சாரத்திற்கு மிகவும் உதவும். எவ்விதம் தெரிந்து கொள்வது? அவ்விடத்தில் சஞ்சரித்துள்ளோர் யாரேனுங் கிடைப்பின் அவரிடத்து அறிந்துகொள்ளலாம். இல்லாவிட்டால் அவ்விஷயங்களை அறிவிக்கும் புகோளப் படத்திலிருந்து தெரிந்துகொள்ளலாம். ஒவ்வொரு குழுவிலும் தாலுக்காப்படமாவது ஒன்று இருத்தல் நன்றாகும்.

ஆங்காங்குச் சஞ்சாரஞ் செய்தல் ஒரு சீரிய கல்வி முறையாகும். நமது நாட்டிலோ, பிறநாட்டிலோ உள்ள இடங்கள் பலவற்றிற்கும் போவதால் நமக்குப் பரந்த கோக்கம் கைகூடும். கிணற்றுத் தவளையாயிரோம்; நமது பெருமையையே பேசித்திரியோம்; பிறருக்கும் பெருமையளிப்போம் எனது குடும்பம், எனது ஊர், எனது சாதி என்ற சிறிதின் வுணர்ச்சியைச் சிறிது சிறிதாய் அழித்துவருவோம்; தேசச் சோதா உணர்ச்சியையும், உலகச் சோதா உணர்ச்சியையும் வளர்த்து வருவோம். சாரணியத்தின் தலை கோக்கமும் இதுவேயன்றோ?

பிறநாட்டுச் சஞ்சாரமும் விரும்பத் தக்கதென்று மேலே குறிக்கப்பட்டது. அதனை எட்டில் எழுதல் எளிதே; அதனுக்கு ஏற்பாடு செய்தல் எப்படி என்ற ஐயம் பலருக்கு எழக்கூடும். இங்கு எவ்விதத்திலும் மயங்க வேண்டியதில்லை அந்நாட்டில் நமது சோதாச் சாரணர் இருப்பார்; அவர்கட்கு நமது கோக்கத்தை முன்னதாகவே அறிவித்தால் வேண்டிய உதவிபுரியக் காத்திருப்பார். அப்படி நமக்கு அறிமுகமானவர் அங்கு எவரும் இல்லை என்றால், அங்குள்ள சாரணச் சோதனையாளருக்கோ, சங்க அமைச்சருக்கோ நமதம் எழுதி அவர்களது உதவியைக் கோரலாம். அவ்வண்ணம் பிற நாடு ஒன்றுக்குச் சென்று சஞ்சரிக்குங்கால் அங்குள்ள சாரணரைக் காணவேண்டும். அவர்களை நமது ஊருக்கு அழைக்கவேண்டும்.

பாடி வாழ்க்கையால் உண்டாகும் வேறொரு முக்கிய பயனும் உண்டு. சிறந்த குழுவினர் நமது நாட்டிலோ, பிறநாட்டிலோ சஞ்சரித்து வரும்பொழுது சாரண இயக்கத்தை பிறமக்கள் மனத்தும் ஊன்றலாம். அதே குழுவினர் முறை மாறி நடந்துகொண்டு, இயக்கத்திற்கு இழிவைத் தேடவுங் கூடும். இதனால் அறியக்கூடியதென்ன? பாடி வாழ்க்கை மேற்கொள்வோர் ஆங்காங்கு வாழும் மக்கட்கு சாரணியக் கொள்கைகளை விளக்கிக்காட்டுவதற்கு ஏற்ற முறையில் நடந்துகொள்ளவேண்டும்.

இறுதியாக, பாடிவாழ்க்கையின் சார்பாய்த் தலைச் சாரணர் கூறியுள்ள செம்மொழிகளை பேணத்தக்கன. 'விட்டு நீங்கும் பாடி, அங்குத் தங்கியிருந்ததாகப் பிறர் எவரும் கண்டுகொள்ளாதபடி சீர் செய்யப்படவேண்டும்; நீங்குமுன் நன்றி கூறி நீங்க வேண்டும்'.

K. சம்பந்தம்.

மொகள்ளியின் ஸோதரர்கள்.

(தொடர்ச்சி.)

"அவனிங்கு வரத்தகாது" என்று ஆத்திரத்துடன் ஆண் ஓநாய் கூறி மேலும் "அடவிச் சட்டத்திற்கு மாறாக, முன் எச்சரிக்கையின்றித் தன் வாசஸ்தானத்தை மாற்றிக்கொள்ள அதற்கு எவ்வித பாத்தியமுண்டு? பத்து மைலுக்குள்ளிருக்கும் இரையையெல்லாம் அதனுடைய கூச்சலினால் அது துரத்திவிடும். நானே தற்காலம் எங்களிநுவர் வேட்டையையும் நானேருவனே ஆடித்தீரவேண்டியிருக்கிறது." என்று சீறியது.

தாய் ஓநாயும் "சும்மாவா அவனது தாயார் அவனை 'லங்கிரி' யென்று பெயரிட்டது," [லங்கிரி யென்றால் கொண்டிக்குறும்பன் என்பது பொருள்] என்று பதட்டமின்றிக்கூறிற்று. மேலும், "பிறவி தோட்டே அப்புலிக்கு ஒரு கால் கொண்டி. அக்காரணம்பற்றியே அது, ஆடு மாடுகளை மட்டும் தேடி அடிக்கும். 'லெயின்கங்கா' கிராமவாசிகளுக்கு அதனிடம் கெட்டகோபம் பிறந்திருக்கிறது. இப்பொழுது இங்கு நமது பக்கத்துக் கிராமவாசிகள் கோபத்தையும் மூளச் செய்ய வந்திருக்கிறாளுக்கும். இவனோ மூலையிற் கிடக்க அடவி முழுதும் அவர்கள் தீயிடுவார்கள். உடனே நாமெல்லோரு மெங்காவது ஓடவேண்டி வரும். உண்மையில் அப்பொழுது வ்யாக்காணிடம் எங்களுக்கு மனத்தில் நன்றியே தோன்றும்! தோன்றாதோ?" என்றும் கூறியது.

"நான் வ்யாக்காணிடம் சென்று உங்கன் நன்றியை யறிவிக்கட்டோ?" என்று டபாக்கி வினவிற்று.

"ஓடு வெளியே! ஓடி யுன் எஜமானனுடன் திரிபோ! ஓர் ராத்திரிக்குப் போதுமான குறும்பு செய்துவிட்டாய். செல்! செல்!" என்று ஆண் ஓநாய் வெகுண்டது.

"இதோ போய்விட்டேன். கீழேயிருந்து வ்யார் கானினுடைய சத்தம் புதர்களினூடே வருவதை இதோ நீங்களே கேட்கலாமே. ஆகவே இந்தச் செய்தியை நான் சிரமப்பட்டுக்கொண்டு வந்திருக்கத் தேவையில்லைதான்." என்று டபாக்கி சாந்தமாய் மொழி பகர்த்தது.

ஆண் ஓநாய்ச் செவியாய்த்துக் கேட்டது. குன்றின் கீழ் ஆற்றை நோக்கிச் சரிந்துள்ள பள்ளத்தாக்கினின் றும் தோன்றிய ஓர் புலியின் ஊளைக்கர்ச்சனை காணில் விழுந்தது. அச்சத்தம் கோபமும், வருத்தமும், அதிருப்தியும், உக்கிரமும் அடங்கிய நீண்ட தொனியாய் இருந்தது. தனக்கு இரை கிட்டவில்லையென்றும் அந்த இரையகப்படாமல் தவறிவிட்ட இழிவான அச்சத்தியை அவ்வாவி முழுது மறிந்தாலும் அதற்குக் கவலைப்பட்டுச் சாத்தியமில்லையென்ற விஷயமும் தெளிவாகும்படியான சத்தமாக அது விருந்தது.

"என்ன மடையன்! இரவில் புரியவேண்டிய தொழிலை இச்சத்தத்துடனா ஒருவன் துடங்குவான்? வெயின்சங்கா நதிப்பிரதேசத்தில் அவன் வேட்டையாடும் ஆடுமாடுகளைப்போல் நமது மான்களும் பருத்த சரீரம் வாய்ந்தவை யென்றெண்ணி விட்டானா என்ன?" என்று ஆண் ஓநாய் வியப்புடன் கூறிற்று.

'வாயை மூடுங்கள்! அவன் மாடுத் தேடவில்லை, மாணுத்தேடவில்லை. இன்று மனிதனையன்றோ தேடியிருக்கிறான்.' என்று தாயோநாய் பகர்த்தது. இச்சந்தர்ப்பத்தில் ஆத்திரத்தொனி அடக்கிய ஊளத்தொனியாக மாறியது.

(தொடரும்.)

இராமபத்திரன்.

Extracts from General Headquarters Notices No. 75.

340. His Excellency the Chief Scout for India and Burma has been pleased to award the Medal of Merit to Mr. T. Streeneivas, ex-District Commissioner, Hyderabad.

Mr. V. S. Rathnasabhapathy, Assistant District Commissioner, Madras.

342. The following Warrant has been issued:—

Travancore State,

Mr. H. S. Chatfield ... State Scout Commissioner.

vice

Captain G. T. B. Harvey.

348. The following proposed addition to the Scout Rules is circulated to Provincial and State Scout Associations for favour of their early comments:—

"Divisional or District Scout Councils may be formed in each Division or District consisting of a President appointed by Provincial or State Head-

quarters, all Commissioners and Assistant Commissioners in the Division or District and such other members as may be appointed by the Headquarters concerned.

The duties of a Divisional or District Council are to advise the Commissioner in the administration of his Division or District and the raising and expenditure of Divisional or District funds. Its purpose is to promote the welfare of the Boy Scout movement in the Division or District, and to arrange for harmonious co-operation between the Local Associations in the Division or District and with all the existing organisations for boys, without interfering with the independence or initiative of the Local Associations or Scout Groups under them.

It may perform any functions assigned to it by the Provincial or State Scout Association."

G. CUNNINGHAM,
General Secretary,
All-India Boy Scouts Association

Provincial Headquarters Notices No. 31.

Dated 15th November 1930.

Groups Registered for the Year 1930-31.

A complete list of the above will be published in the next Headquarters Notices.

Non-receipt of Census Returns for 1930.

Units registered for the year 1929-30 which have failed to send in their Census Returns during September last, will be re-registered only after 1st July 1931 on payment of the usual Registration fee together with fresh registration forms submitted through the District Officers.

Registration Fees for 1930-31.

Units which have sent in their Census Returns but not yet paid up their Registration fees, both Provincial and Local, for the year 1930-31 are requested to pay up the same by the 15th December 1930, failing which their registration will be suspended and this will be renewed only after 1st July 1931 on payment of the necessary Registration fees.

Warrants Cancelled.

Warrants of Scouters attached to units which have failed to send in their Census Returns in September last have all been cancelled. Scouters concerned will kindly return their warrants to the Provincial Headquarters through their respective Local or District Associations if any.

Fresh warrants will be issued when the units concerned are re-registered in July next. Applications for the issue of warrants should always be made in printed 'E' forms which can be had free on application to the Provincial Headquarters.

Annual Reports.

The attention of District Commissioners and Secretaries of Local and District Associations are drawn to Headquarters Notices No. 29, dated 15th September 1930, wherein they have been requested to send in their reports of the work done during the year ending with September 1930. Many Districts have not yet sent in their reports, and they are requested to do so immediately to facilitate the compilation of the Annual Report of the Provincial Council.

Cub Masters Training Camp, Red Hills, Madras.

22nd August to 27th August 1930.

List of Campers.

Whites.

Abdulla Khan Saheb, Periamet.
D. G. Ponnaiya, Kalmantapam.
P. V. Muthukumaraswamy, San Thome.
R. Natarajan, Triplicane.
P. Prakasam, Washermanpet.
N. Srinivasa Pillai, George Town.

Blacks.

Ansar Badsha Saheb, Chepauk,
Pichi Pillai, Kalmantapam.
T. N. Chengalaiyya, Perambore.
R. Sambasivan, Mirsahebpeth.
L. R. Rajappaswamy, Royapettah.
Venugopalachari, Sanjivarayanpet,

Reds.

Muhammed Tural buddin Saheb, Mirsahebpeth.
J. Jesudossan, Sanjivarayanpet.
S. S. Manoharan, Thousand Lights.
K. Natesanattar, George Town.
A. Ranganatham, Purasawalkam.
Ramarao, George Town.

Akala. P. S. Narayanswamy, D.C.C. Provincial Organising Secretary.

Bagheera. J. I. Muthiah, District Scout Officer, Chingleput.

Baloo. V. S. Ratnasabhapathy, Organising Secretary, Madras Corporation Scout Association.

Lone Wolf. N. Devanesan, Secretary District Council Nilgiris.

Quartermasters. Messrs. C. Ponrangam and Viswanatham Chetty, Scoutmasters, Madras.

Provincial
Scout Head-Quarters,
P. O. Box 424, Madras.
16-11-'30.

E. C. M. Muthiah

Assistant Provincial Commissioner.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



An Indian's Prayer.

Oh Great Spirit I beseech Thee :
 I beseech Thee for my people ;
 Grant us of Thy bounty ever
 In the hunting ground and stream,
 In the forest on the hillside,
 That the smoke of many wigwams
 May go up into the cloudland,
 Steady may our campfires gleam.

Grant us strength to draw the bow string,
 Eyes to find the trail and follow
 Fleet of foot as flies the arrow,
 Light as bird that wings its way.
 Brave our youth and wise our chieftains,
 Eagle eyed in field and forest.
 Our canoes on many waters
 Gliding smooth as glides the day.

Make us live in peace together,
 Live in honor true and trusted ;
 By the campfire, in the wigwam,
 In the Council, on the trail.
 Tall of spirit like the pine tree,
 Straight and tall the noble pine tree,
 Reaching up beyond the cloudland
 For the help that cannot fail.

Make us strong, oh mighty Chieftain,
 When we wake to meet the daylight,
 While the great sun lights the heavens
 Give us courage for the day :
 Till the morn and noontide passes,
 Till the Shadows gather round us,
 And we go to meet the sunset,
 Oh Great Spirit guide our way.

LETTIE C. VANDERVEER.

The Knights of the Garter. The Empire's Senior "Order of Chivalry"

(BY HORACE WYNDHAM)

TO mark the reopening of St. George's Chapel at Windsor, the King and Queen will, on November 4, attend a special service there,* accompanied by the Knights of the Garter. As St. George's is the historic place of worship for the "K. G.'s," the forthcoming ceremony has a particular interest.

The Garter is far and away the oldest "Order of Chivalry" in the Empire. It is so old, indeed, that the exact date of its founding is lost in the misty records of the past. The best substantiated theory is that the honour was established in 1349 by Edward III, in recognition of the services of twenty-five young officers who fought with him in France.

But the traditional theory is somewhat different. This is to the effect that when the King was celebrating a victory by a ball at Windsor Castle, his partner in a jazz of the period was the Countess of Salisbury. During a specially energetic fox-trot (or something of the sort) the lady's garter slipped to the floor. To relieve her embarrassment, and at the same time to stop the sniggers of those who had observed the incident, his Majesty restored it to the fair owner, with the courtier-like remark, "Honi soit qui mal y pense," that is, "Evil to him who evil thinks."

It is a pretty enough story. In the interests of historical accuracy, however, it is only right to add that an accepted authority on the subject unkindly dubs it a "vain and idle romance."

Gorgeous Insignia.

The special robes and insignia worn by Knights of the Garter when in full dress

are of a very elaborate and costly description. The main items consist, in addition to the actual Garter itself of a surcoat, hood, mantle, collar, hat, jewel, and star; and the wearer also carries a sword with a gilt hilt and a crimson velvet scabbard.

The Garter is made of dark blue velvet, with the familiar motto embroidered on it in gold letters. It fastens at the side with a gold pendant and buckle, and is worn round the left leg just below the knee. The Star, which is affixed to the left breast of the mantle, is an eight pointed silver escutcheon, encircling an enamelled Cross of St. George contained within a replica of the Garter.

The most elaborate portion of the insignia is the "Collar," which is made of pure gold, and weighs thirty-two ounces. Linked together in it by twisted cords of gold are twenty-six small replicas of the Garter, each containing an enamelled red and white rose, separated from the adjoining one by a "true lover's knot." From the middle of the chain is suspended the "Jewel," or "George." This takes the form of a gold and enamel badge of St. George and the Dragon.

The principal item among the robes is the "mantle." This, with its train, is made of dark blue velvet, lined throughout with white silk. Over this garment are worn a "surcoat" and hood of crimson velvet; and the head-dress consists of a black velvet cap, at the side of which is a plume of ostrich feathers. To complete the costume, a Garter Knight in full panoply also wears knee breeches and white silk stockings, and white "pumps" with scarlet

heels. In ordinary evening dress however the only insignia is a broad riband of dark blue silk adjusted from left to right across the shirt front.

"Officers" of the Order.

In accordance with the original foundation, the personnel of the "Most Noble Order of the Garter" is limited to the Sovereign and twenty-five "knights-companion." The various British and foreign royalties who have been admitted are "extra-knight." There are also six "officers" who form the "chapter" which keeps the records and attends to the ceremony of investiture, etc. These are the King of Arms, Prelate, Chancellor, Registrar, Usher of the Black Rod, and Secretary.

A great deal of mediaeval pomp and circumstance attend the investiture of a newly admitted Knight. On being handed the Garter (which he receives from the Sovereign personally), he is given a solemn "charge" by the Registrar in the following terms:

"Tie about thy leg this noble Garter; wear it as the symbol of the most illustrious Order, never to be forgotten or laid aside; that thereby thou mayest be admonished to be courageous; and, having undertaken a just war, thou mayest stand firm, valiantly fight, and successfully conquer."

A second address completes the ceremony, and the new Knight is then admitted

to all the privileges of the Order. Thus, he writes K. G. after his name, is allotted a stall in St. George's Chapel at Windsor, and sets up over it his arms, crest, and banner.

Nowadays a Knight of the Garter has very few special privileges. Still, he is entitled to a stall in St. George's Chapel at Windsor; and to set up over it his banner, helmet, arms, and crest. He has to pay a fairly large fee for this; and the officials of the Heralds' College also deliver a substantial demand on account of their services in admitting him to the roll and seeing him through the ceremony of investiture. Altogether, it means, one way and another, the best part of £1,000.

Should a Garter Knight so misconduct himself that he has to be "degraded," the old ritual prescribes that his banner shall be torn from its appointed place in St. George's Chapel, trampled upon under foot, and thrown down a flight of a hundred steps. All, however, that happens in these gentler days is merely to remove the banner and strike the offender's name off the records of the Order. This action was carried out in the case of the ex-Kaiser and certain foreign royalties who had received the Garter prior to the recent European war.

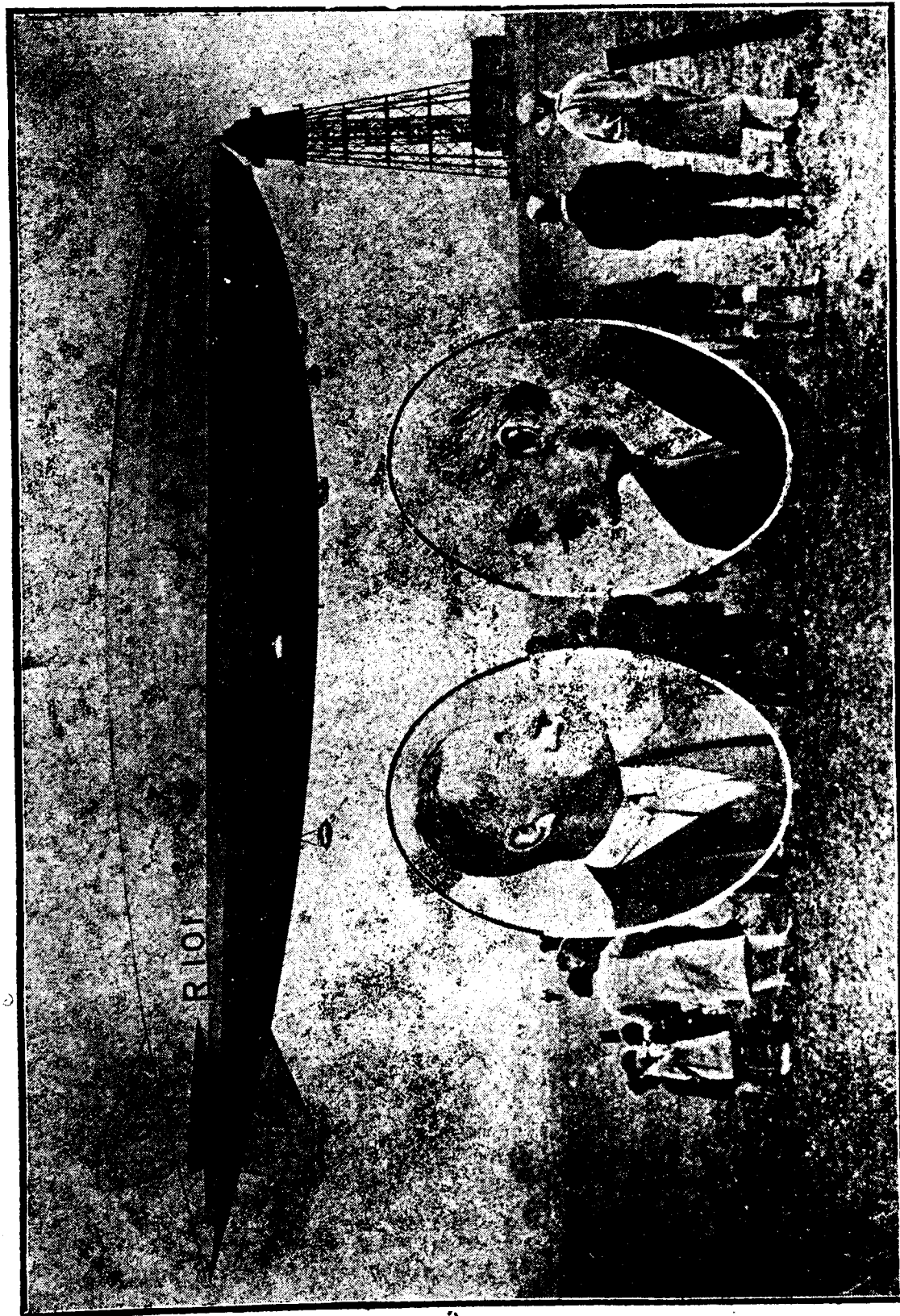
By kind permission of the Madras Mail.

The Giant Air-ship R. 101.

ON the 5th of October 1930, the whole world was shocked by the news of the disaster that had overtaken the airship R. 101 which was on its first flight to India. It was the world's largest airship and the disaster was the biggest disappointment in the history of aviation. The

catastrophe resulted in the complete destruction of the ship and in the death of 47 out of the 53 passengers it carried and among those who perished were some of the best known men in England.

Pictures and accounts of the disaster which occurred on the night of the 4th



[The Madras Mail.]

Airship R. 101.

By Courtesy of]

October at Beauvais near Paris have appeared in several papers, but an account of the airship itself has been difficult to get at and it is with a view to help boys to understand something about its construction and other details connected with the ship that this article is written, the materials for which have all been very kindly supplied by the Assistant Editor of the Madras Mail.

The airship was designed by Lieut.-Col. V. C. Richmond, Assistant Director of Airship Development (Technical) and was built at the Royal Airship Works at Cardington, Bedford, England. It was built of duralumin, aluminium, light wood and tightly stretched silk fabric. Duralumin is a compound of aluminium, magnesium, copper and manganese and is a German patent, the English rights of which are held by Vickers, Limited. All the girders were of stainless steel.

When completed it was 777 feet long, with a diameter of 132 feet and a height of 140 feet, and a gross lift of 165 tons. Its gas capacity was five and a half million cubic feet. Its displacement was 190 tons whereas that of a big ocean liner like the Aquitania is 53,000 tons. Aquitania can carry 3,230 passengers whereas R. 101 had a maximum capacity of 100 passengers and the displacement per passenger would have been 1.9 tons whereas the displacement in the Aquitania is 16.4 tons per passenger.

The ship was driven by five Beardmore "Tornado" 585 h. p. compression ignition heavy oil fuel engines, with a total of 2925 h. p. and the oil used cost only £5 per ton, whereas petrol would have cost £25 per ton. Its top speed was 70 miles per hour and could cruise at 63 miles p. h.

It was painted white and gold outside whereas the curtains were Cambridge blue in colour.

It was fitted with wireless installation equipped for long wave transmission and for long and short wave reception up to 2,000 miles and the Karachi wireless transmission station was fitted with radio telephony so that the captain of R. 101 could speak to the officer in charge of the mooring tower during the landing.

R. 101 had the most spacious passenger accommodation of any airship ever built. This was on two decks, the upper 5,550 sq. ft. and the lower 1,730 sq. ft. in extent. There was a large saloon lounge with a raised promenade at either end, from which excellent views could be had. The lounge itself was 33 ft. by 62 feet. The cabins for the passengers were on the upper deck and there were two berths in each cabin. There was a separate dining room with a seating capacity for 50 and there was a smoke room also in this airship. (This was the first time that smoking was allowed on board an airship.) The smoke room was fitted with comfortable settees and chairs and it was the most sound proof room in the ship, fed by forced air circulation.

On the lower deck were the Captain's control room, wireless cabin, etc., and the kitchen, which was electrically equipped with electric cookers and stoves of aluminium. From the lower to the upper deck there was an electric lift.

There were washing places with hand-basins in cubicles; also good lavatory accommodation.

The ship carried rations for four days weighing 837 lbs. and 500 gallons of water. There was also an arrangement to catch rainwater *en route*. Each passenger was allowed 30 lbs. of luggage while the crew was allowed 15 lbs. per head.

The uniform of the officers and the crew was dark blue with gold buttons and the badge consisted of a circle surrounded by a crown in the centre of which were the words R. 101 and on the circle R.A.W. Cardington. Another uniform was to be worn when ship came to tropical climate.

When the ship started from Cardington there were on board four passengers including Lord Thomson—who was expected to be the next Viceroy of India and Sir Sefton Brancker; and the designer himself; seven officers from the Royal Airship Works, Cardington, five officers—the Captain being Flight Lieutenant H. C. Irwin—and 37 members in the crew.

The flight was from Cardington to Ismailia and from Ismailia to Karachi and a

the three places mooring masts had been constructed. The Mooring towers were made of steel and were 200 feet high and 75 feet across the base with a passenger lift in the centre.

It started on its voyage of 2,800 miles on the 4th October and was wrecked that very night in France.

The airship cost £640,000 to construct and so it was a great loss. From the point of aviation it was an awful disappointment. Greater than all that is the man-power lost.

Eighteen of those who perished were between 30 and 40 years old; fifteen were between 20 and 30, only 3 were above 40 and one young man was but a boy of eighteen. In spite of all this, one feels confident that this great loss will be considered more as a challenge than anything else and that airships will still be constructed and that travelling by air between the different parts of the world on such conveyance will soon be a reality.

G. T. J. Thaddeaus.

Two Indian Birds.

BY S. S. DEASE.

I. Nightjars.

Loud and sudden and near the note of a whippoorwill sounded

Like a flute in the woods, and anon, through the neighbouring thickets,

Farther and farther away it floated and dropped into silence.

—*Evangeline.*

The members of this family, commonly known as goatsuckers (though this name is incorrect) and also as nightjars, have some habits which are peculiar to them. Not being able to perch like other birds, they sit longitudinally on a branch, and when on the ground rest their whole body, thus earning the Indian name of 'Squat Bird.' Their bills are excessively broad, short and weak, and almost hidden by feathers and bristles. The wide gape has led to another name, meaning 'Frog Bird.' They are nocturnal in their habits, and may be seen on a moonlight night flying noiselessly after insects, which they catch on the wing. Their cry is a somewhat mournful one, best described as 'tew, yo yo.' Probably from their nocturnal habits and their monotonous cry, Indians are superstitious regarding them, and believe that if they fly over cattle, the animals are sure to die. There are certain men who profess to save cattle from this evil fate. This they do by killing a nightjar, covering a stick with its blood, and waving the stick over the endangered animal.

This bird, perhaps from inability to build a nest, makes no attempt to do so, but lays its eggs on the bare ground. As they are of a greyish colour with dark spots, they are not easily distinguished from the stones. The common Indian nightjar is found in all parts of India. It haunts gardens, and at night flies quite near houses. In the hills I have frequently met another species, the 'Jungle Nightjar,' in oak forests, especially where the trees were not dense.

All the members of the family have a somewhat variegated plumage. The dark streaks and blotches of different shades of brown and yellow, with the narrow dark bars on throat and breast, give it a striking appearance. The coloration is somewhat different in different species. My groom told me that the variegated nature of the plumage is thus accounted for:

Once upon a time a young Brahmin priest stored a quantity of wheat in one of the rooms of his house. A nightjar found her way there and thought it a convenient place in which to lay her eggs and rear her young. The Brahmin became very popular as a priest and his followers supplied him so liberally with all he wanted that he came to the conclusion that it was foolish of him to store grain and have the care of guarding it. He proceeded to burn what he had in store, and the unfortunate nightjar only escaped with the loss of all her feathers. The other birds, pitying her naked condi-

tion, each contributed a few feathers, and thus she was enabled to re-clothe herself. But the general effect of feather of so many colours was so distasteful to her that for very shame she does not dare to show herself in the day. My informant also added that the cry of the bird is an abusive term which she is ever applying to the foolish Brahmin, to whose act she owes her unfortunate condition.

II. Cuckoos.

The members of this family are very numerous in India, and are divided into two sub-families. The first of these contains all the true cuckoos. These all have loud call notes, feed on insects, do not pair, and deposit their eggs in the nests of other birds. They are almost all grey above, and more or less banded below. The plumage of some is very like that of the hawk. There is a genus of small cuckoos the males of which exhibit brilliant colours. I have seen the Emerald Cuckoo and Banded Bay Cuckoo, both very handsome birds. The former has a plumage of brilliant emerald green, with a rich golden gloss, while beneath it is white with cross-bars of shining green. These I have seen only in dense forests, for they are very shy birds. The common Hawk Cuckoo is one of the best-known of the family. Its call is said to sound like 'brain fever.' The call is heard when the intense heat of the summer is on, and is so loud and shrill that it often becomes unbearable.

In the hills an equally noisy cuckoo is the Indian Cuckoo. The hillmen believe that it is only heard when the berry of the kaiphul (*myrica sapida*) is ripening, and its call is said to be a repetition of the words, 'kaiphul pucca' ('the kaiphul is ripe.') The following story is told in this connection: Once a man and his wife quarrelled about whether the berries on a certain kaiphul tree were ripe or not. The woman claimed that they were ripe, while the man claimed that they were not. Finally the quarrel became so great that the man in his anger struck his wife with a hatchet and killed her. Her spirit passed into this bird, and she maintains her own opinion by continually calling out, 'kaiphul pucca.'

In the rainy months the Pied Crested Cuckoo keeps up the reputation of his kind for noise. This bird has a plumage of black, glossed with green, with a conspicuous white wing-spot. The villagers believe it repeats the word they use for 'Be quick,' and that it flies over the fields calling on the harvesters to quicken their movements, as the rains are on. This bird is frequently referred to by Hindu poets under the name 'chatak,' and is supposed to drink only the water of the clouds.

The Koel is not counted among the true cuckoos, but comes with the Crow Pheasant, the Sirkeer and others in the second sub-family. The poet Valmiki, in his *Ramayana*, writes, 'The koel's cry with music filled the place.' In describing the cry of this bird as musical he is at one with other Indian poets, who write of it as the Indian nightingale and become enthusiastic over its melodious call. Non-Indians consider the call as intolerably wearisome. The male bird varies its cry with another, which sounds like 'Who are you?' Spring is the time when Kama, the Hindu god of love, is supposed to be abroad in the land, and this is the time when his favourite bird is noisiest. Kama tips his arrows with the blossoms of flowers, the favourite being the mango flower, which at this season of the year is very plentiful. This flower is called the harbinger of spring, while the koel is termed the messenger of spring, and it is said that the sight of the flower always excites the bird to outbursts of song. The male at a distance seems to have a dull black plumage, but on closer inspection it is found to be a glossy, greenish black. An Indian name for the koel signifies 'nourished by another.' This refers to the female's habit of depositing her eggs in the nest of the common crow, to be hatched by that bird. King Dushyant, in the favourite drama of *Sakuntala*, remarks:

The wily koel, ere towards the sky

She wings her sportive flight, commits her eggs

To other nests, and artfully consigns

The rearing of her little ones to strangers.

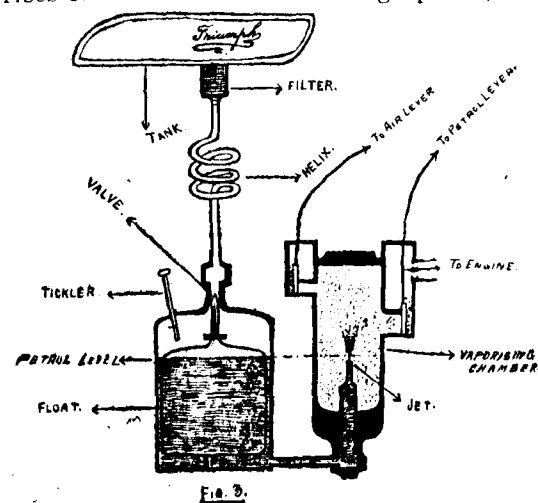
She deposits one egg in each crow's nest, often destroying the eggs of the crow at the same time. The crow does not discover the deceit till the young bird is grown, when it summarily ejects it from the nest. This

cannot always be the case, for the crow has frequently been seen feeding the young koel even when it has left the nest.

(By courtesy of the Treasure Chest)

Motor Cycle, Owning and Maintenance (III). CARBURETTER.

Look at Fig. 3. Petrol from the tank is passed through a filter of wire gauze, through a helix or spiral, on to the Carburetter. The latter is a cylinder with a light hollow metal float capable of floating in such a light liquid as petrol. The centre of the float has a passage for a vertical needle, whose top is pointed. This point fits in a conical cavity forming a valve, allowing petrol down, but not back up. There is a collar on the needle just above the float, so that, when the float rises on account of incoming petrol, the



needle is pushed up by the collar and the valve above is closed. When the petrol is sucked away by the engine and the carburetter is empty, the float descends and the petrol above pushes the point down and fills again resulting in a constant level of petrol being maintained in the carburetter.

You will see a wire called the Tickler passing through the carburetter cap, and touching the float. If you press down the tickler and hold it so, the valve is kept forcibly open and the chamber fills and overflows. This action is called flooding the carburetter, and is done to help easy starting when the engine is cold.

The carburetter chamber communicates with a jet in another chamber and the sucking action of the engine results in the petrol being vapourised by the extremely small orifice which delivers petrol in sprays only. The vapour is mixed with air in the right proportion as determined by the driver through the air lever. The necessary quantity of vapour is determined by the petrol slide standing between the carburetter and engine. This is regulated by the Petrol lever. (See Fig. 1 in last issue.) The petrol slide fully open gives maximum speed to engine, and least open, least speed.

The Wishing-Ring.

Adapted from an English Folk tale.

THERE was once an old man named Karim. He and his wife and children were very poor: sometimes they had very little to eat. But he did not grumble; he only worked harder. And his wife always kept the house clean, and mended the clothes neatly. She was so cheerful that she made their home a happy place.

One day Karim took some wheat to the town to sell. On his way through the woods, he heard a cry of distress, and found a pigeon lying on the ground. A hunter had wounded it with an arrow. Very gently Karim drew out the arrow and bathed the pigeon's breast in a stream.

Then he bound the wound with a strip from his turban.

The pigeon then flew to its nest, and came back with a ring in its beak.

'Thank you, good friend, for saving my life,' it said. 'Take this. It is a magic ring. If you wish for anything, tell your wish aloud as you turn the ring around on your finger, and it will come true. But remember, the ring has only one wish. So think well before you use it.'

The man thanked the pigeon and put the ring on his finger. He went on his way, and reached the town in the evening.

He saw a goldsmith sitting in his shop, so he showed him his ring.

'How much it worth?' he asked.

The goldsmith looked at it carefully. Then he gave it back with a smile and said, 'This is a worthless ring.'

'Oh! no,' said Karim with a laugh. 'It is worth more than all the rings you have. It is a wishing-ring, and will give me anything I wish for.'

The goldsmith said to himself, 'I must have that ring.' Aloud he said, 'Forgive me. I made a mistake when I said it was worthless. Do you not wish a place to sleep in to-night? Come in and spend the night in my house.'

'Thank you. I'll be glad to stay here,' said Karim.

It was not long before he was asleep. Then the goldsmith went very softly to his room. He stole the wishing-ring, without waking the sleeper. Then he put another ring, that looked like the wishing-ring, on Karim's finger.

The next morning Karim said goodbye to the goldsmith, and went out to sell his wheat. When he had gone the goldsmith locked his door. Then he turned the ring on his finger and said, 'I wish for a lakh of gold mohurs!'

At once a shower of gold coins began to fall around him. They piled around him and on top of him. He tried to fight them

off, but they gathered upon him in a heap. Soon they crushed him to death.

The next morning the neighbours broke open the door. They were surprised to find all that gold. They were more surprised to find the goldsmith lying dead beneath it.

'He was always hungry for more gold,' said one.

'That kind of hunger can never be satisfied until death,' said another.

When Karim had sold his wheat he went home. He showed his wife his ring, for he thought it was the real wishing-ring.

'Now we can have all we want,' he said. 'I can get just by wishing for it. But we must think carefully before we make up our minds.'

'Let us ask for a plot of ground' said his wife. 'Then we can raise a lot of wheat and get rich by selling it.'

'That is so,' said her husband. 'But if we become lazy because of this gift, it will be like a snake in our sleeve. If, on the other hand, I work very hard, and we spend very little, I might be able to earn enough to buy a plot of ground. Then we would still have a chance to wish for something else.'

'Very well,' said his wife. They both worked hard, and in a few years had enough money to buy a plot of ground.

'There!' said Karim. 'We have the land we wanted, and we still have our wish.'

'Let us wish for a cow,' said his wife.

'God has given us hands: why should we not use them?' said Karim. 'We can work for a cow as we did for the bit of land, and save our wish for something else.'

Again they went to work, and before long they bought a cow. They were greatly pleased and said, 'We have got the things we wanted, and still have our wish.'

As the years went on, they worked hard and were happy. Sometimes his wife asked Karim to wish for something that she wanted.

ed for the house, but he always said, 'We had better work for it and keep our wish for something else.'

At last, after many years, they both died. They had never used the wishing-ring.

When the sons were going to bury their parents one of them said, 'We had better take the ring off our father's finger.'

But the eldest son said, 'No, let him keep it. He seemed very fond of it, and I think there was some secret about it.'

So the father was buried with the ring that he had thought all through the years was a wishing ring. But it had brought him and his wife more happiness and good fortune than any wishing could have done.

Braille's Gift to the Blind.

ONE day, in 1812, the little three-year-old Louis Braille, a French boy, entered his father's harness shop to play. He picked up a sharp tool. It was too big for him to manage; it slipped, pierced an eye, and sympathetic inflammation set in, which made him lose both his eyes.

For the next forty years he groped about in the tragic darkness of blindness, yet his accident made him the greatest hero of the world of the blind.

The story is an interesting one. When ten years old, Louis Braille was sent to a school for the blind, where he learned of the riches of music, literature and art, and was also led into the realm of mathematics. But the process of reading embossed Roman type was very tedious. At sixteen he worked out his own system of embossed letters. Later in life, Louis Braille became a professor in a school for the blind, and it was then that he worked out the famous Braille system of writing in raised dots, which has ever since been the standard printing for the sightless. The letters are

made by piercing stiff paper on a machine something like a typewriter, and making different arrangements of six small dots. It was soon discovered that this method was too costly for ordinary commercial use—50 rupees' worth of books costing Rs. 500 in Braille.

The Red Cross, however, took up the challenge in America, in behalf of the 76,000 blind people in that country, in 1921. It trained teachers, gave courses in Braille, and gave lessons in Braille by correspondence. Church workers took it up, as well as monied people with leisure time. All these loyal and generous people assisted in transcribing the world's great literature into Braille, so that the great realm of books and their delight is now being opened to the blind. There are now organized chapters of Braille transcribers all through America. In the Mid-West alone, in one year, these devoted friends of the blind Brailled over 42,480 pages.

There is certainly a need in all countries for such willing friends to work in their own languages for the help of the blind.

The Funniest Story I ever Heard

BY DEV PAUL.

Perhaps the funniest story I ever heard is that of the lively contest between a learned Moulvi of Persia, and Mulla Do-Pyaza, the celebrated wit of Akbar's court.

The Moulvi, with the view of testing the Mulla's knowledge of signs and symbols held up his forefinger. The Mulla showed two fingers in reply. On the Moulvi's again showing three fingers the Mulla showed

four; and on the Moulvi's showing the whole palm, the Mulla showed his clenched fist. The Moulvi seemed to be baffled, but, after thinking for a while, took out an egg from his pocket and showed it to the Mulla, who in return took out an onion from his own pocket and showed it to the Moulvi.

The Emperor Akbar beckoned to the Moulvi and asked him in a whisper, 'What

did you say to the Mulla and what reply did he make?'

'Your Mulla is a very clever person,' said the Moulvi, 'for when I showed him one finger, meaning that God is one, he showed me two, that He is the creator of the two worlds—this world and the next. On my showing him three fingers, which meant that in animal life there are three important stages—conception, birth and death—he showed me four fingers, to imply that the animal body is composed of four elements: earth, water, fire and air. I then showed him five fingers, alluding to the five persons blessed by God, whereupon he showed me his fist, which implied that God was their strength and support. When I showed him an egg, which is a model of our earth and the heavens—the shell representing the sky, which surrounds the earth on all sides, he showed me an onion, which meant that the sky was composed of layers, like the layers in the onion.'

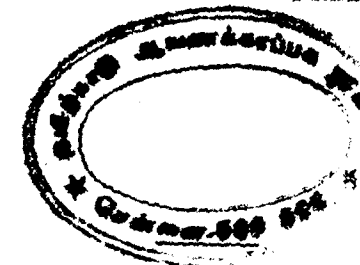
Akbar then called Mulla-Do-Pyaza to his side, and said, 'What was the conversation that you carried on with the Moulvi in signs?' the Mulla replied: 'It was a very simple affair, Your Majesty. He pointed one finger at me, from which I inferred that he meant to say that he would poke out one of my eyes. I thereupon showed him two fingers, meaning that I would poke out both of his eyes. He then showed me three fingers, which said plainly, 'I would like to give you three kicks,' and I showed him four in turn, which implied that I would return the compliment by giving him four kicks. He then showed me the whole of his palm, that is, he wanted to give me a slap on the face; and I showed my fist, threatening to knock him down with a blow of it. Seeing that I was up to all his dodges, he wanted to be friendly with me and offered me an egg, whereupon I, determined not to be outdone in politeness, offered him an onion.'

A NEW AGE.

When navies are forgotten
And fleets are useless things,
When the dove shall warm her bosom
Beneath the eagle's wings;
When memory of battles
At last is strange and old,
When nations have one banner
And creeds have found one fold;

When the Hand that sprinkles midnight
With its powdered drift of suns
Has hushed this tiny tumult
Of sects, and swords, and guns,
Then Hate's last note of discord
In all God's world shall cease
In the conquest which is service,
In the victory which is peace.

—FREDERICK LAWRENCE KNOWLES.



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Printed by The Kitchener Press, Messrs. Read & Co., 21, High Road, Triplicane, Madras,
Printers to the Boy Scouts Association, Madras Province
and Published by P. S. Narayanswami, B.A., L.T., 4/19, Adiyappa Mudali Street, Vepery P. O., Madras
for the Provincial Council of the Boy Scouts Association, Madras.