

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.

CONTENTS.

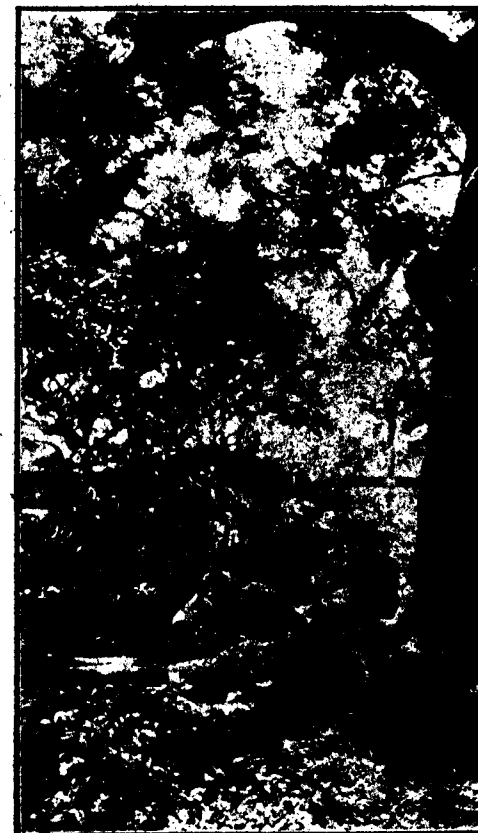
	Page.
Thoughts for the Month	... 127
Boy Scouts and Patriotism (II) (K.R.R.)	... 127
Rovering : Rover Training (Continued) JIM.	... 129
Village work for Rovers (N)	... 130
The Scout Week—How to Celebrate it (K.N.R.)	... 132
For Commissioners	... 133
Games (Hiawatha)	... 135
Juvenile Delinquency (VIII) (K. Palani)	... 136
Local and District Associations	... 137
Association Inter-Troop Competitions : II Class	
Tests	... 138
Scrawls for Scouters (Scribbler)	... 139
Provincial Association 9th Annual Meeting	... 140
Answers to " ? "	... 144
Notes by the Way (Searchlight)	... 144
Reviews	... 145
The Outlook	... 146
Programme of Training Camps at Stanley Park	... 148
Provincial Scouters' Conference (Bulletin 1)	... 148
An Inter-Pack Competition (G. B.)	... 149
Our Tamil Page : Glossary (List IX)	... 150
Rover Crew : XIII (K. S.)	... 150
Provincial Head Quarters Notices	... 152

THE BOYS' SECTION

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

CONTENTS.

	Page.
Thought for the Month (Title Page)	... 155
Messages to Boys	... 156
The Christmas at Greccio : A Story of St. Francis	157
" Rat Tat Tat "	... 158
The Story of the Kohinoor	... 160
Totem Poles	... 161
The Golden Foot	... 162
The Ablutions of Animals and Birds	... 1



" Ambush "

Rs. 2/- per Annum : Post Free ; Foreign 3. Shillings. Single Copy As. 4, Postar

NOW READY FOR SALE.

"SCOUTING FOR BOYS IN INDIA" (TAMIL EDITION)

Price Rs. 2/- only. (Postage extra.)

Book your orders at once to save disappointment.

BROWNS' BOY SCOUT DIARY FOR 1931.

Full of Exclusive Scouting information for Cub, Scout, Rover and Scouter.

Price As. 13/- (Postage extra.)

A New Book on Rope Spinning with a special chapter by

DON POTTER

Assistant Camp Chief, Gilwell Park. **Price Rs. 2/-** (Postage extra.)

THE TAMIL SCOUTS' POCKET BOOK.

“ சா ஸ்ரீ ஸ்ரீ சி ஸ்ரீ ஸ்ரீ ”

Packed full with interesting, practical and helpful information to every Scout and Scouter.

Fully Illustrated, Strong binding, Blank Pages for making notes, Attractive Cover design, convenient size for the shirt pocket; contains Scouty topics culled, as far as possible, from indigenous sources and presented in chaste and simple tamil.

Price As. 5/- (Postage extra.)

The South Indian Scout Equipment Co., 175, Broadway, Madras.

HIKING.

**The Joy of the Open Road
on a Bicycle**

during Summer Vacations will be increased if it be Homer's.

Sturdily made and yet smooth and easy running.

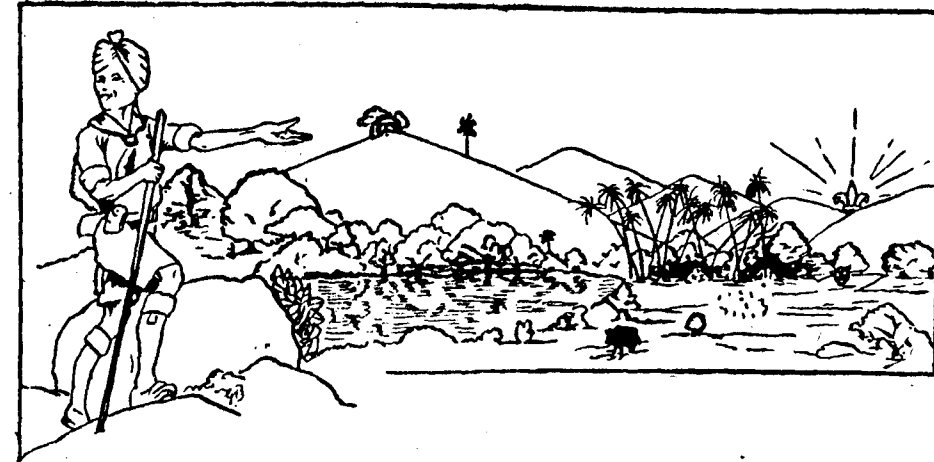
Price Rs. 55/-

MUSIC!

Every Scout is a lover of music. We have all kinds of musical instruments, including Accordians, Violins, Harmoniums, Gramophones, Mouth Organs, Flutes, etc., etc.

Write to us at once mentioning the line in which you are interested

HOMER & Co., 175, Broadway, Madras.



7 - MAR 1931

THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

No. 5 Vol. XI.

MADRAS, FEBRUARY, 1931.

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

Thoughts for the Month.

".....difficulties big and little will crop up, and will need a great deal of FAITH and a great deal of EFFORT for their overcoming; but that is just what Scouters are made for....."

(B. P. in 'The Scouter', January 1931.)

"Scouting is not a Science to be solemnly studied, nor is it a collection of doctrines and texts. Nor again is it a military code for drilling discipline into boys and repressing their individuality and initiative. No—it is a jolly game in the out of doors, where boy-men and boys can go adventuring together as older and younger brother, picking up health and happiness, handicraft and helpfulness."

(Baden-Powell.)

"Many young men are put off Scoutmastering by the fear that they have got to be Admirable Crichtons and capable of teaching their boys all the details for the different Badge Tests; whereas their job is to enthuse the boys and to get experts to teach them. The collection of rules is to give merely guiding lines to help them in a difficulty; the training courses are merely to show them the more readily the best ways of applying our methods and of gaining results."

(Baden-Powell.)

Boy Scouts and Patriotism (II).

After pointing out the importance of a study of the History of India as a duty, he leads boys on to the fact of India having become in modern times one of the great states of the British Empire.

His further remarks are calculated to provoke an interest in the various components of the Empire, in the size of each and in the occupants of these parts and such things.

Next he refers to the possible opportunity of some of the Scouts of the Nation and going to some of those Dominions to help to push them up into big prosperous countries. This

observation suggests an extension of the opportunities of service and that of the responsibility of the Indian Scout to prepare himself for the same. *These possibilities occur to him as the natural scope of the privilege of belonging to an Empire.* It does not savour the least suggestion of jingoism. Does it? Then he proceeds to suggest an interest in the History of the formation of the Empire and of the lives of the explorers and pioneers who helped to build it. I suppose that there is something stirring about it!

He goes on to say that the Empire was built by the men who went before us and that the

preservation of the Empire is the task addressing the coming generation. The problem is that of "making ourselves fit and proper men to help it to go ahead. "It won't do so", he says, "of itself any more than it would have become ours of itself".

Indian History does not conceal the fact that the Indian in the interests of India helped the Britisher a good deal to establish his Empire in India.

Here, attention may be drawn to the fact that the Chief Scout expects not more of service to the British Empire on our part than he expects of any other member of the Commonwealth. His meaning is, undoubtedly, that he expects every one of the component parts of the Empire to keep its strength unimpaired and to do everything in its power to make itself stronger, if possible, in all the lines of service which will make for the strength of the Empire—the spirit of *co-operation and good will among themselves as co-members of the Empire being one of the best preservative factors of this bond*. This, certainly, does not mean that any member of the Empire is not to try every method in its power to improve its status if there is room for such improvement, but on the other hand that it should.

The Chief Scout clearly enunciates the duty of the Scout in behalf of the Empire in the following words. (Page 259 of 'Scouting for Boys in India'.)

"The Empire"

"Through the Scout movement, you have your brother Scouts in every state, great or small, in the Empire. Their aim in each of the countries is to make their homeland strong and prosperous, and I hope that will be your aim also in India. The Commonwealth of States will be a bundle of sticks, each one liable to be broken if taken out and attacked separately. But if each stick is strong of itself, and then further strengthened by that bond of patriotism and loyalty to the King-Emperor which binds the whole together, the whole bundle which constitutes our great commonwealth will indeed be unbreakable and powerful for good in the world."

The above paragraph makes two claims upon our loyalty. One is loyalty to the King-Emperor. Another is loyalty to the Country not merely as a duty to one's motherland but the same duty to the King-Emperor as his

paramount traditional virtue and in the same way that no Indian

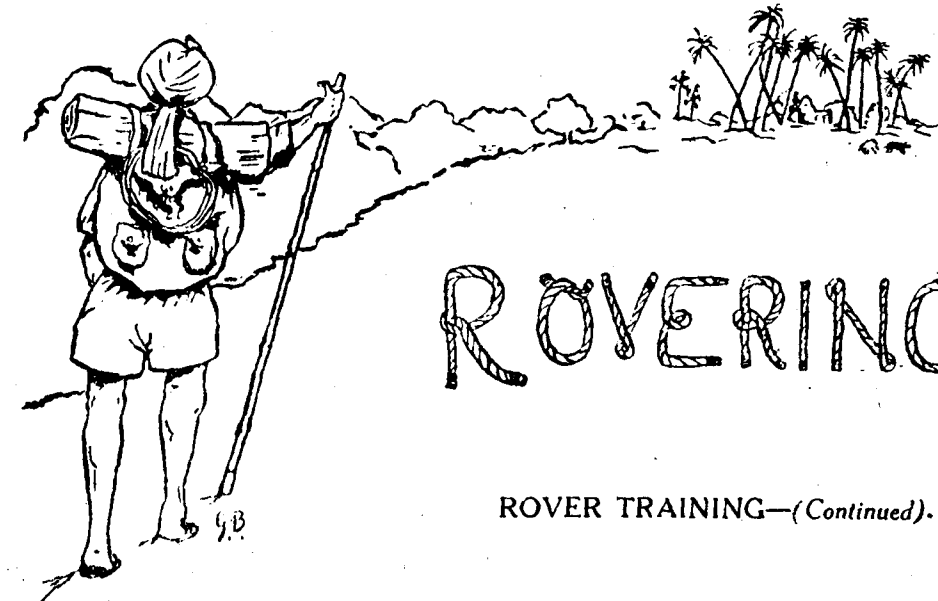
questions why he has to be loyal to his parents for the simple reason that birth is a providential factor, the teacher who advocates loyalty to the King on the part of the young is but doing his duty and has no apology to offer. The Boy Scout Movement makes it doubly easy by making it payable in the same form as patriotism. I do not see where such preaching comes into conflict with present day politics. I do not see where even it enters the field or obstructs it. On the other hand we owe it to the Boy Scout Movement to such a conception of the factor of patriotism. We owe much to the Britisher's interpretation of loyalty.

To the Britisher, Loyalty is identified with loyalty to the country. If examined, impartially, the Indian notion of Loyalty will be very much behind our times.

But, of course, active good will and love the Indian Scout has got to exercise towards his fellow subjects as his duty to his King. Thus, the Boy Scouts' obligations to the Empire, in essence, mean the exercise of a love of one's country and the exercise of Brotherliness towards the members of the Empire, to such an extent that every component part may feel the safer, and the better for being within the Empire as a co-member. All endeavours towards the revision of existing relationship between the countries of the Empire are certainly the exercise of the virtue of patriotism and preparation towards the same in the factor of goodwill and brotherliness, is the part played by the Boy-Scout. He should, however, recognise that *preparation, alone*, is the Boy Scout's job and the *actual participation* in serious work must come later as the response to a call when he has ceased to be a mere boy under preparation. It may, certainly, be realised that of all parts of the Empire the United Kingdom whose sons have mainly through their endeavours built this strong huge Empire, have a primary and heavy responsibility, *viz.*, that of doing every thing in their power to help the several members of the Empire to keep together. This fact is realised by the Chief Scout and he expresses it in the following significant paragraph in "Scouting for Boys in India."

"The preservation of the Empire will largely depend upon you, the younger generation of Britons, that are now growing up to be the men of the Empire. Don't be disgraced like the Romans who lost the Empire of their forefathers by being wishy-washy slackers

(Continued on page 143.)



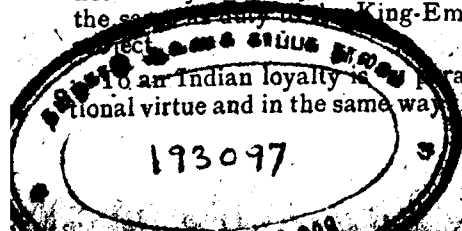
ROVER TRAINING—(Continued).

We now pass on to the third division of our discourse on Rover Training, which is organisation itself. By this term is meant a certain set of methods and rules, which we are bound to follow for the successful formation and development of Rovering in any locality. It is remarkable that quite different from other Associations, the Boy Scouts Association is privileged with a code of practical laws, which has been formulated out of past experiments and experiences of many years. The code is pithily but clearly enunciated in a booklet called "Policy, Organisation and Rules." A careful and analytical study of the booklet and specifically of those rules referring to the Rover Branch is worth while and it would throw much light on the problem of how to organise and administer Rover Scouting in an efficient manner. What is, therefore, aimed at here is to recall and emphasise a few unwritten principles on the basis of which it is also imperative for Rovering to evolve itself and carry on its curriculum of youth education.

The Rover Section of a Scout Group is nowadays called a Crew, this term being derived perhaps from the simile used by the Chief Scout of young men paddling their canoe round the Rocks. The crew consists of one or more patrols. It is noteworthy that a Rover Patrol is, unlike the Scouts, permitted to have four members, which is a very sane ruling from the view point of a simple and psychological fact that the Rover mate has got to handle not a batch of little and submissive boys, but a batch of young men quite like himself imbued with

high and developed sense of leadership and freedom. And then again, the Rover Patrol is not named after any birds or animals as in scouting, but after great men and national heroes of the country. The reason for this orientation is not far to seek. It must be borne in mind that the cub age of make-believe and the scout period of naturalness have just gone past, and the young Rover is just stepping on the threshold of a new crisis, wherein a new kind of social and heroic impulses, captures and controls all his outlook on life. In other words we may say he is very serious and proud in his general attitude and wants to bring everything to the test of his self-opinionated reasoning. It is therefore natural that all cries and other imitations of lower creatures pall upon his manly vision. They look very silly to him. One other important point to be noted in this connection is that we should be on guard against the common tendency to use the names of contemporaries for patrols. Such names are discarded for obvious reasons.

Let us now come down to the very basic principle of crew organisation, which is unfortunately observed infrequently by us. The failure on our part to act up to it in the past accounts in a large degree for the slow process of disintegration, which has already overtaken what little Rovering we have been doing till now. It must be clearly borne in mind that no successful Rovering can ever be organised unless and until the young men joining it have first realised sufficiently the local needs and conditions and volunteered themselves to share



36
MY 7/12/11, N2051

the risk and responsibility involved in meeting them. This is the primary and most essential step they ought to take before they contemplate banding themselves into a Crew. By chats and lectures, verified by facts and figures, by personal visits and sympathetic studies of the field, the young men should have been brought to a sense of the great need for service and the unique opportunity that the Rover branch could offer them for it. Rovering is a vocation in its literal sense. A certain amount of consecration and sacred dedication is required on the part of every young man seeking admission to its ranks. The Vigil is a good example in point. The young man ought to join us, not because he can get, but he can give something, dedicating himself and his all for the noble purpose of helping and happyfying others. It is only when such a spiritual outlook has been created in him, and discovered as well, that we ought to think of extending to him the high privilege of Rover membership. What is thus true in the case of one individual is also true in the case of a number of individuals and no organisation of young men into a Rover Crew should be undertaken unless they have been carefully prepared and tested for the quest of Rover ideal and service.

But it is regrettable that quite a different policy is being adopted in India in the matter

of Rover organisation. A number of young men in an educational institution are, for instance, shoved in together, and someone connected with it either by professional bonds or otherwise is called on to take charge of them, without the least regard to their individual opinion on the whole constitution. The matter assumes a worse turn when a programme of training rather than of service is emphasised and held up first and foremost so that the so-called crew is gradually metamorphosed into one of the many classes of the school, deprived of all the romantic charm of open-air activity and of the very sustaining force and inspiration of service ideal. Not that the training of a Rover is as important as service programme. But the wrong and premature emphasis upon one brings about the ignorant desertion of the other item, which is the basic principle of Rovering. It is often forgotten that self-education is what is being advocated in the three branches of the Scout movement and that supremely in the Rover Branch. It is chiefly for carrying out the service ideal that the young men must be associated together as a Rover Crew. Whenever this objective is missed, the crew miserably fails, and any body of young men who do not conform to it or who cannot give it the first place in their programme cannot reasonably be called a Rover Crew. Let us call it by some other designation.

JIM.

Village work for Rovers.

How to Begin.

We have reached a stage in the life of our country when our villages demand, especially from young men who have gone out of them into the world, more than a passing attention and a mere mention, in a casual conversation or from the public platform, of their needs. The Boy Scout Movement has, along with the common run of cultured India, attempted to tackle this problem to a certain extent, as will be seen by the accounts that reach us of the work of the Scouts in the villages of the Punjab. Other organisations like the Ramakrishna Mission and the Servants of India Society, the Seva Samiti and the Social Service Leagues all over the country are paying great attention to this problem and it is time that we in this province should bestir ourselves and add our contribution to the common effort.

The following account of an attempt at finding out the immediate needs of a village near a

certain town in our Province, by an organised party of young men interested in Scouting, will be suggestive to our readers who have to deal with young men of Rover age, about to leave a Troop. It may also serve to enthuse some of our Rovers who are attracted by the Quest idea.

The party of young men, nineteen in number, divided into three groups and under the leadership of an experienced and able Scouter, were sent out to survey the needs of the village referred to above, and before they left, four copies of the following questionnaire (one to the leader of the party, and one each to the leaders of the groups) were given with a time limit of one hour allowed for the excursion:—

"Proceed to.....village as a party and by groups. Note down information as far as you could gather under the following heads:

1. Population.
2. Chief occupations.
3. Average literacy.
4. Probable number of children of school-going age.
5. How are the children employed generally?
6. Sanitary condition of the village.
7. Habits of the people (Are they influenced by the conditions of town environment?)
8. Nature of village organisations, if any.
9. Prosperity or otherwise of the average villager.
10. Staple crops or industries.
11. Languages, spoken and written.
12. Any measures that you think will improve the condition of life in the village.

Each group leader to furnish a consolidated report."

The three groups brought back interesting and suggestive reports but the want of experience and necessary equipment in point of knowledge and efficiency made everyone of the groups suggest as remedies improvements mostly of an idealistic character. The following is a typical report furnished by one of the groups:—

Report of stroll to K.....village:

1. Population:—The population of the village according to the last Census was 633; but due to the migration of people to Burma, the present population is only about 620. The total number of houses in the village is 187, of which four belong to Adi-Andhras. It is specially noteworthy that these Adi-Andhra houses are neatly and beautifully kept. The population is composed of Brahmins, Dolvas, Dhobis, Goldsmiths, Karnas, Siggidi, Odia, Jalari, Panara and Kharudas.

2. Chief Occupations:—The chief occupation of the people is agriculture. Other occupations include such small industries as sugar-cane juice extraction and the making of jaggery, bell-metalware manufacture and carpentry. Paddy-pounding and dairy-keeping go as subsidiary occupations to agriculture. The village has no potters and barbers, but has to rely on the neighbouring villages for the services of these men.

3 & 4. Average literacy and Number of Children of school-going age:—The number of literate persons form about 8 per cent of the population of the village. The total number of children of school-going age is 120. Of

these only 36 are attending an elementary school in the village. Six of these children at school are girls. Three boys belonging to the village are attending the High School at the neighbouring town of P.....

5. The rest of the children in the village engage themselves in tending cattle and helping their parents in their daily occupations.

6. The sanitary condition of the village is deplorable. The villagers have their cow-sheds in front of their dwelling houses, and keep all rubbish heaped in the open street. Though this street is the main thoroughfare of the village, it is in a very dirty condition. At either end of this street lie large rubbish heaps. It was remarkable that the only houses which had a neat and decent appearance were the four belonging to Adi-Andhras and situated at the entrance to the village. All the houses in the village had thatched roofs. The exceptions were three temples and a choultry. Cow-dung cakes were found being dried on the roofs of houses.

In spite of the insanitary condition of the village it was said that no epidemic like cholera or plague had broken out in the place. It is likely that this may be due to the open air life and out-door occupations of the villagers endowing them with a physique capable of resisting infection.

7. Habits of the people:—The people appear to have been influenced to a certain extent by the civilisation of the neighbouring town. Some of them are neatly dressed, but a good many wear almost filthy clothes due very probably to poverty. Their general appearance is one of robust good health.

8. Nature of Village Organisations, if any:—The village has neither a Panchayat court nor a Co-operative Society.

9. General Prosperity of the villagers:—The people appear on the whole to be fairly prosperous. Almost all of them own the lands which they cultivate. A rich member of the village has endowed the local 'Mutt' with some lands, and occasional visitors to the village are fed free by the 'Mutt'.

10. The staple crops of the village are Paddy, Country Yam, Sweet Potatoes, Green Gram, Red Gram, Ragi and Green Vegetables.

11. The village is a bi-lingual one and both Telugu and Oriya are spoken and written.

12. Improvements suggested:—The river M.....flows very close to the village, and, due to want of strong embankments, often

overflows its banks and causes on such occasions much havoc to the village. Steps should therefore be taken to construct a strong embankment against periodical floods. The river takes a bend at the village and at high velocity during the rainy seasons it breaks through its bunds. It may therefore be necessary to broaden the river at this place.

The condition of the people is likely to improve a great deal if a Co-operative Society and a Panchayat Court are established in the village. The village is in need of wells, as the only source of water-supply at present is the river and the purity of this source is only a matter of chance at any time and definitely uncertain at the time of the floods.

The villagers need much education in sanitation and should be convinced of the danger of keeping cow-sheds in front of their houses. They should be trained to keep their houses neat and clean.

They should be encouraged to send their children to schools in larger numbers.

As the main occupation of the people is agriculture, which can keep them engaged only

for a part of the year, they should be induced to take up a subsidiary occupation such as spinning and hand-loom weaving."

As will be seen by a perusal of the report the work that lies ahead of a keen questor or a party of such questors is immense, but the opportunity is glorious and is always there. One need not go far for such a quest, especially such a quest of service to the community and happiness to self.

It must be noted that the report represents the results of just sixty minutes' work, and it would be useless if it were not followed up over a period extending probably to many years; and that is what rural India wants every young man to do. What better programme of work could our Crews have?

Such an opening was indeed offered, we learn from a reliable source, to the Boy Scouts Association in a particular locality, when senior Scouts and Rovers were invited to help in the present Census operations; and it has to be regretfully noted here that it was not taken up—while certain other localities keen on such work did not know of any such opening. (N.)

The Scout Week—How to celebrate it.

Some Suggestions.

THE National Health and Baby Week and similar celebrations are common in every town; so it may not be thought strange if it is suggested that Scouting may have a week for itself. Indeed the Scout Week has been celebrated with success in some places and the following suggestions are based upon actual experience.

The 1st of October marks the beginning of the Scout year and it is also about that time that the annual Renewal of the Scout Promise is usually conducted. It is therefore suggested that the first week of October may be set apart as the Scout Week. But relevant considerations such as the vacations of the Schools and Colleges, the weather and local conditions will have to be borne in mind in fixing the most suitable period of the year for the purpose.

A Preliminary Meeting of the Scouters' Union, if one exists in the area, may be held for the purpose of framing a programme and deciding about the details. If there is no such union, the District Commissioner or his Assistant or the Secretary of the Local Association

should arrange for such a meeting. After settling the programme in consultation with the Secretary of the Local Association, the Scouters may well leave the work of issuing invitations finding chairmen for the functions, etc., to the Secretary.

The programme may include a Route March through the principal streets of the town, a Rally and March Past, a Display, a Camp Fire, a Public Meeting, etc. All these items are intended more or less merely to increase popular interest in the movement. But the main object of Scouting, *viz.*, Service, should not be sacrificed to mere spectacular effect. A day, preferably Sunday, must be set apart for a Good Turn Campaign. The Annual Meeting of the Local Association may also be included in the programme of the week. The details of all the items, such as the places and times of meeting, the Route to be followed for the March, the nature of the items for the Camp Fire, etc., will have to be settled with precision at the preliminary meeting of Scouters.

It is of the utmost importance to have a private Rehearsal of the Rally, March Past, Dis-

play and Camp Fire. It very often happens that some of these items do not come out quite so successful as they ought to, because every one taking part does not know exactly what he should do. The whole programme ought to be thoroughly rehearsed, more than once if necessary, to ensure discipline and order. We have to confess that in our undoubtedly laudable efforts to see that Scouting does not degenerate into mere drill, we have neglected completely to give our boys even the minimum amount of training necessary for orderly movement, with the result that a Rally of Scouts, very often leaves a poor impression on the minds of the spectators. It is therefore necessary that the Rally and March Past should be as impressive as possible. Everyone should know exactly what he should do and should do it perfectly. A thorough rehearsal alone will ensure this.

The Camp Fire items should be of the very best sort, short and sweet. Here also it should be emphasised that for the items to be appreciated really, the boys must be made to understand that they should stop immediately the order to stop is given, even if it be in the middle of a very interesting item. That creates a very good impression on the public mind as to the discipline and alertness of the Scouts, especially if they do it without grumbling or sulking.

A certain amount of work will have to be done by way of preparation for the Rally and March Past. For example, the ground will have to be got ready and cleaned, the positions to be taken by the various units marked out, the flagstaff erected and so on. All this kind of work can be left to a crew of Rovers who should be given definite instructions and made responsible for the arrangements.

The District Commissioner or his Assistant or a Senior Scouter may take the salute at the

March Past. After the March Past all the Scouts, Cubs, Rovers and Officers present renew their Promise. This is best done in the mother-tongue. Needless to say this part of the programme should be as solemn as possible. The Senior Scouter may also say just a few words reminding the scouts of the significance of the Promise and exhorting them to live up to their ideal.

For the Good Turn Campaign, each Troop may be allotted a certain area around its Headquarters. The Scoutmaster will decide the area allotted for the Troop among its Patrols. It will be the business of the Patrol Leader to see that every member of his Patrol has a certain area allotted to him and that all the members of the Patrol keep in touch with him and with one another if necessary. The Scoutmaster and his Assistants will do well to go round and lend a hand here and there. This alone will be in keeping with the Elder Brother Idea. At the end of the day the Patrol Leaders may be asked to submit a report containing details of any remarkable good turns done by them. Of course the reports will not contain the names of the individual Scouts concerned or of the Patrols even. From these reports a selection may be made of the best ones and they may be mentioned at the Public Meeting just to give the public an idea of what Scouting stand for.

A Public Meeting followed by a Camp Fire may be a fitting conclusion to the celebration. The whole programme of the Week has to be planned with care and evenly distributed so that there is no undue strain put on the boys on any one day and there may be no cause for the parents to complain that Scouting interferes with other legitimate activities of the boys.

(K. N. R.)

For Commissioners.

A COMMISSIONER'S duties in fostering and encouraging the Movement in his district were outlined in a general way in these columns last month, and it was mentioned in the course of the article that 'opportunities can be seized at the most unexpected times and places if he has his wits about him.' It may be added that the proper use of such opportunities which come unexpectedly to a wide-awake Commissioner contributes to the growth of the Movement as much as, if not more than, pre-

viously planned programmes of visits, addresses and interviews. The work done by means of such little acts of service may not be spectacular, nor the results immediate nor even directly perceptible. But, this kind of work, like the unostentatious 'good turn' of the individual Boy Scout, is bound to have its own good effect on the doer as well as the person benefited, however small that benefit may be at the time, and to build up for the Movement in the district a support that even sceptics who decry demonstrations cannot long withhold.

What the nature of these opportunities are and how a Commissioner can take advantage of them, no handbook can succeed in describing—for they depend more on the Commissioner's own outlook and his conception of his job than on any clear-cut rules of guidance which can apply to all cases and all persons. The nearest approach we can make towards indicating along what lines such work shall lie will be to give a few illustrations, and with this object we publish the following extracts from the diary of one of our Commissioners working in a district where Scouting has become recognised by the public as a real power for good in the lives of the boys: (*Names and places have been omitted from the account.—Ed.*)

June 21—Addressed Elementary Teachers on Scouting, clearing misconceptions regarding the place of Scouting in Schools.

Lent a set of Publicity Pamphlets to the Headmaster, High School,

July 8—Spoke to Mr, Manager of School, on Scouting and gave him a copy of the latest Bulletin of the Local Association.

July 12—Mr called at residence for information on Scouters' Training Courses. Gave him the information wanted and spoke to him on the attitude in which a Scouter is expected to take up his job.

July 13—Discussed with Mr, the desirability of publishing a Scout Journal in Tamil. Mr agreed to bring up the matter himself before the Executive Committee.

July 15—R. S. L.—E J called at camp. Had a long talk with him on the difficulties he experienced in his Crew and in its relationship with his school.

Gave Preliminary Instructions on How to Start a Troop, and a list of books for study and reference to Messrs and

July 17—Met the Headmaster and Manager of High School, and spoke to them on the aims and methods of Scouting and on the need for reviving the School Troop. Met Mr, old S.M. of the Troop, in connection with the same subject.

July 19—The Headmaster, High School, returned Publicity Pamphlets after reading and wanted more information on the starting of a School Troop.

July 20—Visited R. S. Ls. and at and fixed up date and place of meeting to discuss Rover Training programme. Place:; Date: August 3; Assemble at 8 A. M., prepared to stay

till 6 P. M. Agreed to arrange Breakfast and lunch and to write to,, and the P. O. S., inviting them for the meeting.

Pow-wow to Cubs of the Pack on the occasion of the first Investiture in the Pack.

July 22—Met Rev, and spoke to him of the difficulties mentioned by R.S.L. Explained matters; he promised to give the R.S.L. another chance and any assistance he required.

At village, was introduced to Mr; found that he had a son reading in Madras who was Rover Scout; tried to dispel his fears regarding Rovering interfering with his son's studies and explained Scouting in relation to old Hindu ideals.

July 23—Visited Troop for registration at

July 24—Visited tope, with a view to find out its suitability for a Training Camp. Area about 15 acres, good shade, mango and illupai trees, tank near by with watchman posted, also well one furlong away from outer boundary, open space for games, bushes providing cover, $\frac{1}{2}$ mile from town and $1\frac{1}{2}$ miles from market, nearest Railway station, distance 2 miles, Hospital, P and T. O. at town, tents can be borrowed from Mr of, living near by. Permission for use of site and for cutting down fuel can be obtained from Mr, trustee of the property, residing at

July 29—Sent out invitations to R.S.Ls. for informal conference to discuss Rover Training programme, as already arranged.

Received intimation of Rover Crew of neighbouring district proposing to camp at in own district, and wrote to S/M (near the place) to meet the Crew and render any help that they may need.

July 31—Visited the Rover Crew in camp at

The month being the re-opening season for schools, it will be noticed that most of the work is directed to new Troops and propaganda among the public. But other functions do not appear to have been lost sight of. It will also be seen that much of the work has arisen out of unexpected opportunities, and that it could not have taken much time. We hope to be able to publish some more typical extracts next month, dealing with visits to Groups and with the work in relation to the Local and District Associations.



(Selected by Hiawatha).

Map Making. Send out Patrols in different directions to previously determined points, on unknown ground if possible. Each Patrol Leader, having reached his point, as shown by the map, sits down to prepare a pencil sketch map of the surrounding country, with his own position as its centre. He may not move, himself, so he sends out the members of his Patrol in all directions to collect information; they explore for quarter or half a mile, as time and circumstances permit. The Patrol Leader then enters the details on a large sheet of paper with which he has been previously supplied.

A Relay Race. With Patrols of six, a pile of five fairly large articles is made for each, and containing similar articles. The piles are placed in line 2 or 3 yards apart; the Patrols are arranged in files some distance away, and are spaced out about one to two yards apart. The first boy of each Patrol races to the pile, collects all the articles, runs back to his Patrol, hands one to each member, and runs on to a marked object. He then races back to his Patrol, collects all the articles and runs on to dump them at the original place, returning to start off the next member.

With Patrols of seven, the number of articles in the pile is six, and for eight their number is seven.

A Simple Cricket Game. Two concentric circles are marked out, for example with rope, the larger with a radius of 7 to 10 yards, and the smaller with one of 5 to 6 feet. A box or similar article is placed in the centre. The batter takes his place inside the smaller circle which forms his crease, being armed with a stick, mallet handle, or some such camp bat. The fielding side spread themselves round the circumference of the larger circle, and must not come inside it except to field a ball. Bowling is performed by whichever member of the

fielding side obtains the ball, and must be of the "underhand" type. Runs are scored by the batter crossing from the inner to outside the larger circle. The batter may be caught, run out, or bowled.

Training in Tracking.

A set of Practices.

(1) **Sand Tracks.** If at sea-side do this on the shore, and make the most of a fairly large space, e.g. 12 ft. by 20 ft. Otherwise, get permission to dig a trackodrome in sandy soil. Start by letting them make tracks of walking, running, walking carrying a heavy weight, and compare difference. Draw a straight line down centre of trail, and show how feet lie to either side in carrying weight or very slow walking, but keep almost on line in running, etc.

Tracks of blind man, lame man, drunken man (the Scout acting the parts); if possible, woman, child, stout man. Varieties of shoes, barefeet, bicycle tyres. Make again, with Scouts not looking and let them judge what made the tracks.

Then get on to sand stories. Here are some lately made by Scouts in a trackodrome only 10 ft. by 3 ft.

1. A man carrying a heavy box. Puts it down. Digs a hole, and buries box. Walks on. Two hand marks in corner show some one had crawled up and watched him. Foot print, and sign of struggle, showing this person had attacked him.

2. Man carrying square biscuit tin and small parcel. Put down tin and parcel. Turned away from wind and lit pipe, using two matches, sat on tin, legs stretched out, and smoked. Walked on.

3. Cycle skidded and came over. Boy lying injured. Scout came up, kneeled by boy, treated injury, carried off by fireman's lift.

4. Man walking with little boy. Man smoking cigarette, little boy eating toffee, man has walking stick.

5. Drunken man taken in charge by a policeman.

"Scouting for boys" is full of really good little stories of tracking.

(Good Scouting.)

Juvenile Delinquency (VIII).

Juvenile Legislation.

Children's Act.

(By K. PALANI)

(Continued from the previous issue.)

The most important portion of the Madras Children Act is Part four which deals with children under the age of fourteen years, who are not youthful offenders, but are found wandering without any home or settled place of abode, or visible means of subsistence, or having no parent or guardian, or a parent or guardian who does not exercise proper guardianship. It also deals with children who are found destitute, not being orphans and having both parents or surviving parent, or in the case of an illegitimate child his mother undergoing transportation or imprisonment. Children under the care of a parent or guardian who, by reason of criminal or drunken habits, is unfit to have the care of the child, or children who frequent the company of any reputed thief, are also dealt with under this part, and the Court, if satisfied on enquiry of that fact, and if it is expedient so to deal with them, may order them to be sent to a Junior Certified School. The Court may also, instead of sending them to a Junior Certified School, make an order for their committal to suitable custody, after assuring itself of its suitability and *bona fides* of the selected person or Society, until they attain the age of sixteen years, or for any shorter period. In addition to this, the Court may order that the child or young person be placed under the supervision of a person named by it.

Uncontrollable child: This part also includes the child who is uncontrollable. If a parent or guardian proves to a Court that he is unable to control the child, and that he desires, the child to be sent to a Junior Certified School, the Court, if satisfied on enquiry that it is expedient so to deal with the child, and that the parent or guardian understands the results which will follow, may order him to be sent to any such school. But the parent or other person liable to maintain the child should contribute to his maintenance, if able to do so.

Boarding out of child: If a child under eight years of age is sent to a Junior Certified School, the Manager of the School may, with the consent of the Chief Inspector of Certified Schools, board the child out with any suitable person until the child reaches the age of 10

years and thereafter for such longer period, with the consent of the Chief Inspector, as the Managers consider to be advisable in the interest of the child. They are expected to visit the children at least once a month, and if anything unfavourable is detected in their surroundings immediate arrangements would be made to recall them to the Certified School or to change the place of boarding.

Placing out on licence: The managers of the Certified Schools may at any time, with the consent of the Chief Inspector, or after the expiration of eighteen months of the period of detention without any such consent, place any youthful offender or child on licence with any trustworthy and respectable person who is willing to receive and take charge of him. The time during which he is absent from a Certified School in pursuance of a licence under this section is deemed to be part of the time of his detention in the School.

A provision has been included in the Act to punish anyone who knowingly assists or induces directly or indirectly a youthful offender or child detained in or placed out on licence from a Certified School to escape from the School or from any person with whom he is placed out on licence or from the person to whose custody he is committed under the provisions of the Act. It is also punishable if any one knowingly harbours, conceals, or prevents from returning to the School.

Discharge and transfer: There is a provision in the Act which empowers the Local Government to discharge a youthful offender or a child from a Certified School, at any time, either absolutely or on such conditions as it approves.

The Local Government may order:—

(a) a youthful offender under the age of 14 years detained in a Senior Certified School to be transferred to a Junior Certified School;

(b) a child over the age of 12 years detained in a Junior Certified School, who is found to be exercising an evil influence over the other children in the School or who is guilty of a serious breach of the rules of the School or of escaping from the School, to be transferred to a Senior Certified School;

(c) a youthful offender or child to be transferred from one Senior Certified School to another, or from one Junior Certified School to another, provided the whole period of detention of the youthful offender or child shall not be increased by the transfer.

Juvenile Court: It is under Part VI of the Act that the Local Government is empowered to provide for the establishment in any District of one or more separate Courts for the hearing of charges against children or young persons or of applications for orders or licences relating to a child or young person, at which the attendance of the child or young person is required. Where no such separate Court has been established, the Court before which a child or young person is brought shall, unless the child or young person is tried jointly with any other person not being a child or young person, whenever practicable, sit either in a different building or room from that in which the ordinary sittings of the Court are held or on different days or at different times from those at which the ordinary sittings are held.

It is carefully mentioned in the Act that the conviction of a child or young person shall not be regarded as a conviction for the purposes of any disqualification attaching to a conviction for any offence.

Need for Amendment: The Madras Children Act of 1920 is very inadequate to deal with all the cases of children that need our help. The Act does not contain any provisions for the prevention and punishment of offences committed against children. Under the present Act only the vagrant and youthful offenders are tried and sent to a Certified School. It does not contain provisions for the removal of children from an immoral atmosphere such as the company of known prostitutes. It does not prevent children from smoking nor does it prevent neglect of and cruelty to children and children being induced to beg, to bet, to wager and to pawn articles.

A child is a victim of other people's misconduct, such as ill-treatment, incitement to begging and the causing or encouragement of the seduction and prostitution of young girls. Definite penalties ought to be imposed for such malpractices towards children and young persons. It must be made illegal for any one between the ages of 4 and 16 to reside in a brothel.

It is earnestly hoped that the Madras Government will soon amend the Act so as to bring it into line with the Children Act of Bombay Presidency, which is perhaps the best type of Juvenile Legislation we have at present in India.

Local and District Associations. An Ex-Provincial Commissioner's Views.

"Naturally a point which interests me is the organisation by Districts and within the Districts. The growth of Local Associations is a very healthy sign, for centralisation is apt to pestory the "personal touch" without which Scouting cannot thrive. That is the weak spot in a Provincial Commissioner's job, it is so desperately difficult (and expensive) to get into personal touch with the boys and Scouters.

"All the same I hope that the District Scout Associations will not altogether disappear, for the District in South India is much more than a mere administrative unit. I have come to think of the Madras Presidency (and of India too) as a league of nations working together in harmony, like the English, Scots, Irish and Welsh that go to make up the British Nation. These nations have a long continuous history behind them; some go back over two thousand years to Asoka. So each district has its national associations, its own loyalties; the Pandyan Districts, for instance (Tinnevely and Madura), the Chola Districts (Tanjore and Trichinopoly), and the Kongu (Coimbatore and

Salem). Anything that makes for unity and harmony deserves respect and should be fostered, and the sense of loyalty to one's district, of brotherhood with one's neighbours, is quite in the Spirit of Scouting. A little healthy rivalry within the District and between one District and another should help to encourage the team spirit and it is not a bad thing for a Troop to feel that it is responsible not only for its own efficiency, but also of the efficiency in part of the Taluk and of the District, the good name of which would be spoiled by its slackness. . . . I know how sensitive Indians usually are of their "good name", and this sensitiveness is a most valuable asset in life and is just the sort of thing that Scouting creates. Also (and this is quite another matter), it is good for the public men of a District to identify themselves with the Scout Movement, good for them, more so even than for the Scouts.....

".....The Development of Local Associations is a most urgent necessity; the District is too large a unit of effective control."
(Extract from a letter received from Mr. P. J. Richards)

Association Inter-Troop Competitions.

A suggested scheme.

Second Class Tests.

Signalling.

One Team of 4 for each Patrol: Sender—Caller to be selected by Patrol Leader: Reader—Writer: Station Method: One message each way.

20 letters forming 4 groups of 5 letters.

Message to be made up separate for each Patrol by the Scoutmaster Judge and Assistant Scout Master. Accuracy, correctness of angles and methods to count. Patrol Leaders do not signal but make all arrangements for the item.

Deduct 1 point for first 4 mistakes and $\frac{1}{2}$ point for each subsequent mistake. Additional 2 points

may be given or taken away for correct methods.

Compass.

Patrol Leader not to take Part: One Scout to be selected by him for this test.

Stretch a big sheet of newspaper on the floor and fix it in position. The selected Scout marks on the paper a line showing N S with North point marked clearly by means of an Arrow head. Then he marks another two directions given by the Judge such as N. N. E. and E. S. E.

Points for marking North line 2 (Max:)
other Directions. 2

Firelighting.

By Patrols—Patrol Leader to be in charge and allot work to each of his scouts. Each Patrol is supplied with a chunk of dry firewood.

A bill hook or small hand axe,

A tin can (capacity—2 pints)

Two Match sticks and an empty Match box. The Patrol Leader should make arrangements to collect waste paper, straw, etc., from the surroundings to start the fire.

1. Fire materials to be laid properly. Judges inspect the built up material and allot points. 1 Point.

2. At a given signal, fires are lighted—only 2 matches allowed. If both matches go out, chance is lost.

Allot points for Proper arrangement.

Fire steadily burning.

Points Max: Improvisation for slinging can of water over fire.

Quickness in boiling.

(Note: Water must be actually boiling.)
Clearing away all traces of the fire.

Leadership of Patrol Leader in managing things.

Thrift in the use of firewood, and speech during the progress of this item.

First Aid.

Scoutmaster prepares in advance a number of cards with an injury (Coming under the II Class Scout requirements only) and puts it into a card board box or bag.

Each Patrol Leader comes up and draws a card. Gets his Patrol together and gives them full instructions as to what each member has to do. He may also take part in the event. Look out for Promptness and Teamwork.

Each Scout being employed and going about his business quietly and efficiently,

Accuracy in applying the correct method.

Insist on a correct report (written) being given, so that it might be

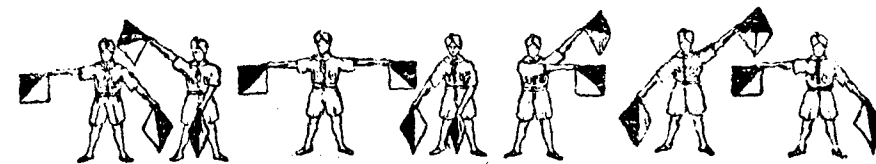
Max: Points 20 (10 for report.)
useful to the Doctor and the police if necessary—giving place, time, circumstances, description of the accident or case, description of the patient, nature of the injuries or accident or illness, what treatment you gave as first aid, etc.

Kim's Game.

All Scouts to take part, including Patrol Leader. 30 articles (assorted) arranged on a tray. Each Patrol comes up and observes without touching, for one minute. The other Patrols are near by, not observing but making noise to distract the attention of the observing Patrol. They go away and write as many articles as they remember, individually. Take $\frac{1}{2}$ a point away for every mistake. Patrol Leader to collect the points, strike the average for his Patrol and hand it in to the judge, written and signed by him in the Scout way. (1 point extra for this).

Show a sheet of advertisements from a newspaper to each Patrol for one minute. They turn about at the end of the time, and write out as many of the advertisements they can remember as possible—Time one minute. Points—6 (Max).

Your Judge (visiting) is wanted by the Police for some crime committed somewhere. Give a detailed description of the person, to enable them to identify him by it.



For Scouters. Rallies and Conferences.

WE appear to be having a rather busy time in the movement really, in many parts of our province—not excluding the City of Madras. Rallies, competitions, handicrafts exhibitions and conferences of Scouters are no longer the exclusive features of the activities of any one district in the Province or of any particular season of the year. This is as it should be.

Scribbler cannot claim that they have been very perfect in their organisation, but nevertheless they have made a splendid show. There can be no doubt that the general public has come to know a little more about the movement generally than ever before and its possibilities as a great force in the life of the youth of the country.

We cannot however afford to feel that our task is done and that there is nothing more to do than to pat ourselves on our backs and rest on our oars.

For one thing we have to think how far these events have met every aspect of the situation, as regards the attitude of the public towards the movement and as regards the training of the boy himself.

And again, it would not be without profit if we think how much better things could have been done—or rather how much better they could be done next time.

And above all, to consider 'what next?' and how best to take advantage of the roused enthusiasm in the life of the groups for further sustained work towards increasing efficiency and of the education that the public has received about the movement, for gaining a wider and more intelligent support.

That all these rallies, competitions and exhibitions for the boy and conferences for Scouters

are but the means to an end, and the beginning of one more stage of work should be the first and ever present thought in our minds.

Hence the quite follow-up is even more important than the big event.

Has the rally given an occasion to the Scouts themselves to realise vividly the idea of brotherhood? Has the competition achieved its results of efficiency in Scoutcraft and potentialities of skilled service? Have the events furnished a real test of the discipline in each Group and in the combined efforts of all the Groups? How far the handicrafts and generally the achievements demonstrated have been and are likely to continue in the every day activity of the Groups?

About the programmes themselves, how far have they been representative of all aspects of Scout training, not forgetting the most important—the moral aspect? How far have they been educative to the public?—and not the least to the boys themselves?

These are to be the first questions to which we should seek answers. On these answers will be based the follow-up programme.

Says Dr. Griffin: "... a Local Association should shun sentimentality and aim at practical activities which shall continue after the rally has ended. It is not so much the programme of the immediate rally which requires careful thought, as the programme which is to follow the rally. The number of those who come is of much less importance than the realisation by those who leave that there is now something definite for them to do. Rallies should incite to such activities as encourage manliness in action; they have an immense value when this is realised beforehand."

The same answers may not apply to all groups. The backward ones may need more attention and have to be pulled up into line with the others. This may mean an investigation into the conditions under which they are working, and basing the campaign on such an investigation. Much of all this is the Commissioner's job, in one way.

But it demands an equally thoughtful outlook on the part also of the Scouters of the Groups, for without it there will be little response to all that the Commissioner may try to do.

It is not, however, the backward Groups alone that have to be considered. The factors that have gone to make up the efficiency of the better Groups require to be studied as much and made use of for the benefit of others—and of themselves in their future programme.

So much for the Groups—though this is not all. But of this, more later.

Now for the public. It should be remembered that a responsive and understanding

atmosphere is generally the result of these special events, and a keen Secretary should never fail to take advantage of it to rope in more active members for the Movement—on the executives and badge committees of the Associations, as well as on the Group Committees.

As for improvement in finance, when the MEN come in, money won't be long behind.

What is true of the boys' events is equally so of Scouters' Conferences. If they have not served as co-ordinating agencies helping towards efficiency, discipline and progress in the ranks of Scouters, and if they have not evoked in the general public and among the influential and helpful members and institutions of the locality an esteem for the Movement, all the glorious newspaper reports would count for nothing.

The advice is old but it is nevertheless as true of the follow-up of a Scout event as of anything else, to "Strike the iron while it is hot."

(Scribbler.)

Provincial Association Ninth Annual Meeting. Progress During 1929-30

THE ninth annual meeting of the Madras Provincial Boy Scouts Association was held on the 9th instant in Wenlock Park, Triplicane Beach, the headquarters of the Association, under the distinguished presidency of His Excellency the Governor. This was the last day of the Scout week and there was present a large number of scoutmasters, scouts and cubs besides several others interested in the movement. Dr. Annie Besant, Honorary Scout Commissioner for India, was also present and His Excellency, on arrival, shook hands with her.

The programme commenced with the reading of extracts from the ninth annual report by the Honorary Provincial Secretary, Mr. K. Sanjiva Kamath.

"The year 1929-30 has been a memorable one in the political history of India and the events that contributed to general unrest and excitement among the peoples of this country have left their impression even on the Scout Movement in the various provinces.

But so far as this province is concerned, the political events have touched barely the fringe of the Boy Scout movement and have left it practically untouched though they have to some extent prevented its further growth during the year under report. Considerable efforts have been made during the year to keep the movement above all controversies and from the platform of the Boy Scout movement, men and women, belonging to various parties and shades of opinion, have borne ample testimony to the invaluable national work which the movement has been achieving in its own quiet way and it is to this general public confidence that we owe the steady development of the movement both in numbers and general efficiency.

Groups in The Province.

There are on the whole 462 groups in the province, the largest number being in Madras with its 63 groups, Tanjore 50, Malabar 43, Madura and Tinnevely following with 44 and 35 groups respectively.

Stanley Park Training Centre.

A permanent Provincial Training Centre has been organised at Coonoor in an ideal situation on the spur of Mount Pleasant, amidst gorgeous natural surroundings. Thanks to the zeal and untiring efforts of Col. L. L. Porter, District Commissioner, Nilgiris, the site has been fully equipped and will serve as the Provincial Centre for running training courses. Five training camps were conducted at this centre. With the organisation of this new centre, it may be safely asserted that the training side of the activities of the Provincial Council is on a safe footing.

Camp Site at St. Thomas Mount.

On account of the development of the Stanley Park Training Centre at Coonoor, it has not been possible this year to divert any funds for the development of the camp site at St. Thomas Mount.

Full Time District Officers.

Madura district continues to have its full time officer appointed about two years ago. Full time officers have been appointed by the District Board of Chingleput and by the Madras Municipal Corporation.

Provincial Organising Secretaries.

The Provincial Organising Secretaries have been of great value in maintaining the high traditions of the movement in this province. Both the Organising Secretaries returned early during the period under report from their European tour and resumed their duties.

A special feature of their training work was the running of two courses, one for Commissioners and the other for Scouters who desired to qualify themselves for the Wood Badge, both courses being conducted at the Stanley Park Training Centre, at Coonoor.

Provincial Officers.

His Excellency Sir George Stantely, Governor of Madras, was appointed as Provincial Chief Scout in succession to Lord Goschen. Sir C. P. Ramaswami Aiyer, K. C. I. E., has continued to fill the office of the Provincial Commissioner with his usual distinction and ability. On account of the strain of his professional and other work, it was found necessary to appoint an Assistant Provincial Commissioner at headquarters to generally act for the Provincial Commissioner in his absence, and Mr. E. Conran Smith, C. I. E., I. C. S., was appointed for the place.

Awards.

Medals of merit were conferred by His Excellency the Chief Scout for India and Burma on Mr. K. Sanjiva Kamath, Honorary Provincial Secretary, Lt.-Col. L. L. Porter, O.B.E., V.D., District Scout Commissioner, Nilgiris, and Mr. V. S. Rathnasabapathy, Assistant District Scout Commissioner, Madras South, now employed under the Corporation Local Scout Association as its Scout Organiser.

A Certificate of Merit has also been awarded to Rev. J. H. Preston of the British Cochin Local Scout Association and who has left India. He was greatly responsible for the initial organisation of the Boy Scout Movement at British Cochin.

Local Associations and District Councils.

With the spread of Scouting, it has been found that a District Council at the Headquarters of a District is not able to exercise effective control over the Scout Troops and give to the Scoutmasters such constant help as they need. There has been therefore, in the year, a great demand for the organisation of Local Associations for small areas to control a few groups within their respective areas.

Future Out-Look.

India is fast moving towards a position of equality among the nations of the world; and it will be a primary duty of the Boy Scout Movement in these momentous times of rapid progress, not only to contribute its own share to the progress but to train citizens who, by their physical fitness and their upright and self-sacrificing conduct, will be equal to the new responsibilities which they will soon be called upon to shoulder. The Boy Scout Movement, in every country, has been a training ground for the building up of a high tone in the national character and its function is no less in this country. To accomplish this task, however, the associations need the active co-operation of the best men and women in the country, to work under its flag in varying capacities of Commissioner, Scoutmaster, Cubmaster, Rover Leader and Secretary or Member of Local Associations and District Councils.

Late Mr. Parankusam Naidu.

The next item was the moving of a condolence resolution on the demise of Dewan Bahadur P. Parankusam Naidu. His Excellency asked Mr. T. S. Ramaswami Aiyer to move the resolution which ran as follows;

"The members of the Madras Provincial Council of the Boy Scout Association in India assembled at the 9th annual meeting do place on record their sense of irreparable loss sustained by the movement by the demise of Dewan Bahadur P. Parankusam Naidu, for a long time District Commissioner and member of the Provincial Council and Executive."

Review of the Year's Work.

Mr. E. Conran-Smith, Assistant Provincial Commissioner, said that it was again his privilege to welcome His Excellency and those who found time to join them at their annual meeting. It was a matter of regret that the Provincial Commissioner, Sir C. P. Ramaswami Aiyer was unavoidably prevented from being present there owing to some important engagements which had called him elsewhere. He knew Sir Ramaswami Aiyer shared their regret that he was not with them. The Association was very fortunate in having at its head in Madras as the Provincial Chief Scout, His Excellency, who was present that evening, and they knew that they had in him a friend and a champion who would do all he could to help the Association to achieve the ends it had at heart, namely, the advancement of scouting in South India. It was usual at such annual gatherings for the Provincial Commissioner to review the events for the past year. There was a tendency on the part of all bodies or associations at these gatherings to turn them rather into an occasion of patting each other on the back and mutually admiring themselves.

Progress of Scouting.

But even allowing for that tendency, he thought that the Boy Scout Movement had cause to be proud of its progress during the past year. It had been through trying times. But it had stood well and thereby shown that its foundations had been well and surely laid. One encouraging sign of it he noticed and that was the increasing sympathy and offers of co-operation in its work from outside. Although he was sure that the donors would be the last to desire any public acknowledgment, he wished to mention one or two. Raja Sir Annamalai Chettiar was the donor of Rs. 1,500 to the Stanley Park which materially helped them in their work. The Raja of Sivaganga showed his practical sympathy by a donation of Rs. 500 every year. This year the Raja of Paralakimidi and the Zamindar of Vuyyuru both gave practical help to the training camps in their districts. It was not only financial help, such as these, that the Association looked

forward to, but also sympathy and encouragement and that, he was glad to say, the Association was receiving more and more as its work progressed. He had himself opportunities of watching the gradual advance of the movement and he was convinced that the appointment of organisers in the several district areas in the presidency was a sign that the movement had reached a stage when it required trained officials to devote time and effort to spread the message of scouting in South India. The results achieved had justified the anticipations of those responsible for making the appointments. The chief event of the year was of course the opening of the Stanley Park in Coonoor which started under very encouraging auspices. It was their ambition to make it the 'Gilwell Park' of South India. Other districts were already anxious to emulate the example of the Nilgiris and were asking the local authorities for suitable sites. They only hoped that success would attend all those ventures. He was sorry that Col. L. L. Porter, District Commissioner, Nilgiris, owing to ill-health had had been prevented from going over to their meeting to receive the medal of merit which he very well deserved.

Rao Bahadur A. Lakshmanaswami Mudaliar, The Lord Bishop of Madras, Miss Parijatham, and Mr. H. R. Mills of Christian College spoke appreciatively of the good work done by the Association during the year under report and emphasised the need of Scouting for the Youth of India at the present critical times.

H. E. Governor's Speech.

AIM OF SCOUTING.

His Excellency then addressed the gathering. He said:

"Brother Scouts, Ladies and Gentlemen,

After the remark of Bishop Waller saying that he was too old to have been a scout in his youth I am going to claim the same privilege; unfortunately the Boy Scout Movement was not invented when I was a boy. If it had been, I should have learned a great deal from it. It has been said that the Boy Scout Movement should not, in any way, encourage the martial spirit. I am in entire agreement with that. If the movement is merely one to turn a lot of happy boys into potential fire-eaters or soldiers, then I think the movement would be foredoomed to failure. But it is not so. The movement is one for inculcating character in the youth not only of this country but of all countries in the world. That is why I feel some little uneasiness in the

report which has been submitted to us this year where in the first paragraph it is said that owing to political difficulties in some places the movement has received active criticism. I cannot help thinking that this must be from a mistaken sense of what the movement means and I cannot help thinking that it will be extremely serious if political considerations ever enter into it. After all what is there in the Boy Scout Movement and the Girl Guide movement which anybody can object to in any way whatever? You read what the scout law is. I have no doubt that the Girl Guide law is much the same. Read that and see if there is anything which one would wish one's own son not to observe. If everyone could act up to all the principles of the scout law in this country and in every other country in the world, they would feel enormously benefited by it. The movement is fully an international one now. I can remember its inception not so many years ago and at that time, starting in a small way, I remember it was looked upon as a sort of a freak and a fad of an enthusiast. Now that enthusiasm has spread all over the world and no one who has seen the World Jamboree will ever forget what effect it had on one. Boys of all different nations joined in camp and thoroughly enjoyed themselves. If that spirit can but extend all through the world then I have great hopes that the mere idea of militarism would be completely stamped out.

"I am glad to think that notwithstanding difficulties the Boy Scout movement has progressed during the past year. I cannot see in the report that it says anywhere exactly by how many it has increased but it talks of steady progress and therefore we can be sure that it has improved in numbers. I am glad it is so, and I hope to see it improve still more. I have been fortunate enough in most of my tours round the presidency in most places to be able to see troops of boy scouts. I can only say that before my term of office expires I hope to see Boy Scouts Associations all over the presidency.

"The opening of a new training centre must be of great value. We have just heard that it is not the duty of the Scoutmaster to turn himself into a schoolmaster and that the spirit of joyousness in the scout movement should be encouraged. I must say that I have never yet seen a crying boy scout, at least not in his uniform, when he is generally seen smiling and happy. I have no doubt of the enormous value of the work they have done in forming charac-

ter and in bringing joy and happiness to the lives of many boys who otherwise would not have had it. You very rightly have gone in for a system of decentralisation and it speaks well for the movement that it is so. I am glad to hear of the good work the organising secretaries do in the districts.

"I want now to present medals awarded to three of you". His Excellency concluded, "but unfortunately Col. Porter, one of the three, is unable to be present here to receive the medal owing to illness. I notice that your annual report has been written by Mr. K. Sanjiva Kamath who has given a bare outline of his activities which are far greater than what the outline indicates. His activities are boundless and all the organising secretaries are doing extraordinarily good work. I do wish the best of success to the Boy Scouts Association and if I may be permitted to say it here to the Girl Guide movement also. I have received a message from the Chief Scout of India and Burma, H. E. the Viceroy asking me to convey to the recipients of the medals his heartiest congratulations and I hope I may be allowed to add to them my humble congratulations as well. (Cheers).

Captain T. W. Barnard proposed a hearty vote of thanks to His Excellency and called for three cheers to which the audience responded.

There was then a short camp fire entertainment by the Scouts, after which Rao Bahadur R. Krishna Rao Bhonsle garlanded His Excellency. The meeting then terminated. Later in the night, the Scouts were entertained at a dinner in the Wenlock Park provided by the Provincial Executive.

(Extract from the "Hindu").

(Concluded from page 128.)

without any go or patriotism in them" [Patriotism, we have seen, includes active exercise of brotherliness towards the other members of the Empire.]

That the Chief Scout said so has meant that it is up to a British citizen to feel like that. Therefore it entails upon us to realise a sense of duty by the members of the Empire and to appreciate the fact that he does not mean his Empire Loyalty in any wishy-washy flimsy vein. He is no jingoist. His Empire-Idea is of the idealistic kind.

(K. R. R.)

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.

(132) Mild Rover: We quite agree with you in the matter of the importance of Patrol Leaders' organisations. But District Conferences of Patrol Leaders must have a definite aim and must arise from a real and widely felt need for them. They should never be promoted because a conference will be a good 'stunt.' Patrol Leaders' Clubs in compact localities where there are a number of Groups may prove to be of much use. Tanjore has one such club and it is said to be doing good work in promoting efficiency and the spirit of brotherhood in the boys. That such experiments are still new even in the birth-place of Scouting will be seen from a reference in 'Scouting' (Birmingham), January 1931, to the Glasgow Patrol Leaders' Club, under the heading 'A Club for Patrol Leaders.'

(133) Rover Mate: Why not start the ball rolling by writing to the several Rover Leaders yourself? A complete and up to date list of warranted Scouters appears in our January number.

(134) V. S. (Bellary): We would suggest your writing to the author himself regarding the notes on the 'Rover Comrade Scheme' appearing in the 'Madras Mail'.

(135) C. K. (Madras): Yes, we agree with you; but we remember that one Akela Leader some years ago used the word 'Pack' four times for the Pack Call and 'Mang' was thinking of it when he wrote.

(136) Rodeur: The 'Letters to a Would-be Scouter' have not been published in book form. It is proposed to do so if the demand is large enough for a collected reprint of these articles.

(137) Hiker: As far as we know, the record hike in our province was that of R. S. L. Navanithakrishna, who walked from Madras to Cape Comorin in April 1929 with a non-scout companion and took about a month for the trip.

(138) S. E. (Tanjore): The Kandersteg Rover Moot to be held in July 1931 is open to Rover Scouts from India. It is too early to say if an All-India contingent is attending.

(139) T. V. A. (Saidapet): The Editor is addressing the Madras Branch of the League of Nations Union on the subject and the reply will be forwarded to you.

(140 to 144) Velu: (i) A form of training that needs material prizes for its encouragement is no ROVERING

(ii) Tent-pitching and the erection of huts and shelters are a training in themselves. The Rover is a back woodsman as much as a knight-errant and he should not be looking about for choultries and rest-houses to halt at. As regards Rover taking up the service of cleaning choultries there will really be no need for this kind of work, as, in these days of fast travel, such places have outlived their use and many of them are crumbling down to dust. But Rovers who live near pilgrimage centres can, however, work towards setting up a better standard of cleanliness than what obtains now in the local choultries.

(iii) It is not at all advisable that Scouts should camp with Rovers.

(iv) Village Reconstruction cannot be done in a day. The first visit should be followed up by many others and the reconstruction party should identify itself with the life of the village; it will never be enough if it passes through the village on one fine day like a puppet-show gang or a family of jugglers and is not heard of again.

(v) The Commissioners and the Secretaries of the districts where training camps are conducted are responsible for seeing that the men who come up for the courses are men with the proper spirit and that after the course they take up active work with Groups.

(145) T. J. (Arantangi): Yes, the 'Vande Mataram' song is available as a gramophone record (H. M. V. Black label, sung by Vishnu Pant). You can get it from any gramophone dealer. No record of Tagore's song has come to our notice.

NOTES BY THE WAY.

"Loyalty to the Movement requires us to be courteous to Scouters, particularly when boys are present, and gives us the still harder task of being courteous about Scouters in their absence; if we think more about the needs of the Movement as a whole, we shall find this a little easier!"

These words of Dr. Griffin, in his 'Chats with Rover Scouts and their Mates', must open our eyes to one of the most powerful factors that contribute to the progress of the Movement and create public opinion about it

in any place. This practical expression of loyalty applies with equal force to Scouters as well as to Rovers, and indeed to every member of the Movement. On the part of Scouters in any district or other area, it implies mutual good-will, comradeship and team-spirit.

Wherever the Movement has made any considerable progress, it has never been due to the efforts of a single man, but it has at all times been due to the combined activity of a team of men loyally devoted to their work. The leadership may have been one man's, but

the work has not been, and can never be, one man's job. There must always be, for any undertaking, one leader and a team of loyal followers.

But a leader's job is by no means a bigger one, in the way the world has ordinarily been accustomed to consider bigness, than that of any member of the team. Nor is the follower's job smaller in any way than that of the leader. As much credit belongs to the one as to the other.

This must be recognised both by the leaders and by the teams, and when the world pats the leader on the back he should feel that the credit belongs to the team and not to himself personally, while the team should feel that the leader is acknowledging it on behalf of all the members. This is what is meant by team-spirit. It is also discipline—the discipline from within, that we lay so much emphasis upon in the Scout Movement.

And this must arise out of mutual good-will and out of comradeship in the pursuit of a common goal. Too often, strong temptations assail both the leader and other members of the team, when the leader thinks that all the work was his, and others in the team think it was all theirs, and good-will tends to be impaired.

It is at such moments that we should recall to our minds all that our loyalty to the Movement demands of us, and to remember that the promise which we have made binds us to rise above petty feelings and carry on our work smiling and whistling. Our loyalty should raise us above personal squabbles and little jealousies, and should restrain us in conversations from giving expression to anything that may mar the good-will and courtesy that we owe to every one of our fellow-workers.

It is the absence of this restraint that often makes a bad situation worse, and that where

steady and loyal work for the cause in silence would have ended a small passing phase of difficulty, complications show a tendency to develop.

As a piece of self-imposed task for most of us, Scouting has almost always been above the least shadow of parties and factions. But temptations will sometimes lift up their heads to deflect the path of loyalty to ideals even in the best-motivated of organisations, especially during periods when much more intensive work begins to be turned out than ever before; and it would be always well for us to be armed with determined loyalty.

At such times, it would be eminently helpful for us to recall to our minds and to reflect deeply on the words of the Camp Chief in his address on 'Discipline in the Scout Movement': "No one who fails to back up his fellows and his leaders, heart and soul, through thick and thin, can ever himself expect to become a real leader."

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

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

"Remember that we are a BROTHERHOOD and that brotherhood implies DISCIPLINE, LOYALTY, LOVE AND CHARITY."

(Searchlight.)

REVIEWS.

Down East. This is a paper concerning the doings of Roland House Scout Settlement and Boys' Hostel in Stepney Green, London E. 1. No one who reveres the memory of Captain Roland Philipps can afford to keep back any help that he can render to the institution founded to carry on his good work. The paper, besides reporting the doings of Roland House contains much useful matter that every Scouter will do well to think over. The Christmas number of the paper contains a message from 'Uncle' Elwes that will be read with in-

terest by all. It also contains references to incidents in the late Captain Roland Philipps' life that should inspire every one of us. "Down East" is sent free to all subscribers of half-a-crown and over per annum. All communications, donations and subscriptions should be addressed to the Warden, Roland House Settlement, 29, Stepney, London E. 1.

Wood Smoke. The monthly magazine of the 52nd West London Group. (Christ Church, Lancaster Gate) the November number of which has been sent to us by

Scout Arthur Gunn, 62, Porchester Garden Mews, Bayswater, London is a neatly got-up type-duplicated magazine of eight ample sized pages which will be of special interest to Groups in our country. It demonstrates that a really presentable magazine interesting not only to the particular Group but to every other in the neighbourhood can be produced by boys at the low price of two pence a copy.

Charana Patrika, (English and Tamil) the official bulletin of the Pudukottah Boy Scouts Association, the first number of which we have received is a creditable initial achievement and shows signs of a still more creditable future. It is a bilingual monthly and will therefore have a very wide appeal both among Scouters and Scouts. We congratulate the Editor, Mr. G. Venkatesan, Organising Secretary, on the production and wish the magazine every success.

Monthly Patrol Report Forms. These forms which have been recently revised and are being sold by our Official Suppliers will be found to be very useful in simplifying the maintenance of an up-to-date record of Progress in the various Patrols. They will be found to be useful for purposes of inter-patrol competitions in sustained troop-work and provide a scale of points for the various tests. We would like to see these forms being extensively used so that our Scouters can be in a position to say accurately at any time the progress made by every one of their boys and our Commissioners will be in a position to know definitely the standards of the troops in the area.

Seva Samiti Boy Scouts Association, India, Annual Report, 1929-30. The Report records steady progress and appreciable increase in efficiency and numbers. The service rendered by the Scouts during the year is highly creditable, as has been testified to by all the authorities that have had anything to do with the Kumba Mela at Allahabad. All items of the Scout Programme have received adequate attention; and these include a number of training camps in the United Provinces, the Punjab and Mewar, hikes, excursions and camps rallies, plays and displays and above all a large volume of social service, that has drawn unstinting praise from various quarters.

Shivaji Vyayam Mandal, Third Annual Report. The Mandal started from small beginnings in April 1927, has steadily grown in the volume and scope of its activities and can well be proud of its achievements during the

past year. Substantial and eminently practical methods of reviving, preserving and popularising indigenous systems of physical culture characterise the work of the Mandal and with its efficient modern organisation, it is bound to become, if it has not already become, a great force in the life of that section of the younger generation of the city, the needs of which are not provided for by the colleges and schools. We look forward to the activities of such a useful national organisation being extended to the mofussil districts also, following the beginning now made at one centre, viz, Kumbakonam.

Hindu Nesan, Annual Supplement for 1930. The publication is a rich collection of much useful general information, popular articles on technical, historical and literary subjects and fiction of a sensible outlook and good taste. The articles are such as to satisfy every kind of reader, and the style is easy and pleasant. A wealth of illustrations in half-tone illumines the production and the get-up on art paper leaves nothing to be desired. It is a volume that will provide several weeks of interesting and educative reading to every member of the family at home and the benefit will more than repay the amazingly low price of Re. 1. The effort deserves the encouragement of every one who has at heart the desire to see the growth of healthy modern Tamil literature. If more of such literature is produced there will be no cause at all for the present complaint that the reading habit is absent in our boys.

Goods of interest to Scouts and Scouters.

The Baby Box Tengor Camera: We have received from Messrs. Homer & Co., Broadway, Madras, one of these little Cameras, which, as their name implies, are of the non-folding type. The instrument is nevertheless small and compact enough to go into the vest pocket and with the aid of a Zeiss lens, made by one of the world's foremost houses for lenses, produces crisp and clear pictures $1\frac{1}{2}'' \times 1\frac{1}{4}''$, sixteen of which can be taken on a spool of film costing only 14 annas. As the pictures are sharp, they can be printed to post card size in the printing box which one can buy at the small extra price of Rs. 7-8-0. The Camera itself costs Rs. 11 only, and is provided with a time and instantaneous shutter. We have ourselves used the instrument under various conditions and have found it to be all that is claimed for it and more.

The Outlook.

22nd February.

The 22nd of February has come round again, marking for the Chief Scout and the Chief Guide another year of usefulness to the youth of the world, and we offer our felicitations on the occasion and wish them many happy returns of the day.

Scouting in the Circars.

The optimistic outlook with which we began the year has been more than realised by the recent scout activities in Madras and elsewhere. The Circars have had a series of Training Courses showing that popular enthusiasm for the Movement has not in the least abated in

spite of extraneous circumstances. Incidentally, these courses served to discover many prospective supporters of our cause. Some of the prominent members of the landed aristocracy—such as the Rajah Sahebs of Parlakimedi and Vuyyur—have taken the keenest interest in seeing these camps through, by rendering very material help. It is up to us in the Movement to show them that we are a set of doers, by organising Troops and Packs to train the many children who are waiting to join up, in the Scout way.

The Scout Week.

Elsewhere will be found a brief account of the Ninth Annual meeting of the Provincial

Council of the Boy Scouts Association. It was a pity that our Provincial Commissioner could not be present for the meeting this year also. Our Assistant Provincial Commissioner presided over the business session at which useful work was transacted. One special feature this year was the organisation of a Scout Week in connection with the Annual meeting. The Week began appropriately with the welcoming of the Provincial Commissioner on his return from England. This was followed by a very successful Scoutcraft Exhibition, Sports and Competitions for Scouts and Cubs, an extensive, organised Good Turn Campaign in the City, and speeches on Scouting and a programme of music by Scouts and Cubs broadcasted from the Corporation Studio. The Week came to a close with the Public Meeting at the Provincial Scout Headquarters on the 9th inst., presided over by the Provincial Chief Scout H. E. Sir George Stanley. There have been isolated instances of Scout Week Celebrations in different parts of the Province but it would certainly be very much better if there were such functions in all the districts.

Vernacular Literature.

The year has been eventful also in the matter of Scout literature. Two good books in Tamil, namely, "Scouting for Boys in India" and "The Scouts Pocket Book" both approved by the Provincial Association have been published by our Official Scout Suppliers, Messrs. The South Indian Scout Equipment Co., Madras. The translator of the first book—Scouting for Boys in India—Mr. K. R. Ramabhadran did it as a labour of love and took great pains over it. We are sure that the book will go a long way to satisfy the need for a comprehensive handbook on Scouting in Tamil for the use of the Boys as well as of such scouters who have been till now denied access to the original source by language difficulties. The Pocket Book is truly a handy volume of information and is sure to be very much appreciated for the wealth of matter it contains and the peculiarly Indian way in which it has been presented. The book represents the first big effort of a progressive Local Association. It has been extremely scout-like of our official suppliers to have shouldered all the responsibilities in connection with the publications.

The Late Dewan Bahadur P. Parankusam Naidu Garu, I. S. O.

In the passing away of Dewan Bahadur P. Parankusam Naidu Garu on the 18th of last

month, the Movement has lost one of its active and indefatigable workers in the Province, who has been associated with it practically from its inception, as a District Commissioner and as a member of the Provincial Council and its Executive. In recognition of the valuable services rendered by him the Chief Scout for India conferred a medal of Merit on him. Although he nominally retired about a year ago from active service, he continued to take a keen interest in the Movement until the time of his death. May his soul rest in peace!

Ourselves.

Our readers will be pleased to read the following extracts from two letters received by the Editor, one from the Camp Chief at Gilwell and the other from our former Provincial Commissioner Mr. F. J. Richards:—

"Very many thanks for sending me the bound volume of the 'South India Boy Scout' for 1929-30. I think your magazine is about the most interesting and useful one that we get here."

"I am grateful to you for sending me so regularly the 'South India Boy Scout'. It is just the sort of thing that I dreamed of but could not bring into existence in the short period I was in charge."

Conferences.

Madras and Tanjore have had very successful District Conferences of Scouters, but lack of space prevents us from publishing full accounts of these events. We are waiting to receive some of the papers read at those conferences and hope to publish interesting extracts from them in the coming month.

The East Godavari District Scout Council has definitely undertaken the responsibility of arranging for the next Provincial Scouters' Conference to be held at Cocanada during Easter this year. Detailed information as regards the Conference will be found elsewhere and bulletins will be published in the papers and communications will be sent out very soon to Commissioners and Secretaries of District and Local Associations. It is hoped that there will not only be a record gathering but also a record amount of business done at the Conference. Further information can be obtained on application to the Honorary Provincial Secretary, P. O. Box 424, Madras.

Wood Badge Theory Courses.

The new set of Studies and Instructions have been received at the Provincial Head-

quarters and the Readers will be glad to deal with applications and studies. Permission has been received from the Camp Chief that Part I studies can be answered in the principal vernaculars of the presidency. In future therefore, such studies may be sent in any of these vernaculars. As regards the Rover (Theory) Course, the Camp Chief feels very strongly that any consideration of Rover Part I studies

should be postponed until the Indian Rules are brought up to date.

Good Scouting.

H. Narayana Swami

Editor.

Stanley Park Training Centre, Coonoor.

Programme of Training Camps.

Summer: 1931.

Preliminary course for Cubmasters	... March 25 to March 31, 1931.
Preliminary course for Scoutmasters	... April 7 to April 18, 1931.
Preliminary course for Cubmasters	... April 25 to April 30, 1931.
Course for Commissioners	... May 4 to May 8, 1931.
Scout Wood Badge course	... May 11 to May 23, 1931.
Cub Wood Badge course	... May 31, to June 6, 1931.
II Preliminary course for Rover Leaders	... May 24 to May 30, 1931.
I Preliminary course for Scoutmasters	... June 7 to June 18, 1931.

For further information, please apply to Post Box, 424, Triplicane, Madras.

Provincial Scouters' Conference.

Cocanada. (Bulletin 1.)

ON the invitation of the East Godavery District Scout Council, the Provincial Council and the Executive have agreed to organise the 2nd Madras Provincial Scouters' Conference at Cocanada during the forthcoming Easter Holidays. The conference will be held on the 4th, 5th & 6th April 1931 at M. S. N. Charities school Grounds, Jaganaikpur, 2 miles south of Cocanada Port Station.

Arrangements have been made for the free lodging and boarding of all the delegates of the Conference by the East Godavery Dt. Scout Council by kind co-operation of Dewan Bahadur D. Seshagiri Rao Pantulu.

A delegate fee of Re. 1/—only will be levied from each delegate attending, to defray the general organisation expenses.

All warranted Scouters of the Madras Provincial Boy Scouts Association and Office Bearers of Local Scouts Associations, District

Provl. Scout
Hd. Qrs.,
Madras,
16-2-1931.

Scout Councils and the Provincial Executive are eligible to be delegates.

Efforts are being made to obtain individual Railway Concessions to and from Cocanada.

Those who desire to enrol themselves as delegates of the conference are requested to send their applications to the Provincial Headquarters so as to reach there on or before the 15th March 1931.

Those who wish to read papers are also requested to intimate their intention of so doing before the 15th March 1931 and forward a copy of their paper before the 21st March 1931.

A time limit of not more than 10 minutes will be prescribed for each paper.

All communications relating to the Conference should be addressed and delegates' fee remitted to Provincial Headquarters, Boy Scouts Association, Post Box, 424, Triplicane, Madras, and the envelopes should be marked "Scouters' Conference."

K. Sanjiva Ramakrishna

Honorary Provincial Secretary.

Wolf Cubs.

An Inter-Pack Competition.

While the scheme of Association Inter Troop Competitions the first part of which we published last month is being practically tried in certain areas and we are awaiting a report on how far the suggestions have been useful and how far they have required modifications to suit local conditions, and whether it has been possible to improve on the suggestions, we learn that in one area there was a demand for a competition on similar



WOLF CUBS.

lines for cub packs and to satisfy it one local committee has drafted a scheme and has been giving it a trial. As the Troop competitions were to be held in the afternoons, the pack competitions had to be held in the forenoons. The first nine conditions as published in the 'South India Boy Scout' last month were proposed to be followed in spirit in the cub competitions also, but sixers were to take part in all the tests, only the Assistant Cubmaster or the senior sixer helping the judges. The tests and the points assigned are as follows:

Tests for Interpack competitions:—

EVENTS.	DETAILS TO BE TESTED.	POINTS.
1. Rallying.	(a) Replying to the call. (b) Smartness in rallying.	6
2. Grand Howl.	(a) Uniformity, (b) Smartness. (c) Correctness.	6
3. Promise and Law.	Four items in promise and two items in law to be applied to the incidents of a story.	12
4. Uniform.	(a) Correctness. (b) Badge. (c) Scarf. (d) Patch.	4
5. Cleanliness.	(a) Nails. (b) Knees. (c) Hair. (d) Teeth.	8

In the same way as for the Intertroop competitions the points were to be totalled for each six and the pack average taken.

It will be noticed that the competition is on the most elementary and essential details of pack life, almost from its commencement; and so all packs in the area are enabled to take part, which is a most important thing that should be remembered in connection with cubs who should never feel that any of

them have been excluded. The Association can easily find out whether the pack is progressing on proper cubby lines. The competition does not take long, and what is more, with a little imagination on the part of the judging Akela, it can be made very interesting.

G. B.

(Owing to pressure of other work, Mang has not been able to send the next of his "Akela's Initial Programmes" this month. Editor, S. I. B. S.)

OUR TAMIL PAGE.

Glossary of Scouting terms with Tamil Equivalents

List IX.

- | | |
|---|---|
| 224. Attendance abstract—ஆஜர் பதிவடக்கம் | 242. Provincial Commissinnor—மாநாணச் சோதனையாளர். |
| 225. Attendance register—ஆஜர் கணக்கு. | 243. Provincial Organising Secretary—மாகாண வினை யமைச்சர்; மாகாண வினை யாளர். |
| 226. Badge register—சின்னக் கணக்கு. | 244. 'Rovering to Success'—பயனுறு திரி சாரணியம். |
| 227. Bleeding—உதிரக்கிவு. | 245. 'Scouting for Boys'—சிறுவர்ச் சாரணியம். |
| 228. Bowline—வளைய முடிச்சு | 246. Scribe—குறிப்பாளன்; எழுத்தாளன். |
| 229. Camp log—பாடிக் குறிப்பு. | 247. Self-measurement—தன்னளவு. |
| 230. Card Index system—கீட்டுச் சூசி முறை. | 248. Spiritual Knowledge—ஆன்ம அறிவு. |
| 231. Cold—நீர்க்கோர்வை. | 249. Study Circle—ஒத்தற் குழாம்; ஒதுவட்டம். |
| 232. Competition—போட்டி. | 250. Subscription—வீதம். |
| 233. Daily Routine—தினக் கிரமம். | 251. Sunstroke—வெயில் திகைப்பு. |
| 234. Drowning—நீரடிப்பு. | 252. Team Spirit—ஒருமனப்பான்மை. |
| 235. Foot ball—உதைப் பந்து. | 253. Troop Log—படைக் குறிப்பு. |
| 236. Hobby—சிறுதொழில்; ஒழிவு நேரத் தொழில். | 254. Troop record—படைக்கணக்கு. |
| 237. Jungle Dance—வன ஆட்டம். | 255. Uniform—சீருடை. |
| 238. 'Look Wide'—பெருநோக்கம் பிடி. | 256. Vapour bath—ஆவி பிடித்தல். |
| 239. Minutes book—நடைக் குறிப்பு. | 257. 'Wolf Cub Hand-book'—குருளைச் சிறு தால். |
| 240. Patrol Progress report—அணிப் பேக் கறிக்கை. | |
| 241. Patrol system—அணி முறை. | |

திரிசாரணர்க் குழு.

(Rover Crew.)

XIII

குறிக்கோல்—'தொண்டு.'

சாரண இயக்கத்தின் தலைநோக்கங்களில் ஒன்று 'தொண்டு' ஆகிறது. சாரணரின் 'நற்பணி' எவருக்கும் தெரிந்ததே. 'தொண்டு' 'நற்பணி' என்ற இரு சொற்களின் கருப்பொருள் ஒன்றே; வினைத் திறத்தில் மட்டும் வேறுபாடு; 'நற்பணி' சிறுவர் செய்யும் சிறு பணியைச் சுட்டும்; 'தொண்டு' குமரர் செய்யும் பெரும் பணியைக் குறிக்கும். இக்காரணம் கருதியே தலைச்சாரணர் 'தொண்டு' என்ற சொல்லைத் திரிசாரணரின் குறிச்சொல்லாகக் கொண்டார்.

குருளைக் குறிச்சொல் 'இயன்றதை இயற்று'; சாரணர்க் குறிச்சொல் 'தயாராயிரு'; திரிசாரணர்க் குறிச்சொல் 'தொண்டு'. இம்மூன்று குறிச்சொற்களையும் ஒருங்கு நோக்கின் இயக்கத்தில் இணைப்புண்டெள்ள முப்பகுதியினரில் அவரவர் பருவநிலைக்கும் பயிற்சி அளவிற்கும் ஏற்றவாறு குறிச்சொல் அமைந்திருந்தல் விளக்கமாகும். இதனால் இயக்கத்தின் தலை நோக்கமும் தெளிவாய் புலப்படுகின்றதே? முப்பகுதியினரிலும் முதிர்ந்தோர் திரிசாரணர்; திரிசாரணர் பருவத்தில் முதிர்ந்தோர்; அறிவொழுக்கத்தில் முதிர்ந்தோர்; சாரணக் கலைப்பயிற்சியிலும் முதிர்ந்தோர். அதனால் இயக்கத்தின் தலைநோக்கத்தை

நடேற்ற வலிமை வாய்ந்தவர் அவரே; சாரணரும், குருளையும் அவ்வலிமையைப் பெற முயற்சி செய்பவர்.

'தொண்டு' என்பது பிறருக்குச் செய்யும் உதவி; உற்ருர்க்கும், மற்றார்க்கும் செய்யும் உதவி; உயிருள்ளவை அனைத்திற்கும் ஆற்றும் உதவி; உலகத்திற்கு உதவி. எனவே, 'தொண்டு' கொண்ட இத்திரிசாரணர் உலகெங்கும் பரவுவரேல் உலகம் துன்ப மொழிந்து இன்ப மெய்துமென்று இயல்புவும் வேண்டுமோ?

ஆனால் 'தொண்டு' ஆற்றல் அவ்வளவு எளிதன்று. மெய்ததொண்டு உயரிய நிலைப்பட்டது; எவரும் மெய்ததொண்டராகிவிட முடியாது. ஆயினும் மனிதப் பிறப்பெடுத்தோன் இத்தகைய உயர் நிலையை வாழ்க்கை இலக்காய்க் கொள்ளல் நன்று; இன்றேல், அவனது வாழ்க்கை 'உண்பதும் உறங்குவதுமாய்' முடிவுறும். தொண்டு ஆற்றுவோன் தாய்மை அடைகின்றான்; உளத்தாய்மை அடைகின்றான். இத்தாய்மை அவனது தன்பினைத் தடைக்கவல்லது; இறுதியில் அவனுக்கு நற்செய்யையும் வழங்கவல்லது.

தொண்டு சிறத்தல் தொண்டனால் திரிசாரணர் இக்கருத்தை உணரக்கூடவர். சாரண உறுதிமொழி

யளிக்கும் சமயம் ஒவ்வொன்றிலும் இக்கருத்தைச் சிந்திக்கவேண்டும்; சாரணனாக நற்பணி செய்து வருவதுடன், தன் வாழ்க்கையைத் தொண்டிற்கென்று பயன்படுத்துவோம், என்ற உறுதிதோன்றல் வேண்டும். முன்னதாகச் சாரணனாகப் பயிற்சி பெற்றிருந்தாலும், பெருதிருந்தாலும் அவன் சின்னஞ் சூடுமுன் இக்கருத்தை நன்குணரவேண்டும். தாம் செய்யும் தொண்டு சாரணரின் நற்பணி யளவினதே என்று எண்ணிவிடுவர் சிலர்; தாம் குமரப்பருவம் அடைந்துள்ளோம் என்பதை அவர்கள் மறந்து விடுகின்றனர்; அப்பருவத்தைச்சார்ந்த கடமைகளையும் சிந்திப்பதில்லை.

தொண்டு முறை எத்தகைத்து? பிறர் துண்டெலின்றித் தன் மனத்தாண்டெலின்மேற் செய்யப்படும் உதவியே தொண்டாகும். எனவே தொண்டு தொண்டினர் தேடுவதன்று; தொண்டினர் தொண்டைத் தேடவேண்டும். ஆயினும் திரிசாரணர் தமது இச்சையாய்த் தொண்டு தேட முற்படல் நன்மல்ல. சிலர் செயற்கு எளிய வினைகளைச் செய்வர்; அவை பயன்படா வினைகளாய் முடியும். சிலர் ஊக்க மிகுதியால் தம்மால் இயலக்கருமங்களை ஏற்பர்; பின்பு அவைகளை முடிக்க வகையறியாது திகைப்பர்; அவை குறையாய் நிறுத்தி தமக்கும் தாம் இணைந்துள்ள இயக்கத்திற்கும் இழிவைத் தேடுவர். ஆகவே ஒவ்வொரு குழுவிலும் அதற்கு ஏற்ற தொண்டு வகை வகுக்கப்படல் வேண்டும். அவ்விதம் வகுக்குங்கால் கருத்தக்க விஷயங்கள் இரண்டு. குழுவினரின் ஒழிவு நேரம் ஒருவருக்கொருவர் வேறுபடும். மேலும் ஒருவருக்கு ஏற்கும் தொண்டு பிறருக்கு ஏற்காது. ஒவ்வொருவருக்கும் தகுந்த தொண்டு வகையைக் குறிக்கவல்லோன் திரிசாரணர் தொழினர்; தலைவரும் வேண்டியபொழுது அவனுக்கு வழிகாட்டி உதவுவார். தொழின் தன் அணியினரைத் தனித்தனியாய் அறிவான்; அவரவர் ஒழிவுநேரம் அவனுக்குத் தெரிந்திருக்கும்; அவரவர் மனப்பான்மையையும் அறிந்திருப்பான். அதனால்தான் அவரவர்க்குப் பொருத்தமான தொண்டு வகையைக் காட்டுதற்குத் தொழின் தகுதியுள்ளவனாகின்றான்.

திரிசாரணியம் வேருன்றியுள்ள ஊர்களில் வேறு வகைத் தொண்டுகட்கும் இடமுண்டு. ஆங்காங்குள்ள ஊர்ச்சங்க ஆதரவில் திரிசாரணர் ஆயம் அமைக்கப்படலாம். எங்கெங்கு தொண்டு வேண்டியிருக்குமென்பதை ஆயத்தின் உறுப்பினர் திரிசாரணர்க்கு அறிவிக்கலாம். ஆனால் அவ்விதம் தொண்டு ஏற்குங்கால் கூலிக் கருமங்களைச் செய்ய முற்படக்கூடாது; கூலிக் கருமங்களைத் தொண்டாக்க எத்தனித்தல் சாரண இயக்க நோக்கத்திற்கு முரண்படும்.

இயக்கத்தின் மேம்பாட்டிற்கு உழைப்பதே ஒரு தொண்டு வகை. எனவே, பொதுவாகத் திரிசாரணரின் தொண்டு இருவகைப்படும்; இயக்கத்தின் சார்பிற் செய்யப்படுவது ஒருவகை; இயக்கத்திற்குப் புறப்பே செய்யப்படுவது மற்றவகை.

இயக்கம் சார்பாய் செய்யப்படும் தொண்டில், சிறுவரைப் பழக்கி அவர்களை ஆளாக்கி விடுதலே மிகவும்

சிறந்தது. முதல்த் சாரணராய்ப் பயிற்சி பெற்றுப் பிறகு திரிசாரணராயிருப்பவரே இப்பணியை முறைப்படி முடிக்கக் கூடியவர். சிலர் சாரணத் தலைவராயிருக்கலாம்; சிலர் பயிலுவிப்போராயிருக்கலாம். அவ்விதம் சிறுவருக்கு உதவ இயலாதோர் சோதகராகவோ, அமைச்சராகவோ, ஊர்ச்சங்க உறுப்பினராகவோ, ஆய உறுப்பினராகவோ தொண்டு ஆற்றலாம்.

குழுவினர் யாவரும் ஒருங்கு சேர்ந்து மேற்கொள்ளக்கூடிய தொண்டு வகைகளும் உண்டு. உடல் ஊறுகட்டு உடனுதவியளித்தல், தரும நிதிக்கென பாட்டுக் கச்சேரி, விசுடக் கச்சேரி, நாடகம் முதலியன நடத்தல் அத்தொண்டுகளில் சில. இவைகளில் குழுவினர் ஒவ்வொருவரும் தத்தம் வலிமைக்கும் ஓய்வு நேரத்திற்கும் ஒத்தபடி மாற்றி மாற்றி உதவக்கூடும். இதன் வழியே திரிசாரணர் ஒத்துழைப்பு முறையிலும் பயிற்சி பெறக்கூடும்.

தொண்டு செய்தல்த் குறிக்கத்தக்கது மற்றொன்று முனது. ஒவ்வொரு தொண்டும் மெய்கெறிப் படுவதும், உளமகிழ்ச்சி யளிப்பதும் அதனைச் செய்வோர் கொள்ளும் தியாகத்தின் அளவினதாகும். இதனை விளக்க பழய உரோமிய நாணயம் ஒன்றை உதாரணமாய்க் கூறுவதுண்டு. அந்நாணயத்தின் நடுவில் எருகின் உருவமும், ஒரு புறத்தில் நுகத்தடியும், மறுபுறத்தில் பலி பீடமும் அமைக்கப்பட்டு, 'இரண்டிற்குத் தயார்' என்ற தொடரும் மேற்படி எழுதப்பட்டிருந்ததாம்; நுகத்தைத் தாங்கி உழைக்கவும் தயார், பலி பீடத்தில் உயிரிழக்கவுந் தயார் என்பது அதன் உட்கருத்து. தியாகமின்றித் தொண்டு அமைவதில்லை; இரண்டும் ஒன்றையொன்று தழுவி நிற்பனவாம். ஆகவே செயற்கெளியன செய்தல்த் பயன் இல்லை; செயற்கரியன செய்தல்த்ருன் பயனுண்டு; அதிற்றான் தியாகத்திற்கு இடமிருக்கும்; அத்தியாகத்தின் பயனாய் அளவிலா உளமகிழ்ச்சியும் பிறக்கும்.

மற்றொரு கருத்து உளது. எப்பொழுதும் பெரும் பணிகளையே தேடித் திரிதல் கூடாது. அவ்வித பணிகள் பல உண்டு. எனினும் அவைகளைக் குறைவறச் செய்து முடித்தற்குப் போதிய பயிற்சியினை முதல்த் பெறவேண்டும். பெரும்பணிகளில் பேராசை கொண்டோர், சிறந்த பயிற்சி யொன்றுமின்றித் தினமும் செய்யக்கூடிய சிறுபணிகளை மதிப்பதில்லை; இது தவறு. எத்தகைய சிறு பணியையும் உடனுக்குடன் செய்ய விரும்புவதே முறை. இச்சிறு பணிகளால் ஆங்காங்கு எதிர்ப்படுவோர் பலருக்கும் உற்சாகமும் உளமகிழ்ச்சியும் ஊட்டலாகும்; இதைவிடச் சிறந்த பயன் யாது? தவிர, சிறு பணி பல செய்வதாலேயே பெரும்பணி தாங்குதற்குரிய வன்மையும் வளர்ந்துகொண்டு வரும்.

மெய்ததொண்டர் புவரின் கரிகம் நமக்குத் தெரிந்திருக்கும். ஒவ்வொருவரும் தாம் வந்த தொண்டில் எவ்வளவு தொண்டு செய்துள்ளனர், அது முறையாகத் தமக்கு நேரும் துன்பங்களைத் தவிர்த்து, எத்தகையனவாயினும் அவர்கள் சிறிய

சலியார்; உடல் அழியினும் உளம் அழியார்; தம் உறுதி ஊனமுறக்காணார். இவ்வுறுதிதான் நமது திரிசாரணத் தொண்டரிடத்தும் ஊன்றவேண்டும். திரிசாரணன் ஒவ்வொருவனும் தன் மனத்தின் கண்ணே நந்தருமம் ஒன்றை நாடிநிறல் வேண்டும்; அக்கருமத்தினைச் செவ்வனே செய்தற்குரிய உறுதிப் பாடம் அவனிடத்து அமைதல் வேண்டும். இவ்வுறுதிப்பாடு செழிக்கும் வழியாது?

உயரிய அறநெறி ஒவ்வொன்றும் தெள்ளிவிட வாய்ந்த பெரியார் பலரால் விளக்கப்பட்டுள்ளது; அப்பெரியார் அந்நெறிகளின் உண்மைகளை அரிய உண்மைகளால் விரித்துரைக்கும் வன்மையுடையவர். திரிசாரணர் அப்பெரியார் உதவியைக் கோடல் நன்று; அவர்களுடன் பேசித் தெளிந்து தம்மனத்தை

ஆராய்ச்சி வழியில் திருப்பவேண்டும். உழுத வயல் விளையாமற் போகாது, ஆராய்ச்சி வயப்பட்ட மனம் உறுதி பெருமற் போகாது. அப்பெரியாரைத் துணைக் கொண்டு, அவர்பால் அன்பு பாராட்டி யொழுதுவதால் இந்த உறுதிப்பாடு கிடைக்கலாகும்; 'சான்றோரின் திரு' என்ற அறிவுரையைச் சிந்திக்க! சான்றோர் அறிவொழுக்கங்களில் மேம்பட்டவர்; அவர்கள் வாழ்க்கை முறைமற்றது; அதனால் அவர்கள் கடவுள் அருள் பெறுபவர். இத்தகையோர் வாயிலாகவே கடவுள் உலக மக்களைக் காக்கின்றார். ஆகவே பெரியோரைத் துணைக்கோடலால், திரிசாரணர், தெய்வத் துணையை யும் பெறுகின்றனர். தொண்டு கிடைக்க இந்தத் துணையைவிட வேறு துணையும் வேண்டுமோ?

(முடிவுற்றது.)

K. சம். நீதம்.

Provincial Headquarters Notices No. 33.

Dated 15th February 1931.

New Groups Registered.

(Registration valid only upto 30th September 1931.)

Reg. No.	Name of Group.	Sections.
17.	2nd Bakkapatnam c/o K. S. Ramachandrarao	 R

Arcot North District.

1.	1st Vellore Voorhese College	 R
15.	1st Odugathur, Board Middle School	... S ...
19.	1st Wandiwash, Board High School	C S ...
31.	1st Polur, Board High School	... S ...

Bellary District.

14.	1st Sandur, Tara High School	 R
-----	------------------------------	----------

Chingleput District.

21.	1st Rural Pack, Board Boys School, Nandambakkam, Kunnathoor P. O. Via Poonamalle	C
22.	2nd Rural Pack, Board Boys School, Ayyapakkam, Avadi P. O.	C
23.	3rd Rural Pack, Board Boys School, Panjetti, Kavarapet P. O.	C
24.	4th Rural Pack, Board Boys School, Periyapalayam	C
25.	5th Rural Pack, Board Boys School, Tirumudivakkam, Kunnathoor P. O.	C
26.	15th Rural Pack, Board Boys School, Kavarapalayam, Avadi P. O.	C
27.	16th Rural Pack, Board Boys School, Tirumalavayal, Avadi P. O.	C
28.	19th Rural Pack, Board Boys School, Narasingapuram, Perambakkam P. O.	C
29.	22nd Rural Pack, Board Boys School, Arani	C
30.	27th Rural Pack, Board Boys School, Meyyur, Tiruvannamalai	C

Coimbatore District.

22.	1st Erode, Govt. Training School	 R
31.	1st Punjalpuliampatti, Board Higher Ely. School, Via Stayamangalam	

Reg. No.	Name of Group.	Sections.
32.	4th Erode, Municipal High School	C S ...
33.	2nd Kodumudi, London Mission Boys School	C

Guntur District.

15.	2nd Chirala, U. L. C. M. Higher Ely. School	... S ...
-----	---	-----------

Madras Corporation.

15.	15th Madras Corporation, C. B. S. Audiappa Mudali St., Vepery	C
25.	25th Madras Corporation, C. B. S. Salaivinayagar Koil Street, G. T.	C
27.	27th Madras Corporation, C. B. S. Thousand Lights, Cathedral P. O.	C S ...
28.	28th Madras Corporation, C. B. S. Annappillai Street, G. T.	C S ...
29.	29th Madras Corporation, C. B. S. Royapettah	C
30.	30th Madras Corporation, C. B. S. Nungambakam	C

Madras South Centre.

14.	13th Royapettah, Y. M. C. A.	C S ...
15.	1st Gopalapuram, 'Tower House' Gopalapuram Cathedral P. O.	C
16.	5th Chintadripet, 5/7 Swaminaiken Street	 R

Madura District.

58.	1st Kodaikanal, American School for Mission Children	... S ...
59.	1st Chekanurani, C. S. M. Kallar School	... S ...
60.	1st Kadupathi, C. S. M. Kallar School, Via Sholavandan	... S ...
61.	2nd Kodaikanal, Municipal Boys School	... S ...

Reg. No.	Name of Group.	Sections.	Reg. No.	Name of Group.	Sections.
62.	4th Periyakulam, Zamindars Ely. School, Vadakarai	C	23.	16th Trichinopoly, S. I. Ry. Indian Higher Ely. School, Golden Rock	... S ...
63.	10th Madura, A. M. Middle School, Tallakulam	... S ...	24.	1st Udayarapalayam, Board High School	C
Salem District.			Vizagapatam District.		
23.	1st Harur, Board Higher Ely. School	... S ...	15.	1st Chodavaram, Board High School	C S ...

New Warrants Issued.

(Valid only upto 30th September 1931)

7 - MAR 1931

District Scoutmaster.

Ganjam Dt.:—Bh. Krishnarao, Pundi

Madras North.

Asst. Scoutmaster.

34. Samuel Thambu, 13th George Town, Y. M. C. A. Esplanade

Madras South.

Scoutmaster.

53. D. K. Rathnam, 2nd Triplicane, Kellet High School

Asst. Scoutmaster.

41. C. R. Ranganathan, 12th Triplicane, Hindu High School

Tanjore District.

Group Scoutmasters.

12. Christudos Israel, 1st Tiruvarur, Board High School
13. V. Seshadri, 4th Tanjore, 151 North Main Street.

Scoutmasters.

75. T. N. Shunmugasundaram, 4th Tanjore, Kallar Boarding School
76. T. A. Srinivasulu, 6th Tanjore, Borstal School
77. T. P. Chellaswami, 1st Orathur, First Grade Ely. School

Asst. Scoutmaster.

35. P. S. Jayaram, 4th Tanjore Kallar Boarding School

Cubmasters.

32. S. Aravamudan, 4th Tanjore, Kallar Boarding School
33. N. K. Bashyam, 11th Tanjore Hindu Model School

Asst. Cubmaster.

12. T. S. Viswanatha Aiyer, 1st Tanjore, St. Peters School, Fort

Rover Leader.

7. M. C. Ramunni Nair, 6th Tanjore, Borstal School

Local Scout Associations Registered.

Name of Association, KOILPATTI.

Area. Koilpatti Union Area

President. P. Ramados, B. A.

Hon. Secretary. S. D. Chelliah, B. A. B. L.

Name of association, TINNEVELLY—PALAM

COTTAH

Area. Municipal Areas of Tinnevely and Plamcottah

President. N. Chandrasekara Aiyer

Hon. Secretaries. S. Jesurathnam, & K. N. Ranga-

rathnasastri

Scoutmasters, Training Camp Preliminary Course.

(Andhra Evangelical Lutheran Church Camp, Vadrevu, Guntur.)

8th to 18th December 1930

Scouts.

Parrots.

S. Samuel, Narsapur, West Godavari
P. Isaac, Luthergiri, Rajahmundry
Y. S. Anandarao, Arundelpet, Guntur
D. C. Peter, Rajahmundry
Mamidi Joseph, Ponur P. O. Bapatla Tk. 18
M. Anandam, Guntur
T. Ch. Ratnam, Guntur
B. Zachariah, Repalle

Eagles.

G. Asirvadam, Guntur
S. Subbiah, Rajahmundry

G. Anandarao, Tarlapad, Nellore District
M. Y. Joseph, Rentichiniilla
V. Prasatharao, Rajahmundry
Kamma Brahman, Satenapalli
Maddu Prakasham, Tenali
D. S. Daniel, Taruku, West Godavari
K. Devanandam, Narasarpurpet 28

Cuckoos.

T. Anandan Velur, Chilkaluri Post, 32
Manchala Ratnam, Chirala
Gurram David, Munipalle, Bapatla, Tk. 14
T. David, Kannulapara, Kumbam Tk

- Ch. Manoharam, Krothapalli, Satenapalli, Tk
- Borrigadda Paulus, Garikapadu Guntur Taluk
- S. Bhushanam, Polamur, Thanku Taluk
- T. Joseph, Rentachintala, Palmad Tk,

Owls.

- P. Bhushanam, Guntur
- Mallela Joshua, Tarlupad
- Madasu Prakasarao, Guntur
- Kallem David, Palaparru, 16
- Attota Samuel, Repalle,
- Chinta Satyanandam, Ramaraopet, Peddapnram
- T. Zechariah, Bhimavaram, West Godavari
- M. Devashaya, Guntur

Quartermaster and Assistant Quartermaster.

- S. Lazarus, Repalli
- M. Devasabam, Bhimavaram

Scouters in charge.

- Mr. P. S. Narayanswami, Madras
- Mr. Prakasarao, Rajahmundry
- P. V. Ramana Rao,

Troop Leader.

- The Rev. C. G. Wood

Camp Secretary.

- The Rev. L. Slifer

Scoutmasters' Training Camp. (Preliminary Course) Parlakimedi.

25th December 1930 to 4th January 1931.

List of Campers.**Cuckoos.**

- M. L. Dikshitulu, B.A., B.ED., C. B. M. High School, Vizagapatam
- K. V. Krishnarao, B.A., B.ED. Board High School, Tekkali
- Bonobasi Patnaik, B.A., Onslow Board High School, Chatrapur.
- B. Bangaru Ruju, I Yellamanchili Troop, Yellamanchilli.
- Sadhu Charan Das, B.A., B.ED., Board High School, Aska.
- Ch. Jayannadhaswami, Histom Teacher, B. H. School, Russelkonda

Parrots.

- R. Suryanarayana, B.A., B.ED., Board High School, Yellamanchili
- R. Prakasarao, B.A., B.ED. Board High School, Chodavaram
- C. Hanumantharao B.A., L.T., Board High School, Gunupur
- Ch. Narasimhamurthy, Rajah's College, Parlakimedi
- Rev E. D. Rozario, St. Aloysius' High School, Vizagapatam
- Hari Krishna Patnaik, B.A., Rajah's College, Parlakimedi
- K. C. Mahanty, Higher Elementary School, Payagada

Owls.

- S. V. Sanyasi, B.A., L.T., Rajah's College, Parlakimedi
- Nogendranath Das, B.A., Rajah's College Parlakimedi
- P. Manikya Rao, Board High School, Jeypore
- A. Lakashminarayana, Board High School, Chodavaram
- V. Viswanathan, Board High School, Yellamanchili
- C. A. Pereira, St. Aloysius' High School Vizagapatam

Officers in Charge.

- Mr. Bh. Krishnarao, B. A., (Narasapur)
- Mr. V. V. S. Prakasarao, B.A. B. Ed., (Rajahmundry)
- Mr. P. S. Narayanswami (Madras)

Quartermasters.

- Mr. P. Sitharamacharyulu, B.A., L.T.
- Mr. B. Satyanarayana Pantula (Assisted by the Scouts of the I Parlakimedi Troop)

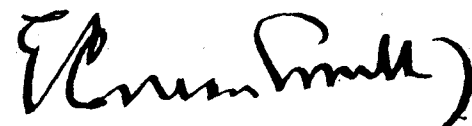
Camp Secretaries.

- Mr. P. Jagannadhaswami, M.A., L.T.
- Sri. G. C. Thatraj Bahadur

Camp Medical Officer.

- Dr. K. Shanmukharao, B.A., M.B., B.S.

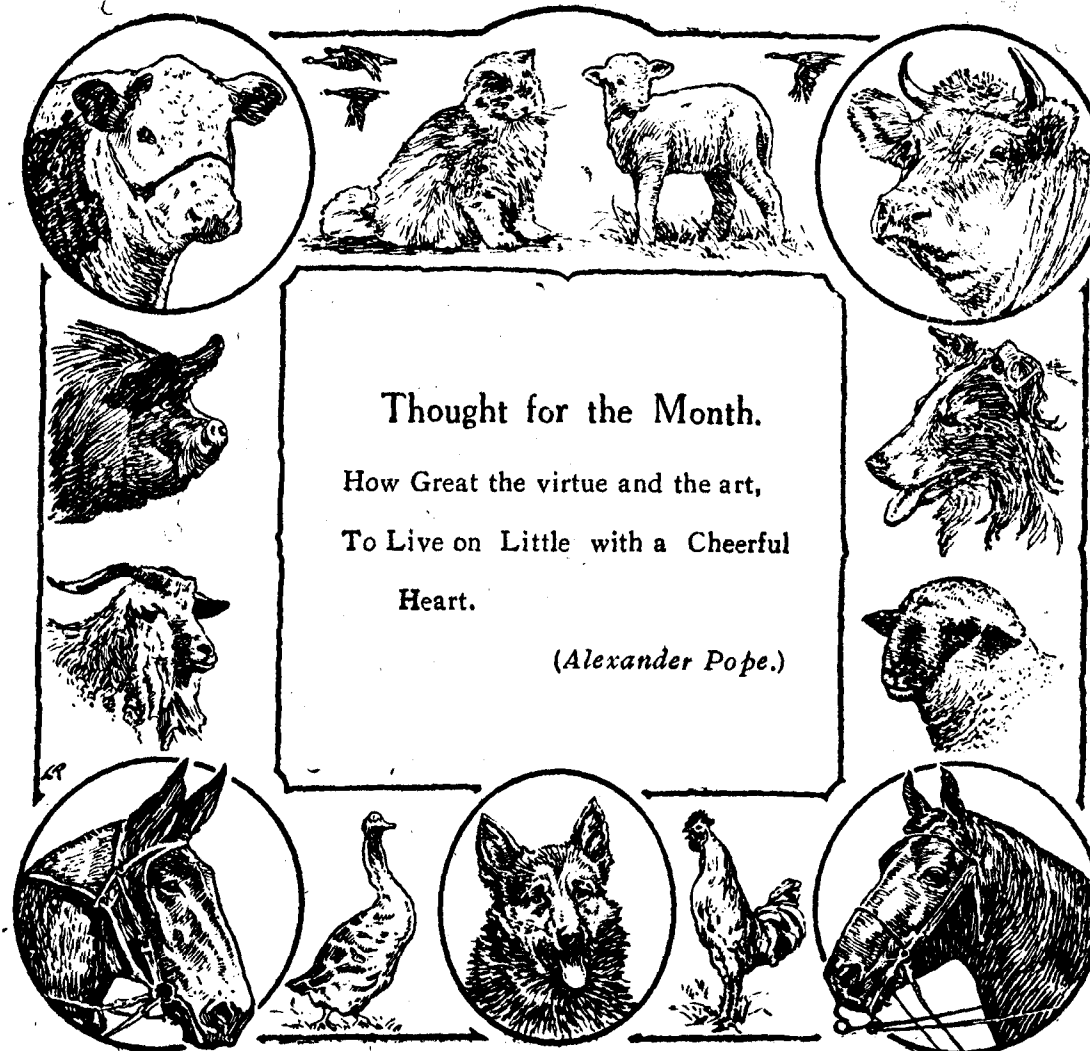
Provincial
Scout Head-Quarters,
P. O. Box 424, Madras,
15-2-'31.



Assistant Provincial Commissioner.

THE BOYS' SECTION.**THE SOUTH INDIA BOY SCOUT**

7 - MAR 1931



Messages to Boys.

(I)

FROM MR. ARTHUR MEE, EDITOR OF "MY MAGAZINE".

I send an Englishman's warm greeting to the Boy Scouts of Madras and to all India.

It will be a great year for you out there and for us here at home; may it be a year to which all history will look back with thankfulness and pride that two great peoples chose the right way and set out marching together in brotherhood and peace. What India wants, what England wants, what the whole wide world is wanting, is that the life of men everywhere should be infused with the spirit and purpose of the great Scout Movement. May it flourish in your hearts and in your country, in my heart and in my country, until all men are friends, and prosperity and peace prevail throughout the earth.

A Very Happy New Year to you: may all your dreams come true.

ARTHUR MEE.

(II)

FROM MR. R. C. SHERRIFF, AUTHOR OF THAT WORLD FAMOUS PLAY,
"JOURNEY'S END."

Will you convey to the Indian Boys in South India my very best wishes for the New Year, and my admiration of the fine appearance they made at the Jamboree last year, when I had the opportunity of seeing their work.

R. C. SHERRIFF.

The Christmas at Greccio.

A Story of St. Francis.

By Sophie Jewett.

ONE night in December Brother Francis, with one companion, was walking through the beautiful valley of the Velino River, toward Rieti, a little city where he came often on his way from Assisi to Rome. To-night he had turned somewhat aside from the main road, for he wished to spend Christmas with his friend, Sir John of Greccio. Greccio is a tiny village, lying where the foothills begin, on the western side of the valley. The very feet of Brother Francis knew the road so well that he could have walked safely in the darkness, but it was not dark. The full moon floated over the valley, making the narrow river and the sharp outlines of the snow-covered mountains shine like silver. The plain and the lower hills were pasture land, and, not far from the road, on a grassy slope, the Brothers saw the red glow of an almost spent shepherd's fire. 'Let us stop and visit our brothers, the shepherds,' said Francis, and they turned toward the fading fire.

There was no sense of winter in the air, scarcely a touch of frost, and the only snow was that on the silver peaks against the sky. The shepherds, three men and one boy, lay sleeping soundly on the bare ground, with their sheepskin coats drawn closely about them. All about them the sheep were sleeping, too, but the solemn white sheepdogs were wide awake. If a stranger's foot had trod the grass never so softly, every dog would have barked, and every shepherd would have been on his feet in an instant. But the dogs trotted silently up to the Grey Brothers and rubbed against them, as if they said, 'We are glad to see you again,' for they knew the friendly feet of the Little Poor Man, and they had more than once helped him to eat the bread that was his only dinner. Followed by the dogs, Francis walked about among the shepherds, but they slept on, as only men who live out of doors can sleep, and Francis could not find it in his heart to waken them. The sheep lay huddled together in groups for more warmth.

Around one small square of grass a net was stretched, and, inside it, were the mother sheep who had little lambs. There was no sound except the faint cry, now and then, of a baby lamb. The coals over which the shepherds had cooked their supper paled from dull red to grey, and there was only a thin column of smoke, white in the moonlight. Francis sat down on a stone, and the largest of the white dogs pressed up against his knee. Another went dutifully back to his post beside the fold where the mothers and babies slept. The Italian hillside seemed to Francis to change to that of Bethlehem, which he had seen, perhaps, on his Eastern journey; the clear December night seemed like that of the first Christmas Eve. 'How these shepherds sleep!' he thought; 'how they would awaken if they heard the "Peace on earth" of the angels' song!' Then he remembered sadly how the armies that called themselves Christian had, year after year, battled with the Saracens over the cradle and the tomb of the Prince of Peace. The moonlight grew misty about him, the silver heights of the mountains and the silver line of the river faded, for the eyes of Brother Francis were full of tears.

As the two Brothers went on their way, Francis grew light of heart again. The sight of the shepherds sleeping on the grass had given him a new idea, and he was planning a surprise for his friends at Greccio. For at Greccio all were his friends, from Sir John, his host, down to the babies in the street. In the valley of Rieti he was almost as well known and as dearly loved as in his own valley of Assisi. The children of Greccio had never heard of Christmas trees, nor, perhaps, of Christmas presents. I am not sure that, in the thirteenth century, Italians had the beautiful custom that they now have of giving presents at Twelfth Night, in memory of the coming of the three kings with their gifts to the Christ Child; but in the thirteenth century, even as now, Christmas was the happiest festival.

of the year. This year all the folk of Greccio, big and little, were happier than usual, because their beloved Brother Francis was to help them keep their Christmastide. Next day Francis confided his plan to his friend, Sir John, who promised that all should be ready on Christmas Eve.

On the day before Christmas, the people came from all the country around to see and hear Brother Francis. Men, women and children, dressed in their holiday clothes, walking, riding on donkeys, crowding into little carts drawn by great white oxen, from everywhere and in every fashion, the country folk came toward Greccio. Many came from far away, and the early winter darkness fell long before they could reach the town. The light of their torches might be seen on the open road, and the sound of their singing reached the gates of Greccio before them. That night the little town was almost as crowded as was Bethlehem on the eve of the first Christmas. The crowds were poor folk, for the most part, peasants from the fields, charcoal burners from the mountains, shepherds in their sheepskin coats and trousers, made with the wool outside, so that the wearers looked like strange, two-legged animals. The four shepherds who had slept so soundly a few nights before were of the company, but they knew nothing of their midnight visitors. The white dogs knew, but they could keep a secret. The shepherds were almost as quiet as their dogs. They always talked and sang less than other people, having grown used to long silences among their sheep.

Gathered at last into the square before the church, by the light of flaring torches, for the moon would rise late, the people saw with wonder and delight the surprise which

Brother Francis and Sir John had prepared for them. They looked into a real stable. There was the manger full of hay; there were a live ox and a live ass. Even by torchlight their breath showed in the frosty air. And there, on the hay, lay a real baby, wrapped from the cold, asleep and smiling. It looked as sweet and innocent as the Christ Child Himself. The people shouted with delight. They clapped their hands and waved their torches.

Then there was silence, for Brother Francis stood before them, and the voice they loved so well, and had come so far to hear, began to read the old story of the birth of the Child Jesus, of the shepherds in the fields, and of the angels' song. When the reading was ended, Brother Francis talked to them as a father might speak to his children. He told of the love that is gentle as a little child, that is willing to be poor and humble as the Baby who was laid in a manger among the cattle. He begged his listeners to put anger and hatred and envy out of their hearts this Christmas Eve, and to think only thoughts of peace and goodwill. All listened eagerly while Brother Francis spoke, but the moment he finished the great crowd broke into singing. From the church tower the bells rang loud; the torches waved willy, while voices here and there shouted for Brother Francis and for the Blessed Little Christ. Never before had such glorious hymns nor such joyous shouting been heard in the town of Greccio. Only the mothers, with babies in their arms, and the shepherds, in their woolly coats, looked on silently and thought: 'We are in Bethlehem.'

(The Treasure Chest.)

"Rat Tat Tat"

NOW-A-DAYS we are also accustomed to being able to post our letters at least once a day (four or five times if we live in a town) as a matter of course, and to have them arrive at approximately the same time each day that we forget that not so very long ago things were very different. In the olden days there were no regular Mails at

all. Our ancestors did not sit down and dash off a post-card, as we do, almost without thinking of it: to them, writing a letter was a serious affair. It is less than a hundred years since the postal service in this country was a much more primitive affair than it is in some remote and savage lands to-day.

Until the early part of the sixteenth century all letters had to be carried by a messenger from the sender to the recipient. Of course only the nobles and the churchmen knew how to write at all and correspondence was almost entirely of a public or business character.

The only time when there was any attempt at an organized post-service was in time of war (notably during The Wars of The Roses) when efforts were made to arrange for the carrying of reliable news from the armies in the field to those in authority at home—but the efforts always ceased as soon as peace was declared.

During the reign of King Henry VII things improved slightly. A court official, called "The Master of the Posts" was appointed, whose business it was to arrange for the conveyance of letters from place to place. The messengers were empowered to demand the constable to commandeer any horse they wanted, should their own horses be unable to proceed! Also instead of having to hire a special messenger which was a costly business, it was possible for humbler people to send their letters by the carrier, who jogged from town to town with a load of goose and chattels. If he was requested to do so, the carrier would call for an answer on his return journey, which might be a couple of months later!

King Charles I instituted a weekly post to Scotland from London and this was improved during the reign of Charles II.

So time went on, and the postal service gradually improved as people's interests widened and the need for regular communication with distant places became more and more imperative. In the eighteenth century a man with a bell used to walk round the streets of London every afternoon and people handed him their letters which he conveyed to an office from where the "mails" for the different parts of the country were dispatched as occasion served.

It was an expensive business, this eighteenth century post. A letter cost one shilling for the hundred miles in England—and a letter meant a single sheet of paper written on and folded up, double postage

was charged for extra sheets, so a Company magazine would have been an expensive matter in those days! It was easy to detect extra sheets as envelopes had not been invented, and we are told that: "The art of folding a letter so as to have a neat and square appearance was taught in the schools."

The word "Mail" comes from the French word "Malle," meaning a box. We often read in old books of a traveller riding one horse while his "mails," which simply means his luggage, were carried by another, and the word has gradually come to have the meaning which we now associate with it.

It was during the eighteenth century that the great coaching era began which was to last for close on a hundred and fifty years. By this time the main roads at least had considerably improved and the great mail-coaches with their teams of six magnificent horses went galloping from stage to stage, on a regular time-table, carrying mails and passengers to all parts of the country—imagine the excitement there would be in the little wayside villages when the coach flashed through, with the guard blowing his horn to announce their approach—what a clatter of hoofs and a rattling of wheels there would be, and if it were at night now the sparks must have flown beneath the horses' shoes. The coachman and guard in their great caped coats, each man armed with a brace of pistols in case of a brush with Highwaymen must have been most imposing figures. How thrilled we should be if we could have a glimpse back into the life of those days, and how full of interest the most commonplace events of everyday would be to us! to resume their travels. These journeys were not without excitements either—sometimes the coaches upset, or stuck fast in mud or snow—sometimes a highwayman, masked and sinister looking, would ride up to the coach and, with the muzzle of his pistol held ominously close to heads of the passengers, demand "Your money or your life—?"

We must come, however, to more modern times—1840 is the great date which we must always keep in mind in connection with the Postal System for it was in that year that Mr. (afterwards Sir) Rowland Hill

first established the Inland Penny Post and settled that letters should be paid for according to their weight. Sir Rowland Hill was the great reformer of the Post Office—and though a great many of his schemes met with bitter opposition and it was years before he achieved his great reforms, it is to him that we owe our Post Office as we know it to-day.

In 1825 the first bit of railway line in England was opened (between Stockton-on-Tees and Darlington) and by 1845 all the main mails were being carried by rail. This meant, of course, that the time it took for a letter to arrive at its destination was enormously lessened. Just think—in 1830 the Mail Coach from London to Edinburgh took 42½ hours to complete the journey, the coach which left London at 8 p.m. on Monday night arriving in Edinburgh at 2-30 on Wednesday afternoon. The distance between the two cities is 392 miles. This was travelling day and night, the longest halt being about 40 minutes. It was a wonderful achievement when you consider how far from perfect the roads were! That was less than one hundred years ago. Nowadays it takes a fast train about 7¼ hours to perform the same journey.

Another great innovation was introduced in 1862 when special Post Office coaches were designed, which are attached to the trains in which a staff of sorters and clerks work at sorting and arranging the letters

while it is actually travelling. A much more recent invention is a contrivance, consisting of a net hung outside these Post Office coaches, into which bags of mails are flung from stations through which the train is passing without its even slackening speed.

The most recent way of carrying mails is by aeroplane. Regular "Air Mail" services are dispatched to many places every day—sometimes the aeroplane travels in a few hours across a vast arid desert which a camel-convoy would take many days to traverse.

The number of letters (and parcels) handled every year by the Post Office is stupendous. In 1926 as many as thirty millions!

It is a far cry from the galloping horseman of olden days to the up-to-date flying machine of to-day. Perhaps we are all too inclined to take for granted many of the wonderful things which happen around us every hour, without ever pausing to consider the marvellous intricacies of civilization, but next time we drop a letter to Captain or Patrol Leader into the letter-box, whether that box be placed on a quiet country road or in a thronging city street, let us remember that it is just one tiny cog in the vast, untiring machine which is working unceasingly, day and night, at the task of bringing the farthest corners of the earth ever closer and closer together.

(The Guide.)

The Story of the Kohinoor.

BY R. RAMASWAMI.

WITH an origin dating back several centuries and a history rich in romance, the Kohinoor diamond is now one of the most valued possessions of the Crown of England. Its legendary associations are perhaps true, perhaps not; but few will deny that it is the most interesting among the gems of its class.

It is credited with having been owned for generations together by the royal house of Malwa. From then, the Sultan Alaaddin acquired it—by what means, it is not clear—in or about the year 1304 A.D. After

successive changes of hands, it came into the possession of Humayun by the year 1526, and remained for a while with the Moghul Emperors. Even the austere Aurangzeb seems to have had a partiality for it, and prided himself on its possession.

When Tavernier, the great French traveller and merchant, visited Aurangzeb's court on November 1, 1665, he was invited to return the next morning to see the gem. Tavernier says, "The first object which Akhel Khan (the custodian of jewels) put in my hands was the great diamond. The

water is perfection, and it weighs 319½ *ratis*, which are equal to 280 of our carats.

When it was uncut, it weighed 900 *ratis* or 787½ carats, and had many flaws. If the stone had been in Europe, it would have been differently treated; for some good pieces would have been taken from it and the stone left much larger. As it is, it has been almost polished away.

"It was *Sicur* Hortensio Borgio, a Venetian, who cut it. . . . But he was not a very accomplished diamond cutter." When visiting the diamond mines of Gani-Kollur, he refers again to the *Great Moghul* (it was then known by that name) as having been found there.

A Strange Exchange.

How through its romantic vicissitudes it came to be called the Kohinoor remains more or less an unsolved mystery, in spite of all the scholarship that has been lavished on the subject. One theory is that Kollur (where it was discovered) gave its name to the gem, and that it became corrupted, in the Moslem tongue, into Kohinoor.

Another interesting explanation is this: When Nadir Shah had made his meteoric descent into India and conquered Mohamad Shah in 1739, before anything else he conducted a feverish search for the already far-famed gem. Though baffled in the search, he got the information that the captive monarch still had it—concealed in his turban. And on the eve of restoring him to his lost throne, he made the apparently generous offer that both exchange their turbans, as a mark of the new-formed friendship.

In all courtesy, Mohamed Shah had no option but to consent. And no sooner was the exchange made than Nadir Shah snatched the coveted gem from its hiding place and, struck by its brilliance, exclaimed "Kohinoor"! (mountain of light). For a long time, it continued to remain in the hands of Nadir Shah's descendants.

Re-Cut In England.

It again returned to India, and among its noted royal owners was Ranjit Singh till his death. It was then kept in the treasury at Lahore; and with the transference of political power from the East India Company to Queen Victoria, it became the latter's property. Its value at that time was estimated at a million pounds sterling, and it formed one of the most admired exhibits of the famous 1851 Exhibition.

Soon after, it was re-cut and polished in England by order of the Queen-Empress. The process took 38 days of 12 hours each, and cost £8,000. It now weighs but 106 carats.

The difference in its weight when Tavernier saw it (280 carats) and when it reached England (186 carats) is partly to be accounted for by the different standards of weight which prevailed at the two periods. We have also to take into consideration through how many hands it had passed in the interval, and how much damage it was probably subjected to. Shahs Rukh, Zaman and Shuja (in whose possession it remained) were not above want always; and it is likely that they might have helped themselves to slices off the Kohinoor to tide over difficult times.

(Extracted from "Times of India.")

Totem Poles.

BY R. W. W. WHITE.

"I have yarns to spin and many a quaint legend to unfold.
Squat round and listen—The Totem talks."

ACCORDING to the dictionary, Totemism is "a widespread institution prevailing all over the North American

Continent." Totems are largely used among the South Sea Islanders.

A savage Tribe is divided up into exactly the same way as a Cub Association is divided into Packs. Each Tribe, or Pack, has its Totem, generally a fish, or a bird, or an animal—which they are not allowed to hunt,

kill or eat. It is rarely a plant or other natural object. The Totem is a sacred sign, an emblem or crest. Thus, a native is called by his Totem—he may be a Hawk or a Crocodile, or Cow, or Wolf.

This sign is carved on a tree-trunk and stuck up in the centre of the village, or in some secret place—a clearing in the forest, or in a sacred grove where only the Medicine Men may go. This Totem sign is looked upon with awe by the natives; it is their protector and must be guarded and honoured—for it stands for the honour of the Tribe or Pack. The Totem is looked upon as something which can be appealed to or worshipped as occasion demands.

There is also some fable or myth connected with the Totem sign (N. B.: A. "Myth" is not a female moth); the tribe is supposed to have come from a snake or a bear (whatever the sign may be) who came down from the mountains ages ago and taught their ancestors all the wisdom which the Medicine Man or Akela now teaches to the braves of the tribe at the initiation ceremonies.

The Totem is really their Pack or Tribe animal and they are very proud of it—and quite rightly so. They try to keep up the honour of their Totem and to beat any other pack or tribe in hunting and cubbing.

The Totem stands for all the honour, wisdom and skill which is known to the Pack. On the Totem Pole are to be seen the rules and orders, and any other notices are posted on the Totem Pole. In a Cub Pack, of course, the Totem Pole is used as a Badge recorder, and every time a badge is gained by a Cub a ribbon should be placed on the pole, with the name of the boy and the date on which the badge is gained.

If, on visiting another camp, the campers are found to be absent, a message is always left in the Totem Pole. One always salutes another Tribe's Totem. Each Pack should, if possible, make its own Totem Pole. This can be fretworked out of cedarwood (cigar boxes). The Totem Pole should face the Council Rock and the Pack will squat in a semi-circle facing the Tribal Totem.

In Packs the Totem should be used for the Grand Howl—the Senior Cub taking it to the centre of the circle; it should also be used for the Investiture of a First and Second Star Cub (see Wolf Cub Handbook).

"Who loves adventure and the outdoor trail; who knows the call of the camp and the lure of the wilds—let him be seated by the Council Rock."

(Scouting.)

The Golden Foot.

KUT and Nefos, twin brother and sister, were in the marshes together one long-ago day of shimmering heat in Egypt.

Though it was a flat land which surrounded them the country was full of colour.

The sky was deep blue, emerald fields spread near at hand right up to the red-brown waters of the rolling Nile. In the distance the low slopes of the desert could be seen and here and there a graceful palm.

Butterflies flitted about the tufted tops of the tall papyrus plants; frogs croaked and splashed among the reeds.

Kut and his sister were enjoying themselves. He was hunting wild-duck;

what he did not catch in his snares he pursued with his boomerang. She had taken off her sandals and kilted up the blue linen robe which hung from two straps on her shoulders to paddle about the edges of the pools and pick flowers. They had left their reed boat tied up a little way off on a canal. She meant to pile it full of flowers before they went home.

The twins had a stall in the city market square, shaded over with sycamore trees, where Kut sold pomegranates, dates, figs, cucumbers, and onions; and Nefos sold flowers, masses of them. She could not have too many for her partons, rich Egyptians who needed flower wreaths and necklaces for their guests and garlands to twine round

their tables and adorn their dishes, and priests who wanted blossoms for their temple festivals, passion-flowers to wind round the pillars and lotuses to heap on the altars.

In a clear pool Nefos saw a clump of beautiful rose-cloured lilies. She waded in, to lean forward and reach for them. Suddenly there was a bubble and a swirl, and a huge crocodile arose from the swamp and snapped off her foot.

She screamed, and fell backward on the land. Kut was at her side in a moment. He drove off the monster; he dragged her away to safety, he tore off his linen kilt and bound the bleeding leg as tightly as he could, then laid her in the shelter of a tamarisk bush.

"Sister, I must run to the canal for our reed-boat," said Kut. "I shall get thee home more easily by water."

In a terrible weakness lay Nefos, while her brother sped over the plain like an antelope. She doubted not that she would be dead before he could return.

There was a rustle of wings in the air, a sound of birds alighting. It was a flock of sacred ibises. One of them advanced towards her. To her dazed vision it seemed to grow gigantic and tower over her.

It was not an ibis but a man, carrying a writing-reed and table in his hands. Yet was it a man? A great crest of feathers was pushed back from the brow and fell down his back, the face was a bird's, all piercing eyes and big, hooked beak.

In a flash Nefos knew him.

"Great Thoth!" she whispered. "I am too young to die. I do not wish to leave the warm earth to wander through the Other-world to stand before thee and Osiris on his judgment seat."

"Little one, be not afraid," the ibis-headed one replied. "Though in the Field of Reeds underground I am the Recorder of the Dead, on Earth I am the god of healing, and I shall help thee, only thou must swear to keep my aid secret from all men."

To this Nefos solemnly agreed.

When Kut returned, panting and breathless, to his surprise he found his sister standing. The bleeding stump was healed by some heavenly magic and attached to it was a golden foot of exquisite workmanship, matching her other foot exactly. Leaning on his arm, she was able to make her way to the boat.

Nefos kept the secret, as she had sworn, from everybody. She kept the golden foot hidden with the hem of her robe and her papyrus sandal till it only looked like an anklet.

She could do her work and walk between their brick-built cottage and the market, but there was no more dancing for her, and when Kut went snaring wild-duck in the marshes he went alone.

Life flowed on though, relentlessly as the river, and the pageant of flowers passed by.

Seven moons had waxed and waned since Nefos met the crocodile in the swamp when another misfortune came upon her. Kut, her dear brother, fell sick of a slow, wasting malady which nothing seemed to cure.

They became very poor. Their savings disappeared; their earnings dwindled to nothing.

At last, without saying a word to her brother, Nefos took his staff and went into the city to a shop of which she knew, where Nebka lived, the old goldsmith who sold and bought all manner of treasure.

Vowing him to great secrecy, and calling down the wrath of Thoth upon his head if he broke it, she sold to him the golden foot which the ibis-headed one had given to her, risking in her turn his anger.

Next day, as Nefos was selling in her stall, two priests halted there to buy flowers for their temple's festival. She heard one say that there was a temple in the desert, a day's march or so from the city, where prayers were granted.

Had any man a desire which he wished fulfilled, let him make the journey on foot there for the first three days of the new moon, and kindle a lamp in the sanctuary at daybreak; and Ra, the great sun-god, leaning from the celestial barque in which

he sails the heavens, would grant the prayer of the pilgrim that lit the first lamp.

When Nefos heard this she longed most ardently to make the pilgrimage and ask that her brother should be healed. But now that her foot was gone she was too lame to make the journey, and she had no friend who would undertake the quest for her. She wept herself to sleep that night beneath the light of the moon.

Sekar, the rich man, was scribe to Pharach and keeper of the royal gardens. His palace was almost as grand as his master's. It stood in gardens enclosed in castellated walls, with a portico adorned with statues of green basalt. The grandens had trellises of roses, pools where lotuses grew and waterfowl sported; a flight of marble steps led from them down to the Nile.

The palace was very beautiful; it had a great hall with pillars of alabaster, and a ceiling painted like the blue sky with a flock of white pigeons flying across it. The walls, too, were painted with the wanderings of Isis.

Now Sekar, though still young and handsome, cared not for feasting nor the chase. He was hungry for knowledge and he could read all the magic papyri of the priests.

He worshipped beauty, but in dead, lifeless things rather than in man or woman. His house was full of beautiful objects—statues and carvings which he had collected. The chief of his treasure was kept in a little secret chamber hollowed in the thickness of the wall.

At times, unknown to anyone, Sekar would repair there and feast his eyes upon his possessions. Always he was adding to the store too. Even then he was making his way to the city to buy a fine piece of lapislazuli from Nebka. On foot went he, with only his young Negro slave Abu behind him.

When he had bought the precious stone from Nebka the goldsmith said, with an air of mystery, that he had a fresh treasure to show him. From its wrapping of fine linen he brought out the golden foot, saying that

he could sell it if he chose but that he must never reveal how it came into his possession, nor to whom it had belonged.

Sekar weighed it in his hand, admiring the purity of the gold, the delicacy of its modelling the dimpled toes, the fine-flung arch of the instep. "It must belong to the statue of a goddess," said he. A Winged Isis, perhaps. That foot was meant to tread air, not earth."

He felt an extraordinary desire for it. He bought it for a great price and carried it home.

He laid it on a table that night while he slept in his string-bed, whose posts were carved panthers, so that it might be the very first thing he saw on waking.

All through the dark hours the golden foot halted and stumbled through his dreams, with a shadowy figure above it, not of the mother of the gods but a maiden, closely veiled.

He rose with the dawn and stored the golden foot in his treasure-chamber.

He went alone to the goldsmith. "Nebka, where is the figure that belongs to the foot?" he asked, "for I would buy it, no matter the cost."

"Lord, be not angry," said Nebka, "but the rest of the figure is but worthless stuff, not meet to stand among the glories of thy house."

Sekar returned to his palace, and resolved to put the gold foot from his mind. But at night he dreamed of it again, and rose up to visit his treasure-chamber.

There was no need of a lamp; he found the foot shining with a soft lustre which lit up the vault. He bowed his head over it, and touched it with his cheek. It felt soft and warm; a scent of flowers hung over it. There was surely an unseen presence in Sekar's chamber, something that warmed the scribe's cold heart and set it aching strangely.

When the day came round again he was at the goldsmith's shop. "There is sorcery that foot, it has bewitched me," he cried. "Find me the body that belongs to it and take everything else I have."

"Lord, it is truth when thou sayest there is magic in the thing," Nebka replied. "But I may not give up its secret. Put me in the house of bondage, if thou wilt, or slay me: if I break silence on where I found it it will bring down on me the curse of Thoth. But thou art learned in the books of magic, perchance thou canst find out the riddle for thyself."

"True," said Sekar, calming down, "I shall." He had remembered the lonely temple of Ra in the desert, and made up his mind to go on pilgrimage there, and ask that he might find the statue which belonged to the golden foot.

At sunset Sekar set forth across the wilderness alone with the blue-black skies above and the big stars hanging like lamps. At last he reached the temple.

Carrying his jasper lamp, he entered the darkness of the inner sanctuary. There he found a little lamp of earthenware burning already beside the box which held the sacred symbols. Who could have lit it? He heard no footsteps, saw no one, not even a priest. Disappointed, he returned, sadly home.

The next time he made the pilgrimage he took black Abu with him.

As the two entered the sanctuary the Sun rose over the desert, and the strange lamp leapt in flame. There was no one in the place but themselves.

"Who lit the lamp, Abu?" demanded Sekar.

"Master, no mortal," the Negro replied. "I saw the wall-paintings through the spirit shape. It was the Ka (double) of Nefos, the flower girl of the market."

"What is she like?" asked Sekar.

"More beautiful than the Moon shining on the Nile floods," Abu replied. "Many have desired her in marriage; but what poor man would wed a lame wife? and Nefos is a cripple with one foot."

Sekar started.

"Her brother has lain sick a long time," Abu went on. "Doubtless her Ka has made this pilgrimage to ask for his healing as she cannot go."

Next day Sekar put on golden armlets and anklets. He crowned his head with a close cap, with long, falling ear-lappets striped with purple. He donned a robe of fine linen, embroidered with beadwork of turquoise and lapis-lazuli.

With slaves around him waving fans of ostrich feathers, he was carried in his litter to the market place.

When he saw Nefos smiling over her roses all the things in which he used to take delight became as dry leaves and dust in his remembrance.

Leaning out of his litter he said, "Little one, is it well with thy brother?"

"At dawn the fever left him, lord," she replied. "Praise be to Ra."

Then he told her the story of his pilgrimage to the temple. "But great is Ra," said Sekar. "For though thou wert first, and thy prayer granted, mine has been granted too."

Not long after the two were married. With great rejoicing Sekar brought his bride to his beautiful palace.

He heaped his treasures upon her, necklaces of emeralds and rubies, buckles of onyx. Round her ankle he bound the foot of gold.

(My Masazine.)

The Ablutions of Animals and Birds.

BY GERALDINE MELLOR.

THE methods employed by different animals and birds in the pursuit of cleanliness and neatness makes an interesting study and proves that we human beings are not the only ones who regard cleanliness as being next in importance to Godliness.

Water is the most important necessary in the ablutions of birds whilst dust serves for Fuller's earth and pearl powder, and mud for cold cream and vaseline. For their baths, some birds use water only and others, both water and dust. Partridges are an ex-

ample of dusting birds, and loam is their favourite mould, especially in a field where a few clods have been removed. There they scratch out the mould, and shuffle backwards under the grass roots filling their feathers with the cool earth. In wet weather they like to dust in the burnt ashes on the site of a weed fire. Sparrows prefer dry fine road-dust, and larks are also fond of the road and choose the gritty part where the horses' hoofs tread. They may be seen dusting in the early morning. It is not only human beings who use "Brilliantine." Ducks and divers employ it too, in the form of an oily liquid which they carry in a small reservoir. Have you ever watched ducks during a heavy shower? If so, you must have noticed that this is the time when they take their bath. With their feathers opened wide to allow the rain to sink in, you will see them revelling in the glory of their showerbath and when they have finished they will sprinkle their bodies with the "Brilliantine" a final cleansing. Wild ducks will fly long distances inland in the early morning in search of fresh water pools to bathe in, though their feeding ground is by salt water. Swallows and martins are very finicking over their selection of a bath and must have the very cleanest of water to bathe in. Robins, chaffinches and sparrows bathe frequently, and some friends of mine who live in London do a good turn to the city sparrow by daily placing a dish of water on their windowsill for him to bathe in.

The majority of animals possess brushes and combs, and you may have noticed that the seals at the London Zoo have a small comb fixed to their front flipper with which they arrange and smooth the fur on their laces. The cat is a very lucky animal because Nature has provided her with all the necessities required for bathing, and that is why her fur is always so clean and

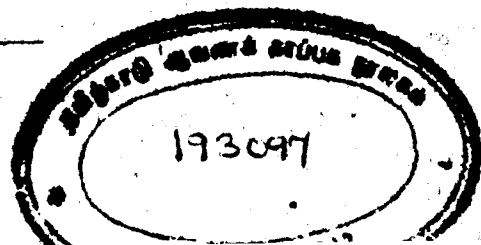
glossy. In her foot the cat possesses a brush and face sponge, whilst her tongue fulfills the purpose of a comb and bath-water. On closely studying a cat when washing it will be observed that she always moistens the park india rubber-like ball of the fore-foot and inner toe, afterwards passing it over her face and head. One of my cats will diligently clean my face and hands if I offer them to her when she is performing her toilette, even though I have washed them myself a moment before!

The water rat is very particular about his appearance and carefully licks his hands and wipes his whiskers after every meal. Many dogs are strangely helpless where washing is concerned and have to be bathed by their master or mistress. Fied spaniels and similar sporting dogs, however, are unusually clever in cleaning and drying their coats when they have been out in the mud and wet.

I wonder whether you have ever seen a cow licking the neck of a horse and been curious to know what reason it had for indulging in this apparently aimless pastime? Actually, the cow is washing the horse's neck, and if you are patient and wait till it has finished, you will probably see the horse clean the cow's neck in return. Cattle and horses cannot clean their heads or the back of their necks with their feet as cats do, and so they wash for each other such parts of their coats as they cannot reach themselves. Cows wash with their tongues and horses with their teeth.

Give an elephant plenty of water for his bath, and he is happy whether the water be in a river, a lake or a water butt. It is an amusing sight to see him fill his trunk full, and then squirt the cooling liquid all over his body, trumpeting joyfully the while.

(The Guide.)



5L
NY 7 m 21 1930 035
N3) 11.5

The 'South India Boy Scout' Magazine										
CONTRACT ADVERTISEMENT RATES										
Minimum period of contract, three months. Charges payable in advance.										
Space.		CHARGES FOR ORDINARY POSITION.								
		One Month.			Three Months.		Six Months.		One year.	
		Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Full page, 2 cols. 8"×6" ...		10	0	0	27	8	0	52	8	0
Half page, 1 Col. 8"×3" ...		6	0	0	17	8	0	32	8	0
Quarter page, ½ col. 4"×3"...		3	8	0	10	0	0	18	0	0
ORDINARY POSITION— After reading matter, including page 3 of cover.										
SPECIAL POSITION.		{ Pages 2 and 4 of cover... 50% }								
		{ Between pages 3 and 4 ... 25% }								
		{ „ pages 7 and 8 ... 15% }								
		{ „ pages 11 and 12 ... 10% }								
		} extra on Tariff Rates.								

TO LET

Registered M. 1560.

Registered M. 1560.

Three Useful Soaps for Scouts

VEGETOL

Pure as sunshine. Lathers in any kind of water.

WASHWELL

Best Household Soap. Washes clothes snow white and clean. Sold in twin tablets and bars.

COAL TAR :

For disinfectant purposes. Prevents and cures skin diseases

Avoid spurious imitations

Kerala Soap Institute, Calicut.

Editorial Notices.

Articles and photographs intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19, Audiyappa Mudali Street, Vepery P. O., Madras, excepting matter relating to the Boys' Section which should be sent to Mr. G. T. J. Thaddaeus, the Editor, Boys' Section of the South India Boy Scout, Royapettah P. O., Madras.

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

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

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

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

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

Correspondence with reference to the Scout should be addressed to the Organising Provincial Scout Hd. Qrs., Post Box 424, Madras.

BALMS—AND THE BALM.

For the relief of Aches and Pains there have come into being many balms. But THERE'S ONLY ONE BALM with a world wide reputation for over 42 years, as the Safest, Surest and Quickest Cure.

LITTLE'S ORIENTAL BALM

IS THE BALM.

A LITTLE DOES A LOT.

GET A BOTTLE TO-DAY.

Sold at all Chemists and Stores.

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