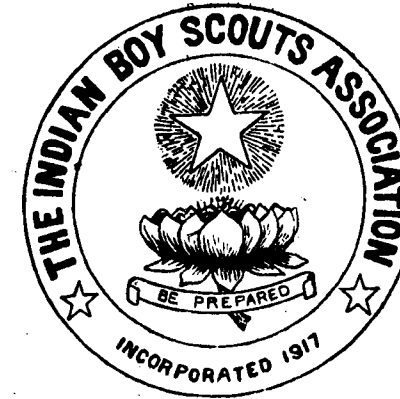




THE INDIAN SCOUT

VOL. I

JULY 7TH, 1918

No. 1

A MESSAGE FROM OUR PROTECTOR

TO THE INDIAN BOY SCOUTS

To be the first Indian Boy Scouts is a great honour to you, and with the honour comes the responsibility to prove yourselves worthy of it. The Scout Law shows you the way to become worthy. The Scout Promise tells you your duty. These two things, the Law and the Promise, you have in common with Scouts of all Nations all the world over. But you have a special duty as Indians.

You have to show that the Indian Boy Scout is as brave, as true, and as useful as the Boy Scout of other Nations. You should try to be better than other Boy Scouts, because you have to

perform a greater task than they have in the days to come. The Indian Boy Scout must grow into a brave, true, useful and strong man, a man who can win and guard the freedom of his Motherland, this glorious Bharatavarsha, of whom you should be so proud.

Learn, work, play—all for the Mother's sake. Love Her, honour Her, live for Her, that you may be worthy to be an Indian Boy Scout. So shall the blessing of your great Ancestors be on you, and India's Rishis shall look down on you with love.

ANNIE BESANT

WELCOME TO THE INDIAN SCOUT

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I HOPE no one will think me guilty of exaggeration when I write that no movement in India awakens within me as much enthusiasm as does the movement which brings to India the citizenship of the boy scout and of the girl scout, too. The elder generation may be all very well in its way—all I can say is I do not understand it. I have never understood it in this country. I do not understand it now. I do not know why—I cannot conceive why—the elder generation is so timid about accepting the good things in India's new life. I should have thought an irrepressible wave of joy would thrill the middle-aged heart at the sight of a youth stirring in its soul. I should have thought the elder generation would joyfully have sacrificed much to welcome the new spirit, to protect it, to encourage it, to tolerate its exuberance. I should have thought that the elder generation would have begun to grow young at the overflowing fountain of India's refund elixir. But I see little of all this. I see for the most part a perverse elder generation—suspicious, critical, repressive, rigid, unimaginative. And in the generosity of my youthful heart I put it all down to the education under which this unfortunate generation has systematically been stultified, saddened, made hopeless and despairing.

I treasure the few exceptions to the almost universal rule with deep gratitude and thankfulness. I rejoice at such soul-movements as find a place among the elders of to-day. But I turn with an

almost inexpressible feeling to the promise of India's future greatness that discloses itself in the glowing fire of India's youth of to-day—driving the engines of many movements to make the Indian youth a conscious Indian citizen.

To none of these is the Scout Movement a second. In my belief it stands first, far and away first, in its value to the Motherland, and in the gift of citizenship it bestows upon its followers. Nothing has made me more happy than to know our movement in India to be in the firm and deeply sympathetic hands of Chief Commissioner Pearce. And I rejoice to welcome the first number of a magazine destined to be in the non-political field of youth that which *New India* is to the political aspirations of mature citizenship. Our Boy and Girl Scout Movement is non-political. It has nothing to do with the Home Rule League, or with any anti-Home Rule League, with the Government, or with those opposed to the Government. It seeks to serve India and the Empire by helping to produce citizens—men and women—of whom both India and the Empire shall be proud: citizens passionately devoted to the land that gave them birth and deeply loyal to their King-Emperor. The Scout Law and the Scout Promise contain its creed and its aims. And all who love India, and who believe in a mighty future for her within the Empire to which she belongs, will bless this movement, give it all their encouragement and support, and thank God that Young India will

at last be given its chance of service of the Motherland, loyalty treading the road along which the youth of other Nations are travelling, and which leads to eager service of the Motherland, loyalty to the Emperor, and reverence towards God.

GEORGE S. ARUNDALE

OUR OUTLOOK

BROTHER-SCOUTS,

1. *Greetings.*—First let me say, once and for all, that under the above designation I include not only Brother-Scouts but also Sister-Scouts, Senior Scouts, Scout Officers, Cubs and Cub Officers, and also our many well-wishers and supporters who would be Scout-Members of our Association if their years and their duties permitted them. This magazine is, as you know, 'a magazine for Indian Boys and Girls and for all Who never grow Old'. Its contents are therefore selected so as to be of general interest, although of special value and interest to boys and girls, especially to Indian Scout boys and girls. The magazine is also, however, the organ of the Indian Boy Scouts Association, so it becomes a part of our duty to act as the eye-piece and the mouthpiece of our Association. That is the purpose of this monthly 'OUTLOOK'.

In this column I propose to act as a kind of telescope for you in Scout matters, telling you what is going on in the widely distant places where our Scouts are at work, focussing your attention on to any points which are of special importance, telling you of new



ideas which your Brother-Scouts have devised, so that you may benefit by them, and pointing out the weak spots in our organisation so that we may remedy them. I want you all to reap the full advantages of having this little magazine of our own. We have started it because the Indian Boy Scouts

Association is spreading so widely and its work is awakening so much interest that we find it difficult to keep in touch with our Scout-members and our supporters without a regular magazine.

2. *The Indian Scout.*—We are making, however, a rather bold venture. The cost of production is at present very high, and we ought to charge you at least Two Rupees a year for a magazine of this size in these days. But the need is an urgent one and we want to make it possible for the poor as well as the rich to enjoy this magazine. We want every Scout and every schoolboy to be able to have his own copy.

That you will read the magazine with delight we have no doubt; our list of contributors, present and to come, assures us of that. But we want you to

read *your own copy*. Borrowed copies are very unsatisfactory, both for the owner and the borrower. They get torn and dirty or lost, and then you cannot have them made up into a neat bound volume for your bookshelves—as I am quite sure you will wish to do with THE INDIAN SCOUT. Besides, there is only a limited number of competition-coupons in each copy, so that borrowers cannot very well take part in the interesting competitions you will find in every number. But there is no need for you to be a borrower, for we have made the subscription so small that there will surely be very few who cannot afford it.

ONE RUPEE a year! I am sure that most of you boys and girls can persuade your parents to spare you that without much difficulty. Or, if you cannot get a rupee all at once, you can at least get two annas each month. Then you can ask a friendly local shopkeeper to order THE INDIAN SCOUT for you from the Manager, Adyar, Madras, and you can buy it from the shopkeeper each month. But of course this is not such a good way of getting it, since you will have to pay twelve times two annas, that is one rupee and eight annas, instead of one rupee. The shopkeeper will get eight annas profit, so he will not mind!

Well, boys and girls, we are trying to do our best for you by giving you a really good magazine of your own at a very low price. Now I want you to do your best to make it possible for us to continue this magazine for years and years and make it a great success. How? By persuading your friends to subscribe to it themselves. We must have a circulation of at least 5,000 copies. Won't you each help

to get at least ten new subscribers towards the 5,000? Don't be content until you have got those ten subscribers.

This is one of the ways in which you can help your Motherland just now. What is it that India needs more than anything? It is good citizens, thoughtful citizens, patriotic citizens, citizens who want to serve their Motherland and who have the necessary knowledge to be able to serve their Motherland. The chief purpose of THE INDIAN SCOUT is to help to make such citizens from the boys and girls of to-day. In THE INDIAN SCOUT you will read inspiring articles from our great leaders; in THE INDIAN SCOUT you will read articles which will teach you how to train yourself to be of greater service to other people, to your Motherland and to the Empire.

We have not begun a moment too soon. Every month wasted means ten thousand Indian boys and girls a little too old to learn readily, a little too wrapped up in business or worldly occupations to have new enthusiasms kindled, a little too hardened to receive new inspirations. Listen to these words of Benjamin Kidd:

Oh, you wise men who would reconstruct the world! Give us the young. Give us the young. Do what you will with the world, only give us the young. It is the dreams which we teach them; it is the Utopias which we conceive for them; it is the thoughts which we think for them which will rebuild the world. Give us the young before the evil past has held them, and we will create a new Heaven and a new Earth.

Better still, in the work of the Indian Boy Scouts Association we want, not to think for you, boys and girls, but to help you to re-build your own world by drawing out the noble thoughts and the

glorious dreams and the heroic actions that are innate within every one of you without exception. How we can help you to do that, you may learn from these pages.

3. *Our Contributors*.—We have to thank, in the first place, all those who have so kindly contributed to make our first number a success, and those also whose articles are held over till the second number for want of space in this. Our special thanks are due to Miss Fuller for the design on our cover, and to Mrs. Hervey Gulick for the drawings at the heads of the different articles.

We can promise our readers no falling off in respect of the contents. We have already a pile of interesting matter for future numbers. This does not mean, however, that we do not want any more. It may be noted that a considerable portion of our space is devoted to articles written by active Scout officers and by Scouts themselves. We wish this to be a feature of our pages. There is an enormous quantity of hidden talent in our Indian boys and girls, literary talent, artistic talent, inventive talent; it is our business, in this magazine and in the Indian Scout movement, to do all we can to bring this talent into active expression. That is why in the Indian Scout movement we place such great stress on the avoidance of red-tape methods and mechanical training *en masse* and on the development of resourcefulness, initiative and leadership by means of the Patrol System and the devolution of authority. That is why we are glad to print several articles this month from the pens of our Scoutmasters and Scouts.

We are specially glad to re-print interesting articles from the MSS. magazines of our Scout Troops. We know of three such magazines already; one produced by the Madanapalle Troop, one by the Mylapore Troop and one by the Royapuram Troop. These are all quite admirable little productions, showing much promise, and the editors are to be complimented on their enterprise and initiative. We hope that wherever such magazines are started, they may be posted to us for a few days, so that we may re-print the best articles or extracts from them for this magazine; they should reach us before the 11th of the month and will be returned within a week.

Another thing we should like to hear of from our Scouts, besides their regular Troop activities, that is the different kinds of 'good turns' performed. These should be described in not more than two or three lines, and no name should be appended; a Scout does not perform his good turns in order to win approbation or reward; we are interested to know the kind of good turn performed without knowing the performer.

Lastly, I wish to draw attention to Professor Agashe's offer to answer questions. This is a fine opportunity for you. Every boy and girl, and certainly every Scout, should go through daily life with a spy-glass in one hand, as it were, and a big interrogation-mark in the other! (will someone draw me a picture of that?) I mean, he or she should be constantly observing and constantly asking 'How? What? Why?' Here, then, is the chance for you to get the answers to your questions from a real Professor who has studied deeply in Science and who, moreover, understands Indian boys and girls and

their problems. Write down your questions, then, and send them to me and I will hand them over to Professor Agashe, who will answer some of the most interesting of them each month. My address is Adyar, Madras, S.

Your Brother-Scout,

F. G. PEARCE,

Chief Commissioner,



Indian Boy Scouts.

Our Wants

1. Rs. 300 to purchase a good typewriter to cope with the rapidly growing correspondence of the Association.
2. Bound volumes of boys' magazines or athletic journals of established reputation, such as the Boys' Own Paper, My Magazine, for the Headquarters Club-Room.
3. A Bagatelle Table for Headquarters Club-Room.

STORIES OF HEROISM AND PATRIOTISM

MODERN HEROES

1. THE SAPPER

ALL readers of the daily papers have been constantly impressed by the magnificent deeds of heroism which have been performed during the present great war. We shall never know how many brave men and women have sacrificed themselves for friend, country and ideals, willing to suffer and endure and to face the most frightful horrors without praise or glory, often without their sacrifice being known to a single human soul.

There are the heroes who fly in the air, at any moment to be dashed to the ground; there are the heroes who dare the depths of the seas, never knowing if they will rise again; there are the heroes who dash over the edge of the trench; there are the heroines who stand by the wounded, facing unflinchingly the most appalling dangers, and many others. This month I am going to write about

the heroes who burrow into the earth—the sappers, as they are called.

The sappers and miners are those whose duty it is, when an army is advancing against a fort or entrenched position which is strongly defended, to push forward the trench work and to tunnel under the enemy for the purpose of blowing up his defences. It would be difficult to find a duty requiring more courage than that of digging the zig-zag trenches which are required in order to advance the main body of infantry. In this piece of work one sapper advances, digging a very narrow trench, another follows a few feet behind, making it a bit wider, another follows him, and so on; and so dangerous is the task that it is said that the life of the front man rarely exceeds twenty minutes. When this hero falls, generally shot through the head, his body is passed down the line and the next man takes his place without a moment's delay.

Then comes the time when they get nearer to the enemy and the men have to tunnel. When it is supposed that the tunnel is complete, a big charge of explosives is placed at the end, the men withdraw, and the charge is fired by an electric fuse. In the meantime the enemy, on the defensive, has sunk a shaft behind his own lines and has dug a system of deep tunnels in the direction of danger and these are patrolled by sentries, always on the alert for the slightest sound of tapping or scraping which would indicate the presence of the enemy sapper. The man within the advancing tunnel never

knows whether he has been heard and at what moment he will be buried, alive or dead, by the explosion of a countermine.

When you see how men like this face death and danger, does it not inspire you to stand up face to face with your own difficulties without shirking, and without trying to evade them? The greatest lesson of the sapper is that of duty done in the darkness and the quiet, without recognition, without the expectation of recognition and without thinking of reward.

HILDA WOOD

OUR POETS' CORNER

THE PATH OF HEROES

1. LIKE Arjun, courteous, brave and ever kind
To weaker comrades; never seeking fame
That costs the downfall of another's name;
Like Arjun, ever loth his foe to strike
At disadvantage; friend and foe alike
To serve with kindness and with courtesy,
Stern in the fight, humble in victory;
Arjun, who in the battle oft concealed
His famed escutcheon, caring not for praise;
Who sometimes on those glorious tourney days
Would steal away unseen lest some young knight,
Who else would win the honour of the fight,
Should by the power of his mighty arm
Be stricken to the ground and lose the palm.
Unto this path all heroes' steps have led;
This path the sons of Ind again shall tread.
2. Like old Ulysses with his quenchless fire
Of searching out, insatiable desire
For knowledge of the truth, of cities, men,
Of everything that lay beyond his ken;
Ev'n to the bounds of life and gate of death
Wandering and searching: till his utmost breath
Searching and striving: like him, ne'er to cease

The search for Truth, which is the path to Peace
Though stormy be the way: to take the blows,
The buffetings of destiny and foes,
Not hating and not cursing, but with calm,
Without self-pity, knowing that no harm
Comes to the seeker of Truth's eastern Star.
Following to offer service, from afar.
Unto this path all heroes' steps have led;
This path the sons of India too shall tread.

3. Like Rama, friend of every living thing,
Rama the perfect son, the perfect king,
Who, reared for kingship, kingship set aside
Ungrudging, uncomplaining at the pride
Of cruel Kaikeyi; Rama, who dwelt apart
Fourteen long years, living by forest art,
Performing Duty; Rama, who tireless sought
Belovèd Sita stolen; tireless fought
Against the powers of evil, and when at last
He stood at triumph's threshold, still held fast
To Duty, making offering of Desire
Hallowed and glorified by Heaven's Fire.
Unto this path all heroes' steps have led;
This path the sons of Ind again shall tread.

4. Like royal Asoka, masterful but kind,
Ardent of heart and courage, meek of mind,
Who, gaining by the arts of war his sway,
Held it in honour by a better way,
Using his genius in the arts of peace
To make his people glad, to bring release
From sickness and from poverty and pain,
Till through his lands, by city and by plain,
His name was blessed by every son of toil
As Dharmasoka, King of Duty Royal.
Unto this path all heroes' steps have led;
This path the sons of Ind again shall tread.

5. Like Galahad, with frank and shining eyes
To look men in the face and scorn disguise
Where none is needed; for the things that hide,
Shame-born, are things of darkness, loth to bide
The light of Truth. Like Galahad the Pure,
Strong to defend the Right, and to endure
Seeming defeat: fallen, to rise again
Victorious over self; triumphant, bright,
Ev'n in the blackest hour of the fight,
Because he knows that they have nought to fear
Who battle for the Right with conscience clear.
Unto this path all heroes' steps have led;
This path the sons of India too shall tread.

6. Like bold Shivaji, warrior, teacher, king,
Skilled in all manly arts—the spear to fling,
To wield the brand and hurl the javelin far,
To cross the desert by the guiding star,
To know the secrets of the mountain ways,
To cheer men's courage with one word of praise,
To brave the buffets of the untried deep,
And through dark years a dauntless heart to keep;
To save his people from a mighty foe,
To bring them light amid their darkest woe,
To teach them, guide, uplift them, yea, to give
His kingly life that they might better live;
A king self-trained in king-craft, splendid, strong:
Blessed the land to whom such men belong!
Unto this path all heroes' steps have led;
This path the sons of Ind again shall tread.

7. And like our gracious Sovereign, he who goes
Among his people, shares their joys and woes,
Caring no whit for pride of royal birth,
But loving royalty of noble worth;
Like him, and like his Queen, and like all men
Who, be it with word or action, thought or pen,
Serve those around them, with unselfish mind
Using their gifts, strength, life-blood, for mankind;
Not centred on a life of idle ease
Nor on a path themselves alone to please,
But with the thought of others first, to give
Their best in service, Brotherhood to live.
Unto this path all heroes' steps have led;
This path may India's Scouts begin to tread!

'SILVER SWIFT'

THE JOYFUL LAND OF THE BOY SCOUTS

THERE is a lovely land of the Boy Scouts which is full of adventure and joy. Have you ever heard of it? Have you travelled in it? If you have gone there you are sure to know all about it, for it is so charming and glorious that if some one were to enter it, even by chance, he would never leave it. It is full of beautiful plains and mountains, valleys and forests, rivers and lakes, and also animals and men.

All people, young or old, can enter this wonderful country. You need not pay anything or travel far, and you can go there at any time and anywhere—here, at this moment if you please. Only a few elderly people go there; for when people grow old they forget the "mantram" which opens the gates of this land. Many young people are there, some of whom always live there. But some have altogether forgotten this heavenly

land: are you one of them? Even if you are one of those unfortunate ones, do not despair, for I will lead you there and tell you where you can find the "mantram" which will open for you the gates of this land of sunshine and happiness.

There is a set of young people who found their way to this land a year or two ago; these are the Indian Boy Scouts. They are spending a life of constant joy there, and they are determined to show the way to many others. If you, too, wish to go there you can join them. They have their laws, regulations, and ways of living. Brotherhood is the keynote there. Whether you are black or white, whether you are a Hindu or a Muhammadan, makes no difference there, so long as you obey the law of the land. They are obedient and loyal to their chiefs and country. What struck me most, when I went there first, was the friendliness of the people. If you want any help from them, they will lay aside everything else and attend to you first: even the very animals are friendly, for they are treated well. Everyone is cheerful and clean. You ought to have seen how polite they were to me, when I was a novice there!

They are very energetic, as they spend much of their time in the open air. Oh, how eager they are to breathe the pure air of the mountains and to sport in the clear, sparkling waters of the rivers and the sea! They all work hard, and also enjoy working hard. There is no deceit or cheating there, for if one of them says: "On

my honour it is so," well, you can rest assured that it is so. Like other people they, too, have got their ceremonies; and jolly nice ones too. Very frequently they go away from their homes to spend a few days in other parts. This is called camping, and it is so enjoyable that I will really spoil it if I attempt to describe it to you. But I will tell you one of the items in this camping: that is the Grand Ceremony of the Camp-Fire. In camp all gather round a cheerful fire to hear stories and songs, to discuss the questions of the day, to take their promises before they enter the different tribes, and to give titles to those braves who have distinguished themselves. Those titles are not high-sounding and hollow; they are real ones earned by hard work.

One of the chiefs has written a book called *Scouting for Boys*, wherein you will find that "mantram", which will open the gates of the Scout Land, and its laws and regulations. Some copies of it were sent to The Theosophical Publishing House, Adyar, Madras, but I do not know whether there are any left now as the demand for this book is very great. Just write to them and see. There is also a pamphlet called *The Indian Boy Scouts and How They Can help Motherland and Empire*. This is only one anna. You can get it at the same place. If you really wish to enter this land be prepared not to lose any chances.

G. P. ARYARATNA,
Commissioner, I. B. S.

AN EXPLANATION OF 'SCOUTING'

'SCOUTING'	is not 'Soldiering'.
'SCOUTING'	is not a mere game.
'SCOUTING'	is Training in Good Citizenship.
'SCOUTING'	develops Health by means of physical exercises and drill, games and camping.
'SCOUTING'	develops Character by means of gradual training in responsibility, honour, leadership and self-reliance.
'SCOUTING'	develops skill and natural talent by teaching hobbies and handicrafts which are useful for earning a livelihood.
'SCOUTING'	develops Public-spirit by teaching the supreme necessity for each citizen to be willing and ready to help others.

On enrolment, the Indian Scout makes the following Promise:

"On My Honour I Promise that I will Do my Best

To do my Duty to God, Crown and Country,
To help others at all times,
To obey the Scout Law."

THE SCOUT LAW IS:

1. A Scout's Honour is to be Trusted.
2. A Scout is Loyal to the King-Emperor, to his Motherland, his parents, his officers, his employers, and those under him.
3. A Scout's Duty is to be useful and to help others.
4. A Scout is a Friend to all and a Brother to every other Scout, no matter to what social class or creed the other belongs.
5. A Scout is Courteous.
6. A Scout is a Friend to Animals.
7. A Scout obeys Orders.
8. A Scout is Cheerful in all difficulties.
9. A Scout is Thrifty.
10. A Scout is Pure in Thought, Word and Deed.

'THE INDIAN BOY SCOUTS ASSOCIATION' though entirely non-sectarian, non-official, and non-political, teaches PRACTICAL RELIGION, PRACTICAL EDUCATION AND PRACTICAL CITIZENSHIP. The Cubs (aged 7-12), the Scouts (11-18), and the Senior Scouts (over 18) are taught all these things by actual practice of healthful and useful work and play, physical exercises and drill, games and camping-out, first-aid in accidents, rescue from fire, drowning, etc., pathfinding, signalling, tracking, self-defence and readiness in emergencies. There is also a separate and specially adapted training for Girls from 7 upwards. 'Be Prepared' is the Motto of the Scouts.

FULL PARTICULARS of the different sections of the Movement can be obtained from the Chief Commissioner, The Indian Boy Scouts, Adyar, Madras, S.

NOTES BY OUR PROFESSOR

YOU AND I

MY YOUNG FRIENDS,

The Editor wishes that you and I should meet each other in this column month after month. And believing, as I do, that the Scout movement, which you all have the honour of taking a direct part in, is a God-inspired movement under the special guidance and benediction of the super-human Guardian of our Motherland, I cannot very well refuse to do my bit, when called upon to do so, to make that movement a grand success.

As we are to meet here every month, it is perhaps better that at this our first encounter we should not do anything more than get to know each other better, to understand more or less clearly the purpose of our meeting, and to settle upon some mutually understood plan of work.

The older amongst you have perhaps already realised that the

Scout organisation is a part of the big movement of National Education. Its object is to supplement the education of the class-room. You have doubtless often heard many of your elders complain that the existing system of education is rotten to the core. Very likely you do not quite understand what it means; nevertheless, I believe, you agree with the verdict in a vague sort of way, because you are sure of one thing—that you are sometimes very very uncomfortable in your schools. Things will, of course, be entirely different in the National Schools, which will be temples of joy instead of chambers of horror. But there are certain items of education, which cannot be properly attended to in the class-room even in our National Schools, at least not for a long time to come; and your organisation is meant to train you in those particulars. Thus you will see that, while Scouting is absolutely necessary

for those of you who are attending Government or Missionary institutions, it is far from superfluous even in the case of those who attend National Schools.

One of the ways, in which the Scout movement is intended to supplement schooling, is by bringing the human child into very close touch with Nature, by making him thoroughly familiar with and sympathetic towards his younger brethren, the animals, plants and minerals. Our foreign critics, both friendly and unfriendly, have repeatedly pointed out that Indian boys entirely lack that interest in Nature, which their Western brothers show. The evidence, they say, is to be found not only in the utter ignorance of the ordinary Indian boy in matters such as the names, characteristics, habits and uses of the commonest plants and animals, but also in the general lack of descriptive poetry in Indian literature, and the scarcity of landscape painting in Indian art. I know that this charge has been stoutly repudiated by some patriots, while others, although acknowledging it, have justified it or explained it away and laid it at the doors of our accusers. But, my dear Friends, it is not the part of a Scout's patriotism either to deny the defects of his Nation, or even to account for them. His business is frankly to recognise (at least to himself) a defect when it is pointed out and proceed to remedy it forthwith.

So it is agreed, I take it, that we ought to be far better conversant with those wonders of Nature, which are so profusely spread all round us. This has to be done partly by actual observation, and partly by instruction from some one who knows either

the facts themselves, or, at least, what is known about the facts. Actual observation every one must do for himself; and I have no doubt that every Scout will make it a point to keep his eyes open, and always observe closely the habits and characteristics of as many of the birds and beasts, trees and shrubs, and rocks and stones, that he usually meets with, as he possibly can. But mere untrained observation is not enough—at any rate it is too slow a process to be solely relied upon by every new comer. There would be hardly any progress in knowledge if the present generation did not benefit by the accumulated knowledge of the past. So, Young Friends, your own observations of Nature must be guided by some instruction from those who have observed before you. This will be supplied to you partly in this column, but chiefly, I suppose, under the heading of "Nature Craft". Although the provinces of these two columns slightly overlap, there will be a slight difference in the mode of treatment of the common subjects in the two columns. "Nature Craft" will deal chiefly with facts as they are observed and the practical lessons they teach; we in this column are more concerned with deductions to be drawn from those facts. Moreover, we shall talk frequently of those phenomena of Nature which are difficult to study without the aid of apparatus, and such other scientific facts as have a direct bearing on our daily life.

That is how I understand the purpose of our monthly meeting together in this column. That purpose cannot be satisfactorily fulfilled unless we heartily co-operate with each other. I wish to know, therefore, whether you

agree with me as to our common object. Silence will be taken as consent. Then supposing that we are of one mind on this score, I shall expect you to do two things for me: (1) To pester me with questions on all sorts of natural phenomena; and (2) To send me all kinds of specially interesting facts of observation or specially useful items of information, that you may come across, with a view to sharing them with your brother Scouts. Items from the villager's Nature lore or the grandmother's domestic lore and other similar things will be specially welcomed.

The space allotted to me by the Editor is now nearly finished, but I do not like to end this our first talk with the depressing topic of bargaining as to what I do for you and what you do for me. I shall conclude with something that will warm your young hearts. You know that I for one plead guilty to the charge brought against us of a lack of interest in Nature. But I also maintain that when once that defect has been remedied (as it will very largely be by a few years of National Education), our interest in Nature will be of a far finer quality than that shown by our Western brothers. It will be full of kindness and love, and not a curious mixture of kindness and cruelty. Something must obviously be wrong with a sympathy for animals which does not prevent the sympathisers from rearing harmless animals not only for food but for "Sport", as is done in the West. This can never be the case with us, who believe that God is everywhere and in everything. It is true that at present we do not care to know much of plants and animals. But when we shall come to have an interest in them, it will be the interest not of the wolf in

the lamb but that of the elder brother in the younger, the interest that wishes but to help. In fairness, I must add, that even in the West there are those who protest vehemently against this abomination of "Sport". Let us hope, Brothers, that in the coming civilisation, of which we hear so much, better and more humane relations will prevail, both in the East and in the West, between the various Kingdoms of Nature, as they once did of old in the India of Rishis and their Ashramas.

G. S. AGASHE

Disappointing

Patrol-Leader (coming into Clubroom): I say, you fellows, it's a fine day for the race!

Scouts (eagerly): Where? What race?

Patrol-Leader: Why, the human race, of course!

How He Obeyed His Father

Anxious Father: I hear that 'A' is not at all a nice sort of boy. I want you to keep as far away from him as possible.

Son: I do, father. He's at the top of the class.

On the Safe Side

Cubmaster (to Cub): Well, what are you going to be when you grow up?

Cub (aged nine): A Soldier.

Cubmaster: But you will be in danger of being killed.

Cub: Who'll kill me?

Cubmaster: Why, the enemy.

Cub: Then I'll be the enemy!

THINGS ALL SCOUTS SHOULD KNOW



LOOK AFTER YOUR PENKNIFE

PENKNIVES, like everything else, need proper treatment, and should be taken care of if they are to last long.

If you want to keep your knife in good repair, and avoid cuts—

Don't whittle towards you.

Don't try to cut a stick by hammering on the back edge of the knife to drive it in.

Don't use your knife on wood with nails in it, unless you take great care in not striking the nails.

When the knife refuses to open, fold a piece of paper and slip the loop under the blade, which it will pull up easily.

Don't carry an open knife in your hand.

—(From *The Scout*)

HOW TO PUT OUT A FIRE

EVERY Scout should know how to put out fire promptly, for many a serious fire can be prevented by quick action at the beginning.

If a person's clothes catch fire, don't let him run about: make

him lie down at once: then quickly wrap a blanket or some towels tightly round him to stifle the flames.

In the same way, if oil is spilled on the floor and catches fire, it can often be extinguished by throwing a heavy mat or blanket on it and stamping thereon. Another way is to throw plenty of sand on it. Never throw water on oil: it will only make it spread.

In the case of a fire which is spreading very rapidly owing to a strong wind the only thing to be done very often is to make a wide gap by removing all that is inflammable and soaking everything with water. Thus it might be necessary to pull down one hut (or at least to pull off the thatched roof) in order to save a whole row of houses. But it must be promptly done, for fire spreads at a terrible rate in a strong wind.

When dry grass or bushes catch fire, the best thing to do is to get branches about six to eight feet long with green leaves on them, and beat the burning grass. You will be surprised how quickly this will stop the fire. But you must carefully keep watch for any other outbreaks, for a slight breeze will soon fan the hot dry grass into

flame if there is still a spark left. And remember: "There's no smoke without fire."

If you get a burn, don't put water on it. Cover it up quickly from the air, and, as soon as you can get sweet oil of some kind, ghee, coconut oil, vaseline, linseed oil, carron oil, or even soap (but not kerosine oil) apply this to the burn and cover it up securely.

F. G. P.

THE NEST OF THE WASP

THE most wonderful thing about the wasp is its nest. This is made not of fibre or twigs like other nests, but of paper, and, what is more wonderful—not of common paper, but of paper made by the wasp itself—"swadeshi" paper. As it sits on the trunk of some dead tree, from which the bark has fallen, it wrenches off small bits of the wood, grinds them up by its powerful jaws, and moistens them with its tongue. This process is repeated until the wood has become a thick paste. The paste is taken to the place where the nest is to be built and there it is spread, in the form of a thin sheet. After it is dried the paper is ready for use. Therefore we may well say that the invention of paper, dates from the ushering into the world of the wasp.

CAMPHOR

To all Hindus, camphor is not an uncommon article of use. But not twenty-five per cent of them know what camphor is, and where it is found. It is the gum of a species of laurel growing in China

and Japan (that is, I think, why the price of camphor has not risen, like that of most other articles). The tree is cut into chips and steamed in large vessels, the covers being filled with hay. After growing cold, it is found to be sticking in small pieces to the straws. It is used medicinally and also in the manufacture of celluloid. For Hindus, the chief use is in religious ceremonies.

WHY THE STAMP SHOULD BE PLACED ON THE TOP RIGHT-HAND CORNER OF A LETTER

It is placed on the top right-hand corner because in that position it is most easy for the post-office clerk to cancel it with the post mark. The letters cannot easily be arranged for cancelling, if the stamp is placed anyhow and anywhere. It is for that, that the stamps should always be placed at the top right-hand corner.

K. S. SHELVANKER

WHAT THE COCK SAYS

COCK-A-DOODLE-DO,
Get up, Scout, will you?
Pray, do not sleep anew.
The light is drinking dew.

Your exercises do,
Your good turn, mind you too.
The hours of day are few.
Cock-a-doodle-do.

K. S. K.

(From "The Mylapore Scout")

NATURE CRAFT

NATURE STUDY IN THE PAST

By C. JINARAJADASA

Our ancestors observed the life of nature round them far more than we do to-day. They would have made excellent Scouts, because they were keenly alive to all that was happening round them to animals, to plants, and to the changing conditions of weather. Our ancient books are full of their observations. For instance, we all know how the frogs begin their croaking when the rains come. One of the hymns of the Rig Veda describes the frogs. First it tells us how during the dry weather the frogs were silent.

As Brahmans, who a vow fulfil,
The frogs had now a year been still.

Then comes a quaint simile, one indeed that could not be bettered; what is more true as a description of the noisy frogs than this?

As teachers first call out a word,
Then boys repeat what they have heard,
Just so the frogs croak out once more
What other frogs had croaked before.

Among the many animals often mentioned we find these: ox, elephant, monkey, lion, dog, ass, frog, hare, swan, spider, and many kinds of birds and fishes. Some habit of each of these animals is quoted to describe a quality in man. Have we not looked into old wells and seen frogs there? What do those frogs remind us of?

Th' incurious men at home who dwell
And foreign realms, with all their store
Of various wonders, ne'er explore,
Are simply frogs within a well.

Our ancestors always thought of animal life as being related to us; they did not classify animals, but saw how like us the animals were! Cowards and flatterers are the same, whether they are men or animals, and so it is said:

The men who praise you, bland and bright,
Before you,—rail behind your back,
Are dogs that dread a front attack,
But slink behind your heels to bite.

Do we not sometimes find people who delight in dirty things—dirty thoughts, dirty words, dirty actions, and always see the bad in people instead of the good?

The fool who listens day by day
To all that men around him say,
Whate'er is worst drinks in with greed,
As pigs on garbage love to feed.
But hearing others talk, the wise
The precious choose, the vile despise;
Just so do swans, with innate tact,
From milk and water, milk extract.

How natural it is for us to feel resentment at injury, and want to take revenge; but how like the ass it is, all the same, according to Mahabharata.

The injured man who weakly longs
To pay base slanderers back their wrongs,
Is like the ass which loves to lie
And roll in ashes dirtily.

The swan's neck is a graceful thing, and how poetically the curve of the swan's neck is remembered by the Buddhist writer, when he says:

O lovely one! speak quickly a sweet speech, even as a swan holding up its neck utters gently a sound with a well-arranged and round voice.

Animals are mentioned again and again in teaching about morality specially, both in Hindu and Buddhist scriptures; we are advised to cast off pride, "as snake casts off its decayed old skin"; we are to stamp out evil in us "as an elephant does a house of mud". Men who are wasteful when young, and when old grumble, are compared to "old herons on the banks of a polluted pool with few fish". Man is compared to "a fish in a shallow pool of water"; in his search for wealth and pleasure he is like "a hare in a net", or "a calf after its mother when longing for milk". The man of worldly ambitions is compared to "a spider, who, stretching hither and thither its web, is enclosed in it". We are advised by the Lord Buddha to be free of desires and to be independent and self-reliant, and to "walk alone" like a rhinoceros, like a lion who is fearless, like an elephant that wanders alone, like beasts of prey who prowl free.

The life of birds is closely observed and commented upon, always with reference to men's habits; thus the showy accomplishments of the hypocrite are compared to birds:

No varied store of sacred texts has power
To save the man in guile and fraud expert;
His lore foresakes him in his final hour,
As birds, full-fledged, their native nests desert.

From the life of birds we have composed in the Rig Veda a beautiful prayer:

As mother birds their pinions spread
To guard from harm their cowering brood;
Do thou, O Lord, most great and good,
Preserve from all the ills we dread.

And the comparison of the soul of man to a bird, which poets all over the world use, is found in our ancient poets too, with the addition of another beautiful simile.

The body—is it not like foam
The tossing wave an instant creasing?
In it the spirit, bird-like, resting,
Soon flies to seek another home.

What an exquisite comparison is this of the bee to a holy man:

As the bee, which harms neither the colour nor the scent of the flower, but having sucked it flies away, so let the Muni walk through a village.

One very poetical simile is that of clouds to galloping horses, and in a hymn in the Rig Veda to Parjanya, God of Rain, the clouds are compared to his scouts.

Like steeds a charioteer has spurred,
His watery scouts before him fly.

Not only were animals closely observed by our ancestors, and moral lessons drawn from their life, but all other things also in nature, trees and plants and rivers, and natural phenomena, were commented upon, as I shall show in another article.

C. JINARAJADASA

(To be continued)

Simple

"Don't sleep with your mouth open in that way," said Govind to his younger brother, as the daylight began to peer into their bed-chamber. "You should breathe through your nose."

"Yes, but I don't know when my mouth is open. What do you do when you wake up and find your mouth open?"

"What do I do?" answered Govind, derisively. "Why, I get up and shut it of course."

SCOUTING ALL OVER THE WORLD

OUR TRAINING-CAMP AT KODAIKANAL

MANY of us were in eager expectation of the afternoon of the 20th April, 1918, when we should leave Madras for ten days' camp-life. We went away not as members of an excursion party, simply on pleasure bent, but as Scouts to get that training in endurance, discipline and self-dependance which a camp-life alone can provide. Bidding good-bye to many of our friends and brother-Scouts, we got into the train and after a few minutes the train steamed out from the Egmore Railway Station. As morning dawned the next day, we finished our ablutions and Mr. Pearce of Ceylon who has sacrificed his comforts and holidays for the task of training us during the period of camping, made us acquainted with the routine that we had to follow in the camp. We met our brother-Scouts at Tanjore and Trichy and about noon we got down at Kodaikanal Road Railway-station and took our food in hotel close by. We then hired three bullock-carts and were soon on trek with bag and baggage. The country we journeyed through was at first fertile, then barren and dry, which clearly told that mountains and hilly tracts of lands were near. We rested for a while in two or three villages on the way. But night came and about dawn we found that we had travelled over 33 miles from the station to the foot of the hills. Resting an hour or so we started to climb the mountains. Kodaikanal town was twelve miles away and the path was steep, winding and uneven. The first part of the journey up the mountains seemed tedious and weary, but our exhaustion vanished when we ascended to

the cool air and began to get glimpses over the tree-tops of great vistas of the plains whence we had come, stretched out in grey immensity from the foot of the hills. By about 4 p.m. we reached our camp.

The site of the camp and the surroundings were splendidly adapted to Scouting. The country being woody and hilly and the climate cool, we found ourselves very comfortable. The programme of the work every day can be analysed under these heads—Parade and drill, kit inspection, instruction class, examination in Scout tests, occupied the mornings. Then we would all go to a waterfall near by to bathe. During all the time we had to cook our food, prepare our coffee and tea, wash our clothes, sweep our camp and rooms: indeed we had a complete training in all those arts which go to make a man dependant only upon himself. We all worked side by side like brothers and the young as well as the older ones were ever ready to do their share of work.

The afternoon was employed in the training classes for the Scoutmasters, after which many games were played—"Scout meets Scout", "Spider and Fly", "The Intercepted Message," etc. As night approached we resorted again to our camp. One of the invariable incidents is what is called a camp-fire-yarn. A camp-fire in such a cold place as Kodaikanal is specially welcome and a portion of the time is allotted for gathering twigs and dried leaves to make the fire big and bright. Conversation formed an interesting

item of the programme. Jolly songs and stories enliven the night and help the fire to drive away cold and sleep. On two afternoons Mr. Sitarama Iyer and Mr. Narayana Iyer took us for excursions to see the wonders of the place such as the Pillar-rocks and Silver Cascade and we had a most enjoyable time with them.

Never has a camp been more jolly and cheerful, every minute spent in some useful activity. The important Scout tests which we were able to pass are signalling with whistles and flags, Scout pace, first aid, fire lighting, cooking, judging distance, Scout drill, Scout exercises and Scout games.

The 1st of May was an eventful day, for Mr. Pearce was invited to address the members of the Indian Club there, about "The Ideals of Scouting": and we also did our part in exhibiting Knot-tying, Signalling and First Aid to the audience at various points during the lecture. After the display we returned to our camp. Another day, we went to the Observatory and scanned the sky with powerful telescopes and minutely observed the spots in the sun, under the guidance of Mr. Sitarama Iyer who was also kind enough on several nights to explain some of the stars and constellations in the sky. We saw through his telescope the Moon the great nebula in Orion, Saturn's rings, and other stars and planets.

The next day we made preparations for our return home. Our taste of camp-life has made us eager for similar occasions in future and we were heartily sorry that we had to depart so soon.

Just before our departure we had an exciting experience which served however to impress on us a

very practical piece of scoutcraft. A fire, which had been lit to burn up the rubbish, set light to the surrounding wild grasses which were dry and highly inflammable, and, as there was a strong wind, the blaze quickly assumed alarming proportions and was spreading rapidly. Water could not be obtained in large enough quantities and was practically useless. Then some one gave us the hint to get green branches and beat out the fire (scout staves were also of very little use in this case) and presently we had the relief of finding the flames under our control, and after a few hours it was all over. We shall not forget the experience.

Then with sincere words of thanks we parted from the gentlemen of Kodaikanal, hoping to return some day for another such camp. The descent down the mountains was easy and within two hours we were at the Top at about 7 p.m. Hiring three bullock-carts, we loaded up and at about dawn we were only five miles away from the station, which we reached at about 8 in the morning. We rested at the station for almost a full day and early next morning we took train and reached Madras at 4 a.m. of May 5th.

The value of our camp is realised now. In a city like Madras, it is difficult to carry out all the Scout training, and boys living with their families find it difficult to follow a regular programme. But a camp is different; in a camp we are our own masters, and the time at our disposal can be utilised in the best way possible. We have the full consciousness that we have spent the camp in a manner useful to our moral and physical development. Camp life is thus found to be one of the indispensable necessities of the

Scout-training. The boys who have been enjoying the camp will tell everyone how happy they have been and how usefully they have spent their days, how cheerfully they have worked and how joyfully they have submitted to control and discipline.

We cannot adequately express our gratitude and thanks to such sincere and generous gentlemen of the place as Mr. A. Rangaswami Aiyer, to whose generosity in placing his bungalow at our disposal we owe our visit to such a

lovely spot as Kodaikanal, to Mr. Sitarama Iyer, Mr. Nataraja Iyer and Mr. Narayana Iyer. They have spent a considerable portion of their time every day in visiting us, in looking after the comforts of the Scouts and in rendering the most kindly assistance towards the success of our camp. [Be the hearty thanks of the Association to those gentlemen hereby put on record.—*Editor.*]

K. GOVINDACHARI

(Scoutmaster, Egmore Troop)



OUR KNIGHTS-ERRANT

PUBLIC SERVICE RENDERED BY OUR SCOUTS

(Note: Brief accounts of public services rendered by Scouts, and of good turns done, are welcomed for this column. The names of those who performed them should be sent to the Editor, but NO NAMES will be PUBLISHED, as we want to be true to the 3rd Scout Law in spirit as well as in letter; a Scout's Duty is to be useful; he takes no reward for doing a good turn—not even the reward of publicity. In cases, however, where exceptional merit or bravery has been shown by a Scout or Scouts in their district, a Local Association may make a

recommendation for an award of Merit or Gallantry. The recommendation should be made on Form 'G' which will be provided free on application to the Secretary, The Indian Boy Scouts Headquarters, 2/7 Broadway, Madras.)

1. Fire Service by the... Troop.—

"On the morning of the 13th of May the Scoutmaster was at our Headquarters working at the Troop notice-board with the Troop Leader. At about 8 o'clock we all heard the police-whistle, and a Scout quickly ascertained that it was a call for fire-service meant

for the police. We all doubled to the place. When we got there the police were trying to quench the fire but none were helping them to get water. We soon ascertained where the well was, and formed a line from it to the huts which were on fire. Water was rapidly passed along in mud pots to the huts, and in fifteen minutes the fire was completely put out, other huts having also been saved from catching fire. Only three huts were demolished, though even this meant much to the poor inhabitants, for all their materials inside were consumed. This is the first piece of fire service performed by the... Troop, and the training received on the subject only a few days before made us quite smart for the occasion."

(Note: That is the value of our motto 'Be Prepared'.—Editor.)

2. *Splendid work by Scouts.* (From *New India*, 17-6-1918).—"Last night a fire broke out at 11 p.m. in a street in the town. A neighbour Scout ran and informed the Scoutmaster, who ordered the calling-out of a Troop. Two Scouts cycled to the College through darkness and on a bad road and brought all the hostellers living on the college premises, and then whistled in streets, thus delivering their message. All arrived soon with buckets. The Municipal fire-engine also came. Policemen came but would not face the danger and after a few minutes disappeared. The Scouts did' very useful service. Some worked with hose from dangerous points, and some broke the walls and roof on the first floor, while the rest were engaged in supplying water by buckets where the hose could not reach. All worked hard till 7 a.m., especially the Scoutmaster and. . . After the danger

was over, the whole Troop extremely tired, marched off cheerfully through the bazar with cries of 'Vande Mataram' and 'Bharatamata Ki Jai'."

(Note: This magnificent piece of work, needing no small strength and courage, as all who have ever worked in the terrible heat of a fire will know, was performed by one of our most recently formed Troops. Do our readers wonder any longer at our confidence in the success of the Indian Boy Scouts and their ability to re-build the heroism and the glory of Bharatavarsha?—Editor.)

3. *Good Turns.—A Missing Girl.* A little girl of eight had missed her parents. She was going to and fro in the street, weeping. We found her parents and gave her to them. This was done on the 22nd May, 1918.

An accident. A man of 25 years had fallen down in the crowd near the Amman's car. He was protected and taken to Mr. . . 's house. He was there attended to by the doctor. This was done May 24th, 1918.

A Fire Accident. A man holding a torch was sleepy and left it. The rags went on different sides, and they were put out by us. This was done on May 22nd, 1918.

Another Missing Girl. A little girl of six had missed her parents in the crowd, and was weeping all the while. She was taken to her parents who were crying and searching for her. This was done on May 24th, 1918.

Another Fire Accident at a Festival. When the festival begins there are many tiny shops in the . . . Street. When the God, Kapalewarar, started, there was a great

rush. The lamps in some of the shops were knocked down, and one girl's skirt caught fire. This fire we extinguished, and also the lamps which were knocked over. This was done on May 20th, 1918.

(Note: All the above 'Good turns' were performed by the different Scouts of one Troop—a very creditable week's work. Editor.)

OUR SISTER SCOUTS

"A HEALTHY MIND IN A HEALTHY BODY"

THIS old adage has been repeated over and over again and as the years have rolled away gymnasia and organisations of all kinds have been started in England to carry out the principle that mind and body both have to be trained and developed.

Girls and boys, men and women spend much of their free time in games and exercises calculated to increase the physical powers of endurance and vigour. In India however this aspect of education has been much neglected and it is a strong evidence of the change of outlook for Indian boys, that the Indian Boy Scouts Association has come into existence and was registered last year. Still more significant is it that this movement is now turned to the consideration of what can be done to increase the bodily strength and health of girls. For the Indian boys have sisters, the future mothers of the race, and if it is right to give training to the boy, to make him strong, still more is it necessary to see that the Indian girl is equipped with all that can conduce towards rendering her capable of fulfilling the sacred function of a woman to be the mother of children who shall carry on the glory of the Indian race.

As one, who has had for many years the constant care of Indian girls, I would speak strongly of the necessity for physical training

during school life. The Indian girl is mostly graceful, but fragile; it will not destroy her grace to give her strength; and I have noticed in the course of my experience that girls, who are encouraged to play games such as tennis and basket ball, who are regularly trained in marching exercises and drill, soon develop alertness of body and cheerfulness of mind. But it is not only the external body that is trained in the Scout movement. "Be prepared" is the motto of the Scout, be prepared to help others, to add to the happiness in the world. Endurance, Patriotism, Honour—these are the virtues that Indian boy and Indian girl alike can bring, through this movement, for the help and development of the National life.

I would gladly see in every Girls' School classes for drill, classes to give instruction in personal hygiene, in what ought to be done in cases of burns, scalds, snake bite, etc. If these courses of instruction are taken up for our girls, we shall soon find that the mother in the home will be able to give that training herself to her little ones which is so sadly lacking at the present day in India.

FRANCESCA ARUNDALE

(Write for Pamphlet No. 4 of the Indian Boy Scout Series, on *Citizenship for Indian Girls*. Price one anna, postage half an anna.)

INDIAN SCOUT LAW STORIES: No. 1

"A Scout's Honour is to be Trusted"

"ALWAYS A SCOUT"

GOVIND KRISHNASWAMY was in a very bad temper. He had just received a reminder from his uncle at Dhulpur that his mid-termly visit to that gentleman was due.

"I shall have to go on Saturday—to-morrow—there's no help for it," he exclaimed with a very rueful expression, standing in the middle of the playground, surrounded by a crowd of commiserating schoolfellows. He was a handsome boy of about 16.

"Confound it all! Why did I ever promise my father to do such a disagreeable thing? It's bad enough always, but when it means missing an expedition like this one that we've been planning and looking forward to for weeks—well, it's a most outrageous and intolerable nuisance."

"Visiting one's uncle is usually a profitable nuisance, though!" one youngster exclaimed with a wink.

"It isn't in my case," said Govind, more ruefully than ever. "My uncle is a mean, stingy, cantankerous old fool. He hasn't a spark of generosity or imagination in him. He lives by himself because he's quarrelled with everybody who ever came near him. Nothing one does is ever right. He nags at you from morning till night, and expects you to say meekly: 'Yes, Uncle,' 'No, Uncle,' with a flattering simper to everything he says."

"And you do, of course!"

"Not I. That's why he nags all night as well as all day. I mean, you can't get rid of him. He haunts your dreams—he's such

a detestably strong personality—hangs over you, you know, won't let you out of his clutches. He pervades the house."

"Well, I wouldn't go, if I were you, to be made thoroughly miserable, by any old uncle!" declared another rather defiant-looking youth.

"I must, I'm a Scout—and if I broke my promise I should cease to be one," said Govind, pulling himself up sharply. "I've been saying a lot of things I ought not to have said, but you don't know how bad it really is. Father made me promise when he went to Calcutta that I'd go and see Uncle every mid-term. I promised of course, because he evidently wished it very much and it set his mind at rest about me. I didn't know what it would be like: I'd never seen Uncle then."

"Oh! Why! then, his disagreeableness absolves you from your promise, if you didn't know when you made it," said another boy.

"Really, I think you might be excused," pronounced one of the senior fellows. "Your father would never wish you to be miserable."

"No," replied Govind firmly. "A promise is a promise. 'A Scout's honour is to be trusted'."

"Oh, well, if you will be such a fool—" his senior scoffed. "I wash my hands of you. And I think this Scouting is a very stupid business if it makes people behave in that way."

He turned on his heel and went off, followed by the rest of the crowd.

So at daybreak the next morning Govind set out, and reached his uncle's house late that night. The next day was the most miserable he had ever spent. His uncle had grown more cantankerous than ever and found fault with everything he did.

When Govind saluted him in the morning, very respectfully, he enquired sarcastically whether he had not yet learnt enough English to say 'Good morning'. He seemed to take it for granted that his nephew was a dull, slow-witted and useless fellow. Some older people appear always to assume that when dealing with their juniors, especially if they are related to them, and it is terribly like that method of dealing with criminals in which an accused man is assumed to be guilty until he has been proved innocent, instead of assuming that he is innocent until he is proved guilty.

The next thing was, the old gentleman objected to Govind's dress.

"It's covered with darns!" he cried. "What have you been doing to wear so many holes? Rushing and climbing and crawling about, Scouting, I suppose. I wonder your father lets you waste your time in such foolery."

This—his uncle's intolerant ignorance—was hard to endure, but Govind kept a firm hold on himself, and only said quietly:

"I go Scouting in uniform, Uncle, not in these clothes. I darn my holes when I've time, just so as to make the clothes last longer, so that I can buy my uniform without troubling Father about it;

that's all." (There were only two small rents, carefully mended, to be seen in his kurtha, anyhow).

"And your scarf's a most unsuitable colour! Fancy a schoolboy in purple. Take it off and get an ordinary good red one."

"Father gave me this," Govind replied quietly, biting his lips to suppress a smile.

"Your father's a fool!" snapped the irascible old man—who was considerably his brother's senior, then, meeting a very steady look from Govind's handsome eyes, he began to look a little uncomfortable at having flown out quite so freely to his brother's own son. His bad temper had coarsened his features and hardened his expression to a terrible degree, so that he really was extremely ugly to look at.

"Come, come," he cried as Govind did not speak, "let's hear what you know. If you had to go from Trivandrum to Stockholm, what places—towns, ports, straits, seas and islands—would you have to pass?"

Govind gave him the catalogue he expected—more or less accurately, but not at all to his satisfaction. He wanted to know, at the top of his voice, which was habitually of a thunderous and ear-splitting quality, what Govind did with his time at school, what on earth was the use of his being there, and so on and so forth. Govind did not appear particularly upset, and at last his uncle broke out with:

"Your manners, Govind, are unbearable! In fact, you haven't any. You answer me back: you don't know when you're being found fault with. You haven't an atom of respect. You get worse every time I see you. I suppose it's all due to this Scouting: I

shall write to your father and tell him what an ill-mannered, disrespectful boy it's making of you."

Still Govind answered nothing at all to this. It was utterly unjust. Would his father take any notice? He could not tell. He could only appeal against the unfair accusation. If only he could see and talk with his father. He sighed inwardly, very wearily, and longed for sundown.

He had never in his life been so glad to escape to bed when at last the time came when he could do so. The day had seemed as if it would never end, and the running fire of criticism, the irritating disapproval of one who understood nothing of the life and aspirations of a Scout like Govind, had continued the whole time.

The boy was just dropping asleep, tired out, his head aching violently, with a dull sort of misery both physical and mental, utterly worn out by the effect of his uncle's oppressive atmosphere, when a loud knocking at the front door roused him. With a groan of disinclination he got up and went to the door of his room to see what was the matter. There he heard a familiar voice.

"Where is he? I'll go and find him."

It was his father!

"Father! Oh, how glad I am to see you! I thought you were in Calcutta!" he cried, trembling with joy as he saluted his father with real respect and overjoyed delight, in strong contrast to his mood of a few minutes before. Where his uncle was, and what he might think or say, he cared not at all now.

"So I was," his father said, looking down at him kindly and

affectionately, "but I had to go to Bombay on business. I knew you would be here to-night, so I came on my way back to Calcutta, to see you."

Govind thrilled. If he had broken his promise?

"I want you to come with me to-morrow as far as Agra," his father said. "We will have a few days there together before you go back to school."

Now Govind loved his father very much more even than he disliked his uncle. To be with him for several days, as well as to see Agra, would be heaven itself. And whatever his uncle might say or write about him, he was safe now, before his father's own judgment. He was not afraid of that. He had kept his promise, and his honour as a Scout, and his reward was far greater than the disagreeableness which keeping it had involved.

L. M. AND F.G.P.

Practical Engineering

One of our Scout Commissioners has a motor-bicycle. He is rather proud of the fact that he knows how most things work. But every time he goes out on this machine a break-down occurs. The following conversation, which is said to have been overheard at Headquarters, perhaps explains why.

"I've been busy this afternoon," said he to a fellow Scout. "Amateur engineering."

"What did you do?" asked the other.

"Oh, I took my motor-bike to pieces to see how it works!"

"My goodness!" exclaimed his friend, "I hope you were careful not to mislay any of the parts."

"No fear," answered our expert. "Why, when I put it together again I had nearly half a dozen pieces over!"

FROM THE COUNCIL-ROCK

A WORD TO SCOUT-OFFICERS

If there is anything which everybody is in need of, which everybody asks, which everybody is ready to give, but which nobody receives, it is ADVICE. So I do not desire to give my brother officers any advice; I only wish to say one word in pure fraternal confidence. That word is that I ask you to be always cheerful, buoyant and merry, and never to lose your temper. You have to work with boys, and boys want to be made happy. If you are gloomy, they will catch the contagion. If you are cheerful, they will be easily infected by your mirth. Through work or play, keep your boys merry. If you cannot do that, you are not a fit officer. Whatever sorrows you may have, reserve them for your lonely hours. Be a boy while among boys. Be a real boy and not a sham. Make your boys absolutely free with you. If you cannot do this, then however efficient as a Scout you may be, you are not a fit officer: that is my verdict.

Then, remember, boys are not very fond of sermons. 'Example is better than precept' when dealing with boys. Let "Do as I do" and not "Do as I say" be your motto. Inspire your boys by your personal example: "Come on!" is better than "Go on!" Reserve your eloquence for the public platform.

Do not forget that keeping the Scout-Law is the most important portion of a Scout's training. Character always wins in the long run. So make character-development your prime object. Show in your life what good character

means. Do not think that you can afford to break the Scout-Law in private. "Your sin will find you out" and One Eye will always be watching you.

You are first a Scout and then an Officer. If you remember this, you will not have false notions either of your own authority or of your dignity. Keep in mind that, if there is one thing above another which boys heartily hate, it is a show of authority.

Do not be partial. Partiality spoils him that gives and him that takes. He that shows partiality undermines all discipline; and he that receives partiality learns soon to be impertinent.

Do not presume to know too much. If you do and if you commit a mistake, you will only make a fool of yourself and boys will not hesitate to whisper in one another's ears "what a fall was here, my countrymen!" If you do not make a show of knowledge, then boys will be sympathetic and will readily pass over your mistakes.

Do not be proud or arrogant. "Pride goes before a fall" is true even now.

Do not allow tale-bearing; neither allow yourself to be flattered. Let strict principle and not expediency guide your actions and your words.

K. SANJIVA KAMATH,

Commissioner, I.B.S.

(From "The Mysore Scout")

UNDER THE BANYAN TREE



OUR CUBS' PAGE

ONCE when Doctor Non-entity was going to Benares he had to pass through a wood. His clothes were quite wet owing to rain and he felt very chilly, so he walked fast. Presently to his great joy he overtook a young boy who had an umbrella and was walking in the same direction.

"Will you please allow me to get under your umbrella? I am very wet, my boy," said the Doctor.

"No 'please' here. Go away," was the rude answer.

Doctor Non-entity was very much wounded and hoped to find rest somewhere. Now he was overtaken by hunger and thirst and also by night.

At last at eight in the night he met a Cub (a boy between the ages of 7 and 12, a member of the Indian Boy Scouts Association) who, true to his promise, was seeking to do a good turn.

"My child! I am very hungry. Please take me to your house and give me some food," said Doctor Non-entity.

"My house is far away, Sir. But wait here. I shall try to

provide you with everything you need," replied the Cub.

Doctor Non-entity took it for a joke and could not believe that such a young boy at that late hour and in that wood could get him all the things necessary. Surely no one could believe such a thing.

But the Cub broke down some branches and made a shelter so that the Doctor could change his clothes: then he lighted a fire by means of leaves, to keep the Doctor warm, while he went and brought some roots and fruits which the Doctor ate. In the meantime a fine bed was made with the leaves.

So Doctor Non-entity went to bed. But he could not get to sleep. He wanted to know who the boy was. The boy was so courteous and helpful. So he asked him. The boy replied that he was a Cub pledged to be helpful to others at all times, and explained to him all about the Indian Boy Scouts movement. He asked the Doctor to write to the Chief Commissioner of the Indian Boy Scouts, Adyar, to tell him to

No. 1. PATROL TENT COUPON

Order Form.

To the Manager: Please send me "The Indian Scout" for one year commencing in the month of.....
I enclose ONE RUPEE.

(Write clearly)

NAME:

ADDRESS:

(Name of Troop (if any) which is to be credited with having secured this subscriber:

This Coupon must be sent in before August 7, to count for the Competition.

No. 2. PATROL TENT COUPON

Order Form.

To the Manager: Please send me "The Indian Scout" for one year commencing in the month of.....
I enclose ONE RUPEE.

(Write clearly)

NAME:

ADDRESS:

(Name of Troop (if any) which is to be credited with having secured this subscriber:

This Coupon must be sent in before August 7, to count for the Competition.

No. 3. PATROL TENT COUPON

Order Form.

To the Manager: Please send me "The Indian Scout" for one year commencing in the month of.....
I enclose ONE RUPEE.

(Write clearly)

NAME:

ADDRESS:

(Name of Troop (if any) which is to be credited with having secured this subscriber:

This Coupon must be sent in before August 7, to count for the Competition.

No. 4. COUPON FOR "WRITING ON THE SANDS" COMPETITION

Valid till July 20th only.

NAME OF COMPETITOR:

ADDRESS:

(Enclose Two $\frac{1}{2}$ ANNA STAMPS).

No. 5. COUPON FOR "FIRST AID IN PICTURES" COMPETITION

Valid till July 20th only.

NAME OF COMPETITOR:

ADDRESS:

(Enclose Two $\frac{1}{2}$ ANNA STAMPS).

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start a pack, how to train cubs, etc.

"I am anxious to know more about the adventures of you Cubs. How can I hear them?" asked Dr. Non-entity.

"There is THE INDIAN SCOUT, published monthly by our Association, Sir. If you pay a rupee annually you will get it," said the Cub to the Doctor. The order form was at once eagerly filled up by the Doctor and a rupee was paid.

Now the boy who insulted Doctor Non-entity was sitting close by listening to this conversation. He felt the shame of his action and at once came and apologised before the Doctor. He got himself admitted the very next day to the Cub movement.

Then they all three went so bed and in the morning the Doctor, assuring the Cub that he would see his own son also do valuable services to the Motherland by making him join the Cub move-

ment, proceeded on his journey and the two boys went home to do their duties.

See, my brothers, the vast difference between the Cub and an ordinary boy of the same age. The former was polite, courteous and helpful, while the latter was rash and discourteous. The former acted in such a way that his example compelled the latter to repent his rude action and to do as the former did. Not only was the Cub polite and helpful but also he served as a model to be followed by every one.

So shall be your sons and grandsons if they are trained properly from a very early age, especially if they should join this movement. So, countrymen, send your children to the Cub-movement. Brothers, raise packs in your localities.

More about the training of Cubs in the next issue.

T. V. VENKATACHARY,
Cubmaster, Royapuram Pack.

OUR COMPETITIONS

(Nos. 1 and 2. Open to all our Readers)

No. 1. First Prize:

A Scout knife. Second Prize:

A book.

'WRITING ON THE SANDS'

A row of five fashionable houses runs along a beach. The tide is out and certain marks are visible along the sands. From the observation of these the following description is composed. The reader is asked to reconstruct the story of the events which made the marks in the sands. Counting from East to West the five houses

will be designated A, B, C, D and E.

From the gateway of house 'A' the footprints of a person wearing shoes or boots go to the west. These footprints are parallel with another set going in the same direction, which are those of a person with bare feet. The barefoot marks sometimes lie over the shoeprints. At a distance of about 40 yards the shoeprints turn round and face house A. At this point the barefoot-marks stop, their direction is reversed and

they re-enter the gate of house 'A'. The bare-footprints which lead away from house 'A' are deep at the toes and shallow at the heel; returning, they are deep at the heel and shallow at the toe. Returning to the shoeprints: after the point where they face back to house 'A' they again resume their forward direction toward house 'C', now accompanied on one side by a peculiar print in the sands made by the point of something whose circumference is about the size of that of a fountain-pen. As these footprints pass house 'C' they are joined by those of another barefooted person, and the double set runs on to house E, and then down to the sea. At the edge of the sea all the footprints vanish. From the edge of the surf in front of house 'D' two parallel sets of barefoot prints lead to the gate of house D. At this point one set goes East to house F and the other West to house A. The wind and tide this day run eastward.

What you have to do.—Write a short account (with a diagram) stating who and what made these marks and why. In constructing your answer you should remember that you must explain every element in the trail, and that the simplest story which fully satisfies all the facts as described above will be the best.

Send in your answer, together with No. 4 Coupon and two ½ anna stamps (you must not forget this) to the Editor, before July 20th.

No. 2. First Prize:

A Haversack. Second Prize:

A book

"FIRST AID IN PICTURES"

What You have to Do.—You know the bandage which Scouts and other Ambulance men put

on for a broken jaw? If not, you can easily learn it from a doctor or from a book. Well, what I want you to do is this: Draw a comical pen and ink picture of two Indian Boy Scouts, one practising the Jaw bandage upon the other. Don't make it larger or smaller than 6 inches by 4 inches, and don't colour it or put in more lines than are necessary, for I want to have the best one reproduced as a line-block and print it in our next number. Send your picture with No. 5. Coupon and two ½ anna stamps to the Editor before July 20th.

No. 3. Open to Scouts, Cubs and Officers only

"THE INDIAN SCOUT"

PATROL-TENT COMPETITION

Who wants a Patrol-Tent?—Here is a splendid way in which all Indian Scouts can help to make our magazine a success, and at the same time win a fine piece of Scout Equipment for their Troop. The First Prize will be a Patrol-Tent, large enough to hold eight boys; the Second Prize is a Troop Ambulance-set worth more than twenty rupees; the Third Prize is a pair of Signalling Lamps; and there are four other Prizes (if there are sufficient entries) consisting of Indian Boy Scout Troop Flags—the Union Jack, with the Indian Scouts Badge on it. Seven fine prizes!

How are they to be won?—In every copy of THE INDIAN SCOUT you will find three coupons for the Patrol-Tent Competition. These coupons are also Order-Forms for THE INDIAN SCOUT. What you have to do is this. Ask your friends to subscribe to THE INDIAN SCOUT. Write the name and address of

each new subscriber on one of the coupons and also, at the bottom, write the name of the Scout Troop to which you belong. Send the coupons, together with the One Rupee subscription of each subscriber, to the Manager, THE INDIAN SCOUT, Adyar, Madras, S., before the date marked on the coupon. The Manager will keep a list of the orders secured by the members of the various Troops. The Troop which has secured most new subscribers before November 1st will win the Patrol-Tent, the second will win the Ambulance set, and so on.

There are three Patrol-Tent coupons in every copy of THE

INDIAN SCOUT. If you want more, you can ask your friends to give you the coupons from their copies. Don't forget to ask for the One Rupee subscription from the new subscribers you get. *V.P.P. orders will not count for the Competition.* Start now. Every Troop has an equal chance of getting the Patrol-tent. Even new Troops formed in September can win if they try hard, for no doubt some of the old ones will begin to work less hard after a month or two, thinking that no one will be able to catch them up! That is your chance. Begin at once and do a good turn for your Troop and for the Scout Movement.

THE INDIAN SCOUT

VOL. I

AUGUST 7TH, 1918

No. 2

OUR OUTLOOK

BROTHER-SCOUTS,

Our Outlook is a bright one. The Indian Scouts are increasing rapidly, our magazine THE INDIAN SCOUT is finding its way all over the country, and our busy members (of whom I hope you are one) are all doing their share of work faithfully in different places, some organising new local Associations and Troops, some carrying on the Troops they have formed, and some—the Scouts themselves—learning how to do Scout-service for their Motherland, as quickly and as thoroughly as possible. Enquiries about our Association are pouring in on us from all parts of India, and, since many of those enquirers will also be readers of this magazine, I want to say a few words to them here with regard to the organisation of our work.

1. ORGANISATION

(a) *Patrols and Troops.*—Where it is desired to form a Patrol (6 to 8 Scouts including Leader) or a Troop (two or more Patrols under a Scoutmaster), our Indian



Boy Scouts Pamphlets Nos. 1 and 2 will be found to supply all necessary information. The chief difficulty at present is the shortage of books, and this will continue for a few weeks longer after which a plentiful supply of the books recommended in pamphlet No. 2 will be available from the

T.P.H., Adyar, Madras, and from the Sons of India, Ltd., 10 Esplanade, Madras. In the meantime, we are doing our best to supply the deficiency by our own publications. The article on "The Making of a Scout" in this number of our Magazine will be found useful to beginners, and future numbers will contain a continuation of the series. We intend also to issue cheap booklets of instruction in the different branches of Scouting in the Indian Boy Scout series of pamphlets, but in this project we are at present hampered for lack of capital. Will not some of our more affluent sympathisers help us to undertake the publication of these useful pamphlets by giving a donation towards the cost? Rs. 100 will suffice to cover

the cost of the printing, etc., of one edition of an average-sized pamphlet of this series.

(b) *Local Associations and Provincial Scout Councils.*—It is in the formation of these that we particularly want the help of our adult supporters. Wherever Scout Troops have been or are about to be started it is desirable to form a Local Association as soon as possible. A Local Association consists of adults and its duties are to encourage and support the existing Scout Troops of the locality and to assist in the formation of new Troops. The first of these duties it performs by appointing a Sub-Committee to secure Honorary Instructors and Examiners for the Scouts in the different branches (e.g., Ambulance, Engineering, Rescue, Survey), for which Proficiency Badges are given. Another duty of the Local Association (or its Executive Committee) is to organise local Scout Rallies (at least annually) so that all the Scouts of the locality may meet for some Scout function, display or expedition, and may learn to put the fourth Scout law into practice.

In nearly all cases where several enquiries have come to me from one town or locality, I have given each enquirer the names and addresses of the others, so that they may get into touch with each other and form an Indian Boy Scouts Local Association as soon as they can. This does not, of course, imply any interference with the internal management of the Scout Troops that may have been formed by individuals. Each works under its own officers, the Local Association co-ordinating their efforts and providing occasions for them to keep in touch. The usual annual subscription for a Local Association is from one to three or four rupees, according to local conditions; this

money is used entirely for needs of the local Scouts, to provide badges, meet expenses of rallies, purchase camping equipment, etc. Full particulars as to how to form a Local Association will be found in the Indian Boy Scouts Pamphlet No. 3. Price two annas, postage $\frac{1}{2}$ anna, obtainable from the T. P. H., Adyar, Madras.

Provincial Scout Councils will be formed as soon as the number of Local Associations in each Province or Presidency becomes large enough to demand special and separate provincial co-ordination. These bodies will be representative of their Local Associations and will be practically autonomous.

Well, Scouts, I am afraid all this has not been very interesting reading for the younger members, but you must excuse me this month for spending all the 'Outlook' on your elders: after all, the whole of the rest of our magazine is yours entirely! In fact I have had to hold over several interesting articles till next month—on Physical Culture, on Scouting in Chile and in South Africa, on First Aid and, besides these, I have the second number of *The Royapuram Scout Magazine* and *The Mylapore Scout* which I wanted to tell you about, and also *The Ceylon Scout*, but there is no room. If you will get more subscribers I can give you 32 pages instead of 24. Come now, why not? Your Brother-Scout,

F. C. Pearce



Chief Commissioner,

Indian Boy Scouts.

STORIES OF HEROISM AND PATRIOTISM

MODERN HEROES

II. THE AIRMAN

In the history of the conquest of man over nature one can find no more daring story than that of the invention, development and use of the flying machine. The air has always had a fascination of its own, and great was the excitement when our grandfathers congregated to witness a balloon ascent! Not the least attraction was the courage of the aeronaut. Nobody knew where the balloon and its occupants would descend or when a storm of wind might come and carry them far out to sea.

The balloon was, however, soon to be excelled by the mechanical flying machine. A full history has not yet been written of those who worked silently and for long without success, at the invention of the flying machine, amidst the jeers of mankind, and with constant risk to life and limb. These were heroes indeed who braved not only dangers but also the ridicule of the world. Something of the fruits of their courage and persevering labour we now see in the marvellous machines which, skimming the air almost with the grace of a bird, have in them such promise of immeasurable utility to man. Only recently a machine carried one hundred mail bags and two passengers from London to Paris in about two hours, and now a Company has been formed for air transport service between Denmark and England. In the war the aeroplane is used very largely for scouting behind the enemy lines as well as for aggressive work, such as dropping bombs on important stations and supply depots.

The hero who flies through the air needs not only courage but also firm concentration, high imagination and the power of instantaneous decision. He has to keep constant watch over his instruments, noting his height, his speed, the working of his engine and the direction in which he is flying, and all the levers that govern these things. Imagine an airman who has been given some scout work to be done behind the enemies' lines. If he should stop to think of the horrors that might overtake him, the fall through thousands of feet, the crash and flames of his burning machine, his nerve might waver. No, his thoughts are not about himself; they are concentrated on his work. Even if somewhere in the back of his mind there is the thought that he might get wounded or killed or allow himself to lose control over his plane, he does not dwell on it. Sometimes while flying over the enemy lines, hostile guns may open fire on his machine. At first the smoke or flame shells will burst wide of him, but when the gunners find the range he will be surrounded by bursting shells systematically placed on each side of him, as well as above and below, so as to force him to keep a straight line in which he can easily be shot. Yet, risking these, he must dive and swerve in a zig-zag course, for a straight course is fatal, and once within the range of these guns it will take all his skill, aided by the blinding smoke of the shells and plenty of luck, to enable him to escape. Sometimes he may have to encounter hostile

aircraft and fight one of those thrilling battles of the air which excite universal wonder and awe.

So, lads of the Star and Lotus, learn this lesson of the airman, that when your heart tells you that there is a duty to be done,

you should do it without thought of self. Then all your energies and all your powers will be available for the things you have to do.

HILDA WOOD

POETS' CORNER

IF—

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—what is more—you'll be a Man, my son!

RUDYARD KIPLING

(Reprinted from "Rewards and Fairies." Published by Messrs. Macmillan & Co.)

THE MAKING OF A SCOUT

INSTRUCTION FOR RECRUITS IN TENDERFOOT TESTS AND PREPARATION FOR ENROLMENT

I.

1. What is Scouting?—Before becoming a Scout you would like to know what Scouting is. It is an interesting game and a splendid training which draw out the best in a boy and make him manly, useful, and self-reliant, in short, a good citizen. In the army a military scout is a man chosen for his pluck, endurance and keen observation, to go in advance and report the whereabouts of the enemy to his commander. While searching for the enemy he may be captured or killed, but he does not care, because he is working for his side and not for himself. So in our non-military scouting you acquire all these qualities without your being conscious of it; and this prepares you for the service of the Motherland.

If your ambition is to serve the Motherland, you have got to prepare yourself beforehand, for nothing can be done well without preparation. Now, for instance, suppose that, while walking along a street you see an accident: a man gets a nasty cut which is bleeding horribly; what are you going to do? If you don't stop the bleeding at once, that man may die by the time you bring a doctor. To stop bleeding you must know first-aid. Suppose you see a man drowning in a river or tank, how can you save him if you don't know swimming and rescuing?

If you meet a man who wants to know the way to a particular

place; how can you direct him if you don't know the way yourself?

A fire breaks out in your neighbourhood; what are you going to do in order to save the people inside the burning houses and to prevent the fire spreading? To learn to help your fellow-men in such emergencies is as good a way of serving the Motherland as speaking on a public platform; but if you are not prepared you will be more than useless; you will be in the way. Scouting teaches you all these things, and much more.

2. How to Become a Scout?—If there is a troop of Indian Boy Scouts in your village or town, fill in section 1 of the recruit form attached hereto, get your parent or guardian to fill in section 2 and send it to the Scout Master. But if there are no troops or patrols in the neighbourhood you can form a patrol of your own. A patrol consists of 6 to 8 boys under a Patrol-Leader. Call 6 or 7 of your friends and tell them what you want to do; if they agree, elect your Patrol-Leader and write to the Chief Commissioner, Indian Boy Scouts, Adyar, Madras. He will put you in touch with the District Scout Commissioner or tell you what to do.

Before you can become a full member of a Troop of Indian Boy Scouts you have to pass the Tenderfoot Tests, full instruction for which you will find in the following pages. Then you will

take the Scout's Promise and will be enrolled as a member of the Great Brotherhood of Scouts and you will be allowed to wear the Scout uniform and the badge and to use the Scouts' secret signs.

3. The Scout Promise.—When you are enrolled as an Indian Scout, you will have to take the following Promise in the presence of the Troop to which you are going to belong:

"On my Honour I promise that I will do my best

To do my Duty to God, Crown and Country
To help others at all times
To obey the Scout law."

Now this is a very solemn promise, and you take it "on your honour" which means you are trusted to do your utmost never to break it.

It is therefore necessary, first of all, to understand the meaning of this promise. Our Protector, Mrs. Besant, has explained it thus:

"You serve God by doing a good turn to somebody every day. You serve the King-Emperor by reverencing his authority and saluting his flag: you serve the Motherland by training yourself, and being trained by your elders to become a good citizen."

If you are prepared to accept this, then you can proceed to train yourself to fulfil the second part of the Promise, helpfulness to others, and to understand the third part, namely, the Scout Law.

It is not an easy thing to be a true Scout and to fulfil to the utmost this great and solemn Promise of our Brotherhood, hence the responsibility of becoming a Scout should not lightly be under-

taken. Do you really wish to help others? Do you really wish to serve the Motherland? Are you prepared to sacrifice a little time and energy to train yourself in usefulness? Are you prepared to try your best to do your "good turn" every day without fail? Are you prepared to make a real effort to persevere? It is true that the life of the true Scout is full of real joy, for he learns to forget himself in serving others, and he carries this joy with him, through all his life, for "once a Scout, always a Scout". Though the body may grow older, the Scout spirit, and the joy of service, remain.

But, think well before you join. Do not join because of the uniform or the games or for anything else except to learn to fulfil the Promise. The Indian Boy Scouts would rather be few and first class than many and idle.

If you will join us on these terms, then, welcome, comrade!

4. The Tenderfoot Tests.—In passing the Tenderfoot Tests you will be taking the first of the numerous steps by which we gain the knowledge and ability to carry out our Promise.

The Tenderfoot Tests are:

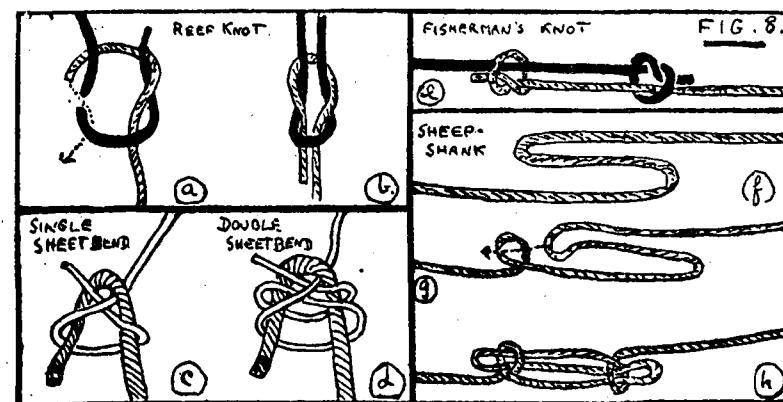
(a) Knowledge by practice of the following knots: Reef, sheet bend, fisherman's, clove-hitch, sheep-shank and bowline.

(b) Knowledge and understanding of the Scout Law.

(c) Knowledge of the Scouts' secret signs and salutes and the meaning of the Indian Scouts' badge, the composition of the Union Jack, and the correct way to fly it.

(a) KNOTS (See Illustrations)

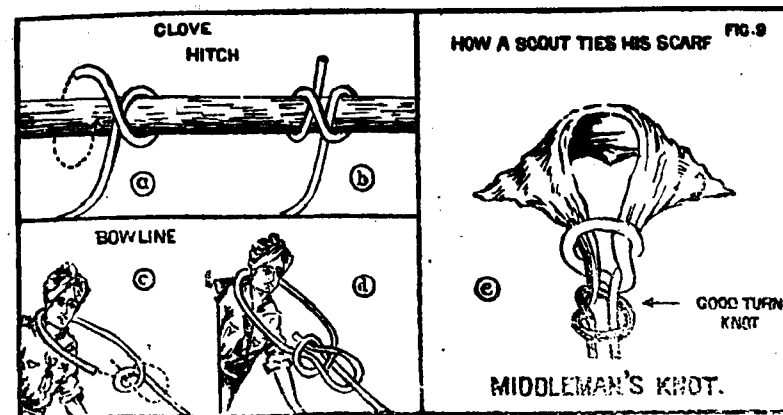
(1) **Reef Knot.**—This knot (sometimes called the sailor's knot) is used for tying two ropes or ends of a rope together. It is always used for tying the ends of bandages in First Aid. Every Scout should be able to tie this knot blindfold or behind his back.



(2) **Sheet Bend.**—The single sheet bend is used for joining two dry ropes of different thicknesses.

The double sheet bend is used for joining two wet ropes of different thicknesses. This is one of the safest knots.

(3) **Fisherman's Knot.**—This is used for joining wet ropes or lines of different thicknesses. This is used by fishermen to join their fishing lines. It can easily be untied by pulling the two knots apart.



(4) **Clove Hitch.**—The clove hitch is used for fastening the end of a rope to a pole or a tree. Only one end of the rope

should be used in tying. Lashings for scaffolding or bridge-building are always commenced with this knot.

(5) *Bowline*.—The bowline is a non-slipping loop—it can be used for lowering persons from a high place or for tying animals. Only one end should be used in tying. Every Scout should be able to tie a bowline round another Scout with his eyes shut.

(6) *Sheep Shank*.—This knot is used for shortening a rope without cutting it. The sheep shank

should be tied without using the ends of the rope.

The practical uses of the knots should be carefully shown to the recruit. The bowline and clove-hitch should always be tied using only one end of the rope. The recruit should be able to tie the bowline round himself and round another Scout.

(b) THE SCOUT LAW

(1) *A Scout's Honour is to be Trusted*.—This means that, if a Scout says "On my honour I will do this," the person to whom he says it will know for certain that the Scout will keep his promise. A Scout's "Honour" is always to be trusted, and if a Scout promises "on my honour," it is equal to a most solemn oath. For instance, if a Scout-officer says to a Scout, "I trust you on your honour to do this," then the Scout is bound to carry out the command to the very best of his ability, and to let nothing interfere with his doing so. If a Scout were to break his honour by telling a lie or by not carrying out an order when trusted on his honour to do so, it would be a great disgrace, and he might even be expelled from the Scout Movement. A Scout is "on his Honour" to do his best to keep the Scout Promise, to do his daily 'good turn,' and to do nothing which might bring dishonour upon his brother-Scouts and himself.

(2) *A Scout is Loyal to the King-Emperor, to his Motherland, his Parents, his Officers, his Employers, and those under him.*

That is to say, he must not act against them in any way, and also he must stand up for them against people who act against

them or speak wrongly or unkindly of them. Above all, he must discourage gossip, scandal and tale-bearing.

(3) *A Scout's Duty is to be Useful and to Help Others*.—This duty a Scout must do before anything else, even though he has to give up his own pleasure or comfort or safety in order to do so. When he is in doubt as to which of two things to do, he must ask himself, "Which is better for other people?"—and must do that. He must be prepared at any time to save life or to help injured persons. And he must try his best to do one good action, at least, for the benefit of some one else, each day—however small an action it may be. It may be only some little kindness to a school-fellow or some useful thing for his parents or teachers or other people—but it must be for the benefit of others—and the Scout must not take a reward for doing it.

(4) *A Scout is a Friend to all and a Brother to Every Other Scout*—no matter to what social class or creed the other belongs.

Thus if a Scout meets another Scout, even though he has never met him before, he must try to help him in whatever way he needs help. A Scout must never be a "snob." A "snob" is one

who looks down upon another because he is poorer or of lower caste than himself—or one who resents another because he is richer or of higher caste. A Scout looks for the best in everyone—not for the worst.

(5) *A Scout is Courteous*.—That is, he is polite—especially to women and children and to old people, invalids, cripples, etc. And he must not take any reward for being helpful or courteous to them. He is polite, not only to strangers but also to his fellow-Scouts and parents and other daily companions. He does his best not to use rough and impolite speech, and to answer rude words with calm ones or with silence.

(6) *A Scout is a Friend to Animals*.—He should do all in his power to save all animals from pain, and he should not kill any animal unnecessarily or cause another person to kill it. If he keeps pets he should see that they are never neglected. He should keep off pariah dogs by well-made fences not by stoning them.

(7) *A Scout Obeys Orders*.—He obeys the orders of his officers, his parents, his patrol-leaders and all superiors. Even if he gets an order which he does not like, he must carry it out because it is his duty to do so. After he has done this, he may come and state any reasons against it. That is discipline.

(8) *A Scout is Cheerful in all difficulties*.—When a Scout gets an order, he should obey it at once, cheerily and readily, not in an unwilling, slow, unhappy way—

even if he does not like it. Scouts never GRUMBLE or complain. If things go wrong and are unpleasant, it is no good grumbling and complaining—that only makes other people feel unhappy too. The true Scout looks cheerful even when things are difficult and unpleasant, and sets to work to overcome the difficulty. A Scout does not lose his temper—and a Scout does not use bad words, nor does he swear. A Scout bears pain and trouble manfully.

(9) *A Scout is Thrifty*.—That is, he does not waste his money. He knows the use of money and saves as much as he can, in order that he may not have to depend upon others and so burden them—and also in order that he may be able to help others if necessary.

(10) *A Scout is Clean in Thought, Word, and Deed*.—That is to say, he has cleanly habits; he keeps his body clean and healthy; he does not indulge in useless, dirty habits such as drinking intoxicants and smoking, nor in the harmful habit of self-abuse. He never lets himself think unclean thoughts, nor have unclean desires, speak unclean words, nor do unclean deeds.

The following is an easy way of remembering the headings of the Scout Law:

"Trusty, loyal and helpful,
Brotherly, courteous, kind,
Obedient, smiling and thrifty,
Pure as the rustling wind."

G. P. ARYARATNA,

Commissioner, I.B.S.

(To be continued)



NATURE STUDY IN THE PAST

By C. JINARAJADASA

(Continued from p. 18)

OUR ancestors lived largely in villages and were most of them cultivators; the jungle was never far away, and so naturally enough they observed the life of trees and plants. The scent of flowers produced elevating thoughts, and in the *Taittiriya Aranyaka* it is said:

As far and wide the vernal breeze
Sweet odours wafts from blooming trees,
So, too, the grateful savour speeds
To distant lands of virtuous deeds.

Flowers that are gorgeous to look at but have no scent are taken as a simile by the Lord Buddha in a well known verse in *Dhammapada*:

Like a pretty flower, of pleasing colour but without scent, are the agreeably spoken but fruitless words of one who does not act accordingly.

Of course the lotus is often and often referred to; the fact that water rolls off its leaf is compared to the way a pure man is not contaminated by desire or impurity, "sorrow falls from off him as does the water drop from the lotus"; and that a beautiful lotus flower will grow out of mud is compared to the way that out of difficulty

and poverty a man will acquire wisdom and honour.

All kinds of trees are referred to; the complete fall of leaves in some trees is compared to the way a wise man should cast off evil tendencies in him. The great forest trees were called *Vanaspati*, "forest kings", just as we talk of the lion as the "king" of the animals. The tangled bamboo is taken as an image of the way men are entangled in desires. Here is a graphic simile, within the experience of us all.

Thou mark'st the faults of other men,
Although as mustard seeds minute.
Thine own escape thy partial ken,
Though in size a Bilva fruit.

And this is another, and what could be more graphic?

Of all men him most luckless deem
With thorns of speech who others tears.

Even weeds and creepers are brought into philosophy;

'Tis weeds that do damage a field,
'tis ignorance that does damage mankind,
says the Lord Buddha; one special weed, the *birana* is mentioned,

how desire increases sorrow "as does a shower the *birana* grass", and "pull up the weed of lust by the root as one does the *birana* grass". Creepers are taken to describe the way that through carelessness our evil qualities slowly grow. A common experience was the danger of fruit falling on one's head as one went through the woods in the early morning, and so we have this.

As from the fall of ripe fruits there is fear in the morning, even so there is always fear from death to men who are born.

The old old lesson of "union is strength" is thus taught from the trees.

The forest tree that stands alone,
Though huge, and strong, and
rooted fast,
Unable long to brave the blast,

By furious gusts is overthrown.
While trees that, growing side by side,
A mass compact together form,
Each sheltering each, defy the storm,
And green from age to age abide.

Honourable behaviour to an enemy and opponent are taught from the trees.

That foe repel not with a frown
Who claims thy hospitable aid;
A tree refuses not its shade
To him who comes to hew it down.

A more poetical simile still is this from *Subhishitārṇava*.

A hero hates not even the foe
Whose deadly bow is 'gainst him bent;
The sandal-tree with fragrant scent
Imbues the axe which lays it low.

No code of knightly honour anywhere in the world has ever surpassed this standard laid down by our ancient sages for our *Kshatriyas*.

Our ancestors were deeply impressed by the power of the storms that swept down at time of rains; they did not describe the storms as western poets might, merely to paint the power and awe of nature, they saw always a meaning that was to make us better and wiser men.

As trees from river-banks are riven
And swept away, when rains have swelled
The streams, so men by Time impelled
To action, helpless, on are driven.

Brotherhood and charity are taught from the moon's beams which make no distinction of caste man and outcaste man.

The good extend their loving care
To men, however mean or vile;
E'en base Chandāla's dwellings share.
Th' impartial moon's silvery smile.

Quite a different kind of lesson is taught us from the fire.

By force of will respect command;
Blaze fiercely like a glowing brand.
Like smouldering chaff, that only smokes,
A weakling men's contempt provokes.

Our forefathers surveyed all nature, and it made them always think of God; every thing in the world was as a book, to make them wise and content and holy. This was what spring taught them—the lesson of mortality.

The empty beds of rivers fill again,
Trees, leafless now, renew their vernal bloom,
Returning moons their lustrous phase resume;
But man a second youth expects in vain.

But our ancestors were not all ascetics and sad-faced men; they were intensely human, as these

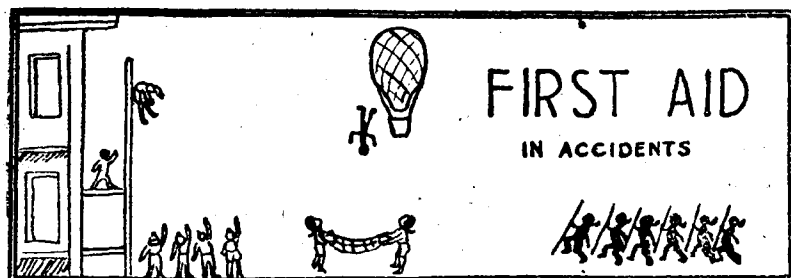
lines from the *Rig-Veda* will show.

All craving wealth, we each pursue
By different means, the end in view,
Like people running after cows,
Which too far off have strayed to
brouse.
The draught-horse seeks an easy
yoke,
The merry dearly love a joke,
Of pretty maidens men are fond,
As thirsty frogs desire a pond.

But while they sought wisdom
and holiness first, and happiness

afterwards, they looked at *everything* in life, men and animals, trees and clouds, the rivers and the lakes and pools. That is what we do not do in these days. Most Indians scarcely note the plants about them and the birds or the tiny insects that swarm everywhere. Our ancestors did; they looked, they noted, and they thought, and that is why they became wise.

C. JINARAJADASA



MEDICINAL PLANTS

By J. HUIDEKOPER

Garden Superintendent, Theosophical Society, Adyar, Madras

I

Boy Scouts who wish to be useful to their fellows require a certain knowledge of the most useful medicinal plants. So often we meet a man, woman or child suffering from some disease and we are helpless to relieve them. But if we know the value of the plants around us, if we know how to distinguish one plant from another, if we know where to find any given plant and how to use it, then we can have the pleasure and

the privilege of relieving the pain of those we meet. Boy Scouts in making themselves useful in this way will find a most agreeable and healthy occupation and will do much to increase the popularity of the movement to which they belong.

In this first article a few common complaints are taken and a few of the plant remedies described. All the plants

mentioned grow in the fields, the hedges and the gardens around and can be easily obtained.

A glance at the list will show that the names are given in Sanskrit, English and six vernaculars as well as in the botanical form. This should make the list useful in most parts of India. In some cases it has been impossible to trace one or two of the vernacular names and we shall be much obliged if some energetic Indian Scouts will send us the missing vernacular name with a dried specimen of the plant for confirmation.

Some of the plants have an *by their name—this indicates that they are not natives of India, but have been introduced from some other country. Many plants so introduced have thriven so well here that few people would realise their alien origin.

In the second column an attempt has been made to describe the plants, in order to help in their identification. Some of the terms used may be unknown to the Scouts, they should try by observation of the plant, especially the leaves and stems, to deduce the meaning of the terms. We may at some later period give an article or two explaining the main terms.

Scouts are recommended to keep a note book and always notice the date on which they found any plant, the place (whether dry, damp, stony, hilly, plain, etc.) and the condition of the plant—whether in flower or fruit.

In this way they will cultivate a habit of observation and also obtain much useful information.

Many of the plants mentioned are useful for other complaints than the one under which they

occur in the list. In further articles the same plant may appear again and this article should be carefully kept for future reference.

It will also be noticed that in some cases the root, in others the stem or bark, in yet others the leaves or fruit is the part used, and in some plants all these parts are medicinally useful. It must also be remembered that some plants are helpful when applied *externally*, but poisonous when used *internally*. All these facts show that *accurate* knowledge is required in order to be really useful in employing plants to alleviate suffering.

In one of the remedies—under “sore eyes”—it will be seen that the Indian recipe directs attention being paid to the *right* side of the body if it is the left side which is affected and vice versa. To us Westerners such treatment is new and untried and we have not been able to verify the efficacy of the—to us—peculiar remedy. We shall be much obliged if Scouts will report to us any experience they have of this kind of remedy, as we find in several other cases the same kind of treatment is advocated.

For the convenience of Boy Scouts a collection of these plants is being made in Damodar Gardens on the Adyar Compound, under the supervision of Mr. D. S. Ebenezer, a Teacher of the Rivers School near Besant Gardens. It is to Mr. Ebenezer that we are indebted for the information given in the third column and we take this opportunity of expressing our thanks.

We shall be very glad to receive any queries or any information on this subject from any of our Boy Scouts who are interested and trying to qualify themselves in this branch of Scout activity.

(i) For Ear-Ache

Name of Plant	Description	Medicinal Use
(a) <i>Ocimum Sanctum</i> English. Holy or Monk's Basil Hindi. Kalatuli Bengali. Kalotuli Tamil. Tulasi Telugu. Tulasi Malayalam. Krishnatulasi Uriya. Arjaka Sanskrit. Arjaka	N. O. Labiatae a hairy shrub, leaves stalked oval, obtuse toothed—flowers in racemes—flowers pale purple. Fl. all the year round. <i>Habitat</i> Peninsula. Cultivated in gardens, near pagodas.	Take a handful of the leaves—boil in 8 or 4 tolas of gingelly oil. When cool, strain and then put 3 or 4 drops of the oil in the ear and plug with a little cotton wool.
(b) <i>Ocimum Basilicum</i> E. Sweet Basil H. Pashana Cheddec B. Babutuli Ta. Tirnoot-patchie Te. Vepudipatsa M. Tirupittipacca U. S. Surasa	N. O. Labiatae an erect, glabrous herbaceous plant—leaves stalked, ovate, slightly toothed flowers in whorls of 6-10 flowers, flowers white, and small. Fl. nearly all the year. <i>Habitat</i> Peninsula. Bengal, Oudh and Travancore.	Take a handful of the leaves, crush well, strain off the juice and use 4 or 5 drops as above.
(c) <i>Sansevieria Zeylanica</i> E. Bowstring Hemp H. Murghabi B. Ta. Marul Te. Chaga or Sága M. Kurampa U. S. Murva	N. O. Liliaceae roots perennial, no stems, leaves radical and 1-4 ft. long, semi-cylindrical flowers on stems 1-2 ft. long. Greenish white 4-6 together, corolla funnel shaped. Fl. August and September. <i>Habitat</i> Peninsula, Bengal, Dindigul Hills.	Take 2 or 3 of the cylindrical leaves, heat a little over the fire and then squeeze out the juice. Use 5 or 6 drops as above.
(d) <i>Vitex Negundo</i> E. Five-leaved Chaste Tree H. Nisinda B. Nishinda Ta. Vellainocci Te. Vayila M. Vennocci U. Begundia S. Indrani or Sveta-Surasa	N. O. Verbenaceae a large shrub with twisted stem—about 10 ft. high. Leaves digitate with 5 leaflets, flowers in panicles, blue, fragrant. Fl. April-June. <i>Habitat</i> Peninsula, Bengal, Dehra Dun.	Squeeze the juice from some leaves, boil for 3 or 4 minutes and apply to forehead and temples specially useful when the head-ache is due to a cold or Take 2 or 3 handfuls of the leaves, mix with a handful of sand, heat in a pan over the fire and then place quickly in a cloth and apply to forehead as hot as can be borne.

(ii) For Head-Ache

Name of Plant	Description	Medicinal Use
(e) <i>*Zingiber Officinale</i> E. Jamaica Ginger or Zanzibar Root H. Sonth B. Udruck-Ada Ta. Iñoi Te. Allamu M. Iñoi U. Ardoko S. Sryngavera	N. O. Scitamineae roots biennial, tuberous—stems erect—3-4 ft. high sheathed in leaves—flower stems radical—6-12 inches high, flowers small—purple. Fl. August-October. <i>Habitat</i> original—China? Africa? West Indies? now cultivated in Northern India and Peninsula, where other wild varieties are found, a downy leaved one in Northern Circars with pink flowers and a glabrous leaved one in Coromandel Coast known as Jungle Ginger.	Take some dried ginger, grind it and mix with water and make a poultice. Apply to the forehead.
(f) <i>Plumbago Zeylanica</i> E. White flowered or Ceylon Leadwort H. Chita B. Chitra Ta. Cittramulam or Koduvelli Te. Citramulam M. Tumpukotuvelli U. Citamulo S. Citraka	N. O. Plumbaginaceae a shrubby perennial of climbing habit, stems smooth, jointed, leaves alternate ovate, entire flowers in hairy, sticky racemes, flowers pure white. Fl. nearly all the year. <i>Habitat</i> Peninsula, on hills of 1,000-4,000 ft. in hedge. Bengal.	Take some of the root, wash and grind it to a paste with water. Place paste in a cloth and apply to the back of the neck for not more than five minutes.

J. HUIDEKOPER

Qualifications for Scout Badges

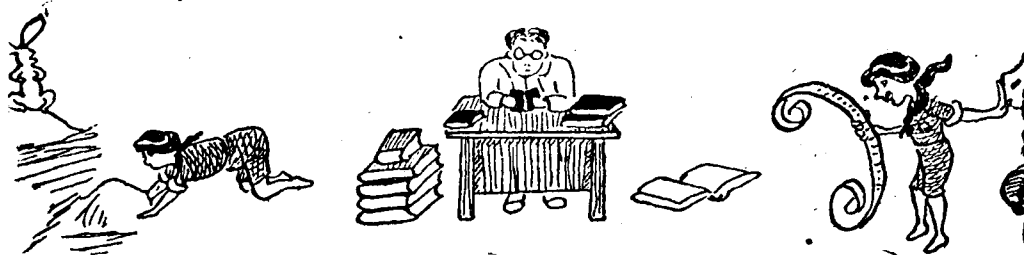
I. Tenderfoot. (See p. 37 or see Indian Boy Scouts Pamphlet No. 1.)

II. Second-Class Scout. (See Indian Boy Scouts Pamphlet No. 1.)

III. Proficiency Badges. *Ambulance Man*. Must know: The Fireman's lift; how to drag an insensible man with ropes; how to improvise a stretcher; how to fling a life-line; the position of the main arteries; how to stop bleeding from vein, artery, internal or external; how to improvise splints and to diagnose and bind fractured limbs; the Schafer method of artificial respiration; how to deal with choking, burning, poison, grit in the eye, bites of snakes, insects and dogs, sunstroke, sprains and bruises; how to diagnose and treat fits, fainting and insensibility. Must have a general knowledge of the laws of health and sanitation, of the dangers of smoking, intemperance, incontinence, want of ventilation and lack of cleanliness. (Dr. Rama Rao's book *First Aid in Accidents* is recommended.) Price 12 Annas plus postage, from the publishers, Sri Krishnan Bros., No. 323 Thambu Chetty Street, Madras. Tamil, Telugu, Canarese and Malayalam editions are also procurable. Please mention THE INDIAN SCOUT when ordering.

Herbalist. Must make a collection (neatly mounted in a book) of 12 medicinal herbs and 12 herbs used in cooking. Must know where to find them, be able to recognise them readily and know their exact uses and preparation.

THINGS ALL SCOUTS SHOULD KNOW



THERE are certain little blocks of knowledge which every Scout should make sure of knowing whether or not he is attempting at the moment to capture a specific proficiency badge. The knowledge will later be useful for this purpose; but its primary value is that it fills out his mind in those directions which are cardinal.

We may group these special things under three headings: universal factors, urban factors, and rural. This is to say, there are certain things which are common to both town and country life which a Scout should know, certain others peculiar to the town and still others to the country; using town as referring to settlements which have grown to such size as to require corporate attention to the communal life, and country as referring to places where dwellings do not exist or are so scattered as to require no special arrangements of roads, lighting, drains, etc.

Let us begin with the most interesting of the general factors. This block of knowledge refers to the condition and changes of the sky, and their effects upon the earth and its inhabitants.

A scout should comprehend something, first, about the stars, the moon and the sun and the relation of the changes in these to the seasons. The matter is much simpler to understand than is generally supposed, provided the student will take a little trouble to be accurate, especially in the first stages.

1. THE COMPASS

The making of a compass is an interesting and inexpensive experiment. The materials needed are a piece of watch or small clock spring or similar piece of hard steel cut into a narrow strip, a long pin or needle, a cork and a magnet (this may be borrowed, as it is only wanted for a small operation).

Cut the bit of spring and shape it so that it is flat, with one end squared off and the other pointed, to distinguish them. A suitable length is two inches. The width should be about an eighth of an inch. Lay the strip on a brick or piece of hardwood, put a sharp nail on the spot that marks the centre and strike the nail sharply with a hammer. The steel strip,

thus slightly dented, and with the ends very slightly bent down, should swing freely and balance evenly on the point of the pin. The pin should be pushed through the cork. If the cork is thin and flattened it will make a permanent stand for the steel strip, upon which the strip will swing freely, pointing in all directions.

Having borrowed or bought a magnet, lay the steel strip on this, and gently draw it across the ends of the magnet, always drawing it in the same direction, and beginning at the same end of the steel strip. (The reason for this is that the two ends of a magnet are opposite poles, and if the steel of your magnet is drawn first one way and then another it will not acquire opposite poles, as we want it to do). When your steel strip is thoroughly saturated with magnetism, that is, the invisible power of attracting bits of iron, put it once more on top of the point of your pin-stand, and let it swing freely. You will now find that after a while the steel strip will always come to rest in one certain position, and that, however frequently you move it, it will always finally come back to the same position. It is now said to point north and south, that is, it lies along the earth on a line perpendicular to (across) the line which the sun may be said to make as it rises and passes overhead and sets each day.

The reason for this action of the magnet is not easy to explain briefly. In general we may say that there is an attraction between one end of the magnet and a certain spot near the north pole of the earth.

If you put your magnetic needle in the centre of a circle which has

two diameters drawn at right angles to each other and arrange your circle so that the compass needle lies along one diameter, then the other diameter will point, roughly, in the directions east and west, where the sun rises and sets. Thus you have determined by your own experiment the four directions, East, West, North and South.

Now take your compass up on the roof of the house or into the open somewhere, where you can see the horizon fairly clearly on all sides. When the needle comes to rest in its fixed position (you may have to put a tumbler over it to prevent the wind from disturbing it), you will again have it pointing north and south, and you are now ready to find out by night the directions which the sun shows you so easily by day.

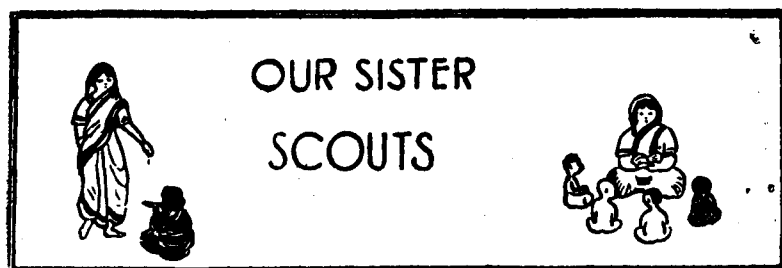
Next month we shall proceed to discuss this. In the meantime make a compass for yourself. If you are so unfortunate as to possess a compass which you bought or which was given to you, make one anyhow! You will find that you understand and appreciate the instrument better when you have made one for yourself. The cost is nothing except a little labour and trouble.

F. K.

How to take ink-stains out of cloth

If you deal with ink-stains while the ink is still wet, they come out quite easily.

Put the stained part of the cloth into a little hot milk, and let it soak in the milk for about ten minutes. Then wash the cloth in the ordinary way, and the ink will come out.



THE Girls' Section of the Indian Boy Scouts Association is now at work under the guidance of a representative Committee of ladies who are in charge of girls' schools in different parts of India, north and south. Special Bye-Laws for girls will be found included in the "Bye-Laws" of the Indian Boy Scouts Association, with details of the tests which girls will be able to pass in order to become Tenderfoot, Second- and First-Class Scouts, and of the Proficiency Badges which they may win. A special pamphlet for girls will also be ready shortly, giving information as to how to form a Troop or Patrol or Local Association under their Section, and what their training includes.

This naturally differs in some respects from that given to Boy Scouts. The girls specialise in home arts, in everything necessary for the care of others, especially children and sick people; they learn First Aid (what to do till the Doctor comes), and nursing; they practise good cooking, and receive a general training calculated to make them capable and self-reliant to perform the womanly duties which they may be called upon to do.

Good citizenship is just as necessary for our girls to be trained in as our boys, although it means in them different qualities, which

it needs a different line of training to develop.

The aim and method of the training is similar to that which has been set forth by Sir Robert Baden-Powell thus:

"The movement has been constituted for the purpose of developing good citizenship among girls by forming their character; training them in habits of observation, obedience, and self-reliance; inculcating loyalty and thoughtfulness for others; teaching them services useful to the public and handicrafts useful to themselves; promoting their physical development; making them capable of keeping good homes and of bringing up good children. Its desire is to co-operate with Educational and other bodies working to this end.

"The method of training is to give the girls pursuits which appeal to them, such as games and recreative exercises which lead them on to learn for themselves many useful crafts. It is a scheme of elder and younger sisters playing games together, rather than the instruction of privates by officers, in a cut-and-dried disciplinary machine, or of pupils by school teachers in an academic curriculum."

Information about the Girls' Section of the Indian Boy Scouts Association can be obtained from the Hon. Secretary, Mrs. F. G. Pearce, Adyar, Madras, who will

be glad to hear from any teachers who would like to start the training in their schools, or from any ladies who wish to do so independently among girls with whom they are acquainted.

The pioneer Troop of girls was started, as might have been expected, at Miss Arundale's school

in Benares several months ago, and has been working quietly. It is hoped to form a Troop at Adyar shortly, and others in different parts of Madras, and Mrs. Pearce will be glad if girls who wish to join any of these will send their names and addresses to her.

L. M. PEARCE

INDIAN SCOUT LAW¹ STORIES: No. 2

"A Scout is Loyal"

"LOYAL TO LAND AND LEADER"

"I SAY, you fellows, Mahadevan is my Patrol-Leader, and I cannot hear these things said about him."

The speaker was a boy of 15, and the place was the Fourth Form classroom of an Indian school. Time, immediately after school one Friday.

"He's no business to be a Patrol-Leader!" exclaimed another boy vehemently.

"Well, whether that is so or not, so long as he is, I must be loyal to him and follow him. If he ought not to be one, then he'll be kicked out sooner or later. For my part, I don't believe these tales about him, but even if I knew they were true, it could not make any difference in my attitude towards him as my leader, to whom I owe loyalty—and gratitude for having trained me as a Scout."

There was silence for a minute, then the head boy said:

"Well, Ramakrishna, I don't understand your attitude at all. It seems to leave out of account everything that matters."

"If Mahadevan has done these things—copied examination papers, and borrowed money and then gone off without paying it back, in the place where he was at school before he came here—well then, of course, he isn't a Scout, because a Scout's honour is to be trusted. But until he is proved to have done them, if I were to fail in loyalty to him I shouldn't be a Scout either, because a Scout is loyal to his Patrol-Leader," answered Ramakrishna firmly.

"But he asks you to do such unreasonable things," another boy objected. "Going round to all the filthy huts in a village, doctoring sores—ugh!"

A very snobbish fellow this, in very magnificent and faultless Europeanised dress, and he stopped with an expression of indescribable disgust.

"You'll get sores yourself if you do that!" exclaimed another young grandee, likewise de-nationalised.

"Not a bit of it. You use antiseptics, as doctors do, so no one need be afraid of that," said

Ramakrishna, smiling. "It's never done me, or any of us, any harm. And it's part of loyalty to do public service of that kind among one's fellow-countrymen. Mahadevan planned it and consulted us about it, and we all agreed and volunteered to do it."

"Oh, you're cracked on loyalty! And now he's going to take you off spy-hunting—in the rain! What's that got to do with us, I should like to know? Let them spy, say I!" And the young man in coat and trousers who had spoken first, snapped his fingers non-chalantly.

"You don't understand—you don't realise what the Germans are, or you wouldn't say that!" answered Ramakrishna earnestly. "And you really oughtn't to give us away like that," he added in a tone of reproach. "You may have left the Patrol, but that doesn't give you the right to talk about its plans before everybody!"

"Mahadevan's plans ought to be talked about," retorted the ex-member of the Mongoose Patrol.

"Spy-hunting!—Oh, do let me help!" cried a very bright-looking boy, coming over to Ramakrishna's side as the talk became general and the last speaker retired among his own special friends. "I know I'm not a member of your Patrol, but—can't I be of use?"

"Rather!—Yes, I'm sure Mahadevan will be very glad of your help," answered Ramakrishna readily. "Come and ask him at once."

For Rajagopalan was known as the best tracker in the Troop.

"I was only wishing we could have your help!" said Mahadevan

joyfully, when the two found him—a tall, serious-looking boy, and evidently born for leadership—in the Mongoose's corner of the Scout-Room. "Tell the story, Ramakrishna."

"Last night," said the latter, "I was coming home from the game, 'Cutting the Telegraph', when, passing an officer's house where there was some social gathering going on, I saw a handkerchief waved out of one of the windows—in a peculiar way. It wasn't an ordinary wave; it was a code wave, done with longs and shorts, but it wasn't any Morse word, in English. It was a lady's handkerchief, but it was a man's hand that waved it. There was no light in the room behind, but the moon gave enough for the handkerchief and the hand to be seen. Well, that might of course, mean something serious: I had to find out who the signaller was. So I crept up to the house and asked to see Major Livesey (for it was his house). I sent in a note to say I was a Boy Scout and wished to tell him something that might be of importance. He came, and I told him that someone was signalling with a handkerchief from one of his ground-floor windows. He asked which window it was, and came outside with me and I showed him. He took me into the room but we could find no one there. It was a little side room, curtained off from a big one where guests were. One of them, or one of the servants, could easily have slipped in and waved."

"It wasn't a servant," I said. "It was a white hand—very white, with long, thin fingers. There were no rings on it."

"Would you know the hand if you saw it again?" he asked.

"Oh yes," I said. "May I stand, where I cannot be seen, close beside the door (outside), when the guests come out, and observe whose hand it was? If you can notice the order in which they leave, Sir, it will be all the better."

"I'll try," said the Major. "And I'll ask my wife also. No, stay, he may keep his hands covered up. You had better come inside and stand here in the hall—everyone will understand that you are a messenger waiting for me. Then you can see for certain, when we shake hands with them. It's a beastly thing to have to do—to spy on one's own guests, but if one of them is a disguised spy, what is one to do?"

"He looked like a boy when he said that, and smiled in the friendliest way. I stayed and watched, and the last man but two to leave was the owner of the hand. He was supposed to be English or rather Scotch, a Mr. Mackusick, an archaeologist and a writer."

"Major Livesey was awfully cut up when I told him it was he, because they've been thick friends for a year or two, and he thought it must have been some signal to a servant or something of that sort that he gave. He didn't even like to ask him about it, though he would have given anything to have it explained satisfactorily, as he felt sure Mr. Mackusick could explain it. It's a curious case, isn't it?" concluded Ramakrishna.

"When we were out scouting on the hill behind the Fort," put in Mahadevan, "all except Ramakrishna who was doing some national service on his own account that day—giving information about the bursting of that dam, you know—we saw a gentleman up there who corresponds very closely to the description of Mr. Macku-

sick. He was doing nothing but gaze at the Fort, for all the world as if he were making a mental photograph of it, and he walked away as soon as he saw us. We tried to track him home, but he led us a long trail to the shore of the estuary and then must have got off in a boat, or swimming, as darkness fell. Of course we reported this to the Military, and they asked us to watch for him on the hill, as we had already done along the shore. But we have not yet seen him again. Now if we can catch him there once more—scouting up and not letting him see us—Ramakrishna can tell us if he is the man who waved the handkerchief, and we can see if he does anything suspicious—though his going to the shore like that after seeing us looks as if he wanted to prevent us from having any chance of finding out his home and name. Major Livesey wants us to watch for him, not his military people, as Mr. Mackusick is his friend, and he cannot really suspect him and doesn't want them to, without more certain grounds to go upon. If he makes sketches or anything like that, we are to surround him and send a message to the Major and to the Military to come at once. What I'm afraid of is that he'll cut off to another place and slip through our fingers in some disguise before we can corner him. Two of us have gone ahead to watch Mr. Mackusick's house, and some friends of mine are watching round Major Livesey's, in case his signalling from there meant that some plot is to be carried out in or near that house. I want to start at once for the hill. Will you come?"

"Rather!" said Rajagopalan, thoroughly interested. "Did you

get Mr. Mackusick's boot tracks?" he asked Ramakrishna.

"Yes," replied the latter. "But they won't be much good because he was wearing dancing shoes that night."

"Our man was on the hill while we were in school this morning," put in Mahadevan. "I went to see, in the breakfast hour. We were there all night and up to school time this morning. It's a good thing it's Saturday tomorrow, we're bound to catch him then—unless he's up to the fact that it's a good day for Scouts to be out and stays away! We shall have to watch now until we do catch him—it will be bright moonlight to-night. He went and sat at the nearest point he could, overlooking the Fort, this morning. His tracks gave him away there."

"I'm especially glad you're willing to help us," the leader went on to Rajagopalan as they went swinging along the road at a brisk pace, "because I know the things that are being said about me, and I can't very well ask any but my own Patrol and my own friends to follow me until I've lived it down, and I can't tell the Scoutmaster about it because it would involve other Scouts. And he couldn't ask others to follow me if they didn't want to. It wouldn't be loyal to him to put him in such a position. So we've got to see this thing through ourselves, since we can do it without asking for help, though we're glad of it when it's volunteered."

This Mahadevan said with a smile of such absolute truth and frank directness that no one could possibly believe anything said against him.

"I don't need you to tell me that the tales are not, true, Mahadevan!" said Rajagopalan warmly.

"And even if they were, the job's the thing that matters, not personalities. Besides, I'd never believe anything bad of a Scout until it was proved."

Mahadevan collected the Patrol and marched them all off to the hill. All had full water-bottles and food in their haversacks. There they watched all the evening and all that night, in torrents of rain part of the time, but Mr. Mackusick did not appear.

All the next day also they watched, until the sun began to decline and the rain to come on again, but still no sign of him.

"If he went away from the place, one of the two who are watching his house would come and tell us," Mahadevan told Rajagopalan.

"I hope he'll turn up before school to-morrow, that's all," was the latter's cheerful reply. "Here comes somebody anyhow. Look out!"

He crawled away to his post behind a bush, unobserved by the tall man who walked slowly and deliberately up the hill, minutely scanning its possibilities of cover, furnished only by prickly pear. If he should find any of them, they would of course pretend to be playing a Scout game, which they would proceed really to do if necessary, for his entertainment. But they were hidden near the path he must approach by, not on the hill itself, and they followed him now at a safe distance, scouting up behind him cautiously and well.

But as soon as Ramakrishna saw him, the bush behind which that indefatigable Scout was concealed waved in a peculiar way, the pre-arranged sign by which Ramakrishna was to indicate the appearance

on the scene of Major Livesey's guest. Mahadevan's bush also waved peculiarly, the answering sign that Mr. Mackusick was identical with the solitary pedestrian whom the Patrol had previously found on the hill.

He seemed extremely restless that evening, for he went behind every bush, examining every possible place where people might be, the Scouts, of course, remaining well behind while he was doing this. This action, however, was suspicious enough of itself, and none of them were surprised when he himself sat down behind a bush, carefully concealed so as to see and not be seen, a little way below the brow of the hill, overlooking the Fort, and drew a sketch-book and pencil from his breast pocket. At last all suspicions were confirmed.

Mahadevan gave the pre-arranged signal to another Scout to go and find Major Livesey if possible, while he himself started for the Fort to fetch the Military to come and catch the spy red-handed. The others closed round him without being seen, so that, though still under cover, if he had attempted to go away, they would have been able to detain him.

Cover between the top of the hill and the Fort was sparse, but khaki dress and green turban were marvellously like the sandy ground and the prickly pear in colour, and Mahadevan got down, by keeping as far to the side of "Mr. Mackusick's" line of vision as possible, without being seen.

The two soldiers who came up to secure the latter were not so fortunate, for the spy kept looking continually back over his shoulder to see that no one came and that he was not observed from behind. They had been able to keep cover

and approach him from the side in spite of his frequent scrutiny of his surroundings, until they were actually a few yards off; then, turning round suddenly, he saw them.

He looked back at his sketch, however, and frowned with wonderful calmness, in a dissatisfied sort of way, as if he were merely disgusted with his handiwork, and suddenly tore it to bits, scattering them on the breeze. It was a pretty strong one, and the Scouts rushed to catch them.

But before the soldiers could secure him, "Mr. Mackusick" put his hand once more into his breast pocket, ostensibly to put away his pencil, but he brought out—not a sketch-book this time—but, quick as lightning, a loaded revolver, and—to the Scouts' horror—shot the first man dead on the spot, and wounded the other in the shoulder.

But before he could fire a third time, in order to despatch the soldier he had disabled, the spy received a heavy blow on the wrist from a Scout staff which knocked the revolver out of his grasp.

He turned savagely to attack the boy (Mahadevan) who had hit him, but at the same moment, all the Scouts rushed up and surrounded him. The sight of so many uniforms closing in upon him seemed to unnerve the spy, for he simply took to his heels, dashing between the Scouts before they could get near enough to secure him, and tearing off his coat and collar as he ran.

Then began the most exciting chase the Patrol had ever known. A good runner, running for his life, was no mean quarry. Our three friends, and a fourth Scout, leaving only two to secure the fragments of the sketch and hand

them over to the military, with information of what had happened, started in hot pursuit.

At first he steadily drew away from them, for he was a strong as well as a resourceful man. Ramakrishna remembered that he had at least one confederate, to whom he had been signalling from Major Livesey's house, and that he might be running towards some place where he knew he could get assistance. If he went to the estuary this time, in broad daylight, they would swim across after him. The Patrol had tried to do so the other evening but the moon had not then risen, and the darkness had quickly hidden this powerful swimmer from their sight.

Still he was drawing away from them, but Ramakrishna redoubled his efforts and got ahead of Mahadevan and the others. The rain had left off and it was terribly hot for running, in face of the sun's slanting rays.

Now they were keeping even with him—at least, Ramakrishna was. How much longer would he—and they—be able to keep it up? Who would drop, exhausted, first? It was a terrible race. Weary, weary, moving only with the impetus of their former speed, the five ran on, along the blazing road—the passers-by gaping at them, too startled and amazed to understand before it was too late the Scouts' breathless request to overtake the spy with vehicles and stop him.

Now, maddened by the effort to endure, he drew away from them again.

Now they were even with him once more—for how long none of them ever knew. This race knew no time, it was of strength—nay, spirit—alone.

At last he began to slacken a little and they gained on him very gradually. But alas, they were nearing the estuary, which he was evidently making for again, and a few minutes later he had leaped the bushes by the bank, and plunged into the water.

The gallant three of course followed (the fourth Scout had fallen exhausted on the road). In a minute their scarves and shirts were off, but the European was still encumbered by long trousers, and in the water they kept even with him, powerful swimmer though he was. He evidently had not counted on their advantage in this direction.

"He's heading for his own house, probably," gasped Ramakrishna to the other two, "but he's going to approach it in a semi-circle. If we follow the diameter instead of the curve we shall get him. You two follow him and let him see you: I'm the fastest swimmer so I'll head straight across a little higher up where it's narrower and be ready to engage him in a struggle on the brink until you come up. With any luck, he won't see that we've separated. Fortunately I've got the handcuffs and anklets; I took them from the soldier who was wounded."

His suggestion was followed, and worked successfully. To the spy's consternation, a shirtless scout was waiting for him behind a clump of grass whence he dashed out and attacked the spy as he came, exhausted, out of the river and ran wearily, in his soaked trousers, up the beach. A totally unexpected blow knocked him on to his knees, and a second sent him sprawling, while the Scout promptly flung himself upon him and sat on him, just as the other two, who, with bare knees, were less

hindered in running than he had been, dashed up and helped him to fetter their prisoner, hand and foot.

"Donner und Blitzen! Ach, lieber gott!" he ejaculated, struggling violently. Where was the use in concealing his nationality now?

"Well, you two must guard him while I go back to guide the military here to take him," said Mahadevan. "They will have reached the place where he took to the water before now, I should think, if they followed us on horseback, when they were informed what had happened, by Sinha and Gopalaswami, after they had done their 'paper-chase'."

He returned in about a quarter of an hour with four mounted men, who had, as he thought, pelted

after them as soon as the Fort had been informed of the fate of their comrade and the flight of the suspect.

Thus at last he was taken, and the Mongoose Patrol and Rajagopalan were thanked by the Chief Military authority himself for their loyal and self-sacrificing service to the Empire. They became the heroes of their Troop and of the school, and nothing more was heard of the untrue tales about Mahadevan. If Rajagopalan, the most popular boy in the school, could follow his leader in an adventure like that, there *couldn't* be anything wrong!

"You Mongooses did scotch a snake that time!" said the Scoutmaster, when he praised the Patrol before the assembled Troop.

L. M. PEARCE

OUR KNIGHTS-ERRANT

PUBLIC SERVICE RENDERED BY OUR SCOUTS

[Note: Brief accounts of public services rendered by Scouts, and of good turns done, are welcomed for this column. The names of those who performed them should be sent to the Editor, but NO NAMES will be PUBLISHED, as we want to be true to the 3rd Scout Law in spirit as well as in letter; a Scout's *Duty* is to be useful; he takes no reward for doing a good turn—not even the reward of publicity. In cases, however, where exceptional merit or bravery has been shown by a Scout or Scouts in their district, a Local Association may make a recommendation for an award of Merit or Gallantry. The recommendation should be made on Form 'G' which will be provided free on application to the Secretary, The Indian Boy Scouts Headquarters, 2/7 Broadway, Madras.]

A DOUBLE GOOD-TURN

SCOUTS TO THE RESCUE AGAIN!

A CORRESPONDENT writes:

On the evening of the 27th of June while the Scoutmaster and two Patrol-Leaders were returning from the town, they saw a suspicious column of smoke rising in the sky. They climbed the College tower to see where it was. It was in a village about a mile away and suddenly a tongue of flame leapt into the sky. They doubled to the place, but about half a dozen huts had been burnt down before the fire was put out. While all were working hard to put the fire out,

one of the villagers was bitten by a cobra. The Scouts, attracted by the crowd, ran to the spot. Two bandages were quickly tied above the bite while the patient's wound was scratched to make it bleed. Soon the patient became unconscious. One of the Patrol-Leaders, who is also Headmaster of the Village Night School, quickly brought a cart from one of his friends. Then the Scouts took the patient to the hospital, where he was attended to by the Doctor, and they returned home joyfully, having done a good service. The patient has recovered and is doing well.

UNDER THE BANYAN TREE



OUR CUBS' PAGE

MY DEAR CUBS,

Last month you had a story showing you how useful a Cub can be and how much the Cub training benefits a boy. This month you shall hear something about the different things you have to do to qualify yourself to win the Cub badges. These badges are very pretty. The first is the 'Tenderpad'. It is a lotus-bud stitched in white and green silk on dark blue cloth: it looks very nice when you sew it on to your kurtha just over the pocket on the left side. To win this badge you must understand the Cub Law, and the signs which Scouts make to indicate which way to go, and the Cub salutes. The Cub Law is:

1. The Cub gives in to the Cubfather.
2. The Cub does not give in to himself.

Your Cubfather is one who loves you and is older and wiser than you are, such as your own father or elder brothers or your Cubmaster. When you are asked to do anything by them, you must do it at once, cheerfully, for they

know what is best for you while you are a Cub. The second Cub Law means that a Cub does not give up trying; if he tries to do something and fails, he does not cry and go away, he goes on trying; also he is brave and cheerful even when he is hurt or disappointed. That is the Cub Law. Do you understand it?

The Cub salute is made in the following way; bend down the 3rd and 4th fingers of your right hand and place the tip of your thumb on them to keep them down; then stick up your 1st and 2nd fingers, keeping them as wide apart as you can. What does that remind you of? Doesn't it look like the ears of a very wide-awake rabbit or a puppy-dog? That is the Cub sign which you make whenever you meet other Cubs; and when you bring your hand up quickly near to your right eye, that is the Cub salute which you should always make when you see your Cubmaster or a Scout officer. See if you can do it now, very smartly. Bring your hand quickly down to your side again after making the salute. In next month's INDIAN SCOUT

you will be able to learn all about the signs which Scouts make to show the right road to follow; look for the article called 'The Making of a Scout'; you will find it there. In the meantime you can begin to get your uniform ready. This is what you ought to wear: a white kurtha (not too long) with short or turned-up sleeves and a pocket on the left

breast; short knickers of any one colour (but all the Cubs of your Pack must have the same); a coloured neckerchief, 27 or 30 inches square, of whatever colour is chosen for your Pack. If you turn to page 39 you will see how this ought to be tied. That will do to start with. Goodbye, Cubs, for another month.

OUR COMPETITIONS

OUR 'Writing on the Sands' competition seems to have proved popular. There was a goodly number of entries, with requests for more of the same kind. We will interview our expert detective at once and see what we can provide for next month. In the meantime our budding detectives can sharpen their wits on this month's puzzlers, "The Hungry Cannibals" and "The Cunning Spider". We understand that our readers in northern parts find it difficult to send in their solutions by the 20th of the month of issue, so we are keeping this month's competitions open till September 7th. It will prevent our publishing the results in the September number, but it is impossible, I fear, to have both advantages at the same time.

(Open to all Readers)

I. THE HUNGRY CANNIBALS AND THE CLEVER TRAVELLERS

First Prize: A Haversack
Second prize: A Lanyard

Once upon a time three travellers were going through a country,

having as their guides three hungry cannibal "gentlemen"! None of the party could swim, but they carried a folding boat which could carry two people only. Whenever they came to a river they crossed in this boat, as there were no bridges in this country. Furthermore, although all the travellers could row, only two of the cannibals could. And also, the hungry gentry were so strong that it was necessary for the travellers either to equal the cannibals in number or to exceed them. Thus, if two cannibals and one traveller were left on one side of the river they would immediately have eaten him up. How did the party get across a river without having such a disaster befall them?

(By using three headless matches for the travellers and one unbroken and two broken matches, or some combination of black and white buttons, the problem can be worked out by a process of experiment. There is only one solution of a certain limited number of movements. Send in your solution to the Editor before September 7th, with No. 4 Coupon and two $\frac{1}{2}$ Anna stamps.)

II. THE CUNNING SPIDER AND THE SPORTING FLY

First Prize: A Scout Knife

Second prize: A Book

Once upon a time, there was a sporting fly in the middle of the end-wall of a room. The room was 30 ft. x 12 ft. and the walls 12 ft. high. Our friend, the fly, was two feet from the ground. In the middle of the opposite end-wall was a hungry spider, 10 ft. from the floor. The fly told the spider that he was prepared to furnish himself as a meal, provided

that the spider would travel to him without jumping, that is by passing continuously on the surface of the floor, walls, or ceiling, and reach him by travelling less than 42 ft. The spider agreed to the rules and got the fly.

Draw a diagram showing how the spider proceeded and work out the problem mathematically to show how many feet less than 42 the spider travelled. The shortest solution is the most correct. Send in your solution to the Editor before September 7th, with No. 5 Coupon and two $\frac{1}{2}$ Anna stamps.

III. THE PATROL-TENT COMPETITION continues, with one modification. V. P. P orders will henceforward count for the competition, provided the V. P. packets are accepted when sent. So, hurry up, Scouts! Only a few months more! If you don't remember what you have to do, look up last month's INDIAN SCOUT.

Results of July Competitions. 1. Writing on the Sands. First Prize: Scoutmaster K. J. Sarma, Madras. Second Prize: Patrol-Leader A. L. Sinha, Madanapalle, and Mr. T. L. Crombie, Adyar (equal).

2. First Aid in Pictures. Only one competitor fulfilled the condition that the picture was to be "comical". The prize therefore goes to him—Patrol-Leader T. K. Radha, Madura.

Correct Solution of "Writing on the Sands" Competition.

A gentleman in shoes leaves house 'A' to call on a friend at house 'E'. There is a strong wind blowing in his face and he finds he needs his walking-stick. He turns round and calls out to his servant to bring it. The servant comes running (against the wind), gives him the stick and walks back to house 'A'. The gentleman goes on towards house 'E', but as he passes house 'C' he meets his friend (the occupant of house 'E') who is barefoot, coming out of house 'C' whither he went to ask its occupant to come for a bathe. The occupant of 'C' did not come however. 'A' tells 'E' that he came to call on him and they walk on to house 'E' but on the way 'A' asks 'E' not to interrupt his sea-bathe since they can talk as they walk on the beach. So instead of going into house 'E' (this is where several competitors went wrong: no mention is made of entering house 'E') they walk down to the sea, where 'E' goes into the water. 'A' also then takes off his shoes and slings them on the end of his stick over his shoulder, and walks in the water. The wind and tide being strong, 'E' is carried somewhat eastward. He comes out opposite house 'D' where 'A' (now also barefoot) meets him and both walk towards the houses, parting for their respective homes at the gate of house 'D'. 'A' does not require to use his stick on the way back as the wind is behind him.

THE INDIAN SCOUT

VOL. I

SEPTEMBER 7TH, 1918

No. 3

OUR OUTLOOK

BROTHER-SCOUTS,

All of us should clearly realise that the continued success of a big Movement like our Indian Boy Scouts Association does not depend on the organising staff at Headquarters, except perhaps at the very beginning. But those initial stages are practically finished. The machinery of the Association is all but complete.

Upon what, then, does the continued success and progress of the Movement depend? It depends on the possession of three qualities by the members, especially by Patrol-leaders and Scout-officers of all ranks. Those three qualities are Idealism, Initiative, and Perseverance. Let us see what they mean in practice.

1. *Idealism.*—We want, in this movement, as workers, helpers and inspirers, men and women, boys and girls who have Ideals. The exact nature of the Ideal does not concern us, so long as it fits in with the aim of our Association—to make "good citizens of the Motherland and of the Empire". Some



are working for religion, some for education, some for social or political reform, and their chief energies may be directed along one or other of these lines. The one point common to all is their Ideal—India's uplift.

The Idealist has been called the man of 'divine discontent.' We want people of 'divine discontent'; people who are a-fire to do something to improve their country. Scouting is one of the ways—one of the most sure, because it reaches the young—the citizens of Tomorrow. We want, then, Idealist Scouts, Idealist Scout-officers, Idealist supporters. We don't want those who join simply because someone else has joined or because such-and-such a school has started a Troop or because so-and-so says you ought to join. In short, we want Sons and Daughters of India who are worthy of the name because they are determined to help their Motherland and are prepared to put that Ideal first.

2. *Initiative.*—The second quality is Initiative. This means the ability to plan things and to make an effort to begin. It is the quality of the Pioneer, the leader. It needs courage. It is this quality we have above all to cultivate now. We are on the threshold of a new era, the beginning of new things not only for India but for the world. We need Indian pioneers, Indian leaders, Indian geniuses, to build up the New India and enable her to take her rightful place in the new world. That is why we place so much stress, in the Indian Boy Scouts, on the development of initiative. It must be taught young. Every opportunity must be given for originality to develop. In Scouting, there is naturally a tendency at first for would-be Scoutmasters to rely too much on detailed instructions or text-books from Headquarters. If these are not immediately forthcoming, then the flame of enthusiasm flickers and wanes. This is where the lack of initiative shows itself, and this is what we have each of us got to make an effort to remedy in ourselves. I myself never received any training as a Scout officer. The Ideals of Scouting appealed to me: I got together some boys who were also keen: I taught them the Tenderfoot Tests and some physical drill and went out with them for games and expeditions. In the meantime, I taught myself signalling and first aid to keep ahead of them, so that when the Tenderfoot Tests were over we could proceed with those of the second-class Badge. Do not imagine that I spent my whole time over this or that I worked under the most advantageous conditions. As a matter of fact I was then an ordinary clerk in a London office: I used to learn my First-

Aid and signalling in the train, going to the city; and my Troop consisted entirely of physically defective slum-boys from the neighbourhood of Pentonville Prison!

Well, fellow-officers and Patrol-leaders you have all got, at least, the assistance of *THE INDIAN SCOUT* and the pamphlets; and I hope to be able to announce a plentiful new supply of *Scouting for Boys* quite soon. Till then, and after then, use your initiative, make your own plans for Games, for drill, for expeditions, picnics and exploration, for public service activities. There is heaps of originality and latent talent in you and your Patrol-leaders. Bring it out.

3. *Perseverance.*—Lastly, keep it up. Be conscientious. If this work is worth doing for the Motherland, it is worth doing well and making some personal sacrifice for. Be regular. If you allow slackness to show in yourself, your Scouts will also become slack. Make your plans and stick to them, whatever inconvenience it costs you. If you are not prepared to do this, then, for the sake of your Troop, for the sake of India, resign and let someone do the work who is prepared to make the necessary sacrifice in order to do it thoroughly. My Brother-officers, if only you realise how those boys of yours, whom you are training as Scouts, will bless you in after years for showing them the way of Service, you will not grudge putting yourselves to a little inconvenience for their sakes now.

Your Brother-Scout,

F. C. Pearce

STORIES OF HEROISM AND PATRIOTISM

KRISHNA, THE BOY SCOUT

(A FINE STORY BY A SCOUT)

I

"But why, *why*, in the name of wonder—"

"What do you wonder at?"

"You have failed this time also in the examination and this is your second venture! Yet you sing your wretched songs and talk your silly talk as though nothing had happened, and you had scored a first class—as I have done."

Ramu added the clause 'as I have done' with an air of dignified superiority which ill matched his lean person and sickly countenance. His friend Krishna was a fine-looking boy, with a manly though not a vain air, and a merry mischievous twinkle in his eyes which seemed to carry everything before it.

Krishna, in spite of his cheerful marching tune, and the deft side-glances of mirth he was flinging at his uncouth companion, had failed for the second time in the S.S.L.C. examination and he knew it. His companion Ramu had scored the first rank in his first venture, while he, Krishna, with all the conveniences of a hostel life, had proved himself a dunce—as the result clearly showed.

Yet Krishna was a merry boy and to him the moping cynicism of a 'U.p.c.' was impossible. As he was coming along with his companion, he could only sing and

dance for joy—Nature was so beautiful and the weather so breezy!

"And what will your father say?" continued Ramu with the shocked air of a reprover. "He sends you money to buy books and read them. He places you in a nice hostel that you may have no worry. And what do *you* do? Waste your money on khaki shirts and khaki knickers, call yourself a Scout, and sing with joy while you should cry with shame and sorrow!"

"O! I say, Ramu," interposed Krishna with a merry twinkle in his grey eyes, "what should I gain now by crying as your philosophy wants me to do? I tried my best, that's all, and I failed. Well, there it is."

"Tut!" and Ramu made an ugly face, "There's no use in talking with you. Go on, sing away as hard as you please; my ears are closed!"

Krishna felt a bit disposed to laugh at this outburst, but easily silenced himself. There was absolutely nothing to be gained by talking with such a cranky puffed-up buffoon as Ramu, as pig-headed as Simon Tappetit, and perhaps as melodramatic as Miss Miggs.

Krishna and Ramu walked on silently. It was growing late and home was yet far away. The two quickened their pace and walked on along the road.

¹ Students' slang. Unpassed candidate.

Behind them just at the turn of the road, a motor-car without lights was rapidly approaching. Droning majestically in the growing dusk, it swerved round the corner and slightly swaying, dashed towards them down the slope. Krishna and Ramu sprang aside.

What was that?! A low cry—!

Both peered hard. There a few yards in front, there in the middle of the road, was a little child, standing, jumping and clapping hands. The driver had seen the danger and was desperately pulling at the brakes of the approaching car. But the machine was going too fast to be under control, and...

In an instant Krishna sprang forward. "I say, I say," gasped Ramu clutching at him to hold him back, "don't go, you will be killed."

But Krishna had eluded the coward's grasp and, springing forward with the leap of a tiger, was in an instant near the child. The motor was 4 yards away. Krishna clutched the child and thrust it to the further side of the road. One yard. He could see the driver's awed face. He tried to leap back. But his foot slipped and the car went over his legs.

* * *

"Smile a while.
While you smile, another smiles.
And soon there's miles
And miles of smiles,—
Because you smile."

—Ceylon Scout

Three ringing cheers!

In the gaily decorated Town-hall, before a gathering of thousands, a boy leaning on a crutch was being congratulated by the Maharajah. The boy was cheerful but looked a little shy at the gold medal gleaming on his breast.

"Look there, my boy," the Maharajah said. An old gardener was coming to the platform with a little child, *that* child. He salaamed low before the boy and begged him to pardon him. "I am poor, sir, and have nothing but this child. My house is just near that road, and while I was working inside, the child crawled out."

The boy on the crutch kissed the child and the gardener went back.

And when the meeting was over, he wrote proudly in the Maharajah's pocket-book—"KRISHNA, Boy Scout".

SCOUT H. V. VARADARAJA IYENGAR,
4th Bangalore Troop,
(Boy Scouts of Mysore).

[Note by Editor: We are very glad to publish this first attempt at a Scout story, by a Scout. We hope more Scouts will try their hand at similar work. There is evidently no lack of talent.]

THE MAKING OF A SCOUT

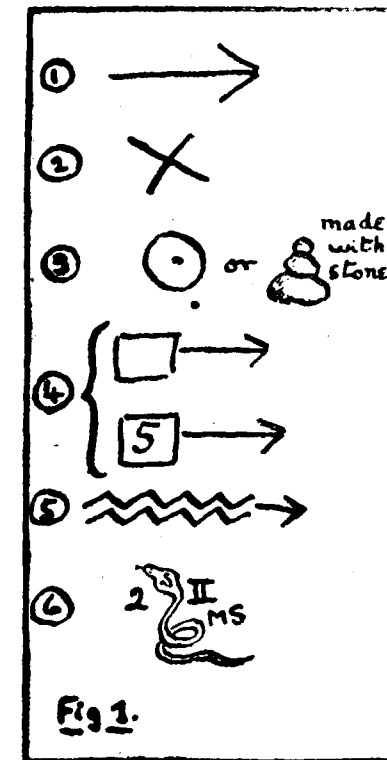
INSTRUCTION FOR RECRUITS IN TENDERFOOT TESTS AND PREPARATION FOR ENROLMENT

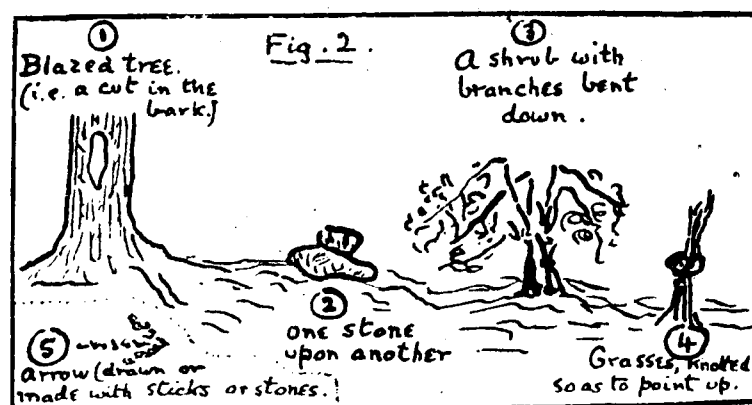
II

(Continued from p. 41)

(c) THE SCOUT SIGNS AND SALUTES, THE BADGE AND THE FLAG

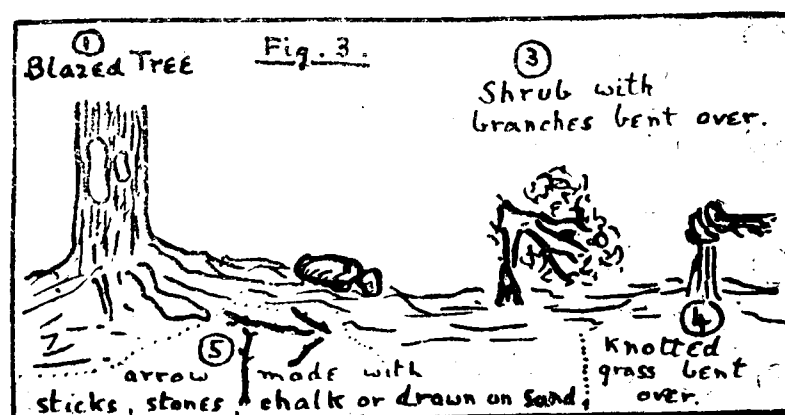
The Scout Signs.—These can be marked in the sand or on stones or made with sticks or stones laid on the ground, or marked in chalk. They should always be rubbed out afterwards to save confusion to Scouts and annoyance to others. Sign (1) means "Go in this direction." Sign (2) means "Don't go this way." Sign (3) means "I have gone home." Sign (4) means "Look for a letter hidden three paces from here in the direction of the arrow [if the distance be more or less than three paces, it must be marked inside the square as in the second drawing of Sign (4).]" Sign (5) means "You will find water this way." Sign (6) is the way a Scout signs his name. This particular sign would mean "Scout No. 2 of the Cobra Patrol of the Second Madras Troop." Every Scout of a Patrol has his fixed number, the Patrol-Leader being No. 1.





All the above signs mean "Go straight on. This is the right road." You see there are a number of different ways of making these

signs so that you would be able to make some sign whether you were in a desert or a jungle, or on a road or in a field.



All the above mean "Turn to the right". Similarly you can indicate any required direction. In making these signs care should be taken that they are sufficiently unnatural to be noticed by a fellow-Scout. For ex-

ample, two stones often lie side by side, so, in making your sign, you must place them in such a way that they could not have got into that position without human assistance.

The Scouts' Salute and Secret Sign.—All Scouts always greet each other with the secret sign. If they are constantly meeting during the day, then at least they would

greet each other with the sign on first meeting and on parting. The sign is also made to attract the attention of one who is thought or known to be a Brother-Scout.



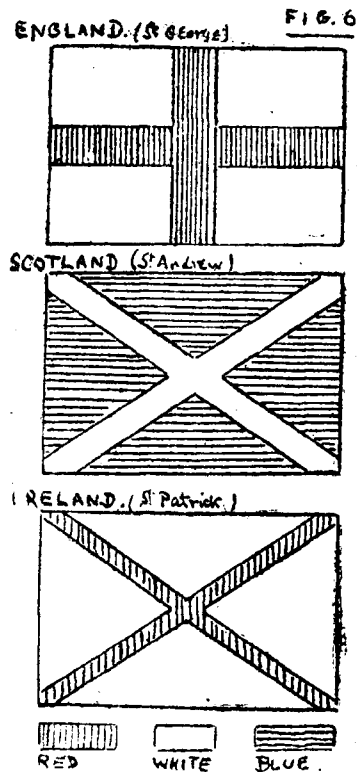
When the right hand is raised only to the level of the shoulder, this sign is known as the 'half salute' and this is the salute given by Scouts to each other.

as the 'full salute.' This is always given by Scouts to their officers (including Patrol-Leaders). When in uniform Scouts and Scout-officers also give this salute to all commissioned officers of His Majesty the King-Emperor, to the Union Jack when hoisted as representative of His Majesty (for instance on a Fort or when carried by Troops or hoisted on parade), also at the commencement and the conclusion of singing 'God Save Our King,' 'God Save Our Ind,' and 'Vande Mataram', and at a funeral or cremation. When not in uniform Scouts simply stand or walk at the alert on the occasions mentioned in the last sentence. They salute Brother-Scouts and Scout-officers whether in uniform or not. When a number of Scouts are standing together and an officer comes up, the senior among them calls them to the 'Alert' and he alone salutes. The illustration will show the different method of saluting when carrying

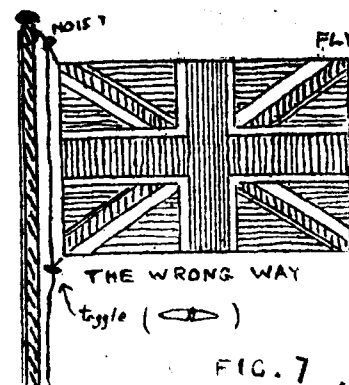
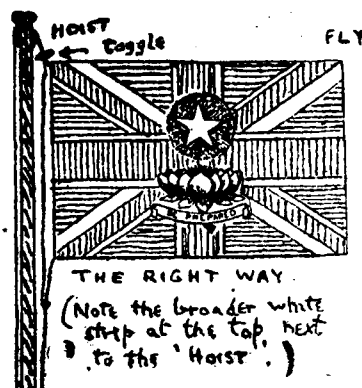


When the hand is raised smartly to the forehead, the upper arm being horizontal, this sign is known

a staff. Salutes are always made with the right hand. All salutes given must be acknowledged.



The Union Jack.—The red cross on a white back ground is the cross of St. George (flag of England) and the white diagonal cross on a blue back ground is the cross of St. Andrew (flag of Scotland). These two were combined in 1606. The red diagonal cross on a white back ground is the cross of St. Patrick (flag of Ireland). These three were joined together in 1801 to form the Union Jack. It has since been adopted not only as the flag of Great Britain, but as the Flag of the Empire, and, as the representative of His Majesty the King-Emperor it is always reverently saluted.



The Badge of the Indian Boy Scouts is composed of three emblems—the Motto, the Lotus and the Star. The last two make up the Tenderfoot Badge, the first two make up the Second Class Scout Badge, and the complete badge is worn by First Class Scouts. Officers and Senior Scouts wear the complete badge with a surrounding circle.

The Motto 'Be Prepared' is the world-wide motto of all Scouts in every civilised country. It reminds us that we are being trained for service and that we must try to be ever ready for any call in emergency, great or small.

The Lotus is India's special flower-symbol. It is also the symbol of purity and aspiration, for the lotus grows out of the muddy depths of a pond, through the water, into the open air where it opens its beautiful petals to the warm sunshine—a joy to all who look upon it. So too, do we Scouts endeavour to reach the light out of the darkness of selfishness and to make the world more beautiful by aspiring to give others the fragrance of service.

The Star is also a symbol of India, and, as the Lotus is perhaps more particularly a Hindu symbol, so the Star is more particularly a Muslim and a Christian one. It is the Morning Star, the symbol of Hope and of Perfection, hope in a coming day when the perfection of our Ideal of Honour, Goodwill and Service may be accomplished. When India can gather round her feet ten thousand Scout-sons and daughters bent on serving God,

Crown and Country and on that first, foremost and above all other things—on that day the Ideal will not be far from accomplishment and the ancient glory of the spacious days of Sri Ramachandra and of Akbar the Great will be reborn in the Bharatavarsha of modern days.

5. Uniform.—Scouts should always have their uniform for the Enrolment Ceremony. The following articles of uniform are the minimum necessary for Indian Boy Scouts:

Khaki shirt, with shoulder-straps, two patch pockets on breast; khaki buttons.

Khaki drill shorts, extending down to the knee-cap and no further.

Green muslin turban (a somewhat dark shade). At least 4½ yards are required for a really good turban.

Neckerchief or scarf of troop colours, 27 to 30 inches square, worn loosely knotted round the neck with the middleman's knot (see illustration among tests in 'knots,' THE INDIAN SCOUT No. 2, p. 39).

Shoulder-knot of patrol-colours consisting of 4 pieces of coloured tape or braid ½ to ¾ inches wide, and each piece six inches long, pinned to the left sleeve at the shoulder.

Scout-staff (preferably bamboo) exactly 5 feet or 5½ feet (according to height of boy), marked off in feet and inches.

Shoulder-badge, embroidered or printed with name of Troop, stitched at top of sleeve on the right shoulder.

The above articles are the minimum essential. Advertisements of firms supplying them will be found in THE INDIAN SCOUT.

The following articles are optional:

Khaki Canvas webbing belt with Indian Scout clasp.

Khaki Drill Haversack, worn across shoulder-blades.

Water-bottle worn over right shoulder.

Indian Scout-knife on right swivel of belt (on khaki lanyard, if desired).

Indian Scout-whistle (for officers and Patrol-Leaders only). On lanyard, if desired, on left swivel of belt.

Shoes (brown, if possible).

Stockings (khaki, if possible).

Nothing but the above must be worn visibly. All extras are to be carried in the haversack. Military uniform must not be copied. Shirt sleeves must be worn rolled up to the elbow. Under special circumstances, for Troops in villages, or where conditions specially unfavourable to the provision and use of full uniform prevail, Headquarters will temporarily sanction the gradual introduction of the uniform, as follows. The first articles procured should be the Troop neckerchief, Patrol shoulder-knot and Scout staff. Then the turban and khaki shorts should be got; lastly the khaki shirt and Troop shoulder-badge. Scoutmasters should see that, throughout, at each stage, the whole Troop is in uniform attire, for parades, that is to say, *all* with khaki shorts or else *all* with dhotis, not some Scouts with shorts, some with dhotis and some with full uniform.

The Tenderfoot Badge is worn on the flap of the left pocket. It is procurable from Headquarters only through Secretaries of local Associations. The uniform should be kept neat, clean and darned,

and the badges clean. There is no disgrace in having a darned, mended, faded and well-worn uniform, but it is a disgrace to have a dirty one with holes in it and buttons off. Real Scouts do their own mending and darning.

It is a disgrace to come to Scout parade without uniform. A Scout should have himself and his uniform ever ready for service, even if he has to wash his own things in order to 'Be Prepared.'

6. The Enrolment Ceremony.—

When you have passed the different sections of the Tenderfoot Test to the satisfaction of your future Scoutmaster, and when you have learned by heart and thoroughly grasped the full significance of the Scout Promise which you are about to make, then you are ready to be enrolled. You should also have your uniform as described above. The following Ceremony should be well practised beforehand by the Troop so that it may be impressively performed.

(a) The Troop is formed in horse-shoe formation round the flagstaff. (It is assumed that the Troop has already rallied and hoisted and saluted the Flag as usual). The Scoutmaster and Assistant stand in the gap. Patrol-Leaders are one pace in front of the middle of their Patrols. The Assistant Scoutmaster has in readiness neckerchiefs and staves for the Scouts about to be enrolled.

(b) On being asked by the Scoutmaster to bring forward his recruits for enrolment the Patrol-Leader steps up to the recruit and gives the command "Follow your leader, quick march!" He then leads him to within three paces of the Scoutmaster, gives the command "halt!" and himself steps forward one pace and salutes. The

recruit remains at three paces distant and also salutes.

(c) The Scoutmaster asks the recruit: "Do you know what your honour is?"

The recruit replies "It means that I can be trusted to be truthful and honest" (or words to that effect).

(d) The Scoutmaster asks: "Do you know the Scout law and understand the Promise you are about to make?"

The recruit replies "I do."

(e) The Scoutmaster says:

"Can I trust you, on your honour To do your duty to God, Crown and Country.

To help others at all times. To obey the Scout Law?"

The Recruit replies "Yes."

(f) The Scoutmaster says: "Then you may take the Promise. Face your Brother-Scouts; about turn!"

The Tenderfoot turns about and faces the Troop.

(g) Scoutmaster gives the command "Troop, half salute!" and all stand at the half salute (including the Recruit) while the recruit says:

"On my honour I promise that I will do my best

To do my duty to God, Crown and Country.

To help others at all times.

To obey the Scout Law."

(h) Scoutmaster gives the command "Troop, order." To the Tenderfoot "About turn"! He faces the Scoutmaster again.

(i) Scoutmaster takes the neckerchief of Troop Colours from the Assistant Scoutmaster and knots it round the Tenderfoot's neck, saying:

"I trust you, on your honour, to keep this Promise.

You are now one of the Great Brotherhood of Scouts." The Scoutmaster shakes hands with him with the left hand.

The Assistant Scoutmaster steps up and hands the Tenderfoot his staff.

(k) The Scoutmaster says: "You may now greet your Brother-Scouts with the sign."

Tenderfoot and Patrol-Leader salute the Scoutmaster, then they turn about and the Tenderfoot salutes the Troop. The Scoutmaster gives the order "Troop, Present staves!" Then "Troop, Order staves!"

(l) Then to the Patrol-Leader he says "To your Patrol".

Patrol-leader gives order "To your Patrol, quick march!" and returns with the Tenderfoot to the Patrol, both get smartly into their original places and stand at the alert.

The next Recruit is then enrolled in the same way. The Indian Scouts have also a secret password and countersign, which should be revealed to each new member by his Patrol-Leader after the enrolment ceremony. They are on their Honour to reveal it to no others.

7. Membership—and Responsibility.—So—you become a Scout, a member of the Great Brotherhood of Scouts, which, in forms which differ only in the merest details, exists throughout the civilised world. That sign of Brotherhood will bring you help from any true Scout in any civilised land. That uniform will remind you of your own Indian Section of the Great Brotherhood. Is it not good to feel that we have Brother-Scouts far and wide, striving towards the same aim 'Service ? It

is good, but it brings a responsibility with it, as do all new capacities. If you are a true Scout, a true member of the Brotherhood, you also must act as a Brother to all other Scouts, and as a Friend to all. You also must do the Duty of a Scout. You also must refrain from doing anything which might bring dishonour on

your Troop, on your Nation, on your Fellow-Scouts the world over.

Be worthy of your ancient Motherland; be worthy of your new membership of the modern knights who go forth to serve Her and to help Humanity. "Be Truthful, Be Brave, Be Kind, Be Strong".

F. G. P.



MEDICINAL PLANTS

By J. HUIDEKOPER

Garden Superintendent, Theosophical Society, Adyar, Madras

(Continued from p. 47)

II

(iii) For Burns

Name of Plant	Description	Medicinal Use
(g) <i>Feronia Elephantum</i> English. Wood Apple. Hindi. Khoet Bengali. Kuthbel Tamil. Vilā Telugu. Velaga Malayalam. Velanga Marum Uriya. Yelaga. Sanskrit. Kapitt'hajāti	N. O. Rutaceae a tree 40-50 ft. high with spines. Leaves pinnate leaflets 5-7 sessile flowers in racemes, small, pale pink with crimson anthers. Fl. March. Habitat Coromandel Coast, Travancore, Guzerat, Bengal.	Squeeze some of the gum from a cut stem of this tree and mix with the white of an egg to form a paste. Apply the paste to the affected part.

Name of Plant	Description	Medicinal Use
(h) <i>Acalypha Indica</i> E. Indian Copper Leaf H. B. Mukto-juri Ta. Kuppamani Te. Kuppinta or Muri-pindi M. Koopa-mani U. S. Haritamanjari	N. O. Euphorbiaceae an annual 1-2 ft. high, leaves ovate-cordate, serrate on long stalks. Flowers enclosed in a cup-shaped involucre. Stamens 8-16 styles 3, flowers small, greenish. Fl. April-June. Habitat Peninsula, Bengal.	Squeeze the juice out of a quantity of the leaves and apply juice to burn.
(i) <i>*Musa Paradisiaca</i> E. Common Plantain H. Kayla B. Kach kula Ta. Vālai Te. Kommarati M. Vāla U. Kodoli S. Kadali	N. O. Scitamineae stem herbaceous, simple, thickly clothed with sheathing leaf stalks. Leaves form a tuft at the top of the stem. Spike of flowers compound, each division enclosed in sheath with male flowers below. Flowers yellowish white. Fl. all year round. Habitat originally Ceylon—now all over India in cultivated state.	Take a piece of the bark, squeeze out the juice and apply to the wound. This relieves the pain.
(j) <i>Ocimum Basilicum</i> E. Sweet Basil H. Pashana Cheddee B. Babutuli Ta. Tirnoot-patchai Te. Vepudipatsa M. Tirunittipagga U. S. Surasa	See (h) under (i) Ear-ache.	Extract the juice from some leaves and apply round the eyes, and also put a drop or two in the eye. This will cool the eye and relieve from pain.
(k) <i>Acalypha Indica</i> E. Indian Copperleaf H. B. Mukto-juri Ta. Kuppamani Te. Kuppinta or Muri-pindi M. Koopa-mani U. S. Haritamanjari	See (h) under (iii) Burns.	Squeeze out the juice from a quantity of leaves and put a few drops in the left ear if the right eye is affected and vice versa.

(To be continued)

J. HUIDEKOPER

S-C-O-U-T

A WORD OF GREETING

WITH pleasure I welcome the appearance of THE INDIAN SCOUT as the organ of a movement which to my mind is full of promise and inspiration for the progress of our country. Youth is the period of hope and enthusiasm and any organisation that sets before itself the task of guiding and shaping young men for the purposes of true citizenship should naturally enlist the interest and support of all those who are alive to the present and care to think of the future. The success of the Scout Association in other lands is at once an example and assurance for similar results which can be achieved here.

The Scout is the modern young Knight who is out for Service. There is nothing to equal the joy of service well done, of duty nobly performed every day. Life then becomes full of meaning and purpose and ceases to be a monotonous self-centred existence. The times also are such as to require strenuous and sincere service in all departments of activity. Ours is the privilege but none the less the responsibility of taking advantage of these opportunities of useful and manifold service. Service of fellowman is not only the test and token of human brotherhood but also the true acknowledgment in action of the Fatherhood of God for whom such work is worship indeed.

I really think that the word **SCOUT** spells out all the qualities which are indispensable for sterling acts of service.

The Scout stands for and is a living example of **Sincerity**

in thought, word and deed. He is the very soul of truth and honour. He should carry into his acts the dictum of the poet "To thine own self be true". Nothing is so winning as sincerity and nothing so loathsome as hypocrisy. Double dealing always fails of its purpose in the long run though it may appear to score some points at the outset. It is this perfect coherence between thought, word and action that should mark and ennoble man as a perfect gentleman. Such sincerity is the key-note of all service rendered by the Scout.

Next comes **Cheerfulness** which is the inspiring tonic of human life. "A merry heart goes a long way" in pure fact as in the old adage. There is no obstacle which an optimistic person cannot overcome, no task which he cannot accomplish. It gives the proper tonic and impetus to an individual whatever be the scope and nature of his daily activities. It creates a bracing atmosphere of enthusiasm and confidence in actual life. *Verily, cheerfulness is a contagious virtue.* The sight of a gay person chases away our cares and worries while, on the other hand, that of a gloomy, woe-begone face drags into painful recollection a crowd of our own past and present sorrows and sufferings. Be then of good cheer, Scout!

We pass to **Obedience** which is a knightly virtue signifying discipline, devotion and sense of duty. Such a quality implies *preparedness* and *will-power*. "Before you command, learn to obey" is a wholesome maxim which finds practical

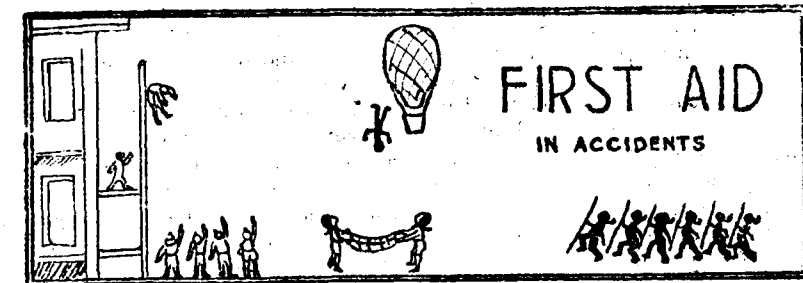
application. It is a strong sense of duty and consciousness of one's own capacity to be of service that inspires true obedience and makes it fruitful of beneficial results. No movement can succeed that does not recognise the need of "give and take" spirit and the value of proper discipline. The Scout is nothing, if not readily and willingly obedient.

It is the bond of obedience created by the performance of common duties that gives to the Scout as to every other organisation **Unity** and oneness of life. The Scout is a Scout wherever we may meet him. He is full of the same unwearying spirit of and aptitude for useful service. *Esprit de corps* is thus the mark and outcome of the brotherhood to

which he belongs. Concerted action makes for harmonious and healthy activities. Discord acts as a danger *within* and invites danger from *without*. "Be united and Persevere" is a forceful motto for the Scout.

As the outcome of these invaluable qualities and incessant activities, **Trust** is engendered. The Scout has confidence in himself and thereby evokes confidence from those around him. In truth, **Trust** begets trust. Thus heartened and imbued with religious fervour, the Scout grows into a serviceable member of his family, a true gentleman in Society, an exemplary patriot and citizen of his land and a worthy and loyal subject of the Imperial crown.

S. AMBRAVANESWAR



By M. SRINIVASARAGHAVACHARI, B.A.

Scoutmaster, George Town Troop, Madras

INTRODUCTORY

Not enjoyment and not sorrow
Is our destined end or way,
But to ~~that~~ that each to-morrow
Finds us farther than to-day.

WAYS there may be in plenty, or there might appear plenty of plausible ways. In these days, when so much is talked on plat-forms, and so few are really able to work on lines that are really advantageous, it would not be superfluous for us to emphasise the necessity for quiet, conscientious, steady, and undaunted work.

Work we must for the Country, for we love our Country. By loving our Country we do not mean loving the clay and sand that composes the land, nor yet is it our admiration for the gigantic forests, for the mighty mountains or the living rivers. To love your Country in the proper sense of the word is to love your compatriots, men, women and children alike. This is the basis of all true happiness, and when we realise how easily we can attain that happiness, surely our brothers and sisters of the Scout movement would be eager to rush forward to have their share of such a happiness. What is more pleasant than to be in the midst of pleasant surroundings? What surroundings are more pleasant, than a number of happy human faces, with merry laughter and gay song around you?

We are not talking of Utopian visions, but we are sure that if we young men and women, make an honest attempt we shall succeed in converting this earth into a heaven. Mahomed preached that "one hour in the dispensation of impartial justice is worth seventy years of prayer". Mind the word "impartial". Impartiality recognises fraternity and equality, and is the basis of Universal love. Christ was the very type of self-sacrificing, all-embracing love. Buddha materialised almost the ideal of universal love. And to our Sri Krishna we owe those beautiful slokas in the ninth Adhyaya which tell of the equality in God's sight of all human beings, and that oft quoted "Ahimsa Paramo Dharma".

Let us do our part in acting up to these teachings. We are eastern, and all these great prophets, and reincarnations of the divinity, were all born in and all preached in

the East. When unfortunately the nations of the west are rushing at each others' throats, and every page of the modern newspaper is practically reeking with the blood of slaughtered millions, let us not forget that there is a noble fraternity, who under the banner of the Red Cross and the Red Crescent are risking their lives in saving those that have risked theirs in killing.

Brother and Sister Scouts, we have now started a similar corps, for purely civil purposes, under the auspices of our association, with the Red Star (the star of India which we see among others on the Viceroy's flag), as its badge.

This Indian Scouts Ambulance Corps is started with the object of having a number of men and women ready and capable of rendering skilled First Aid to the injured, and nursing the sick. Or we wish to visualise and materialise the ministering angels of heaven on earth. We wish to have amidst us those great philosophers who by medicinal herbs can stanch the wound, and cure the disease, and we wish to have those goddesses or heroines who in the pages of Scott or of Romesh Chander Dutt are seen attending to the injured and tending the sick.

Oh! What a noble work! Still how practical! The Age of mere profession is now gone. The time for Action is come. Act, act in the living present, and act in a useful way, by helping to make this attempt a success by joining the association, and by inducing others to join also. Work in a useful way by finding indigenous medicines, to cure several of the diseases which at present are supposed to be curable

only by foreign medicines. This is an economic necessity. The age of aerial warfare is come. No more does the airman fly near the sun, and get his wings singed. While the aeroplane is incapable of getting supplies from a far-off land, it is still capable of destroying vessels which carry supplies over the seas. So safety requires that every nation shall be self-supporting. This self-support in medicine is possible only if we re-discover the potent medicines and herbs known to our ancestors. So whatever information you get about medicines or cures proved to be effective, communicate to us, that we may spread them. Study carefully also the valuable articles on "Medicinal Herbs" now appearing in this magazine. This is a national concern, and we request that the whole nation will come forward with their help.

Let us then be up and doing,
With a heart for any fate,
Still achieving still pursuing,
Learn to labour and to wait.

I

Scorpion stings:—Scorpions are very common in this country, most of them are poisonous, some exceptionally so. In the case of infants and of weak persons death may result from the sting. After being stung we feel as if a red hot needle were thrust into the skin; the pain soon grows and feels as if several such needles were constantly being thrust through. The poison gets into the circulation, and some

people feel a tightness about the chest. Various remedies are suggested, but none seems quite effective. Many people have a belief in the chanting of certain manthrams.

Remedies:

Liquor Ammonia rubbed on the spot.

Potassium Permanganate solution, rubbed on the spot.

The cut surface of an onion, rubbed on the spot.

The application of tincture of iodine.

*The application of a strong solution of salt.

Rubbing a tamarind seed well on the ground, and applying the rubbed portion to the place where stung.

A paste of arecanut in water, warmed and applied.

Amruthanjan.

Preliminary to the application of these remedies, but soon after the sting, a narrow bandage or a string should be tightly tied above the seat of injury towards the heart. Every fifteen minutes this should be loosened, and again tightened, so that the circulation may not be wholly stopped, and the poison may slowly get diluted with the blood. Any sure remedy if found out by the Scouts or known to them, will, it is hoped, be communicated to this journal to be published.

THE INDIAN SCOUTS AMBULANCE CORPS

1. *Membership*.—Membership of this Corps is open to all members of the Indian Boy Scouts Association over the age of 18 and to members of Indian Scout Troops above the age of 15. The latter will not be allowed to wear the

badge of the Corps, however, unless they have passed the First Aid Tests of the Second Class and First Class Scout Badges, and are regular in attendance at parades of the Section. The possession of a tolerably good physique is desirable

2. *Organisation.*—Sections of this Corps can be formed in connection with Scout Troops, Senior Scout Corps, or independently. Independent Sections should not be formed where it is possible to form them in connection with existing Troops or Corps, and the approval of the District Scout Commissioner should be obtained in any case.

Members shall be formed into Sections under leaders called the Ambulance-Section-Leaders. Each section shall have Ambulance-drill and training once a week, the times being so arranged as not to interfere with the ordinary Scout work.

Every Section shall be divided into squads of five members, one of these being the leader, and any one of the others being detailed by the leader for special work such as that of cyclist messenger, etc.

3. *Tests.*—Every member of the Section shall be required to pass a periodical (annual) re-examination in Ambulance work before a qualified examiner: if he fails to do this, he shall forfeit his badge until the test is re-passed. The Scoutmaster is also entitled to withdraw the badge of any member who is declared by the Section-Leader to be irregular in attendance. The passing of this annual test shall exempt Scouts from the "Ambulance Badge" tests (see THE INDIAN SCOUT, No. 2, page 47.)

4. *Ambulance Stations.*—Every Section shall have one Ambulance Station, generally at the Troop Headquarters, and a board shall be hung up in a prominent position to indicate the station. On the board shall be painted the badge of the Corps (the Crimson Star) and the words: "The Indian Scouts

Ambulance Corps. . . . Section."
"AMBULANCE STATION"

5. *Equipment.*—Every Station shall be provided with:

One or more stretchers, fourteen triangular bandages, two sets of splints, roller bandages, dressing cotton, gauze or lint, tincture of Iodine, permanganate of potash together with a lancet, boric powder, vaseline, carron oil, Amruthanjan, one ounce of dilute sulphuric acid, one ounce of camphordyne, sal volatile, quinine bisulphate, embrocation, epsom salts, common salt, safety pins, scissors, a pair of tweezers, thread and needles, soap, basin, towels and the necessary appliances for providing hot water and hot coffee.

This equipment must be neatly kept in a properly locked box or cupboard, and must be inspected monthly to ensure its being complete and in good condition.

6. *Duty.*—The squads will take up duty at the Ambulance Station, by rotation, the period being one night and day for each squad, attendance not being required during school or business hours under ordinary circumstances.

7. *Uniform.*—The same as for Scouts or Senior Scouts (as the case may be) with a khaki canvas pouch containing ambulance equipment, bandages, etc., suspended from the belt.

8. *Badge.*—A crimson star on a white background with a navy-blue border.

All the Sections in a town or locality shall be under one Corps-Commander who shall be appointed by the Chief Scout and shall be responsible for the efficient working of the different Sections. He

shall appoint the Section-Leaders on the recommendation of the Executive Committee of the Local Association. As far as possible, every Local Association should have its Ambulance Corps and every Troop its Section of a Corps.

The Corps-Commander should arrange for periodical lectures and

demonstrations on First Aid, Hygiene, Nursing, Sanitation, Prevention of Disease, etc., or any allied topic, at convenient centres.

Further information and advice can be obtained from Scoutmaster Srinivasaraghavachari, Indian Scouts Ambulance Corps, 2/7 Broadway, Madras.

Qualifications for Scout Badges

(Continued from p. 47)

Proficiency Badges (Candidates must be First-Class Scouts).

Helper. Must have a general elementary knowledge of Sick-Nursing, Invalid Cookery, Sick-room attendance, bed-making, ventilation, and precautions against common diseases: ability to help the aged and infirm, and to deliver a simple lecture (suitable for villagers) on hygiene and sanitation.

(Badge: The Sun embroidered on a circle of blue cloth.)

Pioneer. Must show efficiency in the following: Fell a 9-inch tree or scaffolding pole neatly and quickly; or make a bamboo ladder. Tie eight kinds of knots quickly in the dark or blindfolded. Lash spars together properly for scaffolding. Build a model bridge or derrick. Make a camp kitchen. Build a hut suitable for three occupants, and roof it to keep out sun and rain.

(Badge: A Hut embroidered on a circle of blue cloth.)



THE BOY SCOUTS IN CHILE

As you boys perhaps know, Chile is a country situated in South America; it was colonised by the Spaniards and got its independence a hundred years ago after a long fight with the Spanish nation.

The country has a population of four million inhabitants, the result of the mixture of the Spanish conquerors with the aborigines, the Araucanians, a very sturdy race and in many characteristics very much like the Red Indians.

The Chileans have inherited some of the qualities of their ancestry, they have a strong sense of patriotism and they are always ready to defend their country and to work for its well-being.

And so it happened that when some years ago General Baden-Powell was in Chile and he explained to the boys there his idea of the Boy Scouts he raised their enthusiasm and many thousands of them enrolled at once.

Children's sympathies are easily roused to anything that teaches them to be useful to others, and here was given to them the opportunity not only to become more useful to all around them but also to be trained to do their duty towards their Motherland.

For some years now they have been practising Scouting and they have learned that great rule: to do at least one good action every day. This I think is the best thing you learn in Scouting. This rule builds a habit in the boys' natures and this habit will all through life make them better men and better citizens. Every day they try to save some trouble to others or relieve some person or animal of pain or they take care of the plants and trees in the streets of their town.

Thanks to this habit many acts of heroism have been done by the Chilean Boy Scouts; some boys have saved persons from drowning in the sea, others have saved little children from being run down by motor-cars in the streets, and many of them have received what is regarded as a great honour, the medals that the "Society for rewarding acts of heroism" gives annually in Chile.

They sometimes also collect from every house in a town money or some objects to be given afterwards to the poor people or to those that are in hospitals or in the prisons.

All these acts have created an atmosphere of love round the Scouts and so it is easy for them to get whatever they want for their Corps. Some people have given them ambulance carts, others portable kitchens, tents, etc. Some towns have presented them with flags as tokens for the good services rendered.

During the vacation time the Scouts go out on pilgrimages through the country, visiting the historical places, the sites where the battles for the independence of Chile were fought. In this way they learn the history of their country and can then better appreciate the great task of the founders of the Motherland.

During these excursions they prepare their own food, they make their tents, they build bridges across the rivers, and what is more important they learn to obey, they appreciate in a practical way how important is discipline in everyday life and they can see that if any enterprise is to be brought to a successful issue somebody must command and all the rest obey.

This out-of-door life makes them understand and love Nature, they get in touch with the animal and vegetable kingdom and even the stars, which they had never before regarded, become familiar to them as they look to them as guides on their way.

And when they come back home they come stronger in their bodies, with a good store of learning in their minds and with a new and broader outlook on life.

These are some of the many activities that are developed by the Chilean Boy Scouts; this is the way in which they are learning to be useful to their country and to their fellowmen.

And I believe that the working out of the ideal first set forth by General Baden-Powell, the train-

ing of this Brotherhood of Young Servers, under similar rules, all the world over, this bringing out of all the good qualities in human nature, will make easier the task of bringing together all the nations of the World.

I. VALDEZ,
Consul for Chile

OUR KNIGHTS-ERRANT

PUBLIC SERVICE RENDERED BY OUR SCOUTS

ALL THESE ARE THE WORK OF ONE TROOP IN THE SOUTH

A BOY of seven belonging to a village 5 miles off was missed by his parents in a crowd and kept at our Headquarters and restored to the weeping parents who were returning home without any hope.

Two big ditches, caused by rain-water, and very dangerous to the carts and way-farers going by, were permanently filled in by the Scouts.

On a flight of steps a man pushed the crowd back. Some Scouts who were present there took due care, supported them and averted much danger and injury.

A pandal likely to fall on the passers-by was removed in due time and placed in a safe place.

WANTED—MEN TO LEAD

THERE isn't a lad but wants to grow
Manly and true at heart,
And every lad would like to know
The secret we impart.

He doesn't desire to slack or shirk,
Oh, haven't you heard him plead?
He'll follow a man at play or work
If only the man will lead.

Where are the men to lead to-day,
Sparing an hour or two,
Teaching the lads the game to play
Just as a man should do?

Village and slums are calling, "Come,"
Here are the boys indeed,
Who can tell what they might become
If only the men will lead?

Motor and golf, and winter sport,
Fill up the time a lot,
But wouldn't you like to feel you'd taught
Even a boy a knot?

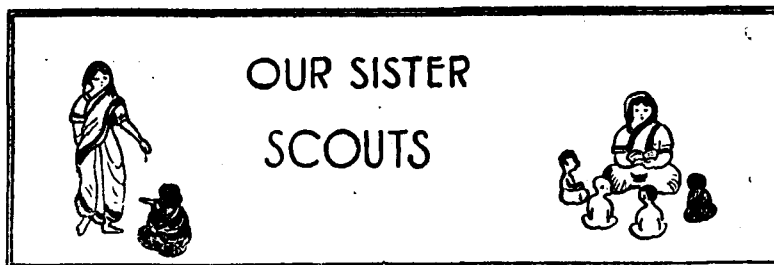
Country and home depend on you,
Character most we need;
How can a lad know what to do
If there isn't a man to lead?

Where are the men to lend a hand?
Echo it far and wide—
Men who will rise in every land,
Bridging the "Great Divide."

Nation and flag and tongue unite
Joining each class and creed,
Here are the boys who would do right
But where are the men to lead?

—Indianapolis Scouting.

(With thanks to Mr. F. C. Irwin,
Director, Boy Scouts of Mysore.)



OUR SISTER SCOUTS

1. *Mysore*.—The second Troop of Indian Girl Scouts has been started, and a Local Association formed, in Bangalore City, at the Vani Vilas Institute. This Association is affiliated to the Indian Boy Scouts Association, and Srirangammal, B.A., Headmistress of the above Institute, is the Chief Lady Commissioner for Mysore State. Under her able and enthusiastic direction Scouting for Girls is going ahead there apace.

The teachers and girls of the High School at the Vani Vilas Institute, and also other ladies and girls in Bangalore, have taken up Scouting most keenly. The Mahila Seva Samaja, under the Presidency of Mrs. Chandrasekhara, has also started a Troop, and several other Troops are being formed in the State.

The ladies of this Association wish to thank very gratefully the officers of the Indian Boy Scouts, Mr. K. Sanjiva Kamath and

Mr. Rajagopalan, for the help they gave and are giving them in acquiring an initial knowledge of Scout training.

2. *Benares*.—Mrs. Padmabai Rao started a movement on the bases of the Girl Guides in November, 1917. The object was to teach the girls book-binding, sewing, cooking, gardening, first-aid, drill and things useful in life. Ten girls of the school joined this movement and were regularly trained. They were divided into two patrols, each having its own leader and both the patrols were under the Scout Mistress. This movement was represented by them in the National Week, with full success and appreciation from all. This year the girls are going to be trained as regular Scouts in the Girls' Section of the I.B.S.A. Many more girls wish to join and more solid work can be done. We trust that in due time it will prove its usefulness and spread throughout the other Girls' Schools.

REVIEW

Balodyana.—We have received two sample issues of this new children's magazine, started last January. It is meant for Marathi-speaking children. The get-up is neat and the illustrations are particularly good. Every issue contains at least one easy lesson in Nature-study. It may be noted that the magazine is printed in Swadeshi ink. The annual subscription is two rupees. We heartily recommend it to all Maratha parents.

OUR COMPETITIONS

Our expert detective, in the intervals of his professional work, has kindly done as we asked. This month's splendid Competition "Writing on the Road" is the result. Our detective is a great man, as his name shows. Being a great Scout also, there are very few things which escape his notice. These competitions are a fine chance for you also to develop

the qualities of quick perception and deduction. What is more, you should try to make a habit of observing little details as you go about your daily work and of using them as clues by means of which to deduce causes. That is what a First-Class Scout should be able to do. The solution of such a competition as this will then be easy to you. Try your hand at this:

(Open to all Readers)

I. WRITING ON THE ROAD

(By HOMELock SHEARS SHASTRIAR)

THREE FINE PRIZES { **First Prize: A Pocket Ambulance-Set.**
Second Prize: A Haversack.
Third Prize: A Book.

Last week I went to a Scout Camp in the country. I left the high road at a point "A" and walked along a country road, made soft by rains of the evening before. In the road there were tracks which I will describe.

At 'A' my road was marked by the track of a cycle. This machine made irregular curved marks with the front wheel, and the hind wheel at intervals crossed these marks, obliterating them heavily. At 'B' another road joined into my road and from it came the tracks of a motor-car, which crossed over the bicycle tracks, and then ran on either side of these. At 'C' there was a stone in the middle of the road, and beside this stone were the footprints of a barefoot person. These prints were about seven inches long. They followed the cycle tracks. After a few feet they became deep at the ball and toes, and then, after a final right footprint, they vanished, and only the cycle-wheel marks went on. But ten feet further the barefoot prints appear-

ed again, and the cycle tracks ran into the side of the road at 'D'. Here the ground was heavily trampled, with a set of shoe-prints, and two sets of barefootprints. Finally, out into the centre of the road from this trampled place ('D') ran the marks of the cycle, with the nine-inch footprints of a barefoot person (Longfoot) on the right side and the seven-inch prints (Shortfoot) on the left. A little further on, at 'E', with a last left-footprint, the prints on the right vanished, and a little further on with a final right footprint those on the left also disappeared. After a half mile in which cycle and motor-car marks went on steadily, I found a Scout Scarf. This was at 'F'. At 'G' I found three sets of cycle marks, two going with me, and one opposite.

At 'H' I found marks of Longfoot, trampled about all over the road, with a few of Shortfoot difficult to recognise. They all suddenly vanished and again there went on only the motor tracks and the

cycle tracks between. At 'I' the cycle went to the side of the road, and both motor and bike stopped. Here the marks of Longfoot appeared again and vanished. From this point the tracks of the cycle ran alongside the motor tracks.

When I got to the Camp I found my friend Ethiraja without a scarf. I felt sure it was his I had found so I said to him:

"Here is your scarf," and when he asked where I had found it I said:

"I will not only tell you where I found it, but I will tell you also

all the chief things that happened to you on your way here. If I am right, will you make me a present of the scarf?"

He agreed. I described his whole journey as read from the trail, and he gave me the scarf. And now, to the reader of this who can give the shortest account of Ethiraja's journey and best diagram of the trail I will give his scarf or its equivalent in value, and several other prizes to the next best. Send in your solution, neatly written, together with Coupon No. 4 and two $\frac{1}{2}$ anna stamps, to the Editor, before October 7th.

(Open to all Cubs, Scouts and Officers)

II. SCOUTING GAME

First Prize: A Scout Axe
Second Prize: A Scout Knife
Third Prize: A Lanyard

What you have to do.—Write out in not more than 300 words a clear description of the best game you know of for developing the qualities required by a Scout or Cub, especially the qualities of observation, deduction and alertness. It may be either an indoor or an outdoor game. Write at the head of your paper the name of it (if it is an Indian game, write the name in your Mother-tongue) and the special qualities developed by it. If the game is a new one of your own invention, say so; you will get extra credit

for this, if it is a very good one. I hope many Cubs and Scouts and officers will compete for this, not only to get the prize, but because they will be doing their Brother-Scouts a real service: we intend to publish a pamphlet on Games in the Indian Scout series and the best ones received for this Competition will be included. In the case of original ones, the inventor's name will also appear. So, write down your games and send them in with Coupon No. 5 (no stamps for this, as you are helping us) to the Editor before October 7th.

III. THE PATROL-TENT COMPETITION (CONTINUED)

Have you forgotten the conditions? Then look up No. 1 of THE INDIAN SCOUT, page 30. All new Troops should compete: everyone has a good chance still. Several Troops are almost equal at present, but none have got a very large number yet.

The best chance you have is to get new subscribers during the Dasara holidays. Carry a copy of THE INDIAN SCOUT with you, and show it to your friends and relatives at home. V.P.P. orders will be counted for the competition if the packets are accepted when sent out.

THE INDIAN SCOUT

VOL. I

OCTOBER 7TH, 1918

No. 4

OUR OUTLOOK

BROTHER-SCOUTS,

The "Scout-Birthday".—I write this 'Outlook' on October 2nd, just after our "Scout-Birthday" Celebrations. It has been a glorious time—a time of thankful looking-back with gratitude to our Protector and to the leaders who inspire us with their example

—to Dr. Subramaniam whose birthday also falls with our Protector's on October 1st, and to Mahatma Gandhi whose birthday is to-day—all three of them Heroes whom we may well vow to follow in service to the Motherland on this our Scout-Birthday—the beginning of our New Year of Scouting.

It has been a time of present service too, for I hope all of us have done our special 'Birthday' good-turns. Let no Indian Scout or officer fail in this. Even if you have not yet done it, do it now: it is not too late. Go out with one of your fellow-Scouts and spend a whole morning (e.g., Sunday) in doing 'Birthday' good-turns, especially in villages and poor districts. Please write and tell me



afterwards what you did, so that I may put it (without any names) into our "Knights-Errant" page.

The Future.—It has been a time of eager and joyous looking-forward too, for I hope every Scout has renewed his Promise, as I requested, and has re-read the Protector's "Message to

the Indian Boy Scouts", which appeared in our first number. For the future of our Movement itself I have no fear whatever. It is true that these are not easy times. In some places, such as Madras Presidency, the D. P. I. is doing its best to crush our Association and substitute a Scout organisation controlled, subsidised and directed by Government officials—regardless of the fact that in the Supreme Legislative Council Sir Sankaran Nair, speaking for the Government of India, has recently stated that *the initiation of the Scout Movement does not require the approval of the Government*; while the Hon. Mr. Hogg, who is connected with the Baden-Powell Movement, in supporting him, said that the Scout Movement was

"essentially a thing which should be started by individual efforts".

True Principles.—It is on this principle, of course, that the Baden-Powell Movement is carried on: in the last number of *The Headquarters Gazette*, it is reported that Sir Robert Baden-Powell stated in the Council meeting that while glad to co-operate with Government, the Scout Movement did not wish to be connected with any Government Department. Naturally and rightly so. All of us who have had much experience of the Movement know very well that, however well-disposed a Government may be, its control (even indirect) and its subsidies inevitably spoil the spirit of the Movement, rob it of its initiative and tend to make it mercenary.

But in the Indian Boy Scouts Association we are safeguarding this spirit, and together with it another essential feature, also characteristic of the real Movement, viz., the National spirit. This does not imply any connection with politics, any more than it does in other countries where the Scout Movement is, in every case, distinctly a National Movement.

As I wrote in the Scout Column of September 14th: "Can we build citizens of the Empire out of boys and girls who have not been nurtured as citizens of the Motherland? Are we worthy as Scouts, if we are unworthy of our Motherland? Do we show ourselves worthy of the Motherland in ignoring her, in forgetting her?"

Indian Scouting.—Our Association is rightly named 'The Indian Boy Scouts Association'. It stands for India, and the part that the Indian Nation can play in the world's Scouting. We are not ashamed to be the 'National' Scout Association, and, if for the

present we have to suffer for being 'National' then, be it so. We shall grow stronger by opposition, even though we have to wait for better times to show our strength. We have no need to ask our members and our supporters to stand loyally by us. 'A Scout's Honour is to be trusted' and those of us who have vowed loyalty to 'God, Crown and Country' will stand by that Promise in its entirety. The day will come when those who now seek to crush the 'National' spirit will realise that in developing it, as we are doing, lies the truest loyalty to the Empire."

Splendid Progress.—This was written three weeks ago and we have already had overwhelming evidence that we are growing stronger, even now. From almost every part of the country comes news of new Troops being formed and of older Troops making splendid progress.

'Be Strong! Be True!'—So, Brother-Scouts, greeting to you at the beginning of our New Year of Scouting. May it be a year of fuller, readier, more untiring service than even this year has been. Be true to your whole Promise; be true to the spirit and the principles as well as to the letter and details of Scouting, and when next October comes round we shall be able to say together: "In the midst of difficulty, we stood firm; when misunderstood, we silently persevered in service; we have proved our worth as Indians and our loyalty as citizens of the Empire. Vande Mataram!"

Your Brother-Scout,

F. C. Pearce

STORIES OF HEROISM AND PATRIOTISM

MODERN HEROES

III. THE REGIMENTAL DOCTOR

It is often thought that the duties of a regimental doctor, who in the British Army is a non-combatant officer, are more or less easy, and are undertaken in comparative safety. Such an idea is far from the truth. The story of his life at the Front offers an example of heroic action which is very hard to beat, for it not only includes severe duties when the regiment is suffering from the trials and fatigues of a long march, but also constant activity and responsibility amidst thrilling danger falls to his lot when his regiment is in action. He cannot look to superior officers for decisions, but must work on his own initiative, and on his own responsibility.

The doctor attached to a regiment has in his service perhaps twenty trained stretcher-bearers, a trained non-commissioned officer in charge of a light cart containing his medical and surgical baskets, and two orderlies with water-carts. It is his duty to provide water for his regiment on the march and in camp, to post guards over doubtful wells, and to make sanitary arrangements.

Now that we have an idea of his equipment, let us imagine the doctor marching with his regiment into battle. He hears gun-fire and the bursting of shells on his right, and deduces therefrom that his services will soon be wanted in that direction. Searching about he finds a suitable place for his temporary hospital. If he is lucky, it may be a farm-house

within half a mile of the firing line, which is considered about the limit of distance a conscientious doctor can allow himself. There he makes all possible arrangements for his wounded, so that they may have straw beds and that hot water and dressings may be ready. Sometimes his regiment may be fighting in fields near which his light cart cannot come. Then he establishes his hospital as near as possible, and he and his stretcher-bearers run across the fields, taking what shelter they can behind walls and shrubs, until they are as near the firing line as possible. Then, in the nearest temporary shelter, say behind some trees or a sheltering wall, he ministers to the wounded men who come pouring in as soon as his whereabouts is known. At night he goes out with his stretcher-bearers to hunt for the wounded who still lie out, and it is a point of honour with him to get them all under cover the first night after they have fallen. He has to hunt for them in ditches and hedges, sometimes when the field is lighted up by star-shells and burning haystacks and the whole region is under fire. Many times have the doctor and stretcher-bearers to drop the wounded, lie flat for cover, and wait until the shelling has for a time subsided. For example, one doctor writes: "Soon the machine-gun fire became almost continuous, and rapid fire rolled up and down the river-banks; and I did not need anyone to tell me that the regiment was in a most desperate

engagement. . . . The stretcher-bearers fell in, and we set off down the sloping lane towards the river. In the lee of a wall we were in shelter from machine-gun and rifle fire, but the high explosive shells were tearing up the road before us, and we had to take to the fields to seek the cover of some haystacks. The open meadows were swept with rifle and machine-gun fire; there were no sheltering hedges or ditches. . . . The stretcher-bearers and I, in very open order, ran for it across the open to a ditch that crossed the field some two hundred yards away. The plough land was very heavy going; but we got there, hot and triumphant, and very much afraid. We were badly wanted, that I felt sure; and we could not wait very long. Still another wide open field had to be crossed before we could gain the shelter of a bank and a row of big poplars near the river edge. Another sprint, and we were under cover again behind the bank. . . . The temporary pontoon bridge the Engineers had put up, further down the river, had been blown up by a shell, and the only way for me was the canvas raft that, by chance, might still be intact. . . . Telling the stretcher-bearers to keep open order and take good cover, I found a practicable ditch that led to the rushes by the river bank and gained the friendly shelter of the reeds; outwardly calm, for one of my men had plumped down near and was watching me; but inwardly trembling. A hail across the river; a subaltern of the Engineers answered me and said that the canvas raft was sinking, and would I go to the pillars of the

ruined bridge. . . . This meant a run of fifty yards along the tow-path, and a glance showed me the danger. For, beside a long heap of white stones, there lay four of our men; and they were very still—for the snipers had got their range well against that white background. . . . A climb up the bank; a rush across the road; a swift tumble down the other side, and we were in the wood, a wood that seemed alive with death. How thankful I was that we had come in time; for there were wounded men everywhere and one didn't know where to begin."

In his improvised hospital behind the lines the doctor is not safe. Shells burst in the garden and the roof is riddled with shrapnel. Part of the wall falls and the wounded have to be moved to another place of safety, and if the enemy advances rapidly it is his duty and a point of honour that he should stay with his wounded and face the victorious enemy, become a prisoner and suffer insult and probable brutality.

So you can see now why I call the doctor a hero. He has not the excitement and madness of the fighting to carry him forward almost unconsciously into danger. He has no orders which he is forced to obey. He faces danger from a sense of duty; and moral courage and will-power are the forces which make him act; and he looks for the approval of his own conscience, not the applause of the world.

HILDA WOOD



"DOWN NATURE'S PATHWAYS"

SCOUTING AND THE SPIRIT OF ADVENTURE

"Passage, immediate passage! the blood burns in my veins!
Away O soul! hoist instantly the anchor!
Cut the hawsers—haul out—shake out every sail!
Have we not stood here like trees in the ground long enough?"

—WALT WHITMAN

CAN you remember that strong desire we had when we were young—that secret longing to go somewhere—but where, to what place, we ourselves did not know? Can we forget how we imagined ourselves to be bandits and soldiers, with walking-sticks as our swords, and how we went about in search of an imaginary enemy, brandishing our weapons, aiming our guns and plundering the fruit gardens of others? That is the spirit of adventure whispering in our ears.

I distinctly remember how we made a raid into a mango-garden one day and gathered mangoes, and how we fled in all directions when the owner came out with a big club, and how we reassembled in our secret meeting-place in the forest to share our plunder and to relate to one another the narrow escapes we had had. Every one had something thrilling to relate and every one listened eagerly until his turn came.

You would sentence us now, in your courts perhaps, to months'

imprisonments and complain that juvenile crime is increasing, instead of directing this spirit of adventure along healthy lines.

We should not condemn and drive away this spirit from us; on the other hand we should awaken it, foster it carefully, and direct it along proper channels, for we see it is this spirit of adventure that made possible all the great discoveries of the world—the discovery of America and the great sea-routes, the discovery of the North and South poles, and the attempts made by many brave men to discover the North-West Passage. Some of them perished cheerfully in their attempts and others succeeded and brought glory and prosperity to their countries. It is a great force that can be utilised by nations and countries. Surely we are not going to let it run to waste.

Scouts, let us begin in right earnest. Do not go and bother your Scoutmasters or parents to tell you everything; try to find

out for yourselves. Read the stories of the great heroes of adventure and discovery, and learn how they overcame the difficulties that stood in their way and attained their object. For all this, you know, a strong physical body is required, and also you know how you can obtain it. Plenty of exercise, games, swimming, drill, camping-out, sleeping in the open air or with your windows open—these will do it. Break through the obstacles that stand in your way, such as laziness and weakness of resolve.

Give way to your inner spirit of adventure, the result of which will be the discovery of great things. To begin with, you must know all that goes on in your neighbourhood; make it a point to travel along all the unknown roads in your town or village, and never rest until you have found out all that can be known, its past history, its roads and buildings, police-stations, doctors, blacksmiths, post and telegraph offices, bridges and wells, rivers and the country through which they flow—drawing maps of them, if possible, for all explorers keep records of their work. Go for camps into important places in your district, tramps and excursions to distant places in your province, and in one of your vacations take a boat and with some of your friends explore the source of a river near by. There are a thousand and one similar things in Scouting which you can do to satisfy this delightful longing to be on the move: send accounts of them now and then to THE INDIAN SCOUT, so that other Scouts too can enjoy them.

The spirit of adventure will take you into the open air which is the place for growing boys. Life there is joy itself. Have you tried it?

—If not, pack up at once. Reveillé at six, and a sail on the lake; breakfast at eight and a game in the woods; a plunge in the river and a rest after food; a song by the camp fire and sweet dreams under the stars—this was the actual programme of one of our camps; could there be anything more romantic? Do not be afraid that you will catch cold in the open air—it is grandmamma's superstition; on the contrary, you catch cold when you sleep in closed rooms. "Plain living and high thinking" is the motto of the open-air man; but see that your haversack and water-bottle are full before you go out on your explorations.

I will not go on writing like this about the fairy of adventure, because already I hear her whisper louder and louder in my ear, and if I continue I shall have to throw my pen and paper out of the window and take my haversack and water-bottle and follow her. I have followed her to Sindh, but I do not know where I shall have to go with her next—perhaps to beautiful Kashmir!

"O the gleesome saunter over fields and hill sides!

The leaves and flowers of the commonest weeds, the moist fresh stillness of the woods,

The exquisite smell of the earth at daybreak, and all through the forenoon"—

cries Walt Whitman, and my heart echoes his words.

Wake up, brothers, wake up! The spirit of adventure is dormant, is sleeping in us, and the magic kiss of Scouting is going to awaken the sleeping princess to the new life of joy. Have you not heard of the unknown lands on the other side of the snowy range of mountains? Who

will be the first to reach the new lands? The Sun is shining on the green fields, and the river is going on a voyage of discovery from its Himalayan abodes to the Arabian Sea, but who is going to fight the dragon and win the sweet princess

that lives in the lonely castle on the hill?

G. P. ARYARATNA,
Commissioner,
Indian Boy Scouts.

THE MAKING OF A SCOUT

SCOUT GAMES

III

In the two previous articles of this series you have learned about the aims of Scouting, the Tenderfoot Tests, Knots, Scout Law, Signs, Salutes, the Union Jack and the Indian Scouts Badge, also about the uniform and the Ceremony of Enrolment. With this knowledge you can rise from the stage of Recruit to that of Tenderfoot. But you are not yet a Scout in the full sense of the word.

A Scout is one who has proved himself, not merely in the tests laid down for badges, but in the qualities and principles for which he has pledged himself to stand. To what has he pledged himself?—To Honour, to Self-Reliance and to Duty. Have you proved yourself in Honour? Are you true to your promises—truer than you used to be—punctual—to be relied on in emergency? Are you more honourable in conduct to others, more courteous, more straightforward? Do you always "play the game"? Have you proved yourself in self-reliance? Have you faced any grief or trouble more bravely than before, without complaining, without giving in? Are

you more prepared to "rough it" if necessary? Can you do without luxury, endure the rain, cook a meal and build a shelter for yourself? Have you more of "initiative" than you had before? Can you make plans and persevere in carrying them out, in spite of difficulty and discouragement. Have you proved yourself in Duty? Have you done your good turn conscientiously? Are you more helpful to others than you were? Are you more patriotic? Do you love your Motherland more fervently? Do you serve her in deeds as well as words? Are you learning to be a better citizen and a better man for her sake?

Thus must you prove yourself to be a Scout. No badge, no certificate, no uniform, no title will gain this for you. Though you gain a First-Class Badge and have every article of the uniform and yet do not really try to keep the Scout Law, you are no Scout. You are a Scout if your heart and your conscience tell you that you are true to your Promise. No one else can tell you that.

Now, it is to train ourselves on these lines that we Scouts have many games. Not only the ordinary games, but many others, special Scout games which with plenty of fun and excitement combine real training in Scout craft and Scout spirit. If you read *Scouting for Boys* and the Indian Scout pamphlets, you will see that great importance is placed upon these Games. They are an essential part of Scouting and without having them constantly you cannot really consider that you are undergoing the training of a Scout.

Why should this be so? It is because games are such a fine discipline, a discipline of the right kind. When you play, you are on your honour to keep the rules, to play fair. No honourable man ever breaks the rules in playing a game, nor does he dispute with the umpire or quarrel with his companions in the game, *even if he knows they are in the wrong*. Why? Simply because it is "not playing the game": it is not honourable.

Another quality developed by games is self-control. This occurs in many ways, physical, emotional and mental. Suppose you are hurt, you endure manfully; you go on playing if you possibly can, so that you may not injure the chances of your side winning. That is called "grit." Or suppose your body gets tired during the game or you have to stand or lie in an uncomfortable position, even these things are helping you to gain self-control, if you endure manfully.

Emotional self-control is learned by keeping in check the temper. Most boys, when there is any disagreement over a game, shout at

each other, get angry, and often end up by losing their tempers and abusing each other. This is very silly and also vulgar, and Scouts try not to do it. Even grown-up men sometimes lose their tempers in this way, and make themselves appear very foolish. That is because they were not trained as Scouts; and we hope that the Indian Scouts will learn this kind of self-control, especially through their games, so that they will be able to avoid this unworthy and undignified habit when they grow up.

Mental self-control is learned through having to keep the mind alert and ready, and the whole attention fixed upon the game. The Scout who is slow or who forgets things is unsuccessful in the game, but the resourceful Scout who uses his wits as well as his senses finds his advantage.

So much then, for the object of Scout games. Here follow accounts of some of the favourite games tried and tested by Indian Scouts. Try them yourselves:

1. For practising Knots:

(a) Give each Scout the same quantity of books, newspaper and string, and have a parcel-tying competition, fixing a time-limit, giving extra points for every 5 or 10 seconds saved, and deducting points for bad knots, untidiness, etc.

(b) Have a competition in tying knots blindfold.

2. For practising the Scout signs and their use:

The Treasure-hunt.—This is a very popular game, but demands thought and preparation on the part of the Scoutmaster. Several hours before the boys arrive, the Scoutmaster hides the 'treasure' which is preferably something

that can be shared, such as biscuits; working away from the place of hiding, he then makes a whole series of signs and clues, each leading to the next. These signs and clues may be Scout signs marked on the ground, trees, walls, etc., or they may be simply directions stated, such as compass directions. Twenty or thirty would suffice. The complete instructions are then written out on a black-board or notice-board. At the appointed time the Scouts all come together and read the instructions and set off to follow the clues. The instructions might begin thus: "Find a flat stone marked with a cross. Standing on it, and looking north you will see a tall tree on which you will find an arrow pointing the way to the next clue, etc." An ingenious Scoutmaster will be able to make a regular detective hunt of this game. Don't make it too difficult or too long at first.

3. For tracking:

The Fugitives.—Two or three smart Scouts are chosen as fugitives. Each has a sharp nail fixed into the end of his Scout-staff, so that it will make a distinct scratch on the ground. They also carry some torn-up paper to scatter in places where the nail-mark or footprints will be invisible. They are on their honour to make marks at least every ten yards. They may lay false trails if they wish. They are also armed with six paper balls each. With these they may ambush the pursuers if they can. They are given ten minutes start. Each pursuer has one paper ball. If a fugitive is hit three times he is 'dead', but a single hit is considered to kill a pursuer. The paper balls cannot be used again after being thrown once.

4. For cleverness in hiding and observing:

Scout Meets Scout (From *Scouting for Boys*).—The troop is divided into two equal parts each under a leader. Each leader has a whistle (no others are to use whistles) and arranges to blow a distinctive whistle-call. A central landmark is decided on, where an umpire is stationed. The two parties then march off in exactly opposite directions to about one mile from the umpire. They then extend and scout towards the umpire, and consequently towards each other. The party which first sees the other wins the game, and signifies it by blowing their whistle-call. It will be found best for the individual Scouts of each party not to crowd together but to spread out so as to watch more ground, keeping just near enough to each other, however, to enable each Scout to see the next, so that when the enemy is seen the message may be passed quickly to the leader who blows the whistle.

A variant of this game is for each party to note down the names of those of the enemy they have seen and then assemble at the umpire's post after, say, one hour, to find out which has seen most of the other party.

5. Dispatch Running (From *Scouting for Boys*):

Two Scouts, each with a coloured rag two feet long, pinned to his shoulder, are the dispatch-bearers. The Scoutmaster gives each of them a letter which is to be taken to a definite person two or three miles distant, a signed receipt being brought back before a fixed time, say three or four hours after starting. The besiegers, consisting of the remainder of the Troop, are informed where the messages are to be taken to, but they are not

allowed to approach nearer than three hundred yards to either the starting point or the destination of the message. (It is best to state definite boundaries.) The dispatch-runners may disguise themselves or employ any ruse, but they must always wear the coloured rag visibly. They are regarded as captured if the rag is seized by the besiegers.

6. For Cubs or younger Scouts:

Follow my leader.—All the boys run behind the leader in a long string. Wherever he goes they have to follow and whatever he does, they have to imitate. Much fun is caused. Do not keep on too long.

Shere Khan and Mowgli (From *The Wolf-Cub Handbook*).—Father Wolf (the biggest Cub) and all the Wolf-Cubs form a string one behind the other, with Mowgli, the smallest, at the very end. Mowgli has a neckerchief hanging like a tail, loosely tucked into his belt. Each Cub catches hold of the waist of the one in front. Shere Khan the tiger (a bigger boy) then comes along, hoping to catch Mowgli by the tail, but as soon as Shere Khan makes a rush, Father Wolf puts himself in the way and all the wolf-cubs behind move away from Shere Khan so as to keep Mowgli safe. The wolf-cubs must keep hold of each other and of Father Wolf.

Blind Men's Hunting.—All the Scouts form a big ring with linked hands. Two are blindfolded. One has an empty tin which has a stone in it tied on to him like a tail which rattles when he moves. The blind men are moved apart. Everybody keeps quite quiet. When the whistle blows the one blind man hunts for the other who has the tail. When he catches him they change places. More fun is caused

if the hunted blind man runs about rattling the pebble for a second and then moves away quietly.

Blind Sentry.—All form a ring. One is blindfolded. A cracker is stuck in the ground in the middle of the ring. One Scout is given a box of matches. He has to light the cracker without being touched by the sentry. The onlookers must keep quiet, since the sentry has to listen for the enemy's footsteps.

Hide and Seek.—One or two Scouts are given five minutes start to go and hide. The others then set out to find them. If the hiders can get back to the starting-place within twenty minutes without being touched, they win.

F. G. P.

[Note: The Editor will welcome descriptions of suitable Indian games for Scouts and Cubs. Will some readers do a "good turn" in this way?]

Can You?

Pathfinder: "When I come to a fence in a field I jump it."

Tenderfoot: "And yet you couldn't jump over a straw in this clubroom."

Pathfinder: "Nonsense!"

Tenderfoot (quietly placing the straw against the wall): "Now try."

Safer Below

Patrol-leader (by the camp fire): "Once upon a time there was a man who went to sea with ten others in a boat. A terrific storm arose and the boat went to the bottom. When the storm passed the men went ashore."

Chorus: "But they were all drowned!"

Patrol-leader: "No, they weren't. The boat was a submarine—see!"



MEDICINAL PLANTS

By J. HUIDEKOPER

Garden Superintendent, Theosophical Society, Adyar, Madras

III

(v) For Sore Head

Name of Plant	Description	Medicinal Use
(l) <i>Bambusa Arundinacea</i> English. Bamboo Hindi. Bengali. Baush Tamil. Mūngil Telugu. Veduru Malayalam. Mula Uriya. Koutā-bānsa Sanskrit. Vepu	<i>N. O. Eraminaceæ</i> Erect, jointed stems, bending at the summit, hollow between the joints—2 or 3 thorns alternate on the joints, leaves sheathing linear—lanceolate: when in flower the tree is leafless and the extremities are covered with flowers in one large panicle. Flowers are both male and hermaphrodite. Fl. March—May. <i>Habitat</i> Peninsula, Bengal, etc.	Burn some dried bamboo leaves to an ash and apply the ash to the head alone or mixed with some coconut oil.
(m)* <i>Mimosa Pudica</i> E. Sensitive Plant H. B. Ta. Tottacçurungi Te. Peddanitrakanti M. Tottāvāṭi U. Nājuko S. Namaskāri	<i>N. O. Leguminosæ (Mimosæ)</i> A small shrub, often prostrate, with pinnate leaves which close up on being touched. Fl. small, blue. Fl. <i>Habitat</i> originally Tropical America—now cultivated in various parts of India.	Extract juice from leaves and apply to the head.
(n) <i>Cassia Auriculata</i> E. Tanner's Senna or Eared Senna H. Turwer B. Ta. Avārāi Te. Tangidu M. Aviram U. S. Mayahari	<i>N. O. Leguminosæ (Cæsalpinie)</i> a shrub—the young branches, leaf and flower stalks pubescent, leaves pinnate 8-12 pairs leaflets with a gland between each pair—flowers in racemes, bright yellow 3-5 together, Fl. Oct.—Dec. <i>Habitat</i> Peninsula.	Take a handful of leaves, grind them well and apply to head. Apply daily a fresh quantity after cleansing the place.

Name of Plant	Description	Medicinal Use
(vi) For old, long-standing Wounds		
(o) <i>Hydrocotyle Asiatica</i> E. Asiatic Pennywort H. B. Thulkuri Ta. Vallārai Te. Babassa M. Kodagam U. S.	<i>N. O. Apiaceæ</i> a short, creeping herbaceous plant: leaves orbicular, reniform, attached to stalk at margin. Flowers whitish or purplish red. Fl. July. <i>Habitat</i> everywhere in moist shady places near tanks, or hedges.	Take a handful of the green leaves and grind them. Place on the wound at once and cover with a clean cloth.
(p)* <i>Azadirachta Indica</i> E. Neem or Margosa H. B. Neem Ta. Veppu Te. Vēpa or Vemu M. Ariyaveppu U. Nimbu S. Nimba	<i>N. O. Meliaceæ</i> a tree about 20 ft. high—leaves pinnate serrated—flowers in panicles small, white. Fl. April—July. <i>Habitat</i> Peninsula, Bengal. Its original home seems to be Persia, Afghanistan, Northern India; in the Peninsula it is an introduced tree.	Pound together equal quantities of uncooked rice and of these leaves. Mix with water to a paste and apply as a poultice.
(q) <i>Calotropis Gigantea</i> E. Giant Swallow-wort H. Mudar, Ark B. Akund Ta. Erukam Te. Nallajitedu M. Erikku U. Orko S. Arkam	<i>N. O. Asclepiadaceæ</i> a shrub 6—10 ft.—leaves clasp stem, decussate, smooth on upper woolly hairs on lower surface. Flowers in umbels: rose colour and purple mixed. Fl. all the year. The plant is also found with white flowers. Its chief characteristic is an acrid milky juice. <i>Habitat</i> Peninsula—in waste places both on hills up to 2,500 ft. and plains.	Take some withered leaves—dry them in the sun and powder them. Mix the powder with some coconut oil and put on wound as a plaster.
(r) <i>Datura fastuosa Alba</i> E. White Datura or Thorn apple. H. Sada-dhatoora B. Dhootoara Ta. Vellūmattai or Ūmat-tai Te. Tellarummetta M. Ummattam U. D'huturā S. Kṛyṣṇad'hattūra	<i>N. O. Solanaceæ</i> an annual 2—3 ft. high, leaves ovate, slightly toothed. Flowers large, white—bell shaped. Fl. all the year. Fruit prickly. <i>Habitat</i> everywhere in waste places; this and the purple variety are poisonous and care is needed in their use.	Use in the same way as the 'Neem' above.

J. HUIDEKOPER

SCOUT NEWS

THE ANDHRA JATHEEYA KALASALA SCOUT TROOP

A TROOP was started in this place about two months ago and the Scouts are now undergoing their Second-class course in Signalling and First Aid, Scout Pace, etc. Several games such as, The Blind Sentry, Gone to the Earth, Tracking Game, Paper Chase, Despatch-Riders, etc., were also played, in which all the Scouts took great interest. It can be well asserted that the Scouts now undergoing training here, have joined the movement, not out of any force, but solely by themselves on account of their real interest in the movement. Space forbids me to give here a detailed account of all the interesting experiences I have had in training these boys. But, one fact which is very clear cannot be omitted, namely, that the interest shown by them proves the very real interest the Andhra young men have for the Indian Scout movement.

"ANDHRA YUVAKA"

The troop has started its manuscript magazine; the first number was out on the last full-moon day. Articles are written mostly in Telugu but English is not excepted. The articles it contains are, an appeal to our Countrymen to join the movement, the uses of Scout training, some of the good turns done by the Scouts and the Cubs, small stories, Scout news and puzzles. Seeing that this is the first attempt, it is a fair success on the part of the Editors to furnish us with such an interesting magazine so soon.

SOME GOOD TURNS

1. *Path finding*.—A Cub was one day coming to the Kalasala to

attend his training-class. On his way, he met an old man, who had lost his way. The Cub, gathering from the old man's features that he wanted a guide, at once questioned him what he wanted. The old man replied that he wanted to go to a neighbouring village and that he did not know the way. The Cub at once took the old man to his village which was nearly three miles off from the town, and immediately returned to the place appointed for his class. But lo! he was late; the training for the day was over and all had gone away. The interesting part of the story comes here, that the Cub did not only do his duty by coming back to the appointed place though he was reasonably late, but he also did not tell about the incident afterwards to any other. It was many days after that we heard the story and found out his name. The story shows how thoroughly our Indian boys, even the youngest Cubs, are understanding and practising the principles of Scouting.

Fire Extinguishing.—It was nearing 9 o'clock on the night of the 26th August when a house near our Kalasala was on fire. The students in the Hostel attached to the Kalasala had just finished their meals and were about to retire to their rooms when suddenly the alarm was given by the Warden of the Hostel. Then the leader blew the danger whistle and in a minute 30 Scouts including about 10 non-Scouts marched to the scene of action, doubling out at a quick pace. On reaching the place, one of the Scouts at once got to the top

of the burning house from over the still unburnt roof, and by beating with a big stick immediately separated the burning portion of the house from the rest, thereby preventing the fire from spreading to the rest of the houses. All the while the Scouts, assisted by some of the crowd and some non-Scouts who followed them, arranged themselves in a line from the blazing house to a well near by, which they found; and, with the few vessels then available, poured water over the fire and the walls and roofs that were near the fire. The wind was, fortunately, not high, as otherwise the damage would have been very great. Thus they were able to quench the fire. Anyhow one cattle-shed was burnt before the Scouts appeared on the scene of action, burning alive a bullock, which was unable to unloose itself like the others. A second cattle-shed also caught fire and but for the timely help of the Scouts this also would have been completely demolished. In the meanwhile one of the Scouts ran with this news to the house of a Scoutmaster who quickly came and gave good instructions to the Scouts on the occasion. These Scouts remained there, working their very utmost, till they found that there was no more danger: then they marched home under the Scoutmaster.

[Editorial Note: Well done, Andhra Scouts! You have soon proved yourselves right worthy members of the Brotherhood.]

SENIOR SCOUTS

THE scheme devised by the Indian Boy Scouts Association for the training of young men over 18 is being taken up with much eagerness in several places, and it

will be interesting to watch its future development, for it is an entirely original feature, and provides a unique opportunity for young men to serve the Motherland in two definite ways, by improving their own physique and by learning practical methods of being useful to the public.

The Madras Senior Scout Corps is making excellent progress under its able Scoutmaster, Mr. N. S. Subrahmanyam, formerly in charge of Trichinopoli Senior Scouts, and several of its members have already rendered useful service, two of them by performing First Aid during the Food riots in Madras, and a number of them by acting as special constables. It is a good augury for the future.

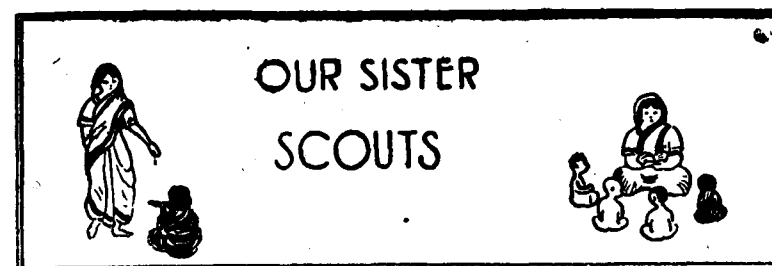
A copy of the Senior Scout scheme can be had on application to the Chief Commissioner, Indian Boy Scouts, Adyar, Madras. It was also published in *New India*, August 17th.

Stop Press News!

We have just received a copy of *The Shivaji Circulating Scout*—the MSS. Magazine of the Shivaji Senior Scout Corps, Trichinopoli. This is a splendid surprise. The Troop is making fine progress and the magazine contains all sorts of interesting things including an introductory article from the I.B.S. District Commissioner, Mr. F. G. Natesan, —but more about this, next month!

If I fall
I hinder all;
If I rise—
To the skies,
I shall help to drag the load
One step further on the road,
On the common road we climb,
Dead and living, for all time.

—The Ceylon Scout



VANI VILAS INDIAN GIRL SCOUTS

ON Thursday the 18th instant, we, the members of the Vani Vilas Girls' Scout troops, went out camping at Lalbagh.

At 6.30 a.m. all met at the Vani Vilas Institute and with all required things started marching to Lalbagh.

We went to the open space near the Kempey Gowda's tower. As soon as we went there some girls pitched the tents and some hoisted the Union Jack, while some brought stones to make an oven and some lighted the fire: others went to bring water and wash. Coffee and some lunch were prepared and all sat down together for *chota-hazri* at about 9 a.m.

We had taken a veena and harmonium with us, so some of the girls played on the veena and sang, to amuse those who were hard at work cleaning the vessels and cutting vegetables.

Then we went for a stroll. After some games in the open air we returned to our tents and began cooking some sumptuous and delicious food. [Ah! that is where our Sister-Scouts score over us mere men. We can't usually describe our camp cookery in such terms!—Ed.]

It was about 1.30 p.m. when we finished cooking. We took rest for half an hour and then began to take our tiffin. All the

girls were hungry after the exercise and so we enjoyed our meal thoroughly.

After our meals some of us sat in the tents and others sat under the trees there, chatting, enjoying stories and the music of song and harmonium. At 4 p.m. we prepared tea after which a group photo was then taken.

At 6 p.m. we sang the National Anthem and saluted the Union Jack and packed all the things and returned home.

It was really a gala day for us. We had never enjoyed such a happy day in our life. We wish we could go out camping like this very often.

We heartily thank our lady-Commissioner who arranged the whole programme, got all the provisions and enabled us to have such a delightful outing.

MALATHI BAI KELKAR,
Student, V Form,
Vani Vilas Institute.

[Well, Scouts, what do you think of this? If your sisters can, after less than three months' training, arrange camps of this kind and pass their Second-class tests also (as another letter from them informs us to-day), you will have to hurry up or you will be beaten, and perhaps the first Indian "King's Scout" will be a girl!—Ed.]

NOTES BY OUR PROFESSOR

II

DOES GUN-FIRE CAUSE RAIN?

ONE of the questions already sent up is "Has the use of gun-powder any influence on rain? If so, how?"

The belief that gun-fire induces rainfall is a very old and a very common one. The trouble about it is that it is not susceptible of the experimental test. The present war, however, with its unprecedented amount of gun-firing, has provided an opportunity of putting this belief to an observational test, i.e., of finding out if observed facts agree with it or not. If, for example, it could be shown that the rainfall of western and central Europe has been appreciably greater since the war began, and if the increase could further be shown to be due to no known cause, then it would create a great probability that artillery firing induces rainfall. Further, gun-firing, as you know, does not always go on at the same rate. It takes place on a much vaster scale when any of the combatants take the offensive than when they are both marking time quietly facing each other. If now it could be shown that every such increase in gun-fire was followed by more than the usual normal rainfall in the surrounding districts, then it would be another great argument in favour of the view that gun-fire and rainfall are causally connected.

This subject has since the beginning of the war engaged the attention even of serious scientific men, and a careful examination of

the records has been made, and has resulted in a negative answer. The facts do not in the least support the view that gun-fire increases the rainfall. The subject has also been discussed recently by a French scientist on the theoretical side. He shows that if artillery firing has any effect on rainfall at all, it can only take place in one or more of three ways. One of the results of a succession of violent explosions might be the displacement of masses of cold air at certain heights, which, coming under the influence of the upper winds and encountering layers of warmer saturated air could give rise to precipitation, which would not otherwise have occurred. The second possibility is that the water-vapour, resulting from the combustion of the hydrogen of the explosive, might cause an increase of rainfall. But both these results are found on actual calculation to be quite inadequate to produce any appreciable increase in rainfall. The third possibility is that the very large amount of ions, i.e., electrically charged atoms and molecules, that is produced by gun-firing might accelerate precipitation—it is known that such ions facilitate enormously the condensation of vapour from an over-moist atmosphere, exactly as dust particles do. But it has to be borne in mind that the lower regions of the atmosphere, which alone are ionised (i.e., supplied with ions) by artillery explosions, are already full both of ions and

dust particles; and it is not easy to see how a further excess of ions will induce a rainfall, which would not otherwise have occurred.

So both from theoretical considerations and observed facts the belief that gun-fire brings about rainfall seems to be without foundation.

G. S. AGASHE

[Editorial Note: Readers, please bombard the Professor with more questions. That sort of artillery will at any rate produce a rainfall of knowledge from him, and we shall get the benefit. But you must do the bombarding. He will not succumb to a mere assault from me. Aim straight at him, c/o this office.]

INDIAN SCOUT LAW STORIES: No. 16114

"A Scout's Duty is to be useful
and to help others"

"AN ADVENTUROUS GOOD TURN"

"Now," said Scoutmaster Ramaswami of a certain town Troop, "we'll break off our parade. We have half-an-hour more, and the Court-of-Honour decided that for the last half-hour we should go out in pairs to find opportunities for doing good turns—and do them. A good turn to a shop-keeper, for instance, would be to pick up some of his goods that might have fallen down. It would be a good turn to hold a horse for someone, to stop a runaway horse—all sorts of things you may find to be done. You are not obliged to keep in pairs of course, but you go two together because for some good turns two may be needed. Now let us go—fix up in your twos and we'll be off."

"I call this fun! Come on, Gopalaswami," said his friend Ramamurthi.

The Scoutmaster and the youngest Scout led the way, the Assistant Scoutmaster and another

junior followed, and these two went next. They were both boys of about 15, well-grown, healthy-looking lads. If one needed help, one would be very glad that they were ready to render it.

"I don't know why, but I think we ought to go down that street," said Ramamurthi, indicating a narrow turning on the opposite side of the road, when they had gone a few paces from their Headquarters. It was a narrow, dirty lane, with houses in various stages of dilapidation, some one, some two-storeyed, crowded together on both sides.

They went, right down to the end of it, Ramamurthi picking up on the way a child who had fallen down some steps, comforting it and first-aiding its grazed hands and knees, while Gopalaswami fetched water and produced the necessary permanganate of potash and boric powder for washing and dressing them. But both felt that

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this was not all they had come to do.

"The only good turn that would be of much use here would be to repair and whitewash all these hovels!" Ramamurthi exclaimed as they went on.

"Listen!" cried his friend. "Up there!"

Sounds of violent altercation burst on their ears. "What a quarrel must be going on! Hadn't we better go up? Someone is being beaten!"

But Ramamurthi was half-way up the stairs already. "It's a woman's voice!" he exclaimed as Gopalaswami joined him on the verandah of the upper storey.

"No, I will *not* tell you which way he went. I will *not* tell you whether he intended to come back or not. Your suspense must be the reward of your tyranny, and if my son has it in his mind to get away from you for good, you may do what you like to me but I will not hinder by one word his chances of escape." This was what they heard, in shrill but dignified tones.

Just inside the room she stood—a woman still young and beautiful, facing a brutal-looking man of uncertain nationality, uttering her defiance calmly but firmly, though in face of the big whip he was brandishing in his hands.

Down it came—on her shoulders. There were little children clinging about her skirts and she held a baby in her arms—covered by them and folded in her sari to protect it from the blows.

"For your children's sakes, tell me at once," thundered the tyrant.

"They are your children as much as mine. Consider them yourself," she retorted.

For answer he struck her again, more savagely than before, and the little ones screamed, cowering in the folds of her sari, and at the same time putting their little arms lovingly round her as if to try and protect her.

Ramamurthi dashed between the two and seized the man's hand which held the whip.

"You cowardly brute!" he shouted. "How dare you use this on a woman? You mean scoundrel, to attack her and frighten and hurt little children!"

The man was evidently intoxicated, and he was not easily disarmed. Both the Scouts received some nasty blows from the whip before they succeeded in getting it out of his hand. Both were bleeding when they stood triumphant, Ramamurthi whip in hand, in front of the mother and children.

"You interfering young rascals!" snarled the man, with a dash forward to get it back. "How dare you stand between me and my wife?"

"Shame that we should have to defend her from her own husband!" said Ramamurthi, and gave him an answering blow which stunned him for the moment.

"Quick! Come in here!" whispered the woman, pulling their shoulder-knots, and led them into an inner room and barred the door. "My eldest boy has run away from his father's cruel, wicked treatment," she went on, speaking rapidly, with fearful glances toward the outer room. "The boy nearly lost his right arm because his father thrashed him so terribly, and it got poisoned. He was only thrashed because he hadn't brought home a present from a schoolfellow, like one that had been given to another boy—as if it was his fault!

He's only just out of the hospital, and his father thrashed him again, almost as badly, to-day. I won't have him stay here any longer.

"He started about an hour ago for my brother's home, in that village ten miles away to the south, through the forest. But it is getting dark, and I fear he will lose his way or come to some harm. He could not elude his father's notice, to go earlier, and he dared not take a lantern. You are Boy Scouts, are you not? Could you go after Natarajan and help him?"

She pleaded very sweetly, very beautifully, with her lovely eyes and hushed, gentle voice, and they both said that of course they would gladly go at once.

"Then slip out by this window and go down that alley," she whispered, taking them to it and putting a lantern into Gopalaswami's hand. (Ramamurthi took the whip away with him.) "Quick! Quick!"

They needed no second bidding. This was an adventure indeed. To go through the forest after dark was not devoid of danger. It was two miles to the edge of it, and they did that partly at Scouts' Pace and partly at a steady double.

The forest was dusk and damp, closing round them horribly and showing itself weird and ghostly within the range of their lantern light. They had lit this to enable them to find Natarajan's footprints easily, though it was not really dark yet. For two or three miles they picked their way along the overgrown jungle-path which led in the direction of the village of which they had been told. They had found the boy's footprints in the alley below the window,

recognised them again on the road when they got outside the city, and followed them into the forest. Nevertheless, progress was slow, and several times they got off the main path and had to waste time retracing their steps.

They knew full well that they were quite likely to be attacked by wild beasts, but they had been asked to do this piece of service and of course there was no question about it. And they were enjoying the feeling of adventure—although an Indian jungle when it is dark and slimy and deeply oppressive with its huge canopy and weird walls of giant trees, clammy and greedy-looking as the ogres of fable, ready to snatch all comers away to horrible, slow-destruction, is not exactly the place to feel elated in.

Sundry rustlings in the bushes close by were not reassuring, but suddenly, while they were picking their way, with the help of their staves, across a black stream, the lantern was knocked out of Gopalaswami's hand and extinguished, not by any wild animal, for the voice of the infuriated, drunken wife-beater hissed in their ears:

"I'll pay you out for taking my wife's part against me! I know my son has probably come to her brother's. Did she tell you he had? Answer me before I let you go."

Gopalaswami was in the grip of this madman, struggling violently, but Ramamurthi, guided by the sound of his voice, struck him a blow on the chin which made him gasp and swear inarticulately in a most horrible manner, and instantly let go his hold of Gopalaswami. But the man got hold of him again before his friend could intervene. Then, he turned round

and hit out again, and knocked Ramamurthi down also. But then, in order to see the way to go, he had to uncover his lantern, which he had hidden with a dark cloth. He was lungeing forward to prevent Ramamurthi from rising to struggle with him, when the boy quietly and adroitly tripped him up with his Scout-pole.

At that moment, there came a crackling among the bushes, and a large wild boar jumped out on the father as he sprang to his feet. The latter, panic-stricken, turned tail and ran for his life—the way he had come, leaving the lantern on the ground. The boys, seeing that he would certainly be overtaken by the beast, especially as he was half drunk, thumped it with the Scout-poles, and immediately turned its attention on themselves. It came at them with its head down, its formidable tusks aimed at them. They parried the rush with their staves and whip and lantern, but it came on again and caught Ramamurthi in the fleshy part of the leg. But Gopalaswami thrust his staff between it and his friend, and pressed it against the animal's throat so that it was forced to give way and go back, but of course it turned upon its assailant. From the two boys, however, it got more blows on its snout from the ends of Scout-staves than it liked, and finally they beat it off successfully, and saw it turn tail and disappear into the bushes, dashing away among the undergrowth, snorting as it went.

But, now they found that the struggle with both the human and the natural brute, had drawn them away from the right path, and that they had lost the boy's tracks.

"Oh for a compass!" sighed Gopalaswami. "There doesn't

seem the slightest indication of the way. Would there be a chance of getting a sight of the stars by climbing one of these tallest trees, or would the branches be too thick, above the highest one could go? We ought to be making due South—following Orion's sword.

"It's worth trying," said Ramamurthi, "but I'm afraid I can't very easily." And he sat down to bind up his leg which was bleeding and painful.

"Of course not. I'm going," said Gopalaswami, swinging up into a tree and climbing the clear bark, like an expert.

"It's too late to see Orion now, but the Southern Cross is over there," he said, pointing, when he came down after a few minutes. "We'd better go north again.

They did so, and, after coming to another path, and careful searching on it, Ramamurthi, limping as he was, called out: "Here!"

There, sure enough, were the footprints; and, on being followed a little distance, they led off to the right, down what seemed to be a minor path among the trees and undergrowth, and then suddenly stopped at the foot of a tree. Both boys looked up.

Ramamurthi called softly: "Natarajan? Are you there?"

No answer came, but both Scouts caught a faint sound of rustling from the branches above, and looked meaningfully at each other.

"If he's there, he probably thinks we're hirelings of his father's, sent to bring him back," said Gopalaswami. "He may have seen the lights. I'll go up

and tell him it's all right. I'll give the Patrol call when we're coming down, and you give it in reply if it's all safe."

Up the tree he climbed, swiftly.

"Are you there, Natarajan?" he asked softly, when he felt the first branch of the great jungle tree, a long way up its trunk. "Your mother asked me to come and help you. I'm a Boy Scout. I have a message from your mother to show you I'm your friend."

"I don't know what a Boy Scout is, but you sound good and kind," answered a frightened voice doubtfully, close beside him. "Were those your lights I saw?"

"One was," replied Gopalaswami, "and the owner of the other will not do you any harm. If you'll come down, we'll take you—my fellow-Scout and I—to your Uncle's; and then you must go somewhere else, where your cruel father won't think of looking for you."

"Tell me the message," demanded the voice, still suspiciously.

"It's written down," Gopalswami answered. "You'll have to come to the light to have it all, but part of it is about your sister Devanayaki, who is also at your uncle's."

There was a rustling in the branches overhead at this.

"That's enough," the voice responded in an altered tone. "Father doesn't know she's there. He's never bothered about her. I'll come down."

He came—a slight boy, with a hunted, cowed look about his eyes, but a nice, refined face, like his mother's, only vacant and furtive in expression, as a result of his father's brutal treatment. Gopalaswami gave the Myua's call to his

friend, explaining to his companion why he did so, and heard Ramamurthi's reply. They climbed down, Natarajan took the lantern and the whip, and the three went in the southerly direction Gopalaswami had noted. All three went on for a mile or two together without any hindrance, the two friends telling Natarajan about Scouting—in answer to his eager questions.

He was evidently very nervous however, especially when sundry rustlings near by in the bushes were still heard from time to time. Suddenly they all three saw, on the lampless side of them, a pair of gleaming cat's eyes. There was a sound of crackling boughs, and then Gopalaswami felt his shoulder seized and torn by sharp, strong claws.

Ramamurthi and Natarajan, turning, startled, at his gasp of pain, saw the leopard which had attacked him, and hit it hard on the head with staff and whip. It recoiled for an instant, and gave Gopalaswami time also to face round and give it a stinging blow with his staff, held in his left hand. But though it gave way for a moment, it returned to the charge, several times, and Gopalaswami, with his shoulder already wounded, found it difficult to ward it off as the other two could.

Natarajan, seeing this, stepped in front of him, crying: "You shall not be hurt any more because of me," showing that, for a wonder, the virtue of gratitude had not been thrashed out of him, as his teachers feared all the rest had, by his brutal father.

Following up each other's blows, the three succeeded at last in so thoroughly frightening the beast that it beat a hasty retreat into the impenetrable scrub. Then, not

a little shaken by this experience, they proceeded on their way.

They had not gone more than ten yards when Natarajan gave a sudden shriek, dropped the light and began to run. "Why, whatever is the matter?" exclaimed Ramamurthi, going forward to pick up the flickering lantern. But as he spoke he saw the cause of Natarajan's fright—a snake some three or four feet long glided off into the darkness. Natarajan was by this time on the ground, simply paralysed with fright, for he had been bitten. "I shall die, I shall die!" he moaned. "Nonsense," declared Ramamurthi, and, without another word he knelt down by the boy, quickly uncovered his leg and knotted the lanyard of his whistle round the thigh, twisting the cord tightly with a piece of stick, in spite of Natarajan's cries. "Now let us have a look at the bite," he said; "hold the lantern, Gopal, and give me the permanganate of potash." Natarajan had been bitten on the ankle. In the lamp-light a row of small teeth-marks could clearly be seen. "That's all right," said Ramamurthi reassuringly, "you need not be afraid: the snake was a non-poisonous one: there are only two marks from the bite of a poison-snake, the marks of its two poison-teeth. Cheer up, you're not going to die. But to make quite sure, we'll put a little permanganate into the wounds." So saying, he loosened the cord, and, taking one or two tiny crystals of permanganate of potash, pressed them into the small wounds. Natarajan soon announced that he felt all right and was ready to go on.

They reached the village without encountering any further obstacles, but very tired. After a

few hours' rest, however, Natarajan's uncle sent him off to a school of which his father did not know, and which he had already made arrangements for the boy to enter, and sent his sister with him to a girls' school in the same town. Both the brother and sister said that they should talk about Scouting in their respective schools, and try to get Troops formed. Devanayaki was a bright, pretty girl, like her mother, and when she heard all about the boys' journey through the forest, said she only wished she had been there, like Sita, to help them.

She and Natarajan got their initial lesson in First Aid from seeing Ramamurthi dress his friend's injured shoulder. Some little time after the fugitives had gone, the Scouts went safely back through the forest, in broad daylight this time.

They had only just entered the city when they found their Scout-master and some of the Troop searching for them, and when they had related their adventures they were told that theirs had certainly been not only the most exciting but probably the most fruitful of the good turns that had been done after the previous day's parade.

A few weeks later they received proof that it had been the most fruitful, for it led to the formation of two Troops, of which Natarajan and Devanayaki wrote to inform them. And the three boys became firm friends as well as brother-Scouts.

L. M. PEARCE

(Pocket edition of the Scout Laws, etc. Price one anna, from Headquarters.)

OUR COMPETITIONS (Open to all Readers)

I. PUZZLES

First Prize: A Scout Knife

Second Prize: A Book

WHAT you have to do: Solve the following three puzzles and send your answers, together with Coupon No. 4 and two half-anna stamps to the Editor before November 7th. Write neatly, since when there is any doubt the prize is given to the sender of the neatest of the correct solutions.

1. Lay fifteen matches in this form :



Remove three matches, and three only, leaving three perfect squares. Send a drawing.

2. Lay six matches in the form of two equilateral triangles.

Using all six matches, make four equilateral triangles. The matches may not be bent or broken and no ends may project. Send a drawing.

3. What is it that won't go up a chimney up and will go down a chimney down and won't go down a chimney up and yet will go up a chimney down?

II. INDIAN SCOUT LORE

First Prize: A Pocket Ambulance-Set

Second Prize: A Haversack

Third Prize: A Lanyard

Write out, in not more than 200 words, the most interesting piece of real Indian lore which would be of use in Scouting. For example: How villagers find out the time without watches or any western apparatus: weather signs: how to find water: treatment of snake-bites: how to make common articles of use, etc., etc. Send in your descriptions with Coupon No. 5 before November 7th. No stamps are needed for this Competition, as you are helping the Scout Movement in sending such useful information. We shall publish the best.

III. THE PATROL TENT COMPETITION

SCOUTS! Your last chance for a magnificent Tent worth several hundred rupees! Several other valuable prizes too. Look up p. 30, No. 1, THE INDIAN SCOUT. V.P. Orders accepted.

Results of August Competitions

I. THE HUNGRY CANNIBALS AND THE CLEVER TRAVELLERS

Entries:—160

The winner of the First prize is:

R. Venkata Sundara Rau, Rental House, Mylapore, Madras.

The winner of the Second prize is:

M. Harigopal, c/o P. V. Ragoba Rao Esq., Market Street, Secunderabad.

Honourable Mention:

C. S. Ananthakrishnan, 138 Victoria Hostel, Triplicane, Madras.

Correct Solution: Two cannibals go across. One (who can row) returns and takes the third cannibal, and again returns, and gives the boat to two travellers. They go across. Now one of the travellers and the cannibal who cannot row come back and the two travellers go across, giving the boat to the only cannibal who is on the other side of the river. He goes across and in two journeys fetches both his fellow-cannibals. In all, eleven crossings.

The following also found the correct solution: V. Ramachandra Kamath, G. A. Iyengar, S. V. Shadhani, H. H. Amir Ahmed, S. A. Rama Iyer, C. S. Ananthakrishnan, S. Pulvurnam, P. S. Panchanadeswaran Ramchandra Vishnu Moghe, M. Ramachandran, B. Vasudevan, C. Seshachar, B. S. Deshpande, Vishnuo Narayan Mohe, Attota Lakshmivara Prasada Rao, V. S. Krishnaswamy, S. K. Srinivasan, J. S. Devare, P. N. Subrahmaniam, F. A. C. J., M. R. Srinivasan, Mulchand Vasvani, K. N. Ramaswamy, T. S. Ahobal Rao, Maganlal K. Naik, Shankar Gangashar, K. C. Varadachari, K. S. Narasimhachary, K. Somasundaram, S. S. Achyanker, T. Narayana Menon, Umanath Rao Esq., R. Ragupathy, Santosh Kumar Chatterjee, T. Venkatakrishnaia Esq., K. J. Sarma, B. Subba Ramiah, S. M. Sundaram, Mela Ram Chandok, N. Venkatavaradan, S. Ramakrishna, S. Venkatasubbu, K. N. Sundaresan, B. Ramachandra Rao, J. K. Seshadi, C. Devaraja Odayar, Bomanji B. Settna, V. M. Thiruppathy, A. Subramanian, T. Ramkrishnaia, B. G. Narayana Iyengar, L. N. Prabhu, N. Suryanarayanan, A. Vasudevan, P. Rageswaran, D. R. Krishnamacharlu, P. V. Srinivasan, N. R. Narasimha Iyengar, Mulji Keshavji, V. S. Subrahmanyan, K. Rajagopalan, K. Kalyanaraman, K. Shivarama Karantha, R. Kalyanasundaram, O. J. Naidu, K. Mon Singh, S. N. Padmavati, S. Somasundaram, P. R. Kumarasamy, C. V. Krishnamurti, Members of the Sarasvati Vilas, Reading Room, Madura. Hariram Shewaram Pardasani. Pocket editions of the Scout Law have been sent to them as prizes for an 'Honourable Mention'.

II. CUNNING SPIDER AND SPORTING FLY

Entries: 55. Only 3 Correct

The winner of the First prize is:

S. Ramakrishnan, Elahakulam House, Chennamangalam, N. Parur.

The winner of the Second prize is:

B. Mukunda Rau, Ganapathy Secondary School, Mangalore.

Honourable Mention:

A. Subramaniam, 1178, North Masi Street, Madura.

Correct Solution: Suppose the walls of the room to be opened out and laid flat in one plane. Mark the positions of the spider (S) and the fly (F). Join those points. This will be the shortest distance. To find it mathematically, complete the right-angled triangle on 'S F' as hypotenuse, the other two sides being parallel to the side and end walls of the room. Then S F equals the square root of (38 squared plus 16 squared); by Pythagoras' Theorem—which comes to 41.23 (approximately).

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VOL. I

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No. 5

OUR OUTLOOK



THE month of October upon which we now look back has been one crowded with events in the Scout world. Our last month's 'Outlook' was written just late enough for us to record the celebrations of our Protector's Birthday. Immediately after that came the grand Scout Display on Ayudha Puja Day when the Madras Indian Scouts Local Association was formed. The Display was the most ambitious so far attempted and was undoubtedly marked by considerably increased smartness and efficiency of leadership of both Scoutmasters and Patrol-Leaders. About 130 Scouts and officers took part. A Guard-of-Honour was formed and staves were presented and then arched as our Protector entered the hall. When the visitors were on the platform the whistle sounded and all the Scouts vanished, save one Troop, which quickly improvised a flagstaff from Scout staves. Then on the sounding of the Rally-call, distant sounds were heard which speedily resolved

themselves into a regular roar of sound as the whole body of Scouts, under their Patrol-Leaders, rushed into the hall from all sides and took their places in the Rally-circle. Another whistle-call—and there was instant silence. The Union Jack was hoisted and saluted and "God save our Ind" and "God save the King" were heartily sung. The first part of the Display was then begun.

This consisted of an exhibition of First-Aid and Signalling in Morse and Semaphore, and of the training of the Cubs or Junior Scouts. The whole body of the Scouts then formed into a figure of the Swastika, which was then set moving, the outer circle going in the opposite direction to the cross in the centre. The second part of the Display consisted of bridge-building, hut-building and fire-brigade work. A double trestle bridge was very smartly erected over a span of about 12 feet, while the fire-brigade display demonstrated the methods of rescue by

means of letting down victims in a 'chair'-knot made with rope, and by means of the jumping-sheet.

The Scouts then re-assembled in the rally-circle, and at the appointed signal rushed forward for the 'charge,' waving their staves and crying out their Troop cries, 'Bhima', 'Rama', 'Arjuna', 'Shivaji.' The Display concluded with the singing of "Vande Mataram".

The meeting was then held, Mrs. Besant being in the chair. This being the first meeting of the Association in Madras, it fell to my lot, in presenting the Report, to trace the history of the Movement and its progress. A few facts may be repeated here, as many of our readers may still be unaware of the origin of the Movement and of the reasons why it was necessary to have a separate Movement for Indians. The seed of the I. B. S. A. was planted in Madanapalle College in June, 1916, by Mr. G. P. Aryaratna, a Patrol-Leader of my old Troop at Mahinda College, Galle, Ceylon, who was sent to Madanapalle in the hope that he would there be able to develop Scouting, since it had already shown itself so successful as a training for Ceylon boys. That hope was fulfilled, for the Troop he founded flourished amazingly, and proved conclusively, if proof were necessary, that the system was adaptable to Indian conditions. As early as 1914 an experiment had been made in Scouting at the Theosophical High School, Cawnpore, by Mr. Amarnath Sarma. This Troop is now working with our Association, and happily Mr. Sarma himself has just come to us in Madras. In 1916 a similar start was made at the Theosophical High School in Benares. This Troop has also

flourished under Scoutmaster A. M. Qasalbash, and both now form strong centres of our Movement. In December, 1916, I visited Madras on a holiday. I was then Commissioner of the Baden-Powell Scouts in Ceylon, and it was my hope at that time that the now fast-growing Movement among Indian boys might be taken over by the Baden-Powell Movement. However, in spite of the sanction given to the Movement in March, 1917, by the Government of India, the Baden-Powell officials in India recommended Sir Robert Baden Powell not to admit Indians to the Baden-Powell Movement, at any rate not till after the War. Unlike in Ceylon, therefore, where we had met with no such difficulties, it became necessary for a separate Movement to be started for Indian boys. Hence, in 1917, the Indian Boy Scouts Association took shape under the guidance and inspiration of Mrs. Besant and Mr. Arundale, Lieut. Tarini Sinha and Mr. Sanjiva Kamath being the chief organisers. The principles and lines on which it was run were similar to those of the Baden-Powell organisation. It developed in Madras City and began to spread to the Mufassal, especially towards the end of 1917, when Mr. Kamath undertook a tour of several weeks in the South, which resulted in the foundation of some fine Troops which are still flourishing. Several other Troops were also started round about Madanapalle, by Mr. Aryaratna.

Up to this point the work was more or less experimental and took time to consolidate itself. This year, however, has seen considerable development in other parts. Mr. Aryaratna has gone to Hyderabad, Sindh, where he has had remarkable success. Seven

Troops have been started there. The Movement has spread to the West Coast, where it has established itself very strongly in Malabar. This is entirely due to the excellent work of Mr. M. V. Venkateswara Aiyar. It is beginning to spread in Bombay Presidency. Indore State has an affiliated Association which is doing good work.

Besides those registered Troops which number, according to the census taken on September 30th, 955 Scouts and 75 officers, there are a very large number of Scouts in training in various places, whose Troops have not yet completed their three months' probationary period and are therefore as yet not registered. These must total at least another thousand.

In addition to the Scouts, we have four flourishing corps of Senior Scouts (over 18 years of age); and some eight or ten Packs of Cubs or Junior Scouts (7 to 12 years of age); a Troop of Girl Scouts and an affiliated Association of Girl Scouts comprising more than one Troop, others being in course of formation.

These three subsidiary branches of the Movement, the Senior Scouts, Cubs, and Girl Scouts, are special features of our Association planned on Oriental lines. We therefore watch their development with particular interest.

We have had three training camps this year, one at Kodaikanal, one at Adyar, and a third in Madras City, at our fine Headquarters in Broadway; and it is largely owing to this that we are in the sound position of having practically all our Troops in the hands of trained Scoutmasters.

With regard to Finance, since, on principle, none of our Troops

receive any grants for uniforms or equipment, but are entirely self-supporting or dependent on local funds, donations by friends, etc., our needs are not very great. Nevertheless there are necessarily expenses in connection with the upkeep of our Headquarters, the making of badges, and the capital necessary for our publications. The last in particular, I should extend greatly, especially in the direction of translations into Indian languages, if I had funds.

We therefore make here a very modest appeal. Our needs are, comparatively, so small that it would indeed be easy for even one friend to satisfy our wants for a year without noting it. They are as follows:

	Rs.
Capital required for production of badges and equipment	1,500
Capital required for publications	3,500
Headquarters and organisation expenses	2,500
Total	7,500

The real recurring annual expenditure is not likely to exceed Rs. 2,500.

The remainder of my report deals with that which is perhaps really the test of our work, that is to say, public service rendered, though we might well plead for more time ere we be judged. Yet we are prepared to stand judgment even now. I mean, our Scouts have even now justified themselves by reason of their real usefulness to the public, and so directly to the Motherland. I shall not reiterate these acts of service as a good many have already appeared in these pages.

During the last fortnight I have been touring in Malabar, and I have been struck with the intense enthusiasm, and more particularly with the fact that it is based not on mere attraction to the uniform or the novelty of the Movement, but on the desire to serve the Motherland by learning how to do useful public service. There is not the least doubt that we have behind us the force of the determination of patriotic Young India to learn to serve by means of our Movement, and behind that also we have the determination of the elders that their sons shall be taught this service according to National principles and through the National organisation. Teachers who understand anything about teaching are on our side, for they realise as does every Scoutmaster, that teaching a boy self-discipline by means of love is the solution of all problems of school discipline. Many a boy who has been a 'black sheep' has turned out a good Scout. All these things, together with the irresistible vitality inherent in the Movement itself by reason of its appeal to the young, are fast bearing us towards the day when the Indian Boy Scouts

will be known in every town, and what is more important, in many a village throughout the length and breadth of India.

As I wrote in one of our Scout Columns, "the key to our now certain assurance of progress and success is in the fact that one man trains a few others to train a few more, and so on. Each new man brings in *his own* quota of energy and originality. That is why one feels that Scouting is such a grand work. There is so little of mere mechanical activity; each new Scoutmaster and Scout becomes a real centre of new life; his own faculties, his initiative, his energy, are drawn out and put to immediate use, to begin the same process in others. That is why we are so supremely confident about this Movement".

Our confidence is already showing itself to be justified.

Your Brother-Scout,

F. C. Pearce

Riddles

What is it that has three feet and no legs?
What grows bigger the more you take from it?

Why he ran

Old gentleman: Why are you running so fast, my lad?
Boy: I'm trying to keep two boys from fighting and hurting each other.
Old gentleman: That's very good of you: and who are the boys?
Boy: Balan and me, Sir.

What does it matter?

Gentleman (in coffee-hotel): Appu, is this tea or coffee?
Servant: Can't you tell by the taste, Sir?
Gentleman: No.
Servant: Then, what does it matter?

THE MAKING OF A SCOUT

DRILL AND PHYSICAL EXERCISES

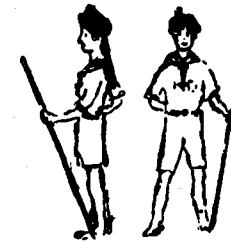
IV

Scouts do not do a great deal of drill, but a certain amount is necessary, partly as an exercise and more particularly as a form of discipline, since it is often necessary that parties of Scouts should move together in an orderly manner from place to place.

Ease.—Fig. 1 shows the position of standing at 'ease'.



'ALERT'



'EASE'



'SIT AT EASE'

Alert.—On the command, 'Troop (or Patrol) Alert!', which should be given sharply, each Scout will instantly take up the position shown in the 1st illustration. Care should be taken by Scoutmasters and Patrol-Leaders that this position is properly maintained: the head should be erect, shoulders back, chest forward, knees straight, and the staff should be grasped

between the thumb and first finger, the other fingers remaining extended downwards. To regain the position of 'ease', the thumb and first finger should be slipped round the pole like a ring, allowing the hand to slip upwards six inches or so. One other point is of great importance: on no account should a Troop or Patrol be allowed to remain standing at the 'alert' if it is no longer necessary. If any explanations of orders have to be given, Scouts should be set at the position of 'ease', 'stand easy' or 'sit easy'. The last is shown in the 3rd illustration. If without staves, the boys squat on the ground. Only by carefully observing these points will officers succeed in securing perfect discipline of a Troop at the 'alert', erect, motionless, silent.

Shoulder, Trail, Slope, Present Staves.

The other positions are easy. Fig. 2 shows the positions taken up on the command 'Shoulder staves'; and on the command 'Trail staves' (the pole should be perfectly horizontal). Fig. 3 shows the 'Slope staves' (the angle should be exactly 45°) and the ceremonial salute known as 'Present staves'. The left hand should be rapidly brought out in



Shoulder



Trail

FIG. 2

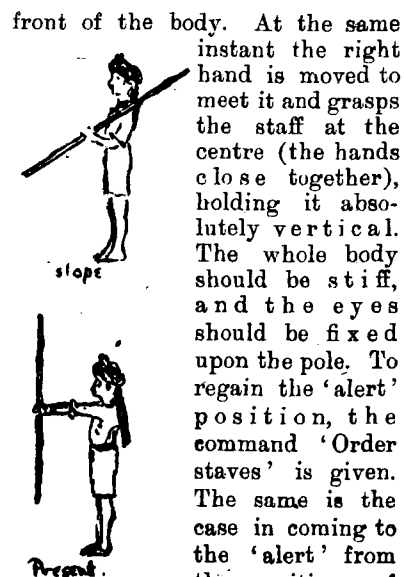


FIG. 3
and 'trail staves'.

Ground Staves, Secure Staves.—There are two other positions less frequently used: 'Ground staves', on which command each Scout bends sharply down and places his staff against his left foot, pointing the staff directly to the front; and 'Secure staves', on which command the pole is allowed to rest in the angle of the left elbow joint, with the bottom of the pole pointing towards the right foot and the top against the left shoulder. This position is sometimes useful when Scouts have to move in a crowd.

Saluting.—Saluting with the staff is illustrated in THE INDIAN SCOUT No. 3, page 67.

When marching any considerable distance, the officer should always give the command 'March at ease', which permits the Scouts to hold the staff in any convenient position and also to talk or sing.

No talking must be allowed when marching at the 'alert'.

Marching.—We shall now proceed to give a few hints on marching drill. If a Troop is formed up in line—that is, the Scouts side by side—they should first be called to the 'alert', and then, if necessary, the line can be corrected by giving the command 'Right' or 'Left dress'. (It is usually 'Right dress', since the Patrol-Leader falls in on the right, and the numbering of Patrols is done from right to left. On the command 'Right dress', every Scout will turn his head sharply toward the right, and shuffle with sharp short movements of the feet until he reaches the position where, with his right hand on his hip, he is just able to touch his right-hand neighbour with his elbow, and where he can just see, without leaning forward, the chin of the Scout next but one on his right. The head and eyes will remain turned to the right until the command 'Eyes front', when all heads should be turned sharply and right arms dropped to the side. It requires practice to keep a straight and evenly-spaced line.

Turning.—Now the turns may be practised, first by numbers (that is, the Scoutmaster counting for each separate motion), and afterwards each Scout judging the time for himself. On the command 'Troop' or 'Patrol right!', each Scout turns to the right in two movements—on the heel of the right foot and on the ball of the left foot, the first movement being the turn, the second the bringing up of the left foot to the right, so that the feet are again at 45° to one another. Turning to the left is done in the same way, on the heel of the left foot and the ball of the right foot, and turn 'about'

is always done to the right. The arms must not be swung.

Marking time will now be practised. Always in giving any command, there should be the warning word 'Troop' or 'Patrol' to call attention. Marking time and marching are always begun with the left foot. In marking time, the knees should be raised, and care should be taken that the line does not move forwards or backwards. Time may be kept by the Scoutmaster clapping or counting—best of all, later on, by means of a marching song. If a Scout gets out of step, he has to give two beats with the same foot and thus come in time with the rest of the troop.

Forming twos.—It is not convenient for Scouts to march either in file (i.e., one behind the other) or in line (i.e., side by side). They march in twos. The method of forming these twos is as follows:

On the Command "By Patrols, number!" each Patrol numbers off from the right, each Scout turning his head sharply to the left and shouting out his number in a brisk manner. On the command "Form twos!" the even numbers step back one pace of 24 inches with the left foot and one pace to the right with the right foot until they get exactly behind the odd numbers [see Fig. 4 (a)]. On the command "Form line!" the process of 'forming twos' is reversed (i.e., one step is taken sideways with the left foot and one step forward with the right foot and the left foot is brought up to the right foot), single line being thus reformed. If the Patrol contains an odd number of boys as in Fig. 4 (b) the boy on the extreme left acts as an even number, his right hand neighbour as an odd number.

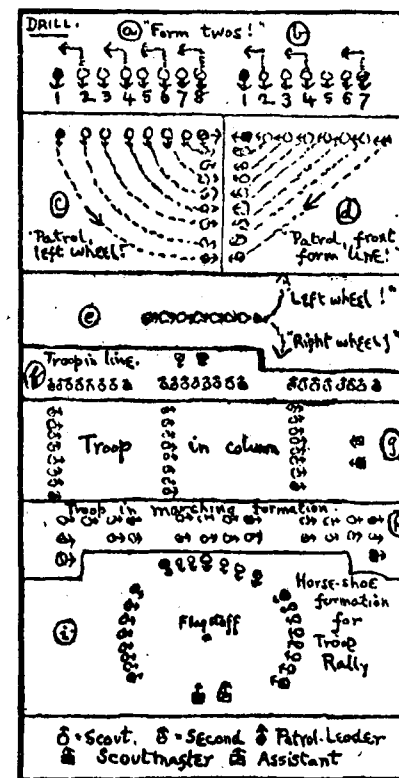


FIG. 4

This ensures there being a complete pair at each end of the Patrol. His own position after forming twos should be carefully noted by each Scout, for this position will be occupied by him in forming twos when facing the left or the right or the rear. Thus when the troop is facing the rear the even numbers will have to take one pace forward and one pace to the left to get into their positions. While if turned to the left they will have to take one pace to the left and one to the rear. They will then be in the position indicated in Fig. 4 (h). Fig. 4 (h) shows also the respective positions of Scoutmaster and Assistant Scoutmaster for marching along the road. The troop should always keep to the

left. (Individual Scouts keep to the right).

Smart and good marching can only be learnt by constant practice. On the command "Patrol (or troop) quick march!" each Scout steps off briskly with the left foot. The Scoutmaster keeps time by clapping his hands and calling out 'left, right,' 'left, right.' Later on, the keeping of good time will be greatly facilitated by the use of a drum and by marching songs. On the command "halt" the unfinished pace is completed and the feet brought together. There must be no movement after the command "halt" is given. If the line is crooked the officer must straighten it, by giving the command "right dress" or "left dress".

Changing Step on the march.—

If a Scout gets out of step he should change it himself without waiting for commands, the method being as follows. Suppose the right foot to be foremost when the remainder have the left foot foremost. To change step, the left foot is brought quickly up to the right foot and the right foot then goes forward in unison with those of the remainder—the principle being that the same foot has to move forward twice in succession.

About turn on the march.—

Turning about on the march is done in four beats. The command "Patrol (or troop) about turn!" is given as the right foot comes forward and the about turn by the right side is finished in four steps, each Scout marking time while he is taking these four steps. The march is resumed with the left foot on the fifth beat.

Wheeling—from file.—When marching in file on the command "left (or right) wheel!" the leader

wheels round to the left or right, proceeding at right angles to the original line and the others follow him on reaching the same position. This should be carefully distinguished from left or right turn which can also be done on the march, in which each Scout individually turns to the left or right in the position where he stands. Fig. 4 (e) shows wheeling in file. Wheeling in line is shown in Fig. 4 (c). The diagram shows a Patrol wheeling to the left. The left hand man makes a full turn to the left and marks time, while the others move round like a swinging gate and form a line on his right. Right wheel is similar, the right hand man in this case acting as the hinge. The whole Patrol continues marking time till the officer gives the command "forward!"

Forming line to the front.—

Fig. 4 (d) illustrates this movement. The Patrol is moving in file and this movement is to bring it into a line moving in the same direction. On the command "Patrol, front form line" the leading Scout marks time, the one immediately behind him runs up and occupies the position immediately on the leader's left. Simultaneously each Scout runs forward to occupy the position on the left-hand side of Scout in front. If it be desired to do this formation on the right-hand side the command is "Patrol, on the right, front form line!" On the command "Forward!" all move on.

Inclining.—This means making a half turn (45°) to the left if the command is "left incline!" and to the right if it is "right incline". It should be carefully distinguished from half left (or right) wheel (a movement which may be used if necessary): suppose a Patrol is moving in file towards the north,

on the command "Patrol half left wheel!" the leader wheels to north-west, the remainder following as they reach his position. On the other hand, if the command be "Patrol left incline!" each Scout independently makes a half turn to the left in the position where he stands, and goes forward. If the command right incline be now given the line will immediately be found to be going north as before. This movement is most frequently used to get a marching line quickly out of the way of traffic or to the left side of the road.

Extending.—If it be required to open out the ranks for purposes of drill, etc., the command given should be as follows. "From the right (or left) to full arm interval (or to so many paces) extend". In order to close up the ranks again the command given is "on the right—or on the left—close". On this command each boy will close up towards his neighbour in the given direction with quick shuffling

This position should be taken up whenever the troop rally call is given. It should be regarded as a matter of honour to turn up at the double (i.e., running) at the rally call. If it be desired to get the troop in line as in Fig. 4 (f) for drill, etc., the command is "Troop, form line" whereupon the flank Patrols fall back in line with the centre.

Physical exercises.—These are recommended chiefly for Cubs and Scouts under fourteen. For those over fourteen a more strenuous course of Indian physical exercises is desirable—such as those suggested in the article "Physical Culture" in this magazine.

Ex. 1. Bending.—Stand at the "Alert"—1st Movement.—Bring the backs of the hands together in front of the body and bend the body forward from the hips—keeping the head back, and the back hollowed. Breathe out on this movement.

Ex. 1. 'Bending'.



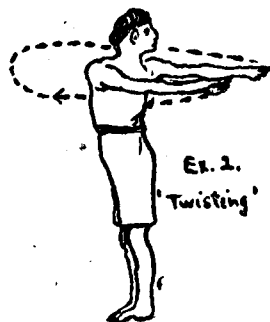
movements of the feet—preventing himself from coming up too close by placing the hand nearest to his neighbour upon his hip and dropping the hand when the correct position is reached.

Rally.—The ordinary position for troop rally is shown in Fig. 4 (i).

2nd Movement.—Bring the hands slowly up again above the head and as far back as possible breathing in the while.

3rd Movement.—Bring down the hands to the sides taking them as far to the rear as possible so that

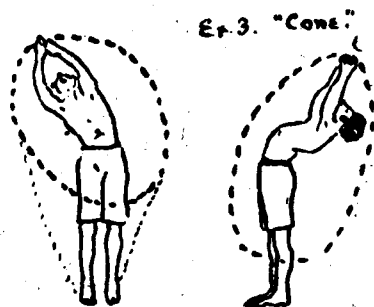
the shoulders are set back and the chest expanded. Then relax.



Ex. 2. Twisting.—1st Movement.—Stand at the "alert". Bring out the hands in front of the body, parallel to the ground, and lock the thumbs.

2nd Movement.—Keep the feet firm and twist the body and arms as far round to the right as possible—breathing out.

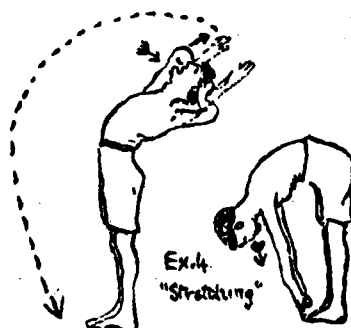
3rd Movement.—Breathing in, twist the body round as far as possible to the left. After repeating this about a dozen times reverse the breathing, beginning now with the left side.



Ex. 3. Cone.—1st Movement.—Lock the thumbs together above the head.

2nd Movement.—Leaning the head as far back as possible, slowly circle the arms towards the right, breathing out, forward in front of the body, and up on the left to the original position,

breathing in on the upward movement.



Ex. 4. Stretching.—1st Movement.—Place the palms of the hand at the back of the head and lean back as far as possible.

2nd Movement.—Stretch out the arms above the head quickly breathing in (all the time leaning back).

3rd Movement.—Keeping the arms stiff, bring them right over and touch the toes, without bending the knee, breathing out the while.

4th Movement.—Come sharply to the "alert".

Ex. 5. Squatting.—1st Movement.—Rise on the toes, place the hands on the hips; keeping the shoulders back.

2nd Movement.—Slowly bend the knees and go down to a squatting position, remaining on the toes and keeping the trunk and neck quite perpendicular.

3rd Movement.—Rise again to the upright position.

4th Movement.—Drop the hands to the sides and the heels to the ground.



MEDICINAL PLANTS

By J. HUIDEKOPER

Garden Superintendent, Theosophical Society, Adyar, Madras

IV

(vii) For Itch

Name of Plant	Description	Medicinal Use
(s) <i>Lawsonia Alba</i> English. Henna Hindi. Mayudie Bengali. Tamil. Marudonri or Aivani Telugu. Garanta Malayalam. Poutataai or Mayilanci Uriya. Mendi Sanskrit. Mēdhikājati	<i>N. O. Lythraceae</i> A shrub 6—10 ft., leaves opposite, oval lanceolate, entire glabrous. Flowers in panicles white or pale greenish. Fl. nearly all the year round. <i>Habitat</i> Peninsula, Bengal.	Take a handful of the leaves, grind them and apply them to the affected part.
(t) <i>Clitoria Ternatea</i> E. White Conch Flower H. Khagin B. Upara-jita Ta. Kakkattān or Kari-cappi Te. Nalladintēnatige M. Saik'hapushpam U. Upārā-jitā S. Aparājita	<i>N. O. Leguminosae (Papilionaceae)</i> A climbing herbaceous plant, leaves unequally pinnate 2—8 pairs of leaflets, flowers solitary, white. Fl. all the year. <i>Habitat</i> common in the Peninsula, everywhere (especially in hedges) in plains and on hills up to 4,000 ft.	Take a handful of the leaves and apply to the part or grind the leaves with some coconut oil and apply.
(u) <i>*Cocos Nucifera</i> E. Common Coconut H. Naril B. Nārikel Ta. Tennai or Tēngay Te. Tenkāya M. Tēnāa U. Nodiā S. Nārikēla	<i>N. O. Palmae</i> An evergreen tree with unbranching stem, thickened at the base, 50—80 ft. Leaves very large with long stalk which is expanded where it clasps stem. Leaves bi-pinnate. Flowers in a sheath, male and female. <i>Habitat</i> original—Cocos Island, N. Andaman Island, now cultivated in Peninsula, Bengal, etc.	Take equal quantity of coconut oil and sulphur—mix well and apply to affected part.

Name of Plant	Description	Medicinal Use
(v) <i>Diemia Extensa</i> E. Stinking Swallow-wart or Whillow Plant H. Sagowania B. Chayul-bantee Ta. Velipparntti Te. Juttupaku U. Juktirubi S. Yugmap'hala	(viii) For Sprains and Swellings <i>N. O. Asclepiadaceæ</i> A twining shrub, leaves cordate, acuminate, with auricles at the base flowers in umbels, pale green, purplish inside. Fl. July—December. <i>Habitat</i> Peninsula, Bengal, Himalaya.	Take some of the bark and pound it, mix with sufficient water to make a liquid mixture, heat over fire for some time. Apply to the swellings. The next day after washing the swelling, make another application. The juice of the leaves mixed with chunam can be used for rheumatic swellings.
	(ix) For Snake Bite <i>N. O. Asclepiadaceæ</i> See (v) under (vi) Old, long standing wounds above.	Take three big withered leaves and mix with 20—30 pepper corns. Grind well together and make into a pill or pills and swallow at once.
(x) <i>Urginea Indica</i> or <i>Scilla Indica</i> E. Indian Squill H. Junglie Pias B. Kanda Ta. Nari-veingayam Te. Addivi-lolla-guddaloo U. S.	<i>N. O. Liliaceæ</i> A perennial bulb, the size of a large onion, white, leaves numerous radical 6—12 inches long, flowers in a raceme. Fl. March—April. <i>Habitat</i> sandy shores in S. India.	Take one of these onions and pound with vinegar and apply to the bite. It must only be used externally as internally it is a poison.
(y) <i>Cassia Sophera</i> E. One-glanded Senna H. Kulkashinda B. Kulkashinda Ta. Ponnāvirai Te. Pāditangēdu U. Kasundiri S. Talapota	<i>N. O. Leguminosæ (Cæsalpinaceæ)</i> An erect annual, leaves pinnate 6—12 pairs leaflets, leaflets lanceolate, acute with a single gland at base, flowers in racemes with only a few flowers, flowers medium sized, yellow. Fl. November—February. <i>Habitat</i> Peninsula, Bengal, Assam.	Take a green root of this plant, pound with 20—30 pepper corns, make into pills and swallow at once.

J. HUIDEKOPER

"IF ONLY HE HAD BEEN A SCOUT!"

ANOTHER FINE STORY BY A SCOUT

I

"RAMA, Rama! Aid me! O Krishna, help or I die!"

The words came out in gasps, but they sprang from a heart full of sincerity and grief.

An old man was walking along a dusty road on a hot evening in May. He was quite worn out and his legs were shaky with fatigue. He was leading a child of four. The child could hardly walk, so weary were its poor little feet with tramping on that sultry day. But the man could not help in the least, and there was God above!

Occasionally, as the pain in his legs became intense and as the child began to cry and lag behind, the man would lift up his eyes and gasp out his soul's prayer: "Rama! Aid me! O Krishna, help or I die!"

When the two had walked a few hundred yards further on the way, the child fell down on the hard, stony ground. "O! father, father," it sobbed, "father, I cannot walk. I feel so hungry". And the child breathed hard, and its face was flushed with heat.

The old man silently lifted the child in his arms and tottered on his way.

II

It was evening-time. The sun was just beginning to set and there was a crimson patch around his disc. The breeze was blowing mildly and leaves were rustling to a dreamy tune. Birds twittered

anxiously as they flew in mid air, back to 'home, sweet home'.

Two beggars entered the town—an old man tottering with weariness carrying in his arms a small child. Seeing a gate before him he staggered through. The boldness of hunger and despair spurred him on, and the forbidding frown of the gateway could not stop him.

He went along a winding path and soon came in front of a bungalow. And there—good God!

While he was starving and his poor child was starving, while famine stalked the land and death reigned supreme, while the poor were crying to God with sorrow and despair, while in fact the whole country was groaning under the pangs of hunger and thirst, here was a man who paraded his wealth and held a pleasant dinner-party. Dinner party! The thought made the old man's head dizzy with unutterable sorrow. His wife, the mother of the child he was holding, she had starved to death, starved before his very eyes. The circumstances of her cruel death were still fresh in his memory, and how could he, with feelings so bitter, look upon this display of plenty with aught but misery and despair? His mind staggered for a moment and he wondered how even the Gods on high could be so blind to the horrors of starvation and how they could possibly make such distinctions between man and man.

The old man gazed with stupefaction at the sight. The party were seated under a rich blaze of

electric lights. There were the servants bustling about. Spoons were clattering, merry peals of laughter were breaking out now and then. The dishes were most dainty, the service most elaborate. And lastly as a crowning glory to this uncommon party, the piano in the corner was sending out in heavy tones a chant of music.

Suddenly a man entered at the door, Rao Bahadur Nagendranath, the owner of the house, the host of the evening. He was fat, and dressed in the latest London cut. He was frowning darkly and his eyes glittered fire. He called a servant and pointed at the old man standing at the door. And in twinkling of an eye, the old man was being driven from the door at the point of a stick.

Rao Bahadur Nagendranath was giving a party to the Collector in honour of the new birthday-title he had received. It was certainly

impertinent on the part of an old cringing baboon to come in the middle and pollute the scented atmosphere!

III

Rao Bahadur Nagendranath concluded his brilliant peroration in glowing language. "It has always been my endeavour, especially during this unfortunate famine, to listen to the poor and to redress their grievances. The cries of the destitute have ever appealed to my heart and God knows I have striven my best to help them".

Deafening applause from the assembly. Villagers a mile away could hear the clapping of hands. But—the tears of the old man and the sobs of the dying child—who could see them and who could hear them?

Ah! if Rao Bahadur Nagendranath could but have been trained in his boyhood as a Scout!

H. V. VARADARAJAIENGAR



THERE are many ways of improving the physique. But one has to be cautious in making a choice; this depends upon one's constitution, especially the natural strength of the heart and the lungs. As a matter of course, a man who is blessed with a naturally strong heart and lungs can take up some

violent exercises, which would certainly be injurious to one of frailer constitution.

When one has selected a system of exercises, he must arrange or tabulate the exercises of the system, which are essential to the proper development of the various

parts of the body. A beginner must attempt only a few simple exercises, just to get the body accustomed to exercises. For it is generally found by beginners that the body aches immediately after exercises. In the commencement, a few neck and breathing exercises, and about a dozen 'dandals' and twenty 'buskies', will be quite enough.

Monthly he has to increase the number of exercises he practises by the addition of four or five; the rate of increase depends upon the person taking exercise. That is to say, a beginner taking 10 'dandals' in the first month, may increase the number to 15 or 16 in the next.

Both the growth of the abdominal muscles and the beating of the heart must be noted. Care has to be taken to see that all the muscles are developed in proper proportions and if they are not so, one has to do exercises which will make good the deficiency. In order to avoid over-development of a particular part of the body, regular, evenly distributed, concentrated exercises must be done.

The best times for taking exercise are the mornings and the evenings. There are various reasons which make one prefer these periods of the day to any other. In busy towns the air is laden with dust and smoke for part of the day and so if one does not take exercise early in the morning or late in the evening there is no possibility of taking in pure air which is so essential to the purification of the blood.

When one is fresh from sleep in the early morning there is a tendency to be lazy. If one takes exercise in the morning after

ablutions one will become vigorous and active and the joy and the buoyancy of the mind after exercises and bath—no amount of words can portray it in its reality.

Some prefer evenings because of the joy they feel after exercises and bath after an arduous day throughout which they have turned out much of intellectual work. This would restore the equilibrium of the body which is so essential before a night's rest.

Cheerfulness is an essential factor in making the body grow freely though one cannot see quite on the surface any relationship existing between them. This is a phenomenon which exists, and so everyone can accept it without much argument. This can be attained only when a person makes up his mind to do his duties and to accept their results, whether good or bad, with calmness.

All our actions require a certain amount of energy and this is kept up by the circulation of blood. To repair the spent energy we require nourishing, wholesome food such as black gram and wheat in addition to what we usually take.

Ju-Jitsu and European exercises are practised in the open air. Open air exercising is certainly preferable because one can then inhale the maximum of pure air.

Exercise must be taken with much concentration and one must put life into it. This is one of the essential things that is missing in many of the practices we do at school.

One should also collect the photographs of various men each representing certain perfected muscles of the body. When we

exercise the various muscles of the body, we must stand in front of the corresponding photo, concentrate our attention and then begin exercise. When we do this the improvement will be quick, sure and steady. Care must be taken not to relax the muscles while they are being exercised and when the Scout is concentrating on the ideal muscle. A bath is quite refreshing after exercise. But it should not be taken until the heart has resumed its normal beating and the expanded muscles have come back to their normal condition. Some like warm water and some cold, but the selection depends upon the constitution of the man taking exercise.

Now to come to the practical side of the question. A beginner should do the following exercises regularly:

Ex. 1. Neck Exercise.—Lie down flat upon the face and fold the arms behind the back. Then inhale. After inhaling raise the head and the chest as far back as possible (in the same position) and contract the neck muscles. Then turn the head to the left and touch the left shoulder with the chin. Then bring it to the right and touch the right shoulder with the chin. Do this about twenty times, all the time having your body stiff, and well contracting the neck. And, whenever you find it difficult to control breath, while doing the exercise, go to the left or to the right and exhale. Then inhale and begin the exercise again.

The development of the neck depends upon the contraction of the muscles in doing this exercise, and in the careful adherence to the principles of breathing.

Ex. 2.—*For the arms and side muscles.*—Dandals develop the

upper arms and side muscles, as well as the chest muscles, and many other parts of the body. Place your palms on the ground leaving a space of the breadth of the chest between them. Measure out five feet from between the hands backwards and rest the feet there, having them separate as you had the hands and the toes touching the ground. Here inhale. Then raise the body slightly without moving the hands and the feet. Then slowly take the body as much as you can to the front bending the arms, then raise the head and lower the hip simultaneously, thus giving a good bend at the waist. After this go back to the first position and exhale. Then again inhale and repeat. During the course of the exercise the muscles must be stiff, and the breathing principles followed.

Sandow's Exercises are useful for developing some of the muscles. A firm grip of the hands is necessary when we are practicing. If one finds it difficult to have a firm grip without dumb-bells and if he cannot afford to have them, he can use small rolls of paper instead of dumb-bells.

Ex. 3.—Stand at the alert position. Grip your hands firm and have the backs of your clenched fists to the front. Have the arms close to the body. Then slowly take the right fore arm up, carefully observing that the muscles of the upper and fore arms are stiff. Slowly bring the right arm down and the left arm up.

Ex. 4.—Repeat the above exercise having the palm-side of the clenched hands in the front.

Ex. 5.—Stand at the alert position and have your arms horizontal to the ground as if you

were signalling the letter 'R' in the semaphore code. Let the backs of the clenched hands face the ground. Then bring the right fore arm slowly towards the upper as much as you can, contracting the muscles of the upper arm. Take the fore arm slowly to its ready position while the left fore arm is slowly going up.

Ex. 6.—Do Exercise 5, bringing up both the fore arms instead of one by one.

Ex. 7. Abdominal Exercise.—Lie down flat upon your back. Inhale, and then clench your hands in the back part of your neck. Raise your head, and touch your breast-bone with your chin. Simultaneously raise your legs (which must be very stiff and the muscles contracted), toes pointing, 4 inches above the ground. Now bend the left leg, and let the knee-cap come as near the chin as possible, and then kick

back to the original place and bend the right and left legs alternately. After doing three or four times, exhale, while doing which you must relax your muscles. Then inhale and repeat the exercise half-a-dozen times.

Ex. 8. Leg Exercise.—Get a firm grip with your hands (as in Sandow's Exercises) and then place the feet 6 inches apart parallel to each other. Then raise the heels and bend down and sit upon them. At the same time swing your arms as in the 4th Sandow's Exercise. Then get up and bring down the arms to the sides. Repeat this exercise. This particular exercise gives remarkable development to the leg muscles, specially the thigh ones. It must be remembered that the breathing principles should be strictly followed.

R. SRINIVASAN

AND

A. L. SINHA



SOUTH AFRICA

I HAVE been asked to write to you about South Africa, and surely it is a good thing that you should learn a little about other countries, for you will then be the more able to understand and help your own

land. Not many of you, probably, will be able to travel so far, but nowadays access to all parts of the world can be obtained through the delightful way of reading.

There are many races living in South Africa: Kaffirs, Zulus and other black races including a few Bushmen (a tiny people—a full-grown man being only as tall as an average boy of 12 to-day), many Indians, and white Dutch and English; these last two are combining to form the modern South African nation. It is among them that I have worked, and of them that I will tell you.

First you should know that a great deal is thought of open air life and health. The average South African boy is a good swimmer and athlete, and if he lives on a farm he is usually expert at horse-riding and a good rifle-shot; he is also as a rule physically strong and hardy, largely because most people there do not believe in what is called "coddling"; children being given a good deal of liberty and being expected to become self-reliant and capable of looking after themselves. In these ways I must say the South African boy seems to be a model you might copy, but I am bound to admit that as regards their studies they could learn much from you. South Africa has such a lovely climate, and is such a beautiful land that we are all tempted to get out into the jungle ('veldt' they call it) or to the rivers and hills, and do as little work and study as possible. The Scout movement has been established many years, and though I do not know actual numbers, I know that troops are to be seen wherever you go. The Scouts seem to have paid special attention to the third section of their law, and whenever meetings, lectures, or concerts are held, Scouts are nearly always there for programme-work, or to show people into their seats, or other useful tasks. Again every boy is obliged to be trained as a cadet at school, to learn to

drill and shoot; afterwards joining the Defence Force to protect the country in case of need. A nation can never remain free if it is weak and disorganised, nor can boys or men expect to be in important positions till they are qualified to hold them. Scouting is a fine way to learn useful things pleasantly, and I hope you will all induce your friends to become Scouts and make the Indian Boy Scout movement a great success.

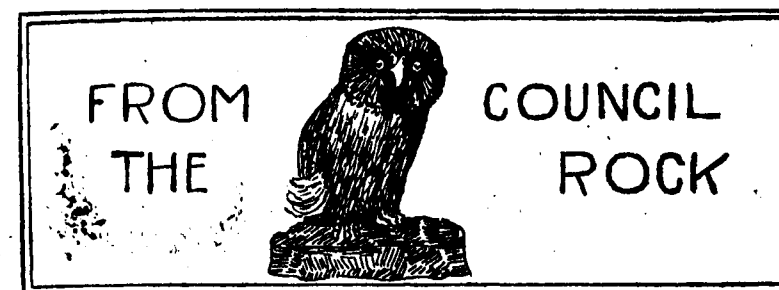
Now let me finish with a story of a rather unusual rescue which was made last January. I was camping out with six of my boys at a place called 'Ebb-and-Flow' on the Keiskama River which is near East London. We had sailed up from our Headquarters about 16 miles away; the river was in flood and very rapid, especially near us where it was flowing several feet over a cause-way (a ford over a river made instead of a bridge) which was usually dry. A Fingo native came along on horseback and tried to cross the cause-way, but the water was a little too high, and the horse was washed over into the main stream and after a struggle carried down to an island in the middle of the river. Had the man been less excited he might have avoided that, for if you can get out of the saddle and hold on to the horse's tail, a good horse will tow you out of almost any river. However there were the man and his horse on the island, and some of his friends spent some time trying to throw over to him a fishing line by means of a weight at the end. The idea is for the man to catch his end of the line, then the rescuer ties on to the shore end a piece of wire and on to that a strong rope; the string will pull the wire over, the wire will stand the strain of the heavy rope, and so you have a

kind of bridge by fastening both ends. But the distance was too great, so we had to try in our boat. There was no wind, but I took the four strongest boys and after several attempts with four oars at work we at last managed to get

near enough to throw the anchor rope to the Fingo, and we took him into the boat, and towed the horse behind to the bank.

ARTHUR TANN,

A. R. O. O.



A LETTER FROM THE NORTH

MY DEAR PATROL-LEADERS,

I am writing this from my own former experience as a Patrol-Leader and, later, as an Assistant Scoutmaster, with the hope that it will be useful to many a Patrol-Leader and some officers too, who are just now beginning their careers in training Tenderfoots.

Your officers might have already taught you the importance of the Patrol system, and the method of running it. But, I am afraid, it will be of no use if you, the backbone of your Troops, do not take the trouble to straighten your own paths by yourselves. To do this, of course, you will have to surmount many difficulties and disappointments. I shall write here some of the difficulties of Patrol-Leaders and suggest how you can easily overcome them if you are careful.

First let us consider the selection of your Patrol. Always try to

choose boys of your own age or those younger than you. If you choose boys older than yourself, there will be little harmony in the Patrol. Take great care in selecting your second. He should be very enthusiastic and willing; and at the same time, he should stand in every respect next to you. After the selection of your Patrol and your Second, the real responsibility falls on your shoulders, and not on the Scoutmaster's, for the whole training of the Patrol ought to be done by you, not by him.

Now is your chance to prove your right to leadership. Be kind to your boys and be a living example in every word and deed. Show by example that your qualities have been refined since you became a Scout and a Leader. You, 'a miniature Scoutmaster' in yourself, take the training of your Patrol entirely in your hands and

whenever there are difficulties get advice and help from your Scoutmaster. Often slackness of work and lack of attendance are due to some favouritism shown by the Patrol-Leader to a particular Scout. If any of you have such habits, and I hope none of you have, try to get rid of them altogether. The showing of favouritism has a bad effect: it disheartens boys very much. In order to rouse enthusiasm, try to arrange something with your Scoutmaster. I would advise you to have Patrol Competitions and Patrol 'week-end' Camps. By having Patrol Competitions, you instil a certain amount of spirit into the hearts of boys to love and work for their Patrol. Therefore, this is one of the paths to success. Then comes camping. This is a thing liked by even the worst of slackers. Arrange to go on Sunday mornings, if you do not have time on other days, and return in the evenings after about, say, ten hours outing. This will improve the health of the boys as well as their marching ability and power of endurance.

Boys are often found mischievous and cunning and coming out with lame excuses too. The best way to deal with them is to take them into your confidence. If a boy is mischievous and tends to be deceitful, mark him well. Do not bring him before the 'Court of Honour' or report him to the Scoutmaster in the first instance itself. But try to adopt the method I suggest: after the parade ask him kindly to wait for you and pretend that you are very busy till all the others go away

from the compound. When the coast is clear, you should take him with you for a walk and point out to him that what he did was wrong and if he continues to do it, the others also will follow him and much harm can be done. If you do this he will feel sorry for what he did and will improve in the future.

Slackers should be treated in another way. You should pretend to believe them when they bring excuses. I should advise every Patrol-Leader to study the character and ways of every one of his boys and act accordingly. But never waver if difficulties come. Take them as a Scout should and consult your Scoutmaster. Everything will be all right in the end if you are really bent on helping others first.

As regards work, I found it very easy to proceed by holding Patrol Councils and deciding what work should be done during the course of the week. Thus a programme should be always ready beforehand. The drawing-up of a programme will not help you very much unless you put it into practice.

The Patrol-Leader should make it a point to visit the sick and the slackers among the boys of his Patrol: this will give him a powerful hold over them and would enable him to inspire love and confidence in their hearts. The leader who can achieve this, will have but few serious difficulties.

V. M. THIRUPATHY,

Asst. Dist. Commissioner, I.B.S.,
Cawnpore, U.P.

INDIAN SCOUT LAW STORIES: No. 4

"A Scout is a Friend to all and a Brother to every other Scout, no matter to what social class or creed the other belongs"

"A SCOUT'S OWN PEOPLE"

"WHY, what's up, Naidu?" asked Mahadevan, as one of the Scouts belonging to another Patrol came limping on to the playground, hopping, and holding one foot, looking, moreover, exceedingly troubled in mind, as well as in pain of body.

"Why, I promised the Ahmed twins I'd go swimming with them this evening, and now I've sprained my ankle, running down the hill over there, after signalling practice, thinking I'd be late. They were to wait for me down by the Estuary (they had to go home first), and I'm awfully afraid lest they should go in without me. They're almost sure to, and if they do, they'll certainly be drowned. They can't swim nearly well enough."

"I'll go," said Mahadevan and Ramakrishna together, putting down their carpentry tools, for they were working among several Scouts and non-Scouts, chiefly the latter, busy with carpentry in a shed built in the shade of a casuarina grove in one corner of the playground.

"Don't you worry," said Mahadevan. "We'll take the life-line and a life-belt in case of accident."

They were gone before anyone had time to speak—to the Scouts' club-room for the things.

"I'm going with you," cried Rajagopalan, hastily putting down his tools to follow.

"Why ever need you?" the boy next to him objected, with a

look of scornful annoyance. "Aren't there enough of their own people to go and look after the fellows?"

Rajagopalan saw the change of countenance that came over Naidu as he heard the just audible words. Another Scout had meanwhile fetched cold water and begun to bandage and foment the sprained foot.

"'Noblesse oblige', Rama-krishna," Rajagopalan replied, "is a French motto which we have to remember as well as those who are born natural leaders in other countries. They say it means that if they are real leaders they must prove it by behaving better and doing nobler things than other people. If they do, others will naturally look up to them and follow them, without any telling that they ought to. All other people are a Scout's 'own people'—especially all other Scouts."

And with the words, he too was gone.

"Please tell S. K. Chetty as you pass his house," Naidu called after him.

Rajagopalan did not stop to do anything of the kind, however. He gasped when he came in sight of the estuary, about a hundred yards behind the others, who had doubled to the spot, and saw what had happened.

Mahadevan was holding the life-line, and a small boy was clutching at it, struggling in mid-stream, near

the mouth of the estuary. Ramakrishna, a little distance from another struggling boy, was still further down, and both he and the latter were being carried rapidly out to sea by the current. It was the Monsoon season. As Rajagopalan reached the edge of the water, he heard a cry from Mahadevan, echoing from mid-stream, and saw the life-line floating loose, and the life-belt being carried out to sea. The small boy had lost hold.

In an instant Rajagopalan was in the water, just as he was (for there was no time to be lost in undressing), swimming with swift strokes with the current. The third time the small, dark head reappeared on the surface; he was beside it and was able to catch hold of the exhausted little figure.

But the difficulty was to get back. Neither Rajagopalan nor Ramakrishna, fine swimmers though they both were, could possibly turn against it. They would both have to land their patients on the rocks at the head of the estuary.

How was Ramakrishna faring, out there in that Monsoon sea, with probably another struggling burden like his own?

Rajagopalan was relieved to find Mahadevan beside him, and while the latter took charge of his unconscious patient, Rajagopalan managed to slip off his kurtha and dhoti, giving directions meanwhile, as both the rescuers, with the rescued, were borne down-stream.

"You land with him on the rocks. You'll have to do artificial respiration, I expect. I'll go and help Ramakrishna," he said.

Mahadevan accordingly swam off for the rocks, and Rajagopalan

struck out. Ramakrishna and his burden were perilously near the mouth of the estuary. Rajagopalan well knew the risk they were all running. Alone, it would have been difficult enough to get round the rocky point beside the head of the estuary, but with a helpless child clinging to one, it seemed impossible. Ramakrishna looked, moreover, as Rajagopalan got near him, almost exhausted himself.

"Cheers! Hold on. You're a hero. Give him to me," panted the new-comer commandingly.

"Can you get Bear to the rocks?" gasped the rescuer. (His charge was so named because of his Starman enthusiasm and his continual pointing out of the constellation Ursa Major. His real name was Houssain Ahmed.)

"I think so," said Rajagopalan, though he was far from feeling as confident as he sounded. Ramakrishna would not entirely let go his burden: Rajagopalan helped him, made it possible for him to go on, but it was a terrific struggle.

Indeed they were despairing of getting to shore, when they heard a cheering cry behind them. The new-comer was the S. K. Chetty, whom Naidu had spoken of, and who, after seeing the three rescuers doubling down to the shore of the estuary, had made haste to join them and see what was the matter, and had followed Rajagopalan into the water. He swam up to them now with powerful strokes, for he was a big, strong boy, stronger than any of them and a good Scout. He took Bear into his charge, and with his help, though both rescuers and rescued were by that time more dead than alive, they got on to the rocks at last and scrambled into safety beside

Mahadevan, who had just restored his patient by artificial respiration and now set to work on theirs.

They had been a long while in the water, and were lying exhausted on the sand behind the rocks, to rest.

"Now we must each carry a boy, and take these two home as quickly as possible where we can get some warmth into them," said S. K. Chetty to Mahadevan.

They started off accordingly, leaving the other two perforce behind on the sand, but they had to go a long way round and cross the river further up by a bridge. They were very thankful to meet, as soon as they had crossed this, a party of Scouts carrying two stretchers, Mr. Ramaswami Iyengar, their Scoutmaster, and the Assistant Scoutmaster, Mr. R. S. Chetty, who had brought them down, in case of need, as soon as he heard what had happened, from Naidu's younger brother, whom the injured Scout had sent to find out. The older Naidu himself was behind them in his father's carriage, nearly crazy with anxiety, and took Rajagopalan and Mahadevan to their homes in it, as soon as they were able to walk across the sands to the road. They were glad indeed to accept the lift.

"I should hope, after this," Naidu said to Mahadevan, as they drove along, "there won't be any more of the silly talk I told you about—"

"That the Scoutmaster is making favourites of certain Scouts, including Rajagopalan, Ramakrishna and myself; and the Assistant Scoutmaster, of certain others, including you and S. K. Chetty?" said Mahadevan.

"It's absurd, of course. They were actually saying that Mr. Iyengar gave you higher marks than the rest, helped you more, and made you and Rajagopalan Patrol-Leaders, solely for favour, and that Mr. R. S. Chetty gives us higher marks and helps me, for the same reason! Of course we're all of us given the marks we deserve—because we choose to work hard and earn them, that's all! But the silly fools fancied these things. Why, the Scoutmaster couldn't be Scoutmaster if he did them, because it would be breaking the Fourth Scout Law. It's too ridiculous."

"The suspicion and tale-bearing that must have been going about in the Troop make me very sad," responded Mahadevan, with a sorrowful face.

"Well, we're not going to have the Troop go to pieces because a few foolish fellows don't see that merit must gain most marks and that favouritism is impossible," replied Naidu decidedly. "But you and Rajagopalan, and Ramakrishna—to say nothing of the Scoutmaster himself (for I'm told he didn't know it was you three who had come down to help), will probably have gone a long way to stop the nonsense. You're true Scouts—you may have authority, but you don't put on side."

"Well, we could never have saved Bear without your friend S. K. Chetty," said Mahadevan.

"Nor he nor I without you," was Naidu's reply. "We could none of us have done without the other's help."

L. M. PEARCE

OUR COMPETITIONS

(Open to all Readers)

THREE PRIZES { **First Prize: "Scouting for Boys"**
Second Prize: A Scout Knife.
Third Prize: A Story-book.

What you have to do.—Write out, in not more than 1,200 words, a story based on some incident in Indian history or on the stories and legends of the Indian Gods and Heroes, to exemplify one of the Ten Scout Laws. State which Scout law is exemplified.

Send your story to The Editor, THE INDIAN SCOUT, before December 31st.

Results of September Competitions

"WRITING ON THE ROAD"

Entries: 17 only one almost perfect.

The winner of the first prize is:

C. Balakrishnu Menon, "Rama Varma", P. L., Chittur.

The winner of the second prize is:

Melharam M. Vaswani, Sind National College, Hyderabad, Sindh.

The winner of the third prize is:

S. H. Padmavati, "Malabari House", Vepery.

Almost perfect solution:—From A a cyclist proceeds with a passenger behind him evident from the curved front wheel marks and the heavy obliteration of the same by the back wheel. At B a car has come some time after the cycle has gone because the car tracks lie over the cycle tracks. At C the cycle bumps on the stone in the middle of the road and the passenger behind gets down; [He is short foot (7 in.)] but finds that the rim of the tyre does not touch the ground so runs after and gets up behind. After 10 ft. he gets down finding it necessary to pump (at D) in some more air. From here the man who rides gets down too. Before they start the man who was riding takes off the shoes that he was wearing and ties it on his byke. [He is long foot (9 in.)]

Long foot gets on the byke by the right pedal and short foot gets on the foot step from the left side (at E). They go on. At F one of them loses a scarf. It must be the back passenger, short foot, Ethiraj. If it were long foot's it would have been observed by the man behind. But they find out the loss of the scarf only at H. They search there and only one goes back. The other is picked up by the motor, ride back as far as G in search of it. But after the futile search they ride back away from A. At I the car overtakes them. Both car and byke stop. Long foot gets down. Short footed Ethiraj slips on to the saddle and rides. Long foot gets on the car, and they all proceed.

(Continued on cover page iii)

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THE INDIAN SCOUT

VOL. I

DECEMBER 7TH, 1918

No. 6

VICTORY TO THE ALLIES

GOD BLESS OUR KING-EMPEROR!

God save our gracious King,
 Long live our noble King,
 God save the King!
 Send him victorious,
 Happy and glorious,
 Long to reign over us,
 God save the King!

Thy choicest gifts in store
 On him be pleased to pour,
 Long may he reign!
 May he defend our laws,
 And ever give us cause
 To sing with heart and voice,
 God save the King!

OUR OUTLOOK

BROTHER-SCOUTS,

The past month has seen a great event—the Victory of the Allies and the signing of the Armistice which we all hope will ultimately mean a lasting world-peace.

It has not fallen to our lot to do war service such as our fellow-Scouts in Britain, France, America and Italy have been able to perform, partly because the War was already almost two years old when the seed of our Association was sown, and partly because, thank God! the actualities of war never reached this land, though indeed they threatened it at one time. It was in fact partly the



possibility of such a calamity that urged us to push on the training of new Scoutmasters and to initiate the Senior Scouts early this year, for, had an invasion of India actually come to pass, there would indeed have arisen non-combatant work for every willing young helper; and I believe

that—just as in England where the Boy Scouts have evoked such admiration for their ready and untiring services as messengers, sentries, and emergency-workers of all kinds—so too in India would Indian Boy Scouts have equaled their worth, if the authorities had given them the chance.

I am confident in expressing this belief because of the actual services which our Scouts have rendered and are rendering, which, though not directly connected with the war, have in many cases been necessitated by the conditions caused by the war. Such services are those rendered during the Food Riots, during the influenza epidemic, at public meetings and victory celebrations. Many pages might be filled with accounts of such services. Scarcely a single Indian Scout can have failed to be of use to others, especially during the influenza when, in some cases, most self-sacrificing deeds have been humbly and quietly accomplished by mere boys—but such boys!

Two instances only I shall chronicle here, and these I mention because they prove, if proof be now necessary, that our Scouts are only too ready to serve the Government when that also means serving the Motherland. In Mangalore, influenza left the Post Office without peons for the delivery of letters and telegrams. What was to be done? Behold! the ever-ready Scout! For five days, sometimes for stretches of many hours and journeys of many miles, from ten to fifteen indefatigable Indian Scouts performed, honorarily of course, the arduous duties of postal peons. On 'Victory Day' the same Scouts took a large share in the keeping of order, several of them receiving injuries from roughs and rowdies in the crowd.

In many other places also our Scouts helped at the 'Victory Celebrations'. Madras City, of course, was an exception, for our units were not invited to share the Baden-Powell Scouts and Government Scouts in the rejoicings. Instead, however,

they organised (during my absence on tour) loyal celebrations of their own, and, after a meeting at the Broadway Headquarters, marched, some hundred and twenty strong under Commissioner Kamath through the thoroughfares, singing, and cheering for the King-Emperor and the Motherland. Well, we need keep up courage, determination and patience—that is all—and the day shall not be far off when those who distrust us and try to hinder our work shall declare (as they do where other Nations are concerned) that our principles are sound principles and that in teaching our Scouts devotion to the Motherland, we have trained them to be most true and loyal citizens of the Empire, loyal for service, not for titles or recognition.

My recent tour in Malabar has served, for one thing, to further convince me that we are doing well to follow the principles laid down by Sir Robert Baden-Powell, instead of leaving it to the Government to run Scouting as another official tool to turn out human machines on a given pattern. In England, very few of the Scout Troops are in direct connection with schools or colleges and the Movement is neither controlled nor subsidised by Government. We follow the same principle. It is quite evident from our success that this policy meets with the hearty approval of those concerned. The Scouts themselves appreciate the feeling of belonging to a Brotherhood extending beyond the school walls. The parents and elders appreciate it because, by means of the Local Associations which we form, we keep them in real touch with the work of their boys: they have their share in the guidance of the

local movement, and above all, if they desire (as many do, I find) they can themselves undergo training as Scout-officers, and have their own Scout Troops or Cub Packs instead of leaving their boys to be moulded, spiritually, morally, mentally, wholly by the already over-burdened school-teacher who, even if he be the best of men, cannot and ought not (especially under the present educational system) to take the place of the parent so entirely. This forms a strong reason why many of the elders are very keen on our system, independent, as it is, of the Government, and not directly connected with the schools. The school-masters, too, are almost all secretly, if not openly, in favour of our Association and its principles. They find, in the first place, that the alleged danger of interference with school discipline, which has been conjured up in some quarters, is non-existent—as indeed anyone who has had experience of the Baden-Powell Movement could have told them. On the contrary discipline is simplified because Scouting makes for sympathy in the teacher and self-discipline in the student. And, in the second place, teachers approve of our principles and methods because they know they are thoroughly sound at bottom. A training in citizenship and public service, such as the Scout Movement provides, must be National and must be independent of officialdom, in order to develop healthily—and, furthermore, it must be a public affair—in which schoolmaster and parents may collaborate. It ought not to be relegated solely to the former, already over-worked and under-paid as he is. With regard to this,

an interesting story reached me. A certain headmaster was asked why he did not start a Troop of Government Scouts for the boys in his school. "Why should I?" he replied, "when there is a very efficient Scout organisation already existing in the Town. Let them join that *out of school!*"

Above all the Scout Movement ought not to be departmentalised. Scouting is no fit victim for such a Procrustes bed. Let Governments indicate their passive approval of the system, as in England, or, if that be too much to ask, let them leave the whole thing alone.

In every other part of the world Governments recognise quite sanely and calmly that Scouting is and must naturally be a *National* enterprise. No one dreams of questioning the right of patriots to train their boys in patriotism. On the contrary, such efforts are extolled. The supreme Government of India has already declared its approval of the Movement when run "on sound principles and proper lines". We only ask that it should persuade the Provincial Governments to observe the original Baden-Powell Movement in all other parts of the Empire, and, having noted the "sound principles and proper lines" on which it is run, not to put obstacles in the way of an Association which is run on exactly the same principles and lines in India.

Your Brother-Scout,

F. C. Pearce

STORIES OF HEROISM AND PATRIOTISM

MODERN HEROES

IV. THE MEN IN THE TANK

If we wish to form a true picture of the heroism required for manning one of those newly-invented instruments which have received the curious name of "Tanks," we must first obtain a clear idea of what a tank is like and what it can do.

The tank is a British invention and is practically a mobile fort, which holds about seven men, and goes lumbering and lurching along at from three to five miles an hour. It is a steel box, somewhat diamond-shaped, running on endless chains instead of wheels, and propelled by powerful motors of over one hundred horse-power. Tanks were first used in one of the big battles of the Somme, where they penetrated far behind the German lines, and also at the battle of Cambrai, where one hundred tanks attacked together, clearing the way for the infantry through barbed wire and other obstacles.

The power and endurance of a tank are remarkable. It can push its way through a forest at a steady pace, leaving a trail of fallen and crushed trees behind it, and it has even been known to bowl over a locomotive engine, to the amazement of both train and tank crew. The hide of this monster is so tough that nothing less than shell-fire can do any real damage to it, and only after hundreds of rounds of machine-gun fire have been concentrated at the same spot will the steel walls be pierced, though there is always

the danger of stray bullets coming through the firing-holes and peep-holes.

The work of the commander and crew is full of danger, and calls for as much courage and self-control as that of the airman or the submariner. The machine-gunners, seated inside, have only just room to handle their levers, and only such loop-holes as are strictly necessary. The safety of the machine and crew and the success of the operations depend entirely upon the commander, who acts as driver. His spirit, nerve and skill are, in fact, the very life of the tank. During an action his decisions have to be made amidst the awful crash of exploding shells, the constant rattle of bullets against the steel plates and the rat-tat-tatting of his own machine-guns. The cramped position and deafening sounds would be quite sufficient to unnerve many a brave man, but added to these he has the discomfort of the rising, plunging and lurching of the tank as it climbs over seemingly insurmountable obstacles and bumps across trenches and shell-holes. The atmosphere also becomes almost unbearable on account of foul air and the smell of oil, burnt powder and petrol. What marvellous courage is exhibited by these men, cooped up in their little room, face to face with death in unfamiliar forms. Imagine, for example, the state of affairs if, through one of the loop-holes, an enemy bullet happened to enter and damage the

machinery, perhaps causing petrol fire and explosions.

It speaks well for humanity that whenever men are wanted for these

dangerous posts there are hundreds ready to spring forward to grasp the honour.

HILDA WOOD

MARCHING SONG OF INDIAN SCOUTS

(TO A CANARESE TUNE)

Boys of India, Girls of India,
Who have joined our happy band,
Let your song of gladness ring for
God and Crown and Motherland.

CHORUS: Sing of Bharatavarsha's story,
Of her heroes and her glory,
As we march upon our way
As we march upon our way.

With the Star and with the Lotus
Gleaming on the flags above,
We will sing our Mother's praises,
And her Mighty Heroes' love.

CHORUS: Sing of Bharatavarsha's . . .

Boys of India, Girls of India,
Mindful of your future fame,
Strive in service never daunted
To uphold our noble aim.

CHORUS: Sing of Bharatavarsha's . . .
'SILVER SWIFT'

SPLENDID OPPORTUNITIES

FOR PROSPECTIVE SCOUT-OFFICERS!

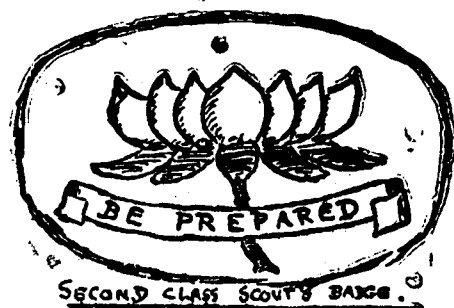
Training Camps for Scoutmasters will be held under the auspices of the Indian Boy Scouts Association at the following places during the December-January vacation: Madras, Salem, Poona, Benares, Delhi and Haiderabad (Sindh). For dates and further particulars see cover page iii of this magazine; and also *New India Scout Column*.

THE MAKING OF A SCOUT

INSTRUCTION IN TESTS FOR THE SECOND

CLASS SCOUT BADGE

V



BEFORE being awarded the Second Class Scout's badge, a Tenderfoot must pass the following Tests:

TEST No. 1

Have at least one month's service as a tenderfoot.—He must have attended the troop parades and done satisfactory work in his Patrol for a month from the date of his investiture (taking the Promise).

TEST No. 2

Answer any questions on the Scout Law.—For this test a knowledge of the practical application of the Scout Law is required; in other words the tenderfoot should know how to put the Scout Law into practice in his daily life.

["Letters to a Patrol-Leader" (The Scout-Law Series 1) by Capt. Roland Phillips is recommended for study, also the Indian Scout Law Stories and articles on the Scout Law in THE INDIAN SCOUT].

It is particularly necessary that a fully competent person should conduct the tests in this subject and care should be taken to ensure a clear and accurate knowledge of the meaning and application of the 1st, 4th and 10th Laws in particular, as these are found to be usually the least clearly understood.

TEST No. 3

Know the Semaphore or Morse sign for every letter in the alphabet.

To pass this test the tenderfoot should be able to read any letter given and a few easy words. It is better to learn Morse first, as it is more useful, though a little more difficult.

In the MORSE signalling, the letters are signalled by "dots" and "dashes".

This can be done with the flag by means of a short wave of the flag for a "dot" and a long wave of the flag for a "dash" (Fig. 1).



FIG. 1

It can also be done with the whistle by means of short and long blasts, and with the tapper, the buzzer, the heliograph and with lamps, using short and long flashes. A "dash" is equal to three times the length of a "dot". There must be a pause after each letter (equal to a dash), and after each word the flag must be brought down to the 'ready' position, or a longer pause made when using whistle or lamp. A letter must be signalled continuously from beginning to end, without any pause

between the dots and dashes which form the letter. The motion of the flag must be sharp.

MORSE CODE.	
-	E
..	I
... ..	S (called "ESSES")
....	H
--	T (called "Tack")
-- --	M (called "Emma")
-- --	O
--	A (called "Ack")
.. --	U
.. --	V (called "Vick")
-- ..	N
-- ..	B (called "Beer")
-- --	W
.. --	R
.. --	P ("Pip")
.. --	F
.. --	Y
.. --	C
.. --	Z
.. --	G
.. --	K
.. --	X
.. --	L
.. --	Q
.. --	J
NUMERALS.	
1	6
2	7
3	8
4	9
5	0
MISCELLANEOUS.	
Calling up	
General answer	
Erase	
Repeat IMI	
Full stop	
Received correctly	

FIG. 2

The alphabet can easily be learnt in the following groups:

When you begin to send a message you begin by calling up, that is by signalling. until the receiver answers you with the general answer 'T' (—).

If you signal a wrong letter you go on sending. (which means cancel) until the receiver answers you with the same signal, i.e., and you begin the word afresh.

If you can't follow a word while receiving you signal "IMI" and

the sender will begin the same word again.

Both in MORSE and SEMAPHORE the receiver sends the general answer (—) after *each word*, which means that he has received the word and then the sender will begin the next word.

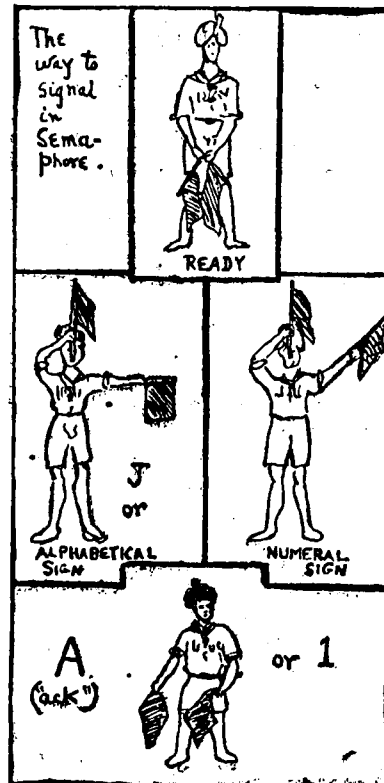


FIG. 3

SEMAPHORE

Semaphore signalling can be learnt easily with a little practice. From the beginning stand in the *correct position*, feet apart, and be careful that your flags are at the *exact positions* as this is most important in Semaphore; for otherwise one letter may be mistaken for another.

The alphabet can be easily learnt by circles:

1st circle—A, B, C, D, E, F, G
(with one flag only).
2nd circle—H, I, K, L, M, N.
3rd circle—O, P, Q, R, S.
4th circle—T, U, Y, annul.
5th circle—Numeral, Alphabetical or J, V.

SEMAPHORE CODE.	
A or 1	T
B or 2	U
C or 3	V
D or 4	Annul
E or 5	Numerical
F or 6	J and Alphabetical
G or 7	V
H or 8	W
I or 9	X
K or 0	Z
L	
M	
N	
O	
P	
Q	
R	
S	

FIG. 4

6th circle—W, X.
7th circle—Z.

Don't begin a second circle until you know the previous one well.

The letters A, B, C, D, E, F, G, H, I, K, also stand for the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 0; but before sending numbers you send the "numeral sign", and the

"alphabetical sign" when the numbers are over.

When you have learned the alphabet begin right away sending messages in the open.

Stand properly at the 'ready' position before you begin.

Be smart and brisk in your movements. Do it properly.

Please note that Figs. 3 and 4 show the Semaphore Code as it appears to the receiver of the message. Of course when you are the sender you make the letter 'A' (for instance) on the right side.

When you start, raise your flags to J (alphabetical sign) which

means that you are going to send letters and not numbers. At the end of each word bring the flags to the "ready" position by holding the flags down in front of your legs and pausing.

If you have sent a wrong letter signal the "annul" sign and begin the word again.

If you cannot follow any word while receiving, signal "I M I" which means 'repeat' the sender will then begin the word afresh.

Don't be in a hurry to signal fast, you will get it by and by.

G. P. ARYARATNA,

Commissioner, I.B.S

(To be continued)

TO 'THE INDIAN SCOUTS

THE KNIGHTLY IDEAL

(Originally written for the Knights of the Round Table of New Zealand)

By C. JINARAJADASA

WHILE every great religion is in essence a gospel of peace, each has nevertheless recognised the place in civilisation of the knightly warrior. The names may differ, according to the country or age, Knight in England, Cavaliere in Italy, Kshatriya in India, or Samurai in Japan; but the essence of the ideal is the same. In the ideal knight are certain marked qualities which may be summed up as follows:

1. *Protection of the Weak.*—This virtue cannot of course be practised except by fighting against all that is base and oppressive. In the ruder days of civilisation, the knight stands for the oppressed

against the tyrant, for the weak against the strong, pitting his strong arm against that of the oppressor, meeting force with force. But the knight fights in a knightly spirit, and in this lies the difference between him as the defender of the right and the oppressor, who is the agent of the wrong.

2. *The Knightly Spirit.*—This has been called Chivalry, and words can scarce describe the many qualities implied in the word; but great men and great women everywhere have possessed those qualities. It recognises the worth of the opponent, and even though he be base, fights him

only after lifting him up as if to one's own level. The aim is not personal victory or even honour, but the victory of the right and the honourable, and hence have come the knightly rules of combat. The knight fights, but he does not hate his enemy, for he fights more the wrong and less the wrong-doer. In ancient India this ideal is expressed in a beautiful simile:

A hero hates not even the foe
Whose deadly bow is 'gainst him bent;

The sandal-tree with fragrant scent
Imbrues the axe which lays it low.

3. *Gentleness*.—The knight is fundamentally gentle. Paradoxical as it sounds, the more a man or a woman possesses the true warrior quality the more gentle he or she is. To the knights of King Arthur's Round Table we owe the ideal in England of the *gentleman*. Though the original meaning of this word has faded into the background it is there nevertheless, the *gentle* man who is a "parfit gentil knight". Such a "perfect gentle knight" is fearless in the fight, but away from the "field of honour" he is kindly and considerate, treating all, even the lowest, as his equals.

4. *Spirituality*.—The knight is indeed spiritual; whatever may be the outer forms and expressions of his religion, his inner life is intensely religious, because an ideal inspires and upholds him. The world of the knight must be either for God or for the devil; the knight is an agent of the Divine Plan, and so in spite of all his limitations, and at all costs to himself, he must stand for God and for God's Plan always. He may or may not pray outwardly, but inwardly he prays always contemplating his ideal and remembering,

He prayeth best, who loveth best
All things, both great and small,
For the dear God, who loveth us,
He made and loveth all.

In these days, and specially in the days to come when warfare shall cease and men will recognise fighting as against civilisation, do we need knightly warriors? They were never so needed as now! Times change, and with it the forms of evil, but the evils are there. Of a surety we shall abolish the cannon and the rifle; but will that abolish the unknighly deeds of men? Shall we not have the exploitation of the weak by the strong, will there not be among us the wild beasts of rapacity and greed, of oppression and injustice? If no longer there are captive maidens in dungeons awaiting their release, are there not the captive hearts of men imprisoned in vice and ignorance and sloth? Are there not as many moral dragons about in our modern civilisation needing knights for their extermination as the material dragons which once upon a time harassed helpless and undefended men?

Since men are what they are, and the Golden Age is an ideal still and not an actuality, we want knights—of both sexes, for in greatness and nobility and valour men and women are equal—true "lords" and "ladies", in the early significance of those words—*loaf-wardens* and *loaf-kneaders*, the protectors and the nourishers of men.

And the knightly ideal shall be one more link to bind the nations of the world in bonds of a common Humanity and Brotherhood. For once that ideal is lived, the knight, be he man or woman, transcends the narrow bounds of race; without this ideal "east is east and west is west, and never the twain

shall meet;" when the ideal is lived,

But there is neither east nor west,
border, breed nor birth,
When two strong men stand face to face
though they come from the ends of the earth.

Though they come "from the ends of the earth," these strong men, these strong women, greet each other as do ministers of God consecrated into one Church; and for these Knights all civilisation is but one field of honour for the doing of knightly deeds while "The King" looks on. God give

us Knights in every land, men and women true to their faith, loyal to their ideal, fearless yet gentle, growing in the image of that "first true gentleman that ever breathed", the unseen *King of the Table Round*.

C. JINARAJADASA

[Note by Editor.—"The Round Table" is a Society for boys and girls with very much the same objects as the Boy Scouts. This fine article by a great friend of the Scouts is therefore very applicable.]

SOME INDIAN GAMES FOR SCOUTS

(1) ALYA PALYA

THE game named above is often played in 'Maharashtra'. A regular figure of 4, 6, 8, etc., sides (one for each player), is marked on the ground, each side being about 8 or 10 yards long. A Scout stands on each of the sides, and one is surrounded in the centre. Each Scout tries to prevent the boy surrounded from getting out across his side. Yet if he gets out untouched, he is victorious and the boy, across whose side he gets out is transferred to the circle.

(2) KULAM-LAKRI

This game is played in almost all parts of U.P. and Rajputana. According to this some boys unarmed and each with a small bundle on his back are supposed to be travellers. Another big boy in the form of a robber, with a heavy large scout-staff comes from the forest rushing, to rob them, shouting, "Stop! stop! don't go further! etc."; At the sight, all the boys climb up a tree, or a grove of trees. The robber leaves his staff on the ground and begins to climb the tree to catch a traveller. When

he has climbed up a little way, one of the other boys jumps down and throws away the robber's staff as far as he can. Then the robber has to come down and run to fetch his staff. Meanwhile the boys jump down and flee away to a distance and when he is returning, they climb up trees again before he reaches them. Thus when by chance any of the boys is touched or caught by the robber, he acts as robber and play continues.

(3) TO DEVELOP CLEVERNESS OF DEFENCE AGAINST AN ATTACK

BY STONES-OR OTHER

MISSILES

Some boys represent travellers. Some others armed with about thirty "stones" made of cloth or clay or stiff paper intercept them and begin to throw the "stones" at the travellers. Then each of the traveller boys takes two flat stones in his hands and defends himself (using the flat stones as shields) advancing further to confront them with weapons or retreating and whistling for help. (If a traveller is thrice hit he

might be considered "killed".
—ED.)

(4) SHABD BEDH

At night or by day, a boy armed with a bow and arrows (blunt) or some stones or an air-gun in his hands, stands with his eyes closed. At a little distance, another boy, hiding behind a tree or a wall begins to make a noise or knock. The former shoots at him, judging his position from the direction of the sound.

A few days practice in this game will help Scouts to aim by the sound alone, like the great warriors of old.

B. S. PATHIK

A NEW SCOUT GAME

(Invented by a Scout)

SPOTTING THE ENEMY

This game can be played by any number of boys, the more the better. Two leaders are chosen, one for Party A and the other for Party B. Party B goes and hides anywhere within a mile radius. After half-an-hour party A goes to find them. The leaders may give their followers orders to hide anywhere or to spot the enemy in a particular place where the leader suspects that there is an enemy. When one sees an enemy within twenty yards, he may shout 'Hands up!' Then the enemy is 'dead', and must go to the umpire who is at a fixed spot. Beyond twenty yards the enemy is regarded as out of range and if one says 'hands up' when the enemy is out of range that one who said 'hands up' is 'dead'.

(Note by Editor: To avoid uncertainty I suggest that every player should carry three or four pieces of stick—about twelve inches long—with a slit in one end in which a bit of paper is stuck. Then when 'hands up'

is called, both the caller and the enemy put one of their sticks in the ground, so that, if necessary the distance can be measured.)

It is not necessary that an enemy who is seen should remain in his place. He may run, keeping the distance between him and the enemy more than 20 yards. But if he gets within 20 yards, either may call 'hands up!'

The party wins which has the least number of men 'killed' before the umpire blows his whistle (say in 45 minutes or an hour).

SCOUT B. MUKUNDA RAU,
1st Mangalore Troop.

POM-POM, PULL AWAY

Two parallel lines are drawn on the ground from 50 to 100 feet apart. One player is chosen to be 'hunter', and stands anywhere between the lines. All the remainder go behind one or other of the lines. The centre player then cries "Pom, pom, pull away, or I will pull you away"—whereupon all must make a dash for the opposite line. Any players slapped thrice on the back while between the lines are 'caught' and must help the hunter to catch others. The games continues till all are caught. Then the first one caught becomes the new "hunter".

PATROL-LEADER

K. N. SIVA RAMAIAH,
1st C. A. Troop, Channapatna.

ANOTHER GAME INVENTED

BY A SCOUT

A circle of 5 yards radius is drawn on the ground either with a piece of chalk or charcoal or with a stick. A Scout's turban is put in the centre of it, and a Scout is posted there to guard it.

Also two parallel lines are drawn along the ground, one on each side of the circle. Along each of these two lines there are 5 Scouts.

All these 10 Scouts attempt to take away the turban which is being guarded by the Scout in the middle. He in the meantime does not stay in one place but walks along the circumference all the time keeping an eye on the turban. When he observes a Scout coming up from behind he runs after him. If the new Scout is touched by the centre Scout within the area bordered by the two lines he is "killed," and he has to guard the

turban in turn. If he succeeds in taking away the turban out of that area, it is again placed in the centre and the same boy guards it. The fun of the game is while the centre Scout goes after one Scout, nine others will jump in from nine other sides. So he has to be very alert with his eyes, ears and with his whole body. The areas could be altered to suit the number of players. This game teaches stalking and alertness especially.

PATROL-LEADER

P. H. PATWARDHAN,
1st Ahmednagar Troop.



MEDICINAL PLANTS

By J. HUIDEKOPER

Garden Superintendent, Theosophical Society, Adyar, Madras

V

(x) For Stings of Poisonous Insects, Scorpions, etc.

Name of Plant	Description	Medicinal Use
(1) <i>Allium Sativum</i> English. Common Garlic Hindi. Urdu. Bengali. Tamil. Vellāipoondū Telugu. Malayalam. Uriya. Sanskrit.	<i>N. O. Liliaceae</i> A perennial, with a bulb breaking up into many 'cloves'. The leaves are long and flat. The flowers are borne in an umbel on a long stalk. <i>Habitat</i> Original—unknown perhaps the Kirghiz Steppes. Cultivated in India, Europe, etc.	Take a common garlic, squeeze out the juice, dip a clean cloth in it. Then from the cloth squeeze one drop of the juice into the right eye if the sting is on the left side of the body and vice versa.

Name of Plant	Description	Medicinal Use
(2) <i>Achyranthes Aspera</i> E. Chikrà H. Opang B. Na-Yurivi Ta. Utta-réni U. S. U.	<i>N. O. Amarantaceæ</i> A shrub about 6 ft. high, branches somewhat 4-sided leaves on short petioles obovate, flowers in spikes, purplish green. Fl. nearly all the year. <i>Habitat</i> Bengal, Peninsula.	Take some leaves. Rub the affected part with them for 4 or 5 minutes so as to rub in their juice. Remove the leaves and apply a little castor oil to the affected part.
(3) <i>Calotropis Gigantea</i> E. Giant Swallow-wart H. Mudar B. Akund Ta. Erukkam Te. Nallajiledu U. Akondo S. Arka	<i>N. O. Asclepiadiaceæ</i> See (g) under (vi) Old, long-standing wounds above.	Apply 3 or 4 drops of the milk of this plant to the spot immediately.
(4) <i>Moringa Pterygosperma</i> E. Drumstick Tree H. Sujna B. Shajina Ta. Muraṅgai Te. Mulaga U. Sojoba S. Muraṅgi	<i>N. O. Moringaceæ</i> A tree 30—35 ft. high, leaves pinnate, flowers in racemes white. Fl. January—July. <i>Habitat</i> West Himalayas, cultivated in gardens.	Take a handful of drumstick leaves, mix with some salt, pound and drink a few drops of the liquor produced. This is useful in cases of indigestion (wind).
(5) <i>Piper Betle</i> E. Betel-leaf pepper H. B. Pan Ta. Vellilāi Te. Tamalapāku U. Pano S. Viṭikā	<i>N. O. Piperaceæ</i> A shrubby climber, leaves membranous, when older coriaceous, cordate or ovate. Flowers as catkins, male ones long and slender, female short on long stalks. <i>Habitat</i> original—unknown, cultivated in India.	Take 5 or 6 betel leaves with salt and treat as in the last case.
(6) <i>Zingiber Officinale</i> E. Common Ginger H. South B. Udruck Ta. Ifici Te. Allamu U. Ardoko S. Ardrakā	<i>N. O. Scitaminaceæ</i> See (e) under (ii) Head-ache above.	Take half an ounce of dry or green ginger, pound it and add half a bottle of hot water. Leave for a few minutes and then strain before it is cool. Take 2 ounces of this mixture every hour or half an hour.

Name of Plant	Description	Medicinal Use
(7) <i>Acalypha Indica</i> E. Indian Copper Leaf H. B. Mukto-juri Ta. Kuppamani Te. U. S.	<i>N. O. Euphorbiaceæ</i> See (h) under (iii) Burns above.	Take a handful of the leaves—squeeze out the juice. Drink half a teaspoonful of the juice. Vomiting will follow within 10 minutes.
(8) <i>Sinapis Juncea</i> E. Mustard (Indian) H. B. Rai Ta. Kadaghoo Te. U. S.	<i>N. O. Crucifereæ</i> A herbaceous plant, leaves lanceolate, lower ones deeply serrated, upper entire, flowers yellow. <i>Habitat</i> cultivated all over India.	Take a table spoonful of mustard seed. Pound it with water. drink half or a quarter of this. Vomiting will follow immediately.

J. HUIDEKOPER

SOME "INDIAN SCOUT-LORE" FROM OUR READERS

For Scorpion Bites.

1. Prepare a saturated solution of common salt—3 parts of water, one part of salt. Mix them as thoroughly as possible. If the scorpion-bite is on the right leg or arm, pour 3 or 4 drops into the left ear, and vice versa.
2. Treatment with Alum. [Sanskrit: Sphatikari; Hindi: Phitkari; Persian: Zaksufaid; Bengali: Phatkiri; Tamil: Patikaram; Telugu: Patikuram; Canarese: Patikara.] Prepare a solution, alum one part, pure water two parts. Pour two drops in each eye. If instant relief is not obtained, pour another two drops.
3. Chloral Hydrate and Camphor Treatment. Mix the two in equal quantities in a bottle. It becomes liquid. Apply this over the part stung.
4. Kerosine Oil treatment. Rub the oil on the stung part for five minutes.
5. Radish treatment. [Raphanus Sativus: N. O. Crucifereæ. Hindi: Muli; Bengali: Mula; Tamil, Telugu and Canarese: Mullangi; Malayalam: Kankapal.] The juice of the radish is to be pressed out through a cloth by bruising and crushing it in a pestle and mortar. Apply the juice on the spot stung.

SHRI RAM,
Scoutmaster, 1st Srinagar Troop

6. Pluck the early mango-blossom and crush it in your hands. Stroke the injured part very lightly (passing the hand always downwards towards the extremities).

V,
Madras

For Bites of Centipedes

Apply sliced red onion to the place bitten. The tartar which is deposited on human teeth (usually behind the lower front teeth) is also efficacious as an application. The swelling caused by such bites can be reduced by the application of tamarind leaves ground to a pulp and mixed with lime-juice.

N. WIJESKERA,
Colombo



KEEP ON SMILING!

NO WONDER!

Barber: "Did I ever shave you before, Sir?"

Customer: "Yes, once."

Barber: "But I don't remember your face."

Customer: "No, I suppose not. It's all healed up by now!"

VERY VALUABLE!

"This old coin is worth a Rupee."

"That's nothing. I've got an 8-anna piece that cost five rupees."

"How do you make that out?"

"One morning I swallowed it, and it cost father five rupees for the doctor to come and get it back!"

HOW TO BECOME WEALTHY!

You would like to know? Well, then, just hand over your rupees to our mathematician (from Trichinopoly) and he will satisfactorily prove to you that each rupee is really two rupees! Here you are.

Let a rupee be called 'a'.

Now $a^2 - a^2 = a^2 - a^2$

that is a $(a - a) = (a + a)(a - a)$

Dividing both sides by $(a - a)$, we get

$$a = a + a$$

$$\text{Therefore } a = 2a$$

$$\text{That is Rs. } 1 = \text{Rs. } 2$$

So that is the way to double your wealth—algebraically at any rate!

ORDERS HE COULD UNDERSTAND!

"Halt!" yelled the sergeant-major.

The squad halted—all except recruit No. 7.

"You used to drive a donkey before you enlisted, didn't you, No. 7?" asked the sergeant.

"Yes, Sir!"

"What did you say when you wanted him to stop?"

"I used to say 'whoa-a-h!', Sir."

"Squad, quick march!" came the sergeant's order. Then "Squad, halt! No. 7—'whoa-a-h!'"

After that No. 7 never forgot to halt at once.

MOST AFFECTIONATE

Buyer: "Is this dog affectionate?"

Dealer: "Oh, indeed he is. Why, I have already sold him five times, and every time he has come back to me!"

CAUGHT!

Ramu (looking at war-pictures): "I say, Babu, which of the Generals do you think wears the biggest hat?"

Babu: "Oh, I don't know. Joffre or Hindenberg I should think. Do you know?"

Ramu: "Of course. The one who has the biggest head."

GRADUATED!

The members of the B. Sc. class were in the laboratory. It was a stifling hot day. They were graduating thermometers.

The professor, seeing a student putting a piece of ice into his mouth, remarked: "You are not a thermometer."

Student: "Why not, Sir? I hope I am also going to be graduated!"

QUITE ABSTRACT

Teacher: "An abstract noun is the name of something you can think of but not touch. Give me an example."

Student: "A red-hot iron, Sir."

GROUND FOR COMPLAINT

Indignant Accused: "You dare to accuse me! Can you tell me on what grounds you do so?"

Mischievous Youth: "Certainly, I can."

Indignant One: "I challenge you to tell me!"

Mischievous Youth: "Why, on the parade-ground where we are standing, of course."

GOOD ADVICE FOR YOUNG WRITERS

When you have a thing to say—
Say it! Don't take half a day.
Where your tale has little in it,
Crowd the whole thing in a minute.
Life is short—a fleeting vapour—
So don't fill up sheets of paper
With a yarn which, at a pinch,
Could be squeezed into an inch?
Boil it down until it simmers:
Polish till it gleams and glimmers.
So, when you've a thing to say,
Say it! Don't take half a day!

THE SENIOR SCOUTS

I BELIEVE that we, the young men of to-day, are burning with a desire to serve humanity, to serve our Motherland. Often the difficulty is that some do not find the opportunities to serve, while others do not know how to serve when occasions arise. This twofold difficulty vanishes before "Scouting". For Scouting helps those who do not find opportunities to create them, and trains those who do not know how to serve into efficient servers. Scouting is neither sectarian, military nor political in its organisation. It is a loyal, patriotic and National movement. The Indian Boy Scouts Association was originally devised for the training of boys, between the ages of 11 and 18, in good citizenship and public service. Are the good fruits of Scouting to be denied then to those over 18? No. There is now a "Senior Scouts" Section of the I. B. S. in which those over 18 can receive the benefits of Scout training and yet fit themselves for special public service more definitely than is possible for their younger brothers.

The Senior Scouts have already proved a great success in several centres and have done excellent service on numerous occasions. There is no upward age-limit. We have members even over 40 years old, whose enthusiasm for service and devotion to the Motherland keeps them young in heart even though they be stiff in limb.

The following are the special regulations for Senior Scouts. Any further advice possible will gladly be given by the undersigned.

SCOUTMASTER N. S. SUBRAMANIAM,
Senior Scout Corps,
Indian Scout Headquarters,
2/7 Broadway, Madras.

SPECIAL REGULATIONS

Application of Bye-laws.—The organisation of Senior Scouts is simply an extension of the scheme of Scouting to suit young men over 18. The same bye-laws as to membership of the Indian Boy Scouts Association, registration, etc., apply as for Scouts.

Organisation.—A Senior Scout Corps is not limited as to members, hence there will generally be only one Corps for each town or locality; its members may include officers and older Scouts from the various local Troops, together with any others who pass the Entrance Badge (see below).

Membership.—Every member of a Senior Scout Corps of the Indian Boy Scouts Association must satisfy the following requirements:

- I. Must be over 18.
 - II. Must be at least a Second-Class Scout,
- or

Must have passed the Senior Scouts Entrance Badge, which comprises the following tests:

(a) Must be able to answer any question on the Scout Law and its application.

(b) Must know seven knots (reef, sheetbend, fisherman's, clove-hitch, bow-line, sheep shank, and chair-knot), and be able to tie up a parcel quickly and well.

(c) Must be able to explain the composition of the Union Jack, the right way of flying it, and the meaning of the Indian Scouts badge.

(d) Must know all the Scout signs (marks, stones, grasses, blazed trees), and the proper way of saluting.

(e) Must have a knowledge of elementary First Aid and Bandaging (Scout Chart 16: stoppage of all kinds of bleeding: bandages for fractures and wounds of head, jaw, collar-bone, upper and lower arm, hand, leg), and of the general laws of health and sanitation as given in *Scouting for Boys* Chapter VI.

(f) Must know the alphabet in Morse and Semaphore and be able to signal and read correctly short words. No speed test required.

(g) Must be able to sing or recite "God Save the King" (verses 1 and 3) and "God Save our Ind" or "Vande Mataram".

Until the above conditions are fulfilled, the candidate must not be enrolled as a member of the Senior Scout Corps nor wear its badge. He may, however, attend parades as a recruit and wear the uniform, but without badges.

Enrolment.—After passing all the tests for the Entrance Badge (or if already a Second Class Scout, on entering the Senior Scout Corps), candidates must be formally enrolled as members by the Scoutmaster in the presence of the Corps. The Enrolment ceremony and the promise are almost the same as for Scouts (see THE INDIAN SCOUT, No. 3, page 70) with the following additions: After asking "Do you know the Scout Law?" and receiving the reply, the Scoutmaster asks: "Will you do your best as a member of this Corps to prepare yourself for public service and to perform it readily;" to which the candidate replies "I will." Also after saying the words "You are now one of the great Brotherhood of Scouts" the Scoutmaster says: "I welcome you as a brother in the Senior Scouts: our watchword

is 'SERVICE': let that watchword be henceforth your guide in life."

Uniform.—As for the Indian Boy Scouts but with green neckerchief.

Badge.—Indian Boy Scouts crest in brass on each shoulder. One of these badges should be worn as button-hole badge on ordinary clothes.

Ranks.—These are exactly the same as for Scouts, with one addition. Troops are not divided into Patrols of eight, but into Sections specialised for different activities (see below). Section-leaders may therefore be appointed, the qualification being proficiency in leading a Section in special work. The rank of Section-leader is denoted by two pocket-strips as for Patrol-Leader but in green (see Bye-Law 26). The second-in-command of a Section is called a Corporal and wears one green stripe.

The other badges of rank are the same as for Scouts, except the Senior Scouts' shoulder-badge is always worn in addition. In the case of Assistant Scoutmasters and higher ranks, the shoulder-badge is of silver.

Appointment of Officers.—The officers of Senior Scout Corps may be elected by the members, if desired. The appointment is subject to the consent of the District Commissioner. They may be warranted in the usual way and must conform to Bye-Laws 28 and 30. Each Corps should have a Council for the management of its affairs. This may consist of all the members or of elected representatives. The Scoutmaster and Section-leaders are *ex-officio* members.

Badges.—For the present, until a higher standard is attained,

Senior Scouts will be trained for First-Class Badge and King's Scout Badge under the same conditions as Scouts, and they are eligible for the same Proficiency Badges and all other decorations. Later on, a separate set of badges will be instituted, demanding a higher standard of proficiency.

SPECIAL ACTIVITIES

Though the training for the First-Class and Proficiency Badges should form a part of the Senior Scouts' programme, at least two-thirds of the time devoted to the parades and meetings of the Corps should be spent in the following special activities of Senior Scouts (especially in the first):

- (a) Public Service training.
- (b) Co-operative recreations.
- (c) Company Drill and infantry Scouting.

For (a) the Corps should be divided into Sections under Section-Leaders or Assistant-Scoutmasters to undergo special training (according to choice) under expert instructors for:

- i. Scout-workers' Section (training-class for prospective Scoutmasters and Instructors, etc.)
- ii. Ambulance Section. (See THE INDIAN SCOUT No. 3, p. 77, for special rules of the Indian Scouts Ambulance Corps).
- iii. Fire Brigade Section.
- iv. General Emergency Section. (Including some training in Ambulance, Fire-Brigade, and Rescue work).
- v. Cyclist Section.
- vi. Social workers' Section. (Social Service, Health, etc.) Night Schools.
- vii. Signalling and Telegraph Sections.

In large towns where instructors are readily available all these Sections may be formed. In the

country Nos. i, iv and vi, would probably suffice.

(b) is naturally divided into two parts—outdoor and indoor. The Corps should form a Club for Cricket, Tennis, Hockey, Camping, Swimming, Athletics, Gymnastics, etc., and for Debating, Theatricals, and Study-Circles for Proficiency Badges and for the study of Health-improvement, Hygiene, etc.

(c) should include Company Drill once a week, and a Scouting expedition or field day every fortnight.

Emergency Service.—The different Sections of the Corps should be trained with a view to being available for any emergency which calls for their particular line of activity. To this end the training should be as practical as possible, conducted by men of practical experience if available.

The whole Corps should be available for general public service such as the occasion of Red Cross Day, lining a route, forming a Guard-of-Honour, and emergency service as Special Constables and Coastguards.

Employment Bureau.—The Headquarters of the Corps should form a nucleus of a Scouts' Employment Bureau and the District Commissioner should get into sympathetic touch with the local employers of skilled labour for this purpose.

The Objects of the Scheme are:

- (a) To promote co-operation among the elder Scouts and the Officers of the existing Scout Troops.
- (b) To keep ex-Scouts in close touch with the Scout Movement.
- (c) To form an unfailing source of supply of trained Scoutmasters and Instructors.
- (d) To make manly citizens, prepared for self-sacrifice in service.
- (e) To do available public service in the district.

"DETECTED"

A SCOUT STORY BY A SCOUT

SCOUT GAJAPATI, aged 16, reading in the fifth form, . . . High School, was more often referred to by his classmates as the 'minotaur' rather than the 'monitor' of the class. He resembled the animal whose name he bore in colour and strength and voice. Yet, says the text, the destroying fire can cook our food as well.

A month or so ago Scout Gajapati set out to his native place. At the railway station he saw an old woman. Her face plainly showed that there was something seriously wrong with her. So he civilly asked her what the matter was. She sobbed and said, "Oh, the evil hour, my cruel fate! the porter in the tattered khaki shirt, blue turban and scarlet cloth round his waist, oh! he has walked off with my five-rupee note! He pretended to be an old acquaintance of our ruined house and promised to get me a ticket". And then she poured forth a stream of curses; but our minotaur—minotaur no longer, but a gentle cow—without a further thought postponed his journey for a future hour and said, "Mother, be not so sad; I shall do my best to get back the money for you; meanwhile, go home; and I shall see you this evening." And, taking down her address, he bade her be of good cheer.

He walked straight to a police head-constable whom he knew to be a good man and whispered a few words in his ear. The H. C. in turn shook his burly figure and saluted profoundly. Our friend next went to a porter and inquired of him about one Chelliah, of his own profession, with a tattered khaki shirt, a dirty blue turban

and a scarlet cloth round his waist. The porter denied knowledge about any such person. Our friend murmured in a disinterested way that he owed him three annas for carrying his luggage to the train, a few days back. This piece of stratagem had its desired effect. The porter at once pretended to recollect something and said that the person referred to was not called Chelliah but Vellian, that he dwelt in the lane opposite the Ganesha Temple and that he saw him just now entering the coffee-club that lay to the south of the railway station. With suppressed feelings our young detective left him; and going to the H. C. again spoke a few words in a low tone, which brought the bulky form to attention. Gajapati took leave of him and, walking fast, saw Vellian, answering to the given data correctly, some fifty yards in front of the coffee-club. Very soon the distance between them was reduced to about ten yards and the pursuer seemed to entertain no ideas of coming to closer quarters. He now observed that the porter was somewhat of a bandy-legged fellow and that his heels were cracked markedly. He assumed an appearance of indifference and followed him for about half-an-hour and nothing noteworthy happened. But as they were turning a fresh corner, the porter stopped at a shop and asked anxiously for change for a five-rupee note. The shopkeeper had it, but he was unwilling to change it for a dirty sheet of paper. The same thing happened two more times. Scout G. took note of the required particulars. But by this time he had enough reason to believe that the porter

was aware of the shadowing. Twenty minutes more and the porter entered the backyard of a house. Gajapati guessed that it was Vellian's house itself, for there was the Ganesha Temple opposite the adjacent lane. He hid himself in a forsaken stable at the end of the lane and fell a-thinking. Soon after, a pariah boy passed that way singing a merry tune. Our friend called him and said in a low tone, "Now, my boy, be here concealed and, if you chance to see any man coming out of that backyard, whistle thrice in this particular way. If you do accordingly you shall get six pies". The boy consented. Gajapati substituting a towel, from the small bundle of cloths that he was all the while carrying, for the shirt that he wore, placed the latter in the bundle and hid it in a small niche in the stable and laid against the wall a heavy door. Then he walked fast to the Temple and smearing holy ashes about him sat under a peepal tree that was close by. He waited for about an hour—his patience be praised!—and he was very hungry. At last a man came out of the lane in a tight 'economy shirt' that was once green, a dirty cloth round his waist and a cheap popular brown silk turban. But there was that patent gait which revealed at once that the personage was no other than Porter Vellian. He cautiously examined the neighbourhood and then walked on. Scout G. followed more carefully than in the morning, so much so that the fox walked straight to the poultry-house not aware of the shepherd's dog that was watching its movements closely. In the railway station our friend met the H. C. and pointed out to him the porter; and the next instant Vellian was in the hands of the Police. Gajapati next went to the

station-master and talked to him about the affair; and he got the additional information that Vellian stood accused of many such things, but that till now there was no strong evidence against him. Immediately the old woman was sent for and she in presence of a few police officers and the station-master said that she could recognise the culprit by the red scar upon his right cheek and by his voice. She also told them that it was a soiled note that she gave him. His anxiety to get change for a dirty five-rupee note was proved by the three shop-keepers, who were also sent for.

Things so stood that it was impossible for the porter to deny the charges brought against him. And he thanked his stars when he was let off with a fine of Rs. 2.

The old woman had now recovered her money, out of which she paid 8 annas to the good burly H. C. But when she turned back to find her young friend, he was not to be seen. He was not made of that stuff which is more ready to listen to, "Thank you very much!" than to "Do this bit of business for me!"; and so he had left the spot immediately after his duty was over.

When Gajapati returned from his native place, he was perplexed to find all the students of the school assembled in the hall, with the headmaster in the chair; and no one knew what it was for. But sometime later he received from his headmaster, amid loud cheers, a certificate from the Commissioner of Police. You can guess the rest I hope.

And the proudest soul in all the world was our little Elephant Lord.

CH. AU. BI.

Madura.

OUR CUBS' PAGE

DOCTOR NON-ENTITY after a long weary journey of three days reached Benares at about four in the evening when to his great astonishment he saw a Cub going to his Headquarters. The Cub finding the Doctor to be a stranger asked him politely what he wanted. "Please show me the way to a coffee-hotel," asked the Doctor. The Cub took him to a hotel and, as the Doctor was unable to understand the language of the place, the Cub translated and ordered the things the Doctor was in need of.

The Doctor thanked the Cub for his valuable services and told him his adventures in the wood and how a brother-Cub had helped him there. The Doctor wanted to spread the movement in every nook and corner of the world. So he wanted to learn all about Scouting. So the Cub introduced the Doctor to his Cubmaster and told him that he was anxious to attend the Cub-class. "Very willingly I welcome you to our class, sir," said the Cubmaster. "Thank you, friend, for your generous offer," said the Doctor.

At the appointed time the Cubmaster began to conduct the class. All were young new boys to be given training from the very beginning. When the whistle blew they all stood in a line and their names were taken. Then they had a merry game which their Cubmaster, who was a very kind man, showed them how to play well. Afterwards he asked them all to sit in a circle round him to rest while he talked to them a little. "I am now going to tell you something about the Brotherhood to which you belong,"

said the Cubmaster. He told them that it was not a military movement but a training in virtuous qualities such as keen observation, self-reliance and self-help. He concluded his speech on the objects of the movement by saying that by the training they would prove to be good Scouts in a short time and that they would become worthy and useful citizens of the Motherland finally.

Then the Cubmaster began to explain the various ranks in the movement.

First of all he explained to them what a Cub is. He told them that a Cub is a boy between the ages of 7 and 12, and that he is a member of the Indian Boy Scouts Association.

A 'Ring' consists of not more than six Cubs.

A Pack consists of any number of Rings.

These are the various units of the Cub movement. There is to be a trained leader for everything from the smallest to the greatest unit. If there were no leader then everybody would have his own way and finally the whole thing would end in turmoil and confusion. So there is a leader for every unit among the Cubs also.

The 'Ring-leader' is the leader of the 'Ring', his principal duty being to look after the training of the five other Cubs under him. He has his own cub-second whose duty is to help him to carry out the work. The Cubmaster is in charge of the pack. His main duties to the Cubs are to train

Ring-leaders, hold and conduct Pack classes, inspect Ring classes, etc. He has his own assistant.

As they were now rested, the Cubmaster dispersed the circle and showed them some more Cub games which they enjoyed very much. Then as it was 6 o'clock in the

evening, he dismissed them and asked them to go home. "Next time," he said, "I shall begin to teach you how to win the Tenderpad Badge."

T. V. VENKATACHARY,
Cubmaster,
Royapuram Pack

[Any who are interested in this excellent form of training for young boys should write to the Chief Commissioner, Indian Boy Scouts, Adyar, Madras, for further information. We are glad to announce that a Training Camp for prospective Cubmasters has been arranged for April, 1919, when an expert Cubmaster, Mr. G. P. Wickramanayake, of Ceylon, will be coming here specially for this purpose.]

OUR COMPETITIONS

(Open to all Readers)

JOKES

ONE of our readers has told us that our magazine does not contain enough light matter, jokes and puzzles. We are grateful for the hint, for we are only too ready to take advice to enable us to make THE INDIAN SCOUT as interesting as possible. To do that we need your help. So here is a competition whereby you can help us to put really good laughter into our pages.

What you have to do.—Write down, in not more than 150 words (the fewer, the better) a really amusing story or joke. It should be Indian or applicable to India. Examples of the kind of thing required will be found in this number under the heading "Keep on Smiling!"

Send in your story or joke, together with one- $\frac{1}{2}$ anna stamp, to the Editor before January 7th, 1919.

If you want to send more than one story or joke, so as to have several chances of winning the prize, you can do so, provided that a $\frac{1}{2}$ anna stamp is sent for each one.

SPLendid PRIZES FOR THIS:

First Prize: One of Messrs. Ramsay's Fountain Pens
Second Prize: A Scout Whistle
Third Prize: A Book
Fourth Prize: "First Steps in Scouting."

Printed and published by Rao Saheb G. Subbayya Chetty, at the Vasanta Press, Adyar, Madras.

THE INDIAN SCOUT

VOL. I

JANUARY 7TH, 1919

No. 7

OUR OUTLOOK

BROTHER-SCOUTS,

To-day our magazine begins the second six months of its life, and I think we may certainly feel happy that we have made a really good start. In particular, I want to congratulate you. I must confess that when we undertook this venture I said to myself, somewhat uneasily—"But who will write the articles?" Well, I have never had to worry myself since about that matter. You have written the articles to a large extent, and that is just what I hoped you would do.

Now, at the beginning of this second half-year of our literary life I want to ask you to write even more. I will tell you what we need.

First of all—stories—Indian stories. Stories of the everyday life of boys and girls in Modern India, showing how the Scout Law and Promise can be put into practice. You can get the idea from the "Indian Scout Law Stories" which have already



appeared in our previous numbers, or from other magazines if you have them. But I would rather have your own original ideas really. And, perhaps still more important are the stories of Ancient India and Her Heroes, showing how the Scout Law was carried out in days of old, though it was not called by that name. See "Our Competitions" this month.

Secondly, Indian Scout Lore and Indian Games for Scouts. So far, many excellent games have been sent in, but the Scout Lore was rather disappointing owing to the fact that it lacked originality, except for one or two contributions. Most of it was merely taken from the things I suggested—treatment of snake-bites, etc. Now there must be any amount of useful information for Scouts which is known to villagers, craftsmen, pilgrims—in fact to any who still lead a simple life, independent of western innovations and conveniences. For instance, there must be any number of articles of common use which are improvised from simple materials.

In Ceylon, where the coconut palm is so plentiful, one finds an amazing variety of articles made from the different parts of the tree. Suppose that you have gone to camp and find you have forgotten some common article. How can it be improvised? How can one make ink, for example? How can one get the marks out, if one spills ink on one's clothes? There were no patent metal-polishes in the times of Akbar and Shivaji. How did the soldiers of those mighty kings keep their armour bright? How did they light their camp-fires and what was the pattern of their tents? Thousands of such interesting queries can be suggested by an imaginative mind. Why should not thousands of Indian Scouts (and their interested elders) seek to bring back to common use so much ancient and valuable Indian lore?

Lastly we need more jokes and puzzles, things to please our younger Scouts and Cubs and enable us to pass a merry half-hour.

This is the way in which all our readers can help us. Now I want to tell our Scout-officers, how they can help the Indian Scout Movement as a whole in a very special way.

Our Association is now flourishing. Religious but non-sectarian, loyal but independent, national but non-political, based on the Scout Law and the Scout Promise, our Association, like the original Baden-Powell Movement, has already lived long enough to prove these main principles to be fundamentally sound. But a good deal of the superstructure of details of training, tests, etc., is still unsatisfactory. We have been doing our best so far with comparatively slight modifications of the Baden-

Powell scheme. It would have been unwise to launch out at once, on an entirely new scheme. We might have made changes which, suitable to Madras, would not have suited Malabar, Benares or Sindh. Consequently we decided on these small temporary modifications at a fairly representative meeting of Scout-officers last May, and they have been our working basis till now. The printing of the Rules of the Association has been delayed accordingly.

A year's working experience, however, ought to give us a fair idea of what is really needed in Scouting for Indians. It is proposed therefore to arrange a Rally for Scout-officers to be held next May at some convenient place, perhaps in Central India, which will provide us with an opportunity not only of discussing these matters and of sending up a definite scheme for the approval of the Central Scout Council of our Association, but of meeting each other, Northerners, Southerners, Easterners and Westerners, and of realising in actuality our Scout Brotherhood. Probably the Rally will be arranged as a Camp and we shall also be able to give ourselves some further training in Scouting.

To make such a Rally a success, three things are necessary, Will, Wealth and Wits.

There is no doubt about the Will. I am sure every Scout-officer has already made up his mind to come if he can. But what about Wealth? Wherever the Rally is, some will have to travel a long way. If four or more travel together in uniform, they will be able to get the usual concession. But even then the cost will be considerable. Here is where the Local Associations should be asked

to assist. If each Local Association can send four Scout-officers there is no doubt that Scouting in its locality will be greatly improved. Patrol-leaders will be eligible, but young boys should not be sent, even if they are Patrol-leaders. If possible, every Scout Commissioner should come. Now this matter requires some pre-arrangement. That is why I have announced it so early. In places where there are Local Associations, it should be put on the agenda soon. Where there are none it is in the interest of local Scout-masters to try to get them formed as soon as possible.

Lastly, what about 'Wits'? I mean simply this. Every member of the Rally should come with the idea of contributing *ideas* to Indian Scouting. We shall discuss the whole organisation, and in particular the qualifications for badges. Are Indian boys keen on the present tests? If not, how can the tests be modified to suit the *needs* and the *interests* of the Indian boy — of *your* Indian boys? What are their chief needs and in what do

they take most interest? Do we need more or less insistence on physical culture, on drill, on music, on nature craft, on outdoor life, on exploits and adventures, on handicrafts, on hobbies, on ingenuity? If more, then how are we to incorporate more of these into the scheme? If less, what shall we replace them with? Shall we have *optional* Proficiency Badges or shall we incorporate some of these into new grades through which *every* Scout will pass?

I want every officer who comes to the Rally to have used his Wits over these things and to come with ideas. Begin now to imagine, to think, to plan. Then our Rally will be a success, a happy time to all of us and useful to India's boys and girls.

Your Brother-Scout,

F. C. Pearce

A POEM BY A SCOUT

THE DAY

If you sit down at set of sun,
And count the acts that you have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard—
One glance most kind
That fell like sunshine where it went;
Then you may count that hour well spent.

But, if through all the live-long day
You've cheered no heart by yea or nay,
If through it all
You've nothing done which you can trace,
That brought the sunshine to one face,
No act most small
That helped some soul and nothing cost;
Then count that day as worse than lost.

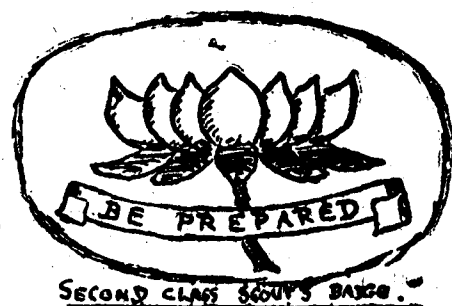
"BLUE SHIRT,"
Kallidaiturichi.

THE MAKING OF A SCOUT

INSTRUCTION IN TESTS FOR THE SECOND CLASS SCOUT BADGE

V

(Continued from December issue, p. 141)



TEST NO. 3

Have a knowledge of elementary first-aid and bandaging.—To pass this test a Scout should know:

- (1) How to treat simple cuts and wounds.
- (2) The triangular bandage and its uses.
- (3) The arm slings (large and small).
- (4) How to stop bleeding (internal or external).
- (5) How to use the tourniquet.
- (6) How to treat a fractured arm, leg, collar bone or jaw.
- (7) How to carry a patient.

The teaching of first-aid is not to make Scouts amateur doctors. It is to teach them what to do in cases of accidents till the doctor arrives, and how to prevent further injuries. So in all cases of serious accidents you must send for a doctor or take the patient to the doctor.

Points to be noted in case of accidents:

(a) *Keep cool.*—Forget your own feelings and remember your duty is to help. Don't be frightened at the sight of blood.

(b) *Be prepared beforehand.*—As a Scout you ought to know where the nearest doctor is to be found and where to get water. Remember this whenever you go to a new place, and keep your eyes open.

(c) *Know what to do and do it quickly and gently but firmly.*—Don't move an injured person more than necessary. You can do a lot of good with clean cold water and a triangular bandage. It is worth while having them with you on a journey.

(1) Treatment of Wounds

Everybody knows that if wounds are kept clean Nature heals them up quickly, and therefore the object of our treatment of wounds is

to keep them clean and to prevent little microbes (germs), which are floating in the air, entering the wounds and making them fester.

In treating simple wounds we have

- (a) to stop bleeding (by applying pressure on the wound);
- (b) to clean the wound;
- (c) to dress the wound to prevent germs entering, and to protect it.

First wash the wound with pure cold water and then with an antiseptic solution.

An antiseptic solution can be prepared by adding one or two crystals of permanganate of potash or a few drops of carbolic acid or turpentine to a small cup of water. You can cleanse the wound with a piece of cotton wool or a clean piece of white cloth by dipping it in the antiseptic solution and dabbing the wound with it. Don't remove any blood-clots as the wound may be caused to bleed again.

To dress the wound, place over it a piece of boris lint or an ordinary piece of lint or cotton wool or white cloth, dipped in an antiseptic solution, and put a piece of cotton wool or something soft over it. Then bandage to keep the dressing in place. Keep the dressing moistened with antiseptic solution as this will prevent it from sticking to the wound.

(2) The Triangular Bandage

Triangular bandages are used in almost all cases of first-aid. They can easily be made by cutting a piece of cloth about a yard square diagonally into two; each piece will be a triangular bandage.

A Scout's neckerchief folded diagonally can be used as a trian-

gular bandage but no coloured cloth should ever be used in immediate contact with wounds, as the dye might cause poisoning. In cases of accidents two bandages can be easily made by cutting the neckerchief diagonally.

The uses of the triangular bandage are

- (a) to stop bleeding,
- (b) to keep dressings in position,
- (c) to protect wounds,
- (d) to fix splints,
- (e) to support injured parts.

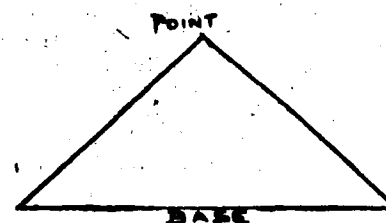


FIG. 1

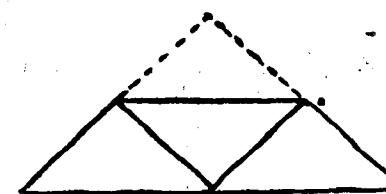


FIG. 2

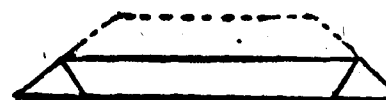


FIG. 3

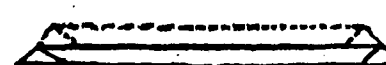


FIG. 4

This bandage may be used unfolded (Fig. 1) or broad-folded (Fig. 3), or narrow-folded (Fig. 4).

To make a broad-fold bandage bring the point of the bandage to

the base (Fig. 2) and fold it once more (Fig. 3). To make it narrow-fold fold it once more (Fig. 4). To fasten it always tie REEF KNOTS and tuck in or fasten any loose ends with safety-pins.

(3) Arm Slings

Small Arm Sling.—Take a broad-fold bandage and place one end of it over the shoulder opposite to the injured hand; place the hand in a comfortable position over the bandage taking care that the hand is somewhat above the level of the elbow; if the hand is below the level, the blood will flow to the injured part too readily and pain and bleeding will be increased. Now fold the bandage over the hand and fasten the ends with a reef knot on one side of the neck.

Large arm sling is used (a) to



FIG. 5

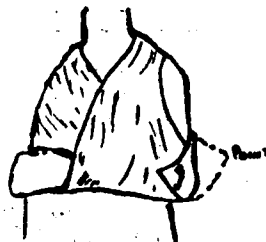


FIG. 6

support the forearm; (b) to support the elbow.

(a) Take an unfolded bandage and place one end of it over the opposite shoulder and the point under the injured arm (see Fig. 5), place the hand at the proper angle (as for small arm sling) and fold the bandage over the forearm and round the injured shoulder and knot it on one side of the neck. Fold the point of the bandage round the elbow and fasten it with a safety-pin (see Fig. 6).

(b) Place one end of the bandage



FIG. 7

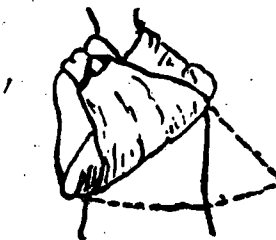


FIG. 8

over the injured shoulder with the point away from the injured hand (see Fig. 7). Fold the other end over the elbow, across the chest and over the opposite shoulder and tie it to the other end. Fold the point over the forearm and fasten it to the bandage with a safety pin. (See Fig. 8.)

(4) How to Stop Bleeding

A. *External bleeding* is of three kinds: (i) Arterial (from an artery, i.e., the important channels along which the fresh blood is pumped from the heart to the different parts of the body). (ii) Capillary (from little blood vessels joining arteries to veins). (iii) Venous (from veins, i.e., channels carrying impure blood back to the lungs).

(i) Blood from an artery is bright red in colour and comes out in spurts from the side nearest the heart. This is the most dangerous kind of bleeding.

(ii) Blood from a capillary oozes out, and is brick-red in colour. This is the least dangerous of the three.

(iii) Blood from a vein is purple-red in colour and comes out in a steady flow from the side away from the heart.

In nearly all cases of bleeding digital pressure on the wound is the best (pressure with one thumb over the other (Fig. 9). If possible raise the part above the heart. Also pressure can be applied by placing a pad over the wound and bandaging tightly. If you cannot apply direct pressure on the wound, press the artery on the side nearer to the heart (in case of arterial bleeding) and the vein on the side away from the heart (in case of venous bleeding). Press the artery or vein against a bone.

(5) Tourniquet

This is applied when digital pressure is insufficient to stop bleeding. Loosen all tight clothing; wrap a round stone or similar object about one inch in diameter in a bandage or handkerchief to

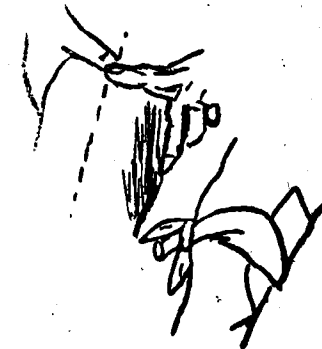


FIG. 9

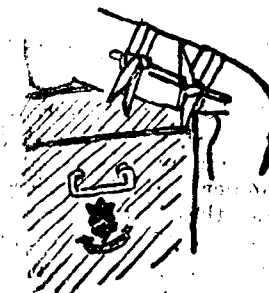


FIG. 10

act as a pad—place this on the artery or the vein and loosely knot it on the other side. Put a piece of stick over this knot and tie another knot. Twist the stick until the stone presses against the artery and the bleeding stops. (Fig. 10.)

Tie the stick to the limb by means of another bandage, to stop it from untwisting. (See Fig. 11.)

B. *Internal bleeding* is either from the lungs or stomach. If it is from the lungs the blood is scarlet and frothy, if it is from the stomach the blood is darker and mixed with food.

In both cases lay the patient on his side—loosen all tight clothing and give him a little cold water, or ice to suck, and keep him absolutely quiet until the doctor

comes. Do not allow him to move or talk.

For bleeding from the nose—seat the patient in a chair, with head thrown back and his arms above the head, bathe the face, forehead and back of the neck with cold

water and plug the nostrils with cotton wool.

G. P. ARYARATNA,

Commissioner, I.B.S.

(To be continued)

STORIES OF HEROISM AND PATRIOTISM

MODERN HEROES

V. THE INFANTRYMAN

Now that the war is over, it is well that all should know of the sufferings and privations which the foot-soldier has had to undergo, and allow these experiences to dwell in their imagination until such a feeling of intense sympathy and horror is awakened that a recurrence of the same awful state of affairs will be impossible.

When you read in the paper news such as: "Our army has advanced thirty kilometres and kept in touch with the retreating Germans" do you realise what this means? It means that the soldiers have had to undergo fatigue beyond description and the torture of swollen and blistered feet almost beyond the feeling of pain. When there is a forced march the men have about five minutes halt every four miles, they know no sleep but that which lets them sway along on the march, and makes them fall over one another at the halts, to lie in the road from sheer exhaustion. Men who cannot keep up are left by the roadside and a few fall dead on the way. The sufferings that the infantrymen have to bear while on the march is misery

unadulterated by the excitement of battle.

Pictures have made us familiar with the water and mud of the trenches, but have we ever imagined what it must be like to stand all day or all night in mud up to our knees, with bombs and shells screaming and bursting round us and bullets whizzing past over our heads, or what is perhaps worse, waiting with nothing to do and no signs of the enemy?

Life in the dug-out which the most favoured occupy during heavy bombardments has its own collection of horrors. At each bursting shell the walls of the dug-out vibrate unpleasantly, and the tables and chairs shiver perceptibly. It may be that fragments of earth fall from the roof and the supports of one of the walls give way so that it bulges inwards threateningly. There they wait hour after hour, knowing that each moment may be the last, yet there is nothing to do but wait. A loud crash and the entrance to the dug-out is blown in and blocked with earth, and perhaps

one of the occupants, unable to bear the strain, goes mad. What a relief for the others to get to work and do something, even if there is the terror of being buried alive. By the time that the entrance is cleared the bombardment may be over and a desolate picture appears. About their feet are bodies of dead comrades, while others can be seen feverishly casting up better shelters for themselves, amid the frightful mud.

But the infantryman is not only a plain soldier. He is specially trained as a sharp-shooter, an automatic-rifleman, a hand-grenadier, a rifle-grenadier or in some other way, and when a bombing squad goes out these different types co-operate. This squad consists of a corporal and seven men—2 grenadiers, 2 grenade-carriers, 2 sharp-shooters and a reserve grenadier. In attacking an enemy position the sharp-shooters, who are skilled with rifle and bayonet, lead the way through the trenches, with fixed bayonets; ready for anything as they dash ahead of the grenadiers, clearing the way for them. They also act as scouts, informing the grenadiers when to halt and to advance and how the bombs are falling. When the squad has advanced as far as safety will allow them, the sharp-

shooters pile up sand bags and consolidate the position captured. The grenade-carriers bear baskets of bombs on their backs and keep the grenadiers supplied, while the spare man carries information to the officers at the base and is ready to replace any fallen comrade. Yet sometimes the squad goes so far as to lose touch with its base on account of the danger that lies between. But where man cannot safely go, dogs, which are less conspicuous, have been trained to cross, carrying on their backs bombs and food for the isolated squad. There is a military training school for dogs in France, where they are taught to lie down under heavy fire and to wear masks when they have to pass through a gas zone.

It may be a matter of surprise that there should be so many thousands of heroes among infantrymen, but we must not forget that humanity has great depths of cruelty and great heights of unselfish bravery, both of which appear in dramatic form under the excitement of war. A nation is not composed of a few heroes and a mass of common people. The common man who is on the side of good will be stimulated to heroism when the crisis comes.

HILDA WOOD

NOTES BY OUR PROFESSOR

ANSWERS TO OUR READERS' QUESTIONS

Question: "Why is the Sun so very yellow both at rising and setting?"

Answer: The light of the Sun is obstructed in its passage towards us by minute particles of dust, etc.,

floating in the atmosphere. Now you know that light consists of waves in the all-pervading ether, the waves having different wave-lengths (i.e., crest to crest distances), spread over a wide

range—difference of wave-length producing difference of colour. The white light of the Sun is made up of seven such colours—violet, indigo, blue, green, yellow, orange, and red. Of these the violet rays have the shortest wave-length and the red ones the longest. As the dust particles in the atmosphere are very minute it is only the former and their neighbours the indigos and blues that are stopped by them in the passage of the light from the Sun towards us. And it is the rays of greater wave-length—the yellow, orange and red—which are not obstructed by the particles, which appear to the observer. When the Sun is high the effect of the obstruction is not palpable. But it is emphasised as the Sun sinks lower, because then the Sun's rays have to pass through a thicker layer of the lower strata of the atmosphere, in which the obstructing particles are found in greater abundance.

Question: "People say that the dreadful war was the cause of the recent Influenza Pandemic. Is there any reason for the belief that the smoke and fumes of gunpowder, and the various poisonous gases employed in warfare affected the air, which traversing the world in all directions sowed broadcast the seeds of this fell disease?"

Answer: There is no reason to suppose that the war has anything to do with the influenza. Influenza cannot be supposed to be the direct effect of the pollution of the atmosphere by the smoke and fumes of gun-powder, or the poisonous gases used in the war. Indirectly their effect should be to make the atmosphere less dangerous by killing the floating germs of disease, as all these gases are highly germicidal.

G. S. AGASHE

INDIAN SCOUT LAW STORIES

"A Scout Obeys Orders"

THE OBEDIENCE OF PŪRU

ONCE there was a King, whose name was Yayāti, and he became very ill, because he had done many evil deeds. Though he was not really old yet he seemed to be a very old man. His hair had turned white, he had wrinkles on his face, he could not walk about easily or enjoy anything. He was very unhappy and also sorry that he had done wrong.

Now a Brahman told him that if he could get one of his sons to

take his old age—to become old instead of him—he might again enjoy youth and health. If his son would agree to this, after a thousand years his son might again have as a reward great fame, long life and many children.

The King Yayāti had five sons. He called his eldest son and said "O child, through the curse of wrong-doing I have become as if I were old. I still desire the joys of youth; will you, O Yadu, take

upon yourself my old age for a thousand years? When the thousand years are over, I will take back my old age and weakness and return to you your youth and strength". But Yadu refused and said "Many things are not pleasant in old age; you have other sons, O King; ask some other son". And Yadu turned away from his father.

Then King Yayāti asked his next son, Turvasu, the same question. He said "O father, I do not like old age", and also refused and turned away. Then the King asked his third son Druhu if he would give him his youth; but he said "When one is old, one cannot enjoy anything, either riding or elephants or any other pleasure; therefore I do not wish to have your old age", and he also turned away. The King then asked the fourth son and said "O Anu, take my weakness for a thousand years and give me your strength." But Anu answered "Those that are old are like children; they are not pure and cannot offer sacrifice at the proper time; therefore I do not like to take upon myself your old age": and he also went away.

Then there was only one son remaining, Pūru, Yayāti's youngest son. Yayāti turned to him and said "O Pūru, you are my youngest son! Will you take my old age upon you and let me have your youth?" Pūru hearing the words of the King saluted him with great humility and said: "O great King, I shall do as you wish; I will take your old age and weakness and will give you my youth."

And so it happened; Yayāti once more became young and strong, and Pūru became weak and old. This lasted, for a thousand years and

during all this time Yayāti enjoyed youth and strength.

At length the thousand years came to an end, and Yayāti then sent for Pūru and said, "O my son, with the strength that you gave me I have enjoyed youth, life and pleasures but I have also learnt that to be free from desires is the only true happiness. O Pūru, you are indeed my son; receive my kingdom, for you have obeyed my wish." Yayāti then wanted to put Pūru, who was his youngest son, on the throne.

But some of the people came to him and said: "O Lord, it is not right that you should pass over your eldest son and the others and place your youngest son on the throne. You should act according to the rules of the religion."

Then Yayāti said: "Listen, all of you, of the four castes, why my kingdom should be given to my youngest son! Wise men say that the son who disobeys his father is no son at all. The son who obeys the commands of his father and mother, who is humble and wishes well to his parents, and who loves them, is the best son. Pūru alone obeyed my commands and I have been honoured and respected by him; therefore, though he is youngest, yet should he be made King."

Then all the people also said: "The son who does the will of his father and mother deserves to be made King." Thus Pūru obeyed his parents and ruled his subjects wisely for a long time.

SCOUT DATTARRAYA BAPURAO

DAYARE,

1st Ahmednagar Troop.



SCOUTING IN MALABAR

I. THE BEGINNINGS

THE Chief Commissioner insists on my giving the result of my recent experiences to THE INDIAN SCOUT, and I am glad to do so, though what I write here should be taken more as jottings than as a deliberate article. But if it is of value to other workers it will have its justification.

The great training camp held at Adyar last May for prospective Scoutmasters brought in eager young men from far and near, from distant Cawnpore and neighbouring Tanjore; but I was a little sorry that not even one turned up from Malabar.

The place, with its varied people and equally varied landscape, with vast forests on the one hand, and the ocean on the other, is simply ideal for "Scouting", and yet our movement had not gone there. So, as soon as I could get an opportunity, and it was not long in coming, I went over there, and started work with Palghat as my centre.

I chose this as the centre for various reasons. Firstly, the town includes so many villages, each with houses ranging from fifty to one hundred and fifty in number, that one could be quite certain of an extension of "Scouting" as soon

as a Troop was started. Secondly, as an educational centre it is bigger than Calicut (which is the official capital) having ten high schools and a Second-grade College within a radius of twenty miles.

As regards the training itself, there were two courses open, both having one common feature at the outset—that of a talk, after due invitations to all persons concerned, on Scouting and its advantages. One was to run a Scoutmasters' training course for about a week and then leave the formation of troops entirely in the hands thus trained. The second was to start with the boys themselves, about twenty in number at the beginning, and, having given them all a general training, divide them into Patrols according to age, class, etc., and then get each group to choose its own leader. A Scoutmaster in whom all the boys have confidence and who is also respected by them will take charge of the whole troop. In places where absolutely nothing is known about Scouting and where there is considerable difficulty in getting together persons over eighteen for a regular course of training, I should recommend the second course. If,

on the other hand, a successful training course for officers could be conducted (as was done by us later at Trichur), the first course is surely better. In Palghat I adopted the second, and it ended in most of the twenty getting their second-class badge. After this a few special talks were given to Patrol-leaders about the Patrol system and the Court-of-Honour, and it was also pointed out to them that it would be good for them to be ahead of their brother-Scouts, more for the sake of the help that they could render them in that case, than for the feeling that a Patrol-leader *should* be ahead of the other Scouts. I need not say much about the enrolment, etc., because the usual procedure is too well known to need repetition.

An important adjunct to the troop-work in a locality is the enlisting of popular support and sympathy. The first step towards this is the formation of a Local Association. In Palghat this was established quite early, in fact as soon as the training began. This had a double effect. It gave a standing to our movement in the eyes of the local leaders, and it made the boys themselves feel more confident because of the backing up that they could always count upon. The Local Association itself is most representative of all classes and professions—lawyers, doctors, teachers and merchants.

The next work was to give the troop its Headquarters and to fix up the financial situation. In both these respects Palghat might well be taken as an example by other Scout-centres. They have rented a very fine building for the Scouts and have agreed that each member of the Local Association should pay a monthly subscription of Annas 8. A fine account of the

building has already been given by the Chief Commissioner in the *New India Scout Column* of November 12th.

To complete the organisation there was still work to be done—the questions of uniforms for the poorer boys, and of giving due publicity to our movement. The first was easily arranged. A merchant agreed to advance the required khaki on condition that each Scout undertook to pay the price in instalments. As for the second, three distinct ways were clearly seen. There were parades to be held; displays to be given, and sufficient impression left on the public mind through good service gladly rendered. Though no actual Scout display was given, the Scouts' drama staged entirely by their own efforts, served the purpose. Parades were held on two or three occasions, especially on the birthday of their Protector. Various little deeds of service not told to me have been done, as I have reason to believe, and public appearances were strikingly made on the days of the Victory Celebrations. One work which deserves special mention is that of the spread of our work through excursions actually accomplished at Palghat. A very casual camp at Chittur resulted in the formation of a fine troop which is now forty-five strong, including Cubs. The statement about Chittur naturally reminds me of other work done in Malabar but I must stop with Palghat for the moment. The work there is I feel quite stable for the following reasons:

(1) There is a sincere and enthusiastic troop under able guidance.

(2) There is an active and sympathetic Local Association

which is willing to shoulder responsibilities.

(3) There is a splendid building for Headquarters with separate rooms for Patrols and ample gardening ground around with a tank and a well.

(4) The financial outlook is not gloomy.

(5) Due public recognition has been won. More about the remainder of the work later.

M. V. VENKATESVARAN,
Commissioner, I.B.S.

AROUND THE CAMP FIRE

SWIMMING IN FIFTEEN MINUTES

"Try to crawl along the surface of the water"—that's what an authority says; and he guarantees that in less than a quarter of an hour a person who has never learnt before will be able to swim.

It agrees very much with what I have told you in *Scouting for Boys*, where I advise beginners to try swimming like a dog. It is the way in which they learn in Australia as well as America.

It is a good thing to get a little practice on dry land first, lying on your front and slowly striking the ground with the instep of each foot in turn. Then, if you can overhang the edge of a swimming-bath, practise catching the water under the palm of your hands with straight arm, and drawing it in slowly towards you.

But the best preliminary practice is got in the water, by hanging on to the bathing ladder with the hands and striking out slowly with the feet, keeping legs and body as straight as possible. In a short time you can let go with one hand and practise its use in the water also.

Then, starting from the ladder, facing the water, launch yourself gently on to the water, body straight, arms fairly straight, and knees not drawn up, and try to crawl along the surface.

It is best to do it in fairly deep water, so that there is no attempt to drop one leg and use the ground to help you.

For a timid bather it is useful for a friend on the bank to support him lightly, at first by holding a pole under his chest. Also, it sometimes helps to give him confidence if the surface of the water is level with the bank, and not down below it.

So go ahead—you, fellows who have not so far been able to get your First Class Badge because you are unable to swim. You can learn it in a quarter of an hour now, if you only try, by just crawling along the top of the water as I have described.

SIR ROBERT BADEN-POWELL in *The Scout*.

ARE YOU LONG-SIGHTED?

Teacher: "We can't see very far off with the naked eye."
A little chip of a boy jumped up from his seat and shouted "But, Sir, I can see millions of miles!"

The astonished Teacher had hardly recovered from the shock, when the boy added, "Yes Sir, I can see the Sun!"

PERPETUAL SPRING

Teacher: "Quito in Ecuador, owing to its situation, enjoys almost perpetual spring. I suppose all of us would like to live in such a place."

A young boy of the class made a wry face and said: "No, Sir, I would not."

Teacher: "But, why?"

Boy: "Because then we shouldn't get either summer or winter holidays, Sir!"

DON'T DELAY!

A young Cub was very innocently telling his mother about the Cubmaster's talk to them that afternoon.

"One particular thing he told us was never to leave till to-morrow what you can do to-day".

Mother thought that this advice was very good. After a minute the boy added: "Then, Mother, shouldn't we finish off the jam that is in the cupboard to-day?"

WHAT MAKES THE DIFFERENCE?

The learned young lecturer had just finished his discourse on a rather controversial subject. A musty old Professor got up, obviously intent on slaughter.

"Gentlemen," he said, "I have spent the whole of my long life in studying this subject. I have not found half the things so confidently asserted by our young friend. What makes the difference?"

Voice from the Gallery: "Brains, guv'ner, brains!"

REVIEWS

Bala-Chamu or The Boy-Scout, by V. G. Javadekar, Pleader, Dhulia. (Price 1 Anna.)

This tiny pamphlet explains in a clear concise way the inner meaning and the outer characteristics of the Boy Scout movement, and deplores the want of trust shown by the Government in not encouraging it among Indian boys.

Balodyana—Special Deepavali Number.

We have already noticed this Marathi monthly for young boys and girls. It is certainly the best illustrated children's magazine we have yet seen in India. Both the letter press and the pictures of this special number are excellent.

The Mysore School and Scout Magazine.

We welcome the first appearance of this little monthly, the organ of the schools and the Boy Scouts of Mysore. It contains 12 well-illustrated pages of reading matter. There are interesting articles on "A School Boy's Dasara Visit to the Maharaja's Capital", "On Nature's Trail", and an ingenious little story, illustrating the uses of the staff carried by the Scout, by Scout C. Narasimha Reddi.

Mr. C. R. Reddy, Mysore's Inspector-General of Education, contributes the Foreword, in which we are glad to read that "the magazine should be filled almost entirely by matter supplied by students", and still more that in encouraging the students "to express themselves and "to give their own interpretations however immature and faulty" "middlemen and interpreters will, as far as possible, be excluded". It is a wise policy thus to build up early the tradition of liberty of expression. Where liberty is, there is less likelihood of license.

Other features are the Athletic page, pictures of the Educational buildings of Mysore State, and some interesting scraps and cuttings of Boy Scout lore.

The subscription to students is Re. 1 per year by post, and to Patrons Rs. 2.

EVERY INDIAN SCOUT should have "*The Indian Scout's Pocket Folder and Calendar for 1919*."

A complete record of tests and qualifications for Cubs, Scouts, Senior Scouts and officers. Price 2 annas, postage ½ anna, from the Manager, THE INDIAN SCOUT, 2/7 Broadway, Madras.

PAYING THE DEBT

A STORY BY A SCOUT

I. A MEAN ADVANTAGE

"It's a shame," exclaimed Hari Singh contemptuously as he came into the outer office carrying a pile of papers.

"Steady, old chap! What's the matter?" asked Bahadur Singh looking up from his work.

"It's that beast Kanti," explained Hari. "He has told me to copy all these papers which will take me a couple of hours at least, although he knows that I have enough work to manage. Mr. Alison's orders, he says. If I am not mistaken he was told to do the work himself."

"These last few days since he has been acting as Mr. Alison's chief private clerk, he's given himself no end of airs," Hari continued. "And he is not forgetting to take advantage of it."

"Hard lines, old man!" agreed Bahadur. "Stick a bit longer. Yet I shouldn't wonder if his intention is to make you miss the train by which we are off to camp to-day. Well, buck up. I'll give you a lift when I have finished my work."

Hari Singh was just sixteen and the junior in the firm of Messrs. Alison and David, Merchants and Shippers of Alipur. He was also Second in the Eagle Patrol of the Ranjit Singh Troop, Alipur, in which his friend, Bahadur Singh, was the Patrol-leader.

With Bahadur Singh's assistance Hari finished his work and went into the manager's room to hand him the papers.

Five minutes later, when he came out, he whispered to Bahadur.

"The fat's in the fire."

"What do you mean," asked Bahadur.

"Well, when I handed the papers to the manager he looked surprised and said 'Why, I told Kanti Singh to—.' Then he stopped and said, 'Thanks, leave the papers with me.'"

After a while Kanti came beside Hari's desk.

"What do you mean by inventing all sorts of lies about me to the manager," he demanded fiercely. "Wait till after the holidays and I'll pay you back."

Two hours later in the bustle of going to the camp Hari quite forgot this event.

The Eagles had chosen for the camp a beautiful spot on the banks of the river not far from the town and almost within the shadows of the beautiful woods. But Hari did not know that Kanti Singh had come to his uncle's farm—which was close by—to spend his holidays.

Just as they were enjoying their well-earned evening meal, a note from farmer Jasvant Singh (Kanti's uncle), made its appearance to Bahadur Singh telling him and the Scouts not to trespass in the woods nor to use it for Scooting games because he alone possessed all rights of the woods.

"It's jolly bad," exclaimed Hari when the note was read. "His agents at Alipur gave us permission to use the woods and now the fellow refuses. I should not wonder if Kanti was responsible for this."

II. PAID BACK

Next morning just as the Eagles were preparing for a morning dip in the river, they heard a distinct shout of "Help!", and after a few minutes they saw Farmer Jasvant Singh running towards them.

"What's the matter?" gasped Hari.

"Kanti, my nephew, tumbled into a pit," stammered the farmer. "We were out searching for a lost sheep, when the ground under him gave way. He does not answer to my calls. Please help me to haul him out."

"All right, we are coming," replied the Leader. "Show us the way. Patrol, follow your leader; double!"

At top speed they dashed away with the farmer and were soon within sight of the pit.

"Steady, Hari!" exclaimed the Leader as the Second was going near the pit. "Let me fasten the rope round you. The air may be foul." Then he ordered a torch, which was made by lashing the staves together and tying bunches of dried grass to the end of it. The torch was lit. Three times it was lowered and went out.

"Let me down, anyway," urged Hari. "Poor Kanti may already be dead. I'll give three quick jerks in case of danger. Lower away!"

The air was foul at the bottom and Hari was gasping for breath when he reached unconscious Kanti. Fighting hard for breath, he managed to slip the rope beneath Kanti's shoulders and gave the pre-arranged signal. After a few minutes the rope came again and he somehow managed to slip it beneath his own arm-pits.

Artificial respiration was rendered to Kanti and when he returned to consciousness he was taken to his uncle's farm on a stretcher of staves and turbans.

Next day Kanti sent for Hari asking him to come and see him. It was a trying interview.

"Thanks for—for what you did," stammered Kanti awkwardly. "It was a close shave. I did not deserve it after my behaviour to you in the office. I also told my uncle to—."

"Say no more," murmured Hari.

"I must, after what you fellows have done for me. Uncle Jasvant thinks the world of Scouts now. You are not only to use the woods for games but the farm also and anything else you want. You will not have to spend money for milk and vegetables now because you will get them from the farm."

And by the look Kanti gave him Hari knew that they were friends at last.

Bahadur was more than pleased when he heard the news.

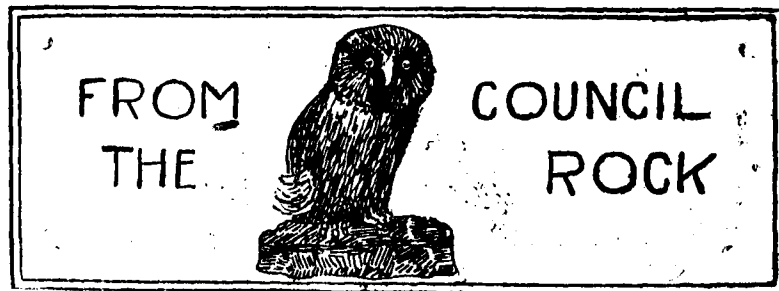
"Well, your debt to Kanti was a big one, but you paid it back with interest."

P. M. PATHAK.

[This story is based on one by Harold Dorning in the SCOUT, to which grateful acknowledgments are made.—Ed.]

Manager's Notices

- (1) Back numbers are all sold out.
- (2) Subscribers are earnestly requested to quote their register number when corresponding with the manager. This will much facilitate enquiries.



SCOUTING, NATIONAL PRINCIPLES AND POLITICS

THE Scout Movement, which in other countries is invariably run on National lines, has been wholly misjudged when the same system is applied here.

This was clearly exemplified at a recent meeting of Lord Pentland's "Boy Scouts of India" Scoutcraft Club of Madras, of which the Director of Public Instruction is the President. Mr. A. J. Leech, Commissioner of the Madras Baden-Powell Scouts, stated in the course of his address that his Association was unable to offer the hand of brotherhood to "Mrs. Besant's Scouts" (the Indian Boy Scouts Association) because they "take part in politics".

Mr. Pearce, the Chief Commissioner of the I.B.S.A., who was present, took the opportunity of making a clear public statement on this matter.

He said that while he supported the vote of thanks to Mr. Leech for his valuable remarks, he did not thank him for saying that the Baden-Powell Scouts could not extend to the Indian Boy Scouts the hand of fellowship. The Indian Boy Scouts on the contrary were instructed to give the salute to the Scouts of all organisations. He thought the Scoutcraft Club an excellent idea, but he did not

think real fraternity among Scouts in India would prevail until fraternity was manifested not merely in words but in practice in the following three ways: *First*, that the ranks of the Baden-Powell Association should be opened to Indian boys: the plea of there being insufficient European Scoutmasters was a weak one and an insult to Indians: he himself had proved during the time that he was Baden-Powell Commissioner in charge of the Ceylon Scouts, that orientals were just as good Scoutmasters in every way: if the Baden-Powell Association had acted on this principle sooner, there need have been no division of Scout Associations in India, a thing for which he would have been profoundly glad. But the opportunity was missed. *Secondly*, more broad-mindedness must be shown in recognising that working on National principles did not necessarily imply taking part in politics. Scouting in every other country was carried on on National principles. Why only in India should Scouts be accused of "taking part in politics" when they showed love for their own Motherland and their National heroes? He himself had been a Scoutmaster in England and a Baden-Powell Commissioner in Ceylon, and he

knew these were principles true to the Baden-Powell Movement and to Nature. No one was likely to question his own loyalty and he was prepared to state that he knew that Scouts trained on these principles were as loyal and as true as any other Scouts. He pleaded for more broadmindedness and trust in these matters. *Thirdly*, they could only believe in fraternity among Scouts when there was a cessation of the petty persecutions of the Association for which he stood, the Indian Boy Scouts Association. The worst example of this persecution, which took various forms, was the D.P.I.'s recent circular. What was the use of talking about brotherhood while this sort of thing went on? He asked for practical proof of brotherly feeling.

Mr. Leech, replying, said that the Baden-Powell rule (which was not peculiar to India) was that Scouts and Scout-officers should not take part in politics when in uniform, and he had to abide by that rule, though he was not in the least concerned with their views on politics or participation in them, as private individuals not in Scout uniform. Owing to the fact that Mrs. Besant's Scouts took part in politics he could not extend

the greeting of brotherhood to them.

Mr. Pearce said that the Indian Boy Scouts (Mrs. Besant's Scouts) did not take part in politics when in uniform.

Mr. Leech said that he knew they went to meetings at the Gokhale Hall.

Mr. Pearce said that there were plenty of meetings at the Gokhale Hall which had nothing to do with politics.

Mr. Sanjiva Kamath rose to speak but the Chairman said he could not allow discussion.

Mr. Pearce said that with all due deference to the Chair, he must state that the Indian Boy Scouts had exactly the same rule about politics as the Baden-Powell Scouts, and that Mrs. Besant herself had also given express instructions that the Scouts should not attend political meetings in uniform. Those instructions had always been obeyed.

Mr. Leech said that if that were so, he was quite prepared to extend the hand of greeting to the Indian Boy Scouts.

(Applause).

The meeting dispersed with Three Cheers for His Majesty the King-Emperor.

BROTHER-SCOUTS,

Here is a literary competition for you. Please try it and see if it gives you any amusement.

Ask each member of your Patrol to sit at the table and dip his pen *only once* in the inkpot. Let the Patrol-leader then give the order "Begin". As soon as this order is given, every Scout is to write a few lines (on a piece of paper provided beforehand) on any subject chosen then and there by the Patrol-leader. The Scout who writes the best few lines is to score the highest mark.

N.B.—Care should be taken to see that no Scout takes more than one dip of ink in his pen. The paragraph is to be begun and finished by one dip of ink only. This is the fun of the game. No fountain or stylo-pen is to be allowed in this competition.

B. B. CHATTERJI,

Kampti.



OUR CUBS' PAGE

DR. NON-ENTITY had been thinking a good deal about his little Cub-friends who had helped him so much during the last few days, so it was with eager interest that he went next evening to the Indian Scouts Headquarters to see what they were doing.

He was a few minutes late and was hurrying up to the gate of the compound when suddenly the strangest sounds met his ears! He stopped short, listening. This was what he heard: "Aaaa-kêla! Wë-eee'll do-oooo our BEST!!"

Whatever could it be? The good doctor almost ran in his eagerness to find out. As he came through the gate this was the sight which met his astonished gaze.

All the Cubs were squatting on their heels in a large circle round the Cubmaster, with their chins tilted up and their hands between their feet—and they were *howling*! Not an unpleasant howl, of course, but a kind of chant.

The Cubmaster seeing him, came forward to meet him, greeting him with a smart salute like that of the Scouts but with only two

fingers up, the first and second, instead of three.

"Welcome, Sir!" he said politely, "We were just practising our 'Grand Howl'. It must have sounded strange to you. I will explain it. Please come and sit in the circle."

When they were seated on a mat in the centre the Cubmaster said: "We Cubs try to learn a lot about the life of the animals, and we have some ceremonies in which we act some of the ways of the jungle-dwellers. This is one of them. We are now Cubs, the young ones of the Wolf-Pack. As you know, the wolves gather round their leader at the Council Rock, and greet him with the 'Grand Howl', showing that they know their duty to him and to each other. This is all beautifully described in the story of Mowgli, the Indian boy who lived with the animals, in Kipling's first *Jungle Book*, which of course you have read.

"So the Cubs also are gathered round; this mat is the Council Rock and I am the Old Wolf, the Cubfather, Âkêla. The words

which the Cubs chant are: 'Âkêla, we'll do our best!' The Cub motto, you see, is: 'Do your Best'—so when we make this cry we remind ourselves of our Cub Promise which is:

I Promise to do my best

(1) To be loyal to God, the King and my Motherland, and to the law of the Cubs.

(2) To do a good turn to somebody every day.

It is also as a reminder of this twofold Promise that we make the two-finger salute.

"Now we will practise it again. Cubs! Fall in!"

On this word all the Cubs at once jumped up and stood round in a circle, called the Council Circle, not less than five paces across. Then one of the bigger Cubs (who was really a young Scout and was also the Pack-leader of the Cubs) cried out 'Ready!' and every Cub at once squatted on his heels. Then the Pack-leader said "Grand Howl" and the Cubs

lifted their heads and all together gave the greeting: "Aaaa-kêla! Wë-eee'll do-oooo our BEST!!", the last word being shouted out sharply and loudly and at the same instant every Cub jumped right up to the 'alert' and gave the Cub salute with *both* hands, with fingers pointing upwards at each side of the head, just like the ears of a Wolf-Cub, and kept standing like that.

Then the Pack-leader shouted: "Dyb! dyb! dyb! dyb! (meaning Do Your Best). At the fourth 'dyb' all the Cubs dropped the left hand quickly to the side, and, keeping the right hand at the salute, cried out "We-eee'll do-dob-dob-dob (meaning "we'll do our best"), and at the fourth dob, the right hand was also brought to the side.

Dr. Non-entity was delighted. So will you be, when you try it, Cubs. Practise this; it is one of the things you have to know to get the Cubs' Tenderpad Badge.

OUR COMPETITIONS

(Open to all Readers)

THINGS ALL SCOUTS SHOULD KNOW

THERE are many little hints which would be very useful in daily life which all Scouts *should* know. Now I want those who *do* know to tell me some of these, for the benefit of those who do not. We have already published some such hints under the above heading, so you can easily understand the kind of thing required. Some of the subjects, already dealt with, were: How to use your penknife properly; how to put out fire and treat burns; wasps-nests and their wonders; camphor and its uses; why the stamps should be

placed on the top right-hand corner of the letter; how to remove ink-stains; how to learn to swim.

You must not use more than 100 words for each item. Each item must be accompanied by a $\frac{1}{2}$ anna stamp (you may send more than one, if you like, but you must send a stamp for each). Entries to reach the Editor before February 7th, 1919.

Six Prizes: 1st, A Scout Knife; 2nd, A Scout Whistle; 3rd, "First steps in Scouting"; 4th, 5th and 6th, Scouts Pocket Folder and Calendar.

STORIES

We are going to keep on the 'Stories' Competition continuously. We shall in future give a Scout knife to the author of every story sent to us which we find good enough to publish. This month's 'Outlook' explains the

kind of stories wanted. They must not exceed 2,000 words. If a story is not entirely original, but is based on one you have read, you must state the title, author's name, and publisher of the original, otherwise we cannot publish yours.

EDITOR'S NOTICES

1. We are going to have in our Magazine a *Naturecraft* Page which will be edited by Mr. N. S. Rama Rao, B.A. (Cantab). It will consist of interesting observations of the ways of Nature, the habits of birds, animals, flowers and insects. We invite our readers to send contributions, or ask questions about *Naturecraft*. Every Scout Troop should keep a *Naturecraft* scrap-book in which should be recorded all the interesting things observed, drawings of birds, butterflies, etc., and the best of these (or questions about them) should be sent to Mr. N. S. Rama Rao, c/o the Editor.

2. Correspondents and Contributors are particularly requested to pay heed to the following requests:

(a) To address all literary contributions, answers to competitions, etc., to the EDITOR: business communications should be addressed to the MANAGER.

(b) To write any articles intended for publication (either in THE INDIAN SCOUT or in *New India Scout Column*) clearly and on one side of the paper only. We welcome all your contributions, but it makes it very difficult for us to print them without great waste of time if you do not observe these rules.

OUR NEW PUBLICATIONS

The Indian Scout's Pocket Folder and Calender for 1919. 12 pages. Price As. 2. Postage $\frac{1}{2}$ Anna.

Contains complete list of all tests and qualifications for Cubs, Scouts, Senior Scouts, Patrol-leaders and Scoutmasters, and blank space for recording the date when you pass each test. It serves also as a Membership Card, and contains space for emergency addresses.

The Making of a Scout. 24 pages. Price As. 2. Postage $\frac{1}{2}$ Anna.

Every Recruit should have a copy and every Patrol-leader and Scout-officer a stock of this useful pamphlet containing full instruction for passing the Tenderfoot Tests, hints about uniform, the complete words of the Enrolment Ceremony, and a copy of Form L (Membership and Parent's Consent).

Reprinted, with additions, from the August and September numbers of THE INDIAN SCOUT which are now out of print.

Just the thing for new Scouts and enquirers.

Obtainable from:

The Manager, THE INDIAN SCOUT,
2/7 Broadway, Madras.

Printed and published by Rao Sahab G. Subbaya Chetty, at the
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THE INDIAN SCOUT

Vol. I

FEBRUARY 7TH, 1919

No. 8

OUR OUTLOOK

BROTHER-SCOUTS,

The New Year has dawned happily for the Indian Boy Scouts Association and our well-spent holidays have ushered in a new era of prosperity which will make the Indian Boy Scout movement the greatest power in the land. Our readers are well aware of the huge campaign that was planned for the Christmas fortnight, and for a moment it seemed as if the achievement must fall short of the idea. But our fears were without foundation and the reports of our workers show beyond doubt that if the plan was extravagant, its extravagance has been rivalled only by its achievement.

The thorough and extensive work of our many officers has brought new provinces and new states within the sphere of our influence. The labours of Commissioner Amarnath Sarma have been richly rewarded by the uncontrollable enthusiasm of our U. P. brethren, and Bareilly, which was till lately a stranger to any form of Boy Scout movement,



can now boast of Indian Boy Scout troops organised in the Christmas week. Our redoubtable Commissioner Venkateswaran has marched with his seven-leagued boots from Madras to Poona, from Poona to Bombay, from Bombay to Delhi, and from the Olympian heights of that Great Indian

Metropolis is overlooking with the long neck of the giraffe into the plains of the Doab, revolving schemes and pocketing well-earned accomplishments. Our Rakahasa Commissioner G. P. Aryaratna who hails from the dominions of Ravana, has established a second Kingdom of Lanka for the Indian Boy Scouts in Sindh and has captured that great ancient capital of the Pandavas, the Holy Indraprastha, by his well organised army of Boy Scouts, now besieging the great assembly of our respected elders and now displaying themselves as the living portraits of national culture in the National Exhibition. Our Saraswata Commissioner from the land of Parasurama, shot down

to the feet of our Great Mother, Kanyakumari, and returned with the rich spoils of Travancore. So from Kanyakumari to Kailasa we hear now the joyous song of the Indian Boy Scouts, the 'Green and Khaki boys', the smiling lads of

the Star and the Lotus who shout out 'Vande Mataram' as lustily as 'God Save the King'. The following table gives an approximate and detailed estimation of the huge mass of organising work turned out in the Christmas holidays.

Madras Presidency:

The Chief Commissioner along with Scoutmasters Kunhikrishna Menon, Srinivasan, Janakirama Sarma and K. S. Hari } Conducted training camp at Adyar

The Chief Commissioner and Commissioner K. Sanjiva Kamath, along with Scoutmasters N. S. Subramaniam, K. R. Krishnaswamy and K. S. Hari } Organised Local Association, gave a display and started a training camp at Salem.

The Chief Commissioner with Scoutmaster Venkatasubba Rao } Organised Local Associations in Northern Circars and held a training camp at Bezvada.

Commissioner K. Sanjiva Kamath } Inspected troops at Trichi, Madura and Ernakulam, visited Tanjore, Tinnevely, Parakai, organised Local Associations and started training camps at Tiruvadi, Lalgudi, Nagercoil, Trivandrum and Alleppy.

Asst. Dt. Commissioner W. De Silva } Conducted training camps at Madura and Tuticorin.

Scoutmaster N. V. Subramaniam } Conducted training camps and gave Scout displays at Tiruvadi and Nagercoil.

Scoutmaster K. Govindachari } Conducted training camps at Ambasamudram and Kalladai-kurichi and started one at Tenkasi.

Scoutmaster N. S. Subramaniam } Strengthened the troop at Sri Vaikuntam and started a Local Association at Erode.

Scoutmaster K. R. Krishnaswamy and Asst. Scoutmaster Pandaranga Rao } Conducted training camp at Trichi.

Senior Scoutmaster and Asst. Scoutmaster, Trichi } Conducted training camp at Lalgudi.

Scoutmaster K. Krishna Aiyar } Conducted training camp at Trivandrum.

Other Provinces:

The reports from other provinces are yet incomplete and we cannot accurately estimate the work done in them by our Officers. The following table must be indeed very partial, but we hope to supplement it by a more accurate list in our next issue.

Commissioner M. V. Venkates- } Conducted training camps at wāran } Poona, Delhi and Benares.

Commissioner G. P. Aryaratna } Conducted training camp at Hyderabad (Sindh), Delhi and Sukkur.

Commissioner Amarnath Sarma } Conducted training camp at Bareilly.

The extensive nature of the work can be approximately estimated if we remember that with very few exceptions in each training camp not less than 20 officers—Scoutmasters and Patrol-leaders—were trained. The spirit of the times is rampant in the country and though we strain every nerve to meet the enormous demand that is being made upon our powers, we are still forced to fall short of the demand by the very meagreness of our ability to supply. Every Indian who has got a genius for organisation has got ample opportunities to utilise that genius if he will only come and share in the work of the Indian Boy Scout propaganda. "The harvest is plenty; but reapers are few."

Our outlook, therefore, this month, is the most hopeful, the most cheerful and the most promising. Our ranks are being swelled by thousands of earnest, spirited boys who are burning with a desire to serve their Motherland and who, in order to be fit for such service, are catching by the forelock every opportunity to train themselves in those high ideals that go to make up useful and patriotic citizenship. The present race of boys is different from that of the past; and the future standard of

citizens will be higher than that of the present. The Scouts of to-day will be citizens of to-morrow and when that glorious day arrives when there will be a citizenship not of State-craft but of Scout-craft, what will not India dream and what will not India achieve?

Another happy sign of the times, which is a good augury of our future, is the fast disappearance of prejudice hitherto entertained in certain circles against the Indian Boy Scouts. In Madura, the English military authorities invited the Indian Boy Scouts to take part in the proclamation day parade on January 1, and the Indian Boy Scouts acquitted themselves so well and obeyed the same orders as were given to the English soldiers so smartly, that, according to one of the local correspondents, they have risen high in the estimation of the local military and Anglo-Indian public. In Ambasamudram and Trichinopoly the Indian Boy Scouts have to a large extent become the pets of both the official and the non-official public. In Madras the Indian Boy Scouts, hitherto excluded from the special Scout-sports day at the Park-fair Carnival, gained admission therein this year and acquitted themselves very creditably. The police-authorities have realised

that the Indian Boy Scouts are better able to manage great crowds than illiterate constables, and whenever, on occasions like those of big festivals or public receptions, the Indian Boy Scouts make their appearance, the constable readily retires to the ante-chamber to have a quiet nap. It was indeed wonderful to see how the illiterate crowds allowed themselves to be controlled and managed by a small band of Indian Boy Scouts in the recent Vaikunta Ekadasi festival of Shri Parthasarathy Temple, Triplicane. The request of the Darmakartha of that Temple to the Indian Boy Scouts to come and help in the festival is but one of the many invitations for service that come to them from numberless quarters. The green turban of the Indian Boy Scout is everyday becoming more prominent. We are confident that the day is nigh and will soon dawn upon India, when she, who will have a citizen army, will also have a citizen-police manned by thousands of our Indian Boy Scouts. When that day does come, as it is bound to come, the oft-repeated newspaper story of police-Zoolum will be a thing of the past

and courtesy will be the order of the day.

Your Brother-Scout,

K. SANJIVA KAMATH

Two very encouraging features are embodied in the production of this issue. First, the work of the Indian Boy Scouts is spreading so rapidly that it has been impossible for me to devote the usual amount of time to the production of the magazine. Our Madras Provincial Commissioner has therefore filled the breach, which fact is the second of the encouraging features.

Needless to say this does not mean that I am going to desert the magazine. For the present, Mr. Kamath and I will collaborate in it. Two heads are better than one, and we hope that the lawyer and the schoolmaster, Indian and Englishman, will succeed in giving our readers, Scouts and non-Scouts, young and old, the best of fare.

Your Brother-Scout,

F. C. Pearce

Coming Events which you must not miss

April 14th to 23rd at Aylar, Madras: Training-Camp for prospective Cubmasters, under Cubmaster G. P. Wickramanayake, who is specially coming for the purpose from Ceylon. Approximate cost to campers Rs. 10. Details next month. Names should be sent to the Chief Commissioner, I. B. S. A.

During the 1st Week of May, at Trichinopoly: The Madras Provincial Scout Rally. It is hoped that other Provinces will also arrange similar rallies and then send on representatives to the All-India Rally.

2nd and 3rd Weeks of May, at Lonavla (between Poona and Bombay): The All-India Scout Officers' Rally. (See 'Our Outlook,' p. 159 in January number, and get ready for this grand event.)

THE BOYS THAT ARE WANTED

The boys that are wanted are boys with *will*,
And strength of purpose to plan and do;
Who can patiently keep to their aim until
The hour has come to carry it through.

The boys that are wanted are boys with *brains*,
To catch the chance of the passing day;
Who make (no matter who else complains)
The thing they work at sure to pay.

The boys that are wanted are boys with *strength*
Of muscle and lung and eye and hand;
Who can bear the day through its heat or length,
And still to their duty cheerfully stand.

The boys that are wanted are boys of *truth*,
Who would scorn to utter a cowardly lie,
And who, in their brave and stainless youth,
Are fearless of all beneath the sky.

The boys that are wanted are *honest* boys
That cannot be bribed, nor bought, nor sold;
Whom neither a friend nor a foe decoys
From the royal way that the good uphold.

The boys that are wanted are *faithful* boys,
True to their trust, whatever it be;
True to their trust, whoever employs;
True, though their faithfulness none may see.

The boys that are wanted are *loving* boys,
Fond of home, and father and mother;
Counting the old-fashioned household joys
Dearer and sweeter than any other.

These are the boys the world will need
When she flings her baser tools aside;
When Truth and Honour and Justice plead,
These are the boys will stand by their side.

—From "GREAT THOUGHTS"

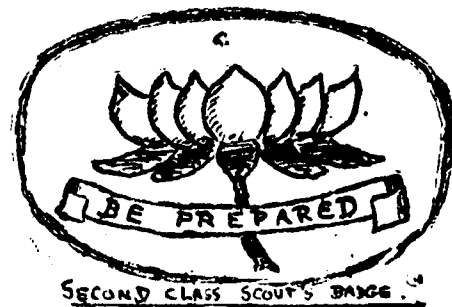
(Sent by Patrol-leader M. S. Kalyanasundaram, Kodaikanal)

THE MAKING OF A SCOUT

INSTRUCTION IN TESTS FOR THE SECOND CLASS SCOUT BADGE

VII

(Continued from p. 164)



(6) Fractures

A *Fracture* is a broken bone, and it is either simple or compound—in simple fractures there is no outside wound; in compound fractures the broken end of the bone tears through the skin. The object of the First Aider in this case is to prevent any further injury owing to movement. Fractures may be noted by the swelling at the seat of injury, by loss of power of the limb, unnatural appearance or shortening of the limb, or by the grating sound when the broken ends rub against each other. The last should never be tried by Scouts; and, if there is any doubt, *treat for a fracture*. The patient should not be moved until the broken part is fastened in splints. Many a simple fracture has been complicated by careless movement. In cases of compound fractures the first thing to do is to

stop bleeding and dress the wound, then put the limb in splints and bandage firmly.

Splints can easily be made out of newspapers (by rolling them up tightly), broom handles, walking sticks, branches of trees, especially the stems of coconut-leaves, your Scout's staff, umbrellas, rifles, pieces of wood or even strong card board. Bandages or soft cloth should be wrapped round the splints.

Fracture of the forearm.—Carefully bend the fore arm across the body with the thumb upwards—place two splints one on the inside and the other on the outer side (the front), and secure them by means of two bandages—one on each side of the fracture (tie the bandage nearer the elbow first). The splints should extend from the elbow to the tips of the fingers

Place the arm in a large arm sling (see Fig. 12).



FIG. 12

Fracture of the upper arm.—Place two splints, one on the inside (between the arm and the body) and the other on the outer side; if two more splints can be obtained they can be placed on the other two sides. Secure the splints by means of two bandages—one above and one below the fracture (tie the top bandage first). Put the arm in a narrow arm sling without jerking the arm (see Fig. 13).



FIGS. 13 AND 14

Fracture of the Jaw.—The signs are: The patient is not able to close his mouth and there is bleeding from the gums. *Treatment:* Raise the jaw gently to its place—take a narrow-fold bandage and place the centre of it under the chin, carry one end over the head (well back, to prevent slipping off in front) and cross the ends at the angle of the jaw, and take them one round the chin and the other round the back of the neck and knot them on the opposite side (see Fig. 14).

Fracture of leg.—Place two splints, one on the inner side and the other on the outer side—they

should be padded and should extend from above the knee to just below the foot—bandage above and below the fracture and secure the ends of the splints by a bandage (as in Fig. 15). Fasten the knees and feet together. The patient should be carried on a stretcher.



FIG. 15

Fracture of the Collar Bone.—Signs are: The patient tries to support, with his other hand, the injured shoulder which hangs down—and there is swelling and pain at the collar bone.

Treatment: Place a large pad (made of two bandages) in the arm pit and raise the elbow and bend the forearm across the body—place the centre of a narrow-fold bandage just above the elbow, take one end back and the other



FIG. 16

in front over the fore arm and across the body; pass the end, which goes to the back, between the upper arm and the body, over the other end of the bandage and again between the arm and the body to the back—then take it round the back and tie it to the other end firmly (see Figs. 16 and 17).

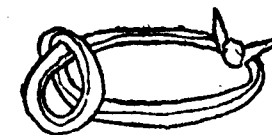


FIG. 17

(7) *How to Carry a Patient*

A patient can be carried

- (i) on a stretcher ;
- (ii) by the hand seat (if he can sit) ;
- (iii) by the fireman's lift. (For unconscious persons or when there is only one rescuer.)

(i) *Stretchers* can easily be improvised in the following ways :

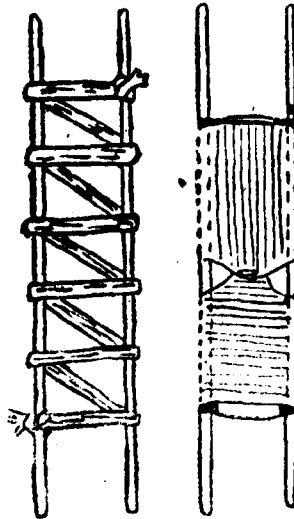
(a) a door, a gate or a plank covered with some soft substance such as hay, straw or clothes.

(b) A blanket and two poles rolled up in the sides.

(c) Take two coats with sleeves turned inside out and pass two Scout's staves through the sleeves, button the coats over them and pin them together. (see Fig. 18).

FIG. 19

FIG. 18



(d) Make holes in the bottom corners of two sacks and pass two poles through them. (Every troop should have one of these stretchers at its headquarters as this kind of stretcher is cheap and quite good.)

(e) Lay two scout's staves on the ground with the required distance between them—tie one end of the cloth of a Scout's turban to the end of one staff and take the remaining cloth across and twist it round the other staff and twist again on the first staff about a foot below the first knot and twist it again on the other pole and so on until the other end is reached : then tie the end to one of the staves : if one turban is not long enough join two together (see Fig. 19).

(ii) *Hand seat* (see Fig. 20). This is used if the patient can sit comfortably.



FIG. 20

(iii) *Fireman's lift* : lay the patient on his face, raise him by the armpits as high as possible ; kneel down and let the patient slip over your shoulders ; catch one of the wrists with one hand and pass the other hand between or round his legs and rise from the ground. The hand that passes through the legs holds the patient's wrist. (See



FIG. 21



FIG. 22

Figs. 21 and 22). Get the patient completely and comfortably on your shoulders *before* you attempt to rise.

G. P. ARYARATNA,
Commissioner, I. B. S.

THE GAME FOR THE NATION

SCOUTING on the high way,
Scouting o'er the plain
Scouting in the byeway,
Scouting in the rain :
Sturdy, self-reliant,
Brawny, bare of knee,
Scouts grow strong and
healthy—
That's the game for me !

Scouting when it's raining
Scouting when it's fine ;
Boys who are in training,
Always toe the line ;
Lusty sons of Bharat,
Loyal, brave, and true,
Learning Life's great lessons,
That's the game for YOU.

—Slightly adapted from a poem by *Harold Billings*, by A READER, Mangalore.

IN COMET-LAND

ONCE upon a time the Dream-boats used to call every night at Slumbertime to take the children travelling. Indeed, I think they do now, but I am no longer one of the little folk, so must tell you about what happened when I was. Or shall I tell you what my own little one tells me ? Perhaps that would be nicer.

One night only a little while ago the dream-boat called for Iris, and

she, with a number of other boys and girls, was taken across the Sea of Space to Comet-land. The stars sang to them as they went, and even in the comet kingdom the distant echoes could still be heard.

When the dream-boat landed its little passengers it vanished, probably to bring some more children, or perhaps to take those that had been to comet-land before, to some

other land, for the Dream-Angel rarely takes one to the same place night after night.

Iris and her little companions were delighted with the beautiful country they found themselves in. Perhaps I had better describe it to you, and then you can understand how wonderful it was. The air was as clear and as fresh as our Earth-air after a summer shower. The ground was clear too, but as hard as crystal. The water was not at all like our water, for you could stay under the surface all day and play on the bottom of the ocean without getting drowned. You could walk through the fire, or fall off the highest tree without hurting yourself a bit. And if anyone ever finds a tear there, I think they will have to hold a meeting to try and find out what it is!

Then too the little fairies who lived there were such sweet folk, who spent their time in making the children happy. Their dresses were as light and as delicate as themselves, some shone like the sun, some gleamed like the moon, while others were coloured like rainbows, sunsets or the dawn. Their favourite game was hunting clouds and weaving them into cobwebs to swing on. They had a very merry time.

These fairies were nearly transparent, so that you could never be quite sure whether they were near you or not, and they moved so quickly that while you were thinking one thought they could come and go and be nearly back again!

Flowers grew everywhere in this land, although they were not at all like the earth flowers except in shape. Their leaves were of silver and gold, and their blossoms were precious stones. There

were ruby roses, amethyst violets, sapphire pansies, opal daisies, and many other wonderful blooms. Nor were they hard like jewels, but soft and living and scented, and sparkled like dew-drops, and to the children's ears seemed to sing sweet music. When the petals of the flowers fell, the gentle breezes blew them lightly away into space, and thus made the lovely tail of the Comet.

In the trees grew delicious fruits which the fairies and the children ate. When these fruits were ripe they fell to the ground and then gradually sank lower and lower into the crystal earth. The deeper they sank the sweeter they tasted, and when the children wished for one, all they had to do was to look at the kind they wanted and the wish brought it to the surface. Can you wonder that the children sighed when the dream-boat called to take them home?

The first thing Iris wanted to do was to explore this strange land in which she found herself. Every thing delighted her, and she often paused to admire some flower that she thought more beautiful than the others. So occupied, she travelled quite a long distance, and on looking round, found she was alone. She did not mind this, however, for the little fairies were everywhere and when she wished to rejoin her companions she had only to call to one of the wee folk and it would show her the way back.

All at once a voice hailed her. "Hello," it said, "Hello there!"

She looked all round but could see no one in sight and yet the air seemed a little more silvery than before.

"Can't you see me?" resumed the voice. "I'm swinging on the shadow just above your head."

And there Iris saw the queerest little mannikin she had ever seen. He certainly was some one, but his appearance was unreal in comparison to anything she had looked at before, for his presence was a soft shining light, and he laughed like the tinkling of star bells.

"Who are you?" asked Iris.

"Why, don't you know me? I thought everyone knew me! I'm the Man-in-the-Moon. They called me that because I lived there for a while, though really I just look after the Moon and keep the light bright. But I haven't bothered to alter the name they gave me: the children like it."

"I always thought you lived on the Moon," said Iris.

"Oh no," he replied. "Now, take to-night for example. You have noticed the Moon set early, therefore I only had to work a few hours. Later on I shall not be here at all in the evening for I have to work the greater part of the night and often after daylight. It makes me feel pale, I can tell you."

"And would you like to live on the Moon always?" she asked. He shook his head.

"The Moon was all right for a change," he answered, "but I prefer being able to go about and visit the other worlds. It was accidental that I stayed there. One night I climbed the twilight as usual to light the Moon, and I had stopped to talk to some of the sprites, quite forgetting that this was the time when the Earth is nearer the Moon than usual. It was so near that the air-tide was too strong and I could not get back to the Earth. I was too late! I felt very scared; you see,

all the moon-people work under the earth and I could not go with them because I cannot live underground. And I also knew I could not return to the earth for years. So I built myself a little house on one of the mountains and determined to make the best of it. There was plenty to eat and it was warm, so I did not feel so badly off as I would have been if I had been stranded on one of the other planets. I was kept busy making light too, for although I was not at my own home, it would not do to let the Moon go out, for she is a kind of lighthouse in that part of the sky. At first I thought I would leave her dark, so that the fairies would know I was missing. And then I remembered that unless they could see the Moon they could not see me, and might think I had gone to Comet-land, for the Moon goes for a rest one night in a month. And yet if I kept her alight, they would not know but that I was at home; so they would not search for me in any case. To fill in the time I invented a shadow to stay on the Moon instead of me, the fun being that it could look like several shapes, according to what you thought. When I left the Moon I told it to stay with the shadows of the mountains and entertain them. I suppose you have often seen it? Some think it looks like a rabbit; some think it resembles a little girl carrying two buckets of water, and the English people say it is Britannia. Even the Moon-Queen thinks it is me, but when my work is done I am always here. If you watch the Moon rise, the first ray that slants to earth is my carriage, and then I go off to Comet-land. But here is the Dream-boat for you; if you will come again soon I

will show you the whole kingdom.
Till then, farewell."

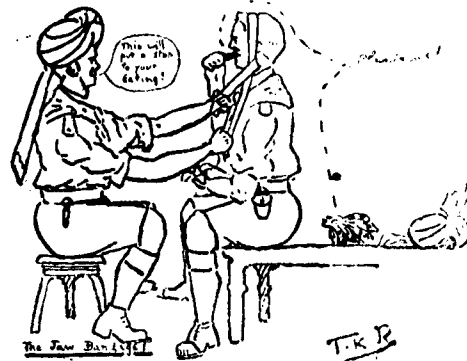
Moon coming again? She hoped
he would!

BERYL HEDLEY

He was gone! Had she been
dreaming? or was the Man-in-the-

(To be continued)

THE JAW BANDAGE



INSECT-SCOUTS

SCOUTING is not confined only to Scouts, but open to all men—nay, to all creatures under the sun. We have read many fables about animals helping animals. One of them is the story of the Ant and the Dove. There the dove saved the drowning ant. Though the dove did not expect any return of its obligation, yet the ant saved the dove from the hunter at a future time. A second fable is that of the 'wounded sparrow.' There two sparrows helped their wounded comrade to go to its nest. The above are fables, but the following two incidents are written from actual observation.

(1) I had just recovered from the usual influenza, and I am still suffering from cough. One day

I spat forth phlegm on the ground. Accidentally the thick mass fell on a small ant. The poor ant could not get out, for the gummy mass held it fast. (Here I have nothing to say against those who reprehend my conduct in having caused trouble to the poor ant). The ant struggled for a long time to get out but in vain. After a long time, it came to the top surface of the phlegm and there it lay exhausted.

Meanwhile a second ant came that way in search of food. It smelt the phlegm and there finding one of its brothers stuck fast, ran away, I suppose, for help. Soon after, the ant returned with a comrade, and each began to pull the victim out by turns.

They finally pulled it out and the rescued ant soon revived and ran away.

(2) N—a mischievous boy—was sleeping in a room. A fly settled on his face and disturbed his sleep. He drove it off once, twice and thrice. Again it settled on his face. He rose up very angry and screaming out curses on the fly waited for it to settle on the ground. When it had done so, with one swing of the hand, he caught it and dashed it against the ground.

Another fly which came there, finding one of its comrades lying on the ground settled near the victim and for nearly five minutes it turned it up and down. But the dead fly did not stir and then the scout-fly flew off.

From these instances we find that even insects help one another. If they do so, we of nobler clay—especially Scouts—banded together for a noble purpose ought to be able to accomplish much more.

R. KODANDARAMAN,

Madura.

To A Cart-Driver

Forbear my friend thy cruel deed;
Forbear thy punching goad for speed;
Consider not the seeming need
Of paltry pies:
Consider where this thoughtless greed
Would lead, realise.

—From *Central Hindu College Magazine*

BE READY

(MOTTO OF "BOY SCOUTS OF BENGAL")

"Be ready." For your comrade's sake
For country and for king;
They who this manly motto take
Fail least in anything.

* * *

"Be ready!" If some scope ye find
For helpful deed or word
Short lived the chance of being kind
So be not unprepared.

"Be ready." If some bird or beast
Ye may assist or tend
'Tis meet the lowliest and the least
Should find the Scout a friend.

"Be ready." For we sorely need
A race as staunch and free
As that heroic Spartan breed
That held Thermopylae.

From *Boy's own Paper, 1912*

THE INDIAN SCOUT

THE greatest care is taken in ensuring that every copy of THE INDIAN SCOUT is duly despatched each month from this office. In spite of this we are very sorry to learn that a few of our subscribers are not receiving their copies regularly. We shall be glad to do our best to have this remedied if those subscribers will send the Manager a card, stating clearly the subscriber's name and number, but we regret we cannot hold ourselves responsible for the loss of copies in transit, nor are we able to replace them.

THE MANAGER

OUR CUBS' PAGE

DR. NON-ENTITY, like a true and noble Scout, overcoming all mental and physical difficulties, found his way one fine evening into the cub-den, where he was greeted with a big Howl.

At the appointed time the class began, and the Cubmaster, after finishing the physical exercises, began to explain the meaning of the Indian Boy Scout's Badge which is one of the cub-tests.

Cubmaster: The Indian Boy Scout's badge consists of the motto, the star and the lotus.

Cub: Is not the motto our "Dyb"?

Cubmaster: No, No, that is the motto of the Cubs.

Dr. Non-entity here interposed and asked "Will you please tell me what you mean by Dyb?"

Cubmaster: Willingly Sir! It means "Do your best". This is the motto of the Cubs, as "Be Prepared" is the motto of the Scouts throughout the world.

Cub: We, the Cubs of the whole Pack, are ready with the lessons,

Sir, so I think that the motto suits us better.

Cubmaster: It is not the question only of your studies but it is concerned more with service. It reminds every Scout to "Be Prepared" for service—whether small or great.

The Lotus is the special flower of India as the Lily is of the west. Its praises are sung both in legend and in song. The pure, beautiful flower which rises from the dirty mud is a symbol of the boy who rises from the dirt of selfishness and vice to the ideal of the Indian Boy Scout rich in noble aspirations and richer in his acts of service and sacrifice.

Dr. Non-entity (pleased with the symbolism of the Lotus): What does this star mean?

Cubmaster: Well, the star is a very ancient symbol, and the symbolism is borrowed chiefly from Christianity and Muhammadanism. It has been used by the Government of India in "the Order of the Star of India". So it is not the monopoly of any

particular class or society. We know how with the appearance of the beautiful bright Morning Star, which acts as the Herald of the Sun, all the shades and forces of darkness begin to vanish from the world. So we hope for the day when, with the spread of the Indian Boy Scout movement, all forces of selfishness and vice will disappear from India and she will be under the beneficent sunshine of the Scout Law.

Explanation class over, the well-pleased Dr. Non-entity left the Cub-den, but suddenly turned round on hearing a long howl and to his horror and amusement, he found the little elves climbing over one another's shoulders crying.

Dyb! Dyb!! Dyb!!!

T. V. VENKATACHARY,

Cubmaster.

[Some verbal alterations have been made in the above article, which the contributor will kindly overlook.—Ed.]

THE SONG OF THE TOP

SPINNING! Spinning! Spinning!
Round and round I go.
Twirling, tripping, dipping,
Gliding to and fro;
Cutting graceful circles. Then,
with sudden start,
Right and left go bounding—
Well I know my art!
Life to me is motion! Blithe as
bird on wing.
With each revolution, Hark the
the song I sing!
Humming, humming, humming,
Round and round I go!
Oh, I lead a gay life, Gliding to
and fro!

LAZY

Willie (late to breakfast): "Oh, I do wish I lived at the North Pole."

Father: "What a curious idea! What for, my boy?"

Willie: "Well, teacher said yesterday that the Arctic night lasts for half a year, so I should only have to get up once in six months."

From *The Scout*

GAMES FOR CUBS AND YOUNG SCOUTS

Whip Tag.—This game may be played with a knotted cloth, although it is perhaps most skilful and interesting when played with a "beetle" or merely a cylindrical sack about 20 inches long stuffed with cotton or straw, resembling a policeman's club. All but one of the players stand in a circle with hands behind their backs. The odd player runs around the outside, carrying the "beetle" which

he drops in the hands of any player in the circle. That player immediately turns and chases his right-hand neighbour, beating him as much as he can find opportunity for, while he chases him around the circle and back to the place. It is obviously to the interest of his right-hand neighbour to out-run the beater and escape the buffeting. The one holding the "beetle" then takes

the place of the first outside player, that one joining the ring. The new beetle man, in his turn, runs around on the outside and drops the beetle in any hands which he chooses.

Tiger.—One player is chosen to be the tiger. The others, who are sheep, take their places at the goal, which may be a corner of the school-house grounds, or other suitable gathering place. The sheep blind their eyes while one of them counts loudly to 100 or any other number agreed upon. During the counting the tiger hides. At the conclusion of the counting the sheep open their eyes and start to look for the tiger. On first spying the tiger, a sheep calls out "Tiger, Tiger". The sheep then all run for the goal, pursued by the tiger. A sheep tagged before reaching the goal becomes a tiger and must join him in hiding and tagging. The tigers may all hide together or separately. In this case the original tiger may run for the goal before he is discovered and when

he has reached it, he may tag the sheep as they come in. However, before he can thus start for this goal, he must cry "Run, sheep, run!"

The sheep immediately answer: "Tiger, tiger, tiger!" The race for the goal then begins.

The game continues till all the sheep become tigers.

K. N. SIVA RAMAIAH,
Channapatna.

A PUZZLE

I AM a word of 5 letters. If my first letter is taken off I am a place where the wicked undergo many difficulties, after their death. If my 1st and 2nd letters are removed I mean a measuring rod. If my first 3 letters are taken off I am a repetition of a word having no meaning. What word am I?

M. V. SAMBAMURTHY,
Periakulam.

THINGS ALL SCOUTS SHOULD KNOW

HOW TO CUT A BOTTLE

It often happens that a Scout wishes to cut the bottom or top, or both, off a glass bottle in order to improvise quite a variety of articles. Here are some methods:

1. Tie a string saturated with turpentine about the bottle. Ignite the string, holding the bottle in a horizontal position and rotating it slowly so that it may be encircled with the small flame. Plunge the bottle, then, in cold water

when it usually breaks fairly evenly.

2. Fill the bottle with cotton-seed oil up to the point at which it is desired to break it. Plunge carefully a white-hot iron rod into the oil and keep it there awhile. The bottle soon cracks about the surface of the oil. If the glass be thick, it is good to stand the bottle in cold water.

3. Wrap a strip of moistened asbestos just below the section to be removed. Hold and rotate constantly the bottle over a spirit flame. When the glass has become quite hot, plunge the bottle in cold water. The glass will split off evenly near the line of the wet asbestos.

In all cases of cutting, care must be taken to grind off the sharp edges with a file.

One of the many useful things which can be made with a bottle from which the bottom has been neatly cut, is a candle-lamp glass. Put the bottle neck-downwards: insert the candle in the neck (padding it with paper if the neck is too wide)—and there you are. A piece of thick wire coiled spirally round the neck will serve as a stand.

"S"

YOUR SISTER-SCOUTS

Boys, have you ever thought, those of you who have sisters, that it is your duty to teach them as much of Scouting as they are able to do? Scouting has been to you a valuable gift—you yourselves have said it. Therefore it is yours to share with all others whom it will benefit, with the girl as well as the boy members of your family. First Aid in particular, will be useful to the girls. When they grow older, perhaps no boy will be able to render first-aid in

accidents that may happen among the ladies and girls at home. The girls must have this knowledge and 'be prepared' for emergencies as you are or are learning to be. So just you teach them, teach them First-Aid and all you know about Hygiene in the home, and you will be doing an even greater service to the Motherland. Teach them all of Scouting which they are permitted and able to do.

L. M. PEARCE

LIFE

A CRUST of bread and a corner to sleep in,
A minute to smile and an hour to weep in;
A speck of joy to a cloud of trouble,
And never a laugh but the moans come double;
And that is Life!

A crust and a corner that love makes precious,
With a smile to warm and the tears to refresh us;
And the joys seem sweeter when care comes after,
And for moans the finest of foils is laughter
And that is Life!

S. V. SOYANI

AROUND THE CAMP FIRE

KEEP ON SMILING



IN HIS OWN DEFENCE

QUITE recently a seedy-looking individual was charged at a Provincial Police Court with having stolen a lady's purse, containing a substantial amount.

The prisoner defended himself with all the ingenuity of a practised lawyer and a persistence worthy of a better cause.

"I did not steal it," he maintained. "The lady dropped her purse and I found it on the pavement."

"Did you see the purse fall?" demanded his worship. "Yes."

"Then why did you not restore it to the rightful owner?"

"True, the lady dropped the article. But that evidence as to ownership was purely circumstantial, and by no means convincing."

"What do you mean?"

"Well, supposing that I had dropped the purse myself, after having picked it up would that

have convinced you that I was the rightful owner?"

"Certainly not," sternly answered the astonished Magistrate.

"That is exactly my view of the case, your worship," remarked the prisoner, jauntily; "and in the absence of corroborative evidence in support of her claim I determined to retain possession."

"But you did not even ask the lady if she had lost anything and thereby invite what you describe as corroborative evidence?"

"No your Lordship; but I followed her half a mile to see if she dropped another."

M. L. J.

DON'T DO IT

"You should never box a fat boy."

"Why?"

"Because he is sure to put up a stout resistance."

The Scout

A PROBLEM

WHAT is it that travels much, particularly in War time and yet all the while is a close prisoner; keeps pace with the swiftest horse and yet is always on foot; has nothing to do with cows and yet is always accompanied by two calves?

The Scout

WHY are 30,000 British soliders like the inside of an apple.

Because they are a corps (core).
The Scout

DOCTOR: I wonder why he always addresses me so and so M. A., I. M. S., while I am not an M.A.!

FRIEND (looking wise): Perhaps he means that you 'main' your patients more than you 'cure' them!

HOW MILITARY SCOUTS ARE TRAINED

CAPTAIN R. HUGH KNYVETT gives this account:

"The training of our Scouts is very severe. For in this work

men have to have complete confidence in their own superiority to the German soldier, and must be able to depend entirely on their own resources, for they generally have to work singly or in pairs. It is necessary that they be picked men with unusual keenness of observation. They are trained for work in the dark by being made to go through the ordinary soldier's exercises blindfolded. In this way they get the extra sense that a blind man has. A blind man will not put his weight on to his foot until he has felt it is on firm ground; and by habit he does this without hesitating. Our Scouts are able after a while to walk along, using their eyes for observation all the time, not needing to watch where they are stepping. We also train them to have complete control over their muscles, and among the final tests for first-class Scouts are to remain an hour without showing any movement whatsoever and to take half an hour in getting from the prone or lying position to standing upright on their feet. These two last ideas were borrowed from the Zulu, who has no equal in the world in escaping observation. They are also taught many methods for finding directions, as a compass is unreliable where there is so much unidentified iron lying about."

FROM THE EDITOR'S HAVERSACK

A WORD TO OUR CONTRIBUTORS

I HAVE been authoritatively informed by my many friends that the last number of THE INDIAN SCOUT contained too heavy stuff and actually gave stomach-ache to many of our readers. I must frankly

confess that the epidemic was well-foreseen and on our representation, the Health Officer of the Indian Boy Scout movement has been taking various precautionary measures to bring the disease under

control and has issued his bulletin to the effect that the first attack was very mild and the steps which he has taken have conclusively prevented the repetition of the pandemic.

First, a word to our story-tellers. They are too solemn; I cannot at all understand why they will not leave Solomon to be taken care of by their elders. Every tale must have a trail of humour and can well spare the tail of the moral lesson. Leave the lesson to be inferred from the tale. The tale must be a witness of the Scout's wit. His intelligence, his cleverness must sparkle in it. It must have a superabundance of gaiety. The Scout's smile must be playing on the leaves of the Scout's story. Will our story-contributors take this hint in future and send us some light stuff which will evoke a ready grin from the reader who is suffering from the stomach-ache?

Let us now have a talk with our buffoons. Unfortunately they are not many in number. Some of the jokes sent to us may evoke a Scotchman's smile; it has little of proverbial Irish or Indian wit. I am sure there must be many Tennali Ramas and B'erbals among us. Why are they sitting with folded hands? Don't they know that some of our readers of the last number complain of stomach-ache and what is the surest remedy for the stomach-ache than to make them laugh so much that they will get another stomach-ache to counteract the effects of the first? Let them come out and show their brains in THE INDIAN SCOUT.

To many of our Ayurvedic Vaidya Ratna Scouts who send us all sorts of old-world homely cures for bites, wounds, etc., I wish

to tell them that beneath their descriptions of 'how to cure' they must note down a few cases in which the cures were found efficacious. We want theory supported by experiment. A mere generalisation that the cure has been found beneficial in many instances serves no good purpose. We want the contributor's first-hand knowledge telling us the occasions on which the efficacy of his specific has been specifically proved.

To poets: We welcome all varieties of poetic contributions. There are numberless ballads prevalent in our land and many of our gifted Sir Walter Scotts can profitably spend their time in collecting and rendering them into English and forward them to us. Comic poems will be very welcome.

To portrait-painters: Our caricaturists may send in their productions and if we can afford to get the blocks made, their productions will find a respectable place in the magazine.

To Scientists and the Contributors of that class: While we want science, we prefer to have it as much saturated as possible with literary fragrance and with light-hearted simplicity and fun. We want only such science explained in such manner as will be understood and appreciated by our young readers.

Though *Advice* is obtained from the samasam of two words Add + vice, advice being generally the result of adding this vice to a man's constitution, I have not hesitated to add the vice to mine, in the interest of our magazine which must be full of mirth, full of the joy of the Scout. An extra degree of solemnity is a vice with boys which must be subtracted from their contributions.

We want our Scouts to be playful, hilarious, and jubilant and their contributions must savour of these rich qualities of Indian boyhood. We want THE INDIAN SCOUT to reflect India's Scout and so every one of our young contributors must exert himself and send us some interesting little thing which will be appreciated by his fellows. It is easy enough to get interesting

material from numberless non-Scouts; but we want to see the image of our Scouts; and so we want to encourage Scout talent by encouraging Scout-contributions. Will our readers kindly co-operate with us in this laudable task?

K. SANJIVA KAMATH,

For Editor.

OUR COMPETITIONS

Results of 'Jokes' Competition

First Prize: Nand Kishore Gupta, Patiala.
Second Prize: Hari Har Nath, Chandpole Gate, Jodhpur.
Third Prize: N. Wijesekera, Medical Student, Colombo.
Fourth Prize: K. Ganesan, Dindigul.
Honourable Mention: C. B. Murty, Bangalore.

Result of 'Stories' Competition

1st Prize: K. T. Narasimha Char, Market Street, Secunderabad.
2nd Prize: A Sitha Ram, Scout, 1st Shimoga Troop, Government Collegiate High School, Shimoga.
3rd Prize: H. V. Varadaraja Iyengar, 23 K. V. Lane, Akkipet, Bangalore City.
Honourable Mention: A. E. Bhaskara Rao, c/o Mr. B. R. Daniells, 90 Cubbonpet, Bangalore City,
 G. P. Joshi, c/o H. K. Patwardhan Esq., Ahmednagar.
 Patrol-leader M. S. Kalyanasundaram, Madura.
 Scout Veer Ramchandra, c/o M. Har Narayan, Shahjehanpur, U. P.
 N. Kanakasundaram, Noble College, Masulipatam.
 The only two Scout Laws not illustrated in any of these stories were the 5th and the 9th.

Two prizes will be given for stories illustrating these, stories taken from the Lives of Gods or Heroes, or from history.

First Prize: "Scouting for Boys."
Second Prize: Story book.

The stories must not be more than 1,200 words long, and must reach me by March 15th.

Another 'Detective' Competition next month! Look out!

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THE INDIAN SCOUT

VOL. I

MARCH 7TH, 1919

No. 9

OUR OUTLOOK

BROTHER-SCOUTS AND
FRIENDS,

I can honestly say that
nothing makes me feel
more happy as a member
of our Great Brotherhood
of Scouts and more proud
of that Brotherhood than
when I hear how our
Scouts have been helping
the people, and doing
constant acts of service
great and small.



And I have had quite an excep-
tional amount of such happiness
lately, for almost every day there
come to me letters, not boasting
reports of great deeds, but accounts
which show me without doubt
that all over India our Scouts are
proving themselves worthy, are
living up to their Promise, are
becoming true and active servers
of the Motherland.

Such are the accounts which
come (from eye-witness and from
our visiting officers too) from the
Troops of the far South, from
Ambasamudram, and Kallidai-
kurichi, where the Scouts have
really endeared themselves to the
townspeople and the villagers by
their repeated deeds of help, es-
pecially in the kerosine oil famine.

Similar good news
comes from Madura,
where the Indian Boy
Scouts have been helping
the authorities again, and
from Trichinopoly which
is becoming a splendid
centre of activity under
the wise guidance not
only of its noble-minded
Scout Commissioners but
of many devoted Scout

officers and officers of the active
Local Association which takes a
real interest in the work of the
Scouts. The Trichy Scouts have
done much service locally and in
neighbouring towns and villages
and were very useful too at Salem
at the Madras Students' Conven-
tion.

Another most encouraging fea-
ture is that the small, young and
little-known Troops are equally
active. Mayavaram had but nine
Scouts: yet they have worked
faithfully and well with their
young Scoutmaster, and have
established a good reputation for
the I.B.S.A. in the neighbourhood.
I received their manuscript maga-
zine recently. It is very nicely and
carefully got up and well worth

reading. I hope every Troop will try to do likewise. The fewness of numbers is no drawback, if the few are keen—and they will increase in time, never fear. So, take heart, small Troops and young Troops.

Kumbhakonam, near by, is also making a good start,—boys and girls and Senior Scouts, now that the Movement is understood there.

To take a leap worthy of Hanuman, and to plunge in thought into all the activities of the big Troops of a really finely organised Provincial Association of our Movement, let us go to Sindh. Here Mr. Aryaratna and his colleagues have accomplished wonders. There are Troops and Local Associations in the chief town, training camps have been held, there are able Scout Commissioners in charge of the Districts and the Provincial organisation, and the Association in Sindh issues its own printed magazine *The Sindh Scout*—which we review elsewhere. It is excellent. Best of all, the Sindh Scouts are ever active in helping. At the time of writing they were kept busy in safeguarding order and preventing accidents on the occasion of our Protector's visit to Sindh, for great crowds gather wherever she goes.

Taking another leap, to the very crown which adorns the head of Mother India, to far Kashmir, here we find another little Troop working steadily and well. It will not be long perhaps, with the Indian Boy Scouts surrounding it on three sides, ere the poor Scoutless Punjab discovers what it is missing in not having Scouts of the National Movement to arouse its youth to devotion and service of the Motherland.

For, just over the border, U.P. is beginning to go ahead strongly,

and from Bareilly to Benares comes news of good work done and opportunities arising. The U.P. and the Sindh Scouts together were very helpful at Delhi during National Week there and attracted a good deal of attention. Both boy and girl Scouts acquitted themselves admirably too on the occasion of our Protector's visit to Benares in December.

Coming southwards again, the Deccan is a very solid mass and is hard to move, for there are the same prejudices and misunderstandings of the I.B.S.A. there as we had to combat, and have so successfully dispersed, in Madras in the past year. Politics, Theosophy—these are the usual stumbling-blocks wrongly associated with the I.B.S.A., together with a plentiful quantity of fear, because any National Movement like this is not looked on with favour by the official eye at present. However, Time and our energetic workers will at length remove these mis-apprehensions as they have in Madras and Sindh and will convince the faint-hearted that even politicians and Theosophists can throw themselves whole-heartedly into work unconnected with politics or the Theosophical Society when they ardently realise the urgent need of such non-sectarian and non-party work for the upbuilding of the youth of the Nation.

Yet where Troops of the I.B.S. are working in Central India, as at Indore, they are readily convincing the public, and the officials also, of their real value.

There is not much news from Bombay Presidency, yet we know that things are beginning to move over there in the Scout world, and the Troops we have are doing

well. Ahmednagar in particular did excellent service in the influenza days.

The Circars is going ahead, and so also the corresponding but smaller western arm of Madras Presidency—South Canara and Malabar. In fact these two arms are pointing the way in one special aspect of the work which I hope the main body will turn attention to (it has already got the attention of the head and eyes of the Association—our Commissioners)—I mean the starting of village Troops. Such work needs a good deal of sacrifice and hard endeavour, for it must be done in the mother-tongue and we lack printed books as yet, so village Scoutmasters have to make their own translations of this kind. It needs plenty of energy too—for games and handicrafts. If attention is given to these, the work will succeed, for service to others seems to come readily to the country-folk, as our existing village Troops have most markedly shown. In South Canara, in Malabar, in the South, fires have been extinguished (the number during the last twelve months must be getting on for sixty now), relief has been given in times of distress, rescues performed, most valuable work performed at festivals. There is great scope for such work. The instruction can be readily made simple, the uniform reduced to a minimum, and village-boys are not slow to see the value of the training and to use it, as we have seen has been the case. I hope such troops will rapidly increase. Our Patrol-leaders in existing centres can help a great deal in this way, both now and when they go home for their holidays. But don't forget that the training of leaders is the vital

point. A Troop will not survive if leader-less.

India's right foot too, Cochin and Travancore, is on the move. Both are determined to have the Movement on National lines and independent of Government, and will be satisfied with nothing less. We congratulate them; it is what we find everywhere where the real principles of the Scout movement have been grasped, as they have certainly been grasped by our Cochin and Travancore friends.

Lastly we must not forget to outlook with the corner of our eye on our faithful Madras City Troops. I think the way in which I can most easily tell our readers what sort of Scouts we have in Madras City is by the simple statement that, in spite of the fact that pressure of work has compelled me entirely to neglect our City Troops and practically to be a stranger to them for the last three months, not only have their officers helped me personally in many ways, but the Troops themselves have been almost constantly active in good work and service of one kind or another. First it was the Food Riots, then the influenza epidemic, then Victory Day and Armistice Celebrations, then the Ambulance Sports and the Park Fair Sports, at all of which the Madras Scouts most loyally and successfully upheld the good reputation of the I.B.S.A. Then there was the great effort in the Christmas holidays, when, as was shown by Provincial Commissioner Sanjiva Kamath in last month's "Outlook", not one training camp, as at Dasara, but fourteen such camps for new officers were conducted in the Presidency, for most of which Madras City Scout officers were either wholly responsible or partly so.

Then came a series of public events at which the Indian Boy Scouts of Madras did most valuable service—the reception of Sir Rabindranath Tagore on January 8th and his departure on the 10th, and the arrival of Mr. Kasturi Ranga Aiyangar from England on the 12th. On all of these occasions the I.B.S. formed Guards-of-Honour. Those of Trichy did the same when Mr. Kasturi Ranga Aiyangar passed through their city.

On the very same day, January 12th, the Madras Scouts worked from 3 a.m. till noon at the Sri Parthasarathy Temple, Triplicane, on the occasion of the Vaikunta Ekadasi festival, at the special request of the Temple authorities. It was no easy task, for the boys had to guide and control and assist a crowd numbering thousands, pushing and scrambling, who would otherwise have been dealt with by the police in the usual fashion. But they rose to the occasion and departed tired but happy at their success in a hard but useful task, and were heartily thanked by the authorities.

From the point of view of actual good and useful service performed, and of the manner in which our officers are guiding and pushing on the work, the Outlook is most encouraging and happy. Not a little of the good work is due to the second of these two points, the energy of the officers, and in particular Madras Presidency has much for which to be thankful to Mr. Sanjiva Kamath, who has been a tower of strength. In no less measure is this true of Mr. Aryaratna with regard to Sindh, and of Mr. Venkateswaran with regard to Poona and U.P., though results are less visible in the North since the number of work-

ers there is less commensurate with the vastness of the field.

The great need of the I.B.S.A. at present is funds. It is the usual cry, but it is inevitable in a National work of which the young especially are rapidly realising the value. If we had the funds to pay the travelling expenses (our workers do not ask for more) of a score of organisers, we could easily utilise them, and more, for from all parts of India come letters asking "Can you send someone to show us how to start?" and we are unable to comply with the requests except by means of correspondence and our publications, and even the latter are inadequate for lack of capital. Our wants are not excessive. The work needs more energy than money, and of the former we have plenty and every day evokes more from the inexhaustible fountain of youth. But of money we need at least the wherewithal to communicate in person and in print. In Ceylon the Government is on the side of the Scout Movement and gives travelling facilities and other assistance. We cannot get those here and would not take the latter if we could, for we know too well what Government aid means, and we value our independence and our National ideals more than grants which make the work easier. But this means that we have of necessity to appeal to those who believe in our principles and who see the National value of our work. Our appeal is a very very modest one in comparison with the exceedingly extensive and potent work our Association is doing for the young generation of the Motherland. We need only Rs. 10,000 to carry on our work through the year 1919. Are there not, among India's elders, who

care for the uplift of the Nation, some who will help us to this extent?

Your Brother-Scout and Friend,

F. C. Pearce

"Never say fail!
In life's rosy morning,
In manhood's firm pride,
Let this be the motto
Your footsteps to guide;
In storm and in sunshine,
Whatever assail—
We'll onward and conquer,
And never say fail!"

—(Selected)

LEST YOU FORGET!

Cubmasters' Training Camp, Adyar. April 14th to 23rd.

All-India Scout-Officers' Rally, Lonavla. May 6th to 18th.

Scout-Officers' Training Camp, Madanapalle. May 26th to June 4th.

INDIAN SCOUT LAW STORIES

"A Scout is Loyal"

BAJI RAO DESHPANDE AND MAHARASHTRA'S GALLANT FIVE HUNDRED!

SHIVAJI, the great Mahratta King, was returning to his stronghold at Raigud, from an expedition. Joyfully the soldiers marched. But danger awaited them. As this gay host was nearing the strong fort, a breathless messenger arrived with the news that a Muhammadan general was close upon them with a large army.

Shivaji ran his eye over his generals and in an instant there stepped forward a young and sturdy Mahratta, who bowed before his king and said, "O mighty king, you may march on to Raigud in safety, while I shall hold yonder pass against the advancing Muslim force with the aid of five hundred foot soldiers". This was Baji Rao Deshpande.

In a moment the host was again on its march and there in a narrow pass was Baji Rao with five hundred men awaiting their foes.

The Muhammadans came on, five thousand in number and there, in the mountain-pass, a bloody battle ensued. Gallantly Baji Rao and his men fought and gallantly they fell one by one. The guns that their foes had brought worked great havoc in the noble band. Undaunted, they rushed onward, sword in hand and fell fighting. For hours they fought, five hundred against five thousand! Baji Rao fell wounded, but he encouraged his men to fight on for Maharashtra! At last above the din of battle there rose the boom of a single gun. Baji Rao had fulfilled his task! It was the sign that Shivaji was safe in Raigud. With a sigh of relief Baji Rao breathed his last, and one by one his men fell with smiling faces, for their duty was done—done loyally and nobly—done even unto death!

U. BHASKAR,

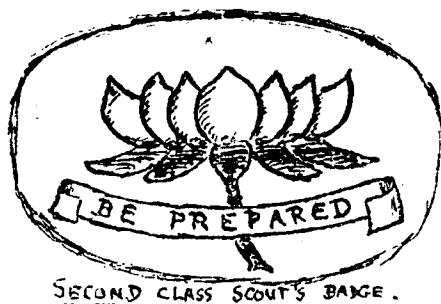
Scout, 1st. Mangalore Troop.

THE MAKING OF A SCOUT

INSTRUCTION IN TESTS FOR THE SECOND CLASS SCOUT BADGE

VIII

(Continued from p. 187)



TEST No. 5

Must be able to sing or recite "Vande Matarām" or "God Save Our Ind," and the first verse of "God Save the King."

"VANDE MATARAM"

SUJALĀM, Suphalām, Malayaja Seetalām.

Sasyasyāmalām Mātaram.

Vandē Mātaram.

Shubhrajyōtsnā pulakīṭa Yāmineem.

Phulla Kusumīṭa drumadala shōbhineem.

Suhāsineem, Sumadhurabhāshineem.

Sukhadam, Warādām, Mātaram.

Vandē Mātaram.

Trimshaṭkōṭi kantha kala kala Nināḍa karālē

Durtrimshaṭ Kōṭi Bhuja dhriṭa khara kara wālē.

¹ Kāṭhayanti janāstvam Kāṭham Mātaraḥbalām.

Bahubala Dhārineem, namāmi tārīneem, ripuḍala wārīneem
Mātaram.

Vandē Mātaram.

—BANKIM CHANDRA

[ā as 'art'; ṭ as t in French; ḍ as d in French; t and d as in English;
è as ay in 'Tray'; ō as in 'pole'; u always as in 'put'; a as 'u' in
'but'; i as in 'sit' (always).]

¹ This line is also sung as "Kē balē Māthumi Abalē.—(Ed.)

"GOD SAVE OUR IND"

Sing Ramachandra's praise,
Sing of the Rajput days,
God Save our Ind.
Sing of great Akbar's sway,
Sing of Shivaji's day,
Sing boldly Freedom's lay,
God save our Ind.

—ANNIE BENANT

"GOD SAVE THE KING"

God Save our gracious King,
Long live our noble King
God Save the King!
Send him victorious,
Happy and glorious,
Long to reign over us
God save the King!

—HENRY CARY

TEST No. 6

Play Kim's Game, to remember sixteen out of twenty-four well-assorted small articles after one minute's observation.—Some try to remember the names of the articles by repeating their names until they become familiar with them, but the best way is to draw a mental picture as it were of the table or tray, on which the articles are placed, with the articles in their respective places. Then write them down afterwards. It should be practised by Patrols under the supervision of Patrol-leaders several times before the actual test is held.

Another good observation and memory game will be found on page 211 of this number. It does not take the place of Kim's Game in the test however.

TEST No. 7

Go a mile in twelve minutes at "Scout's Pace".—Scout's pace is marching twenty paces and then doubling twenty paces and so on walking and running alternately. In this way you can go a long distance at a good speed without getting tired. The speed must be regulated by practice so that a mile can be covered in exactly twelve minutes; so that if a Scout covers five miles at

"Scout's pace" he knows that the time taken is one hour; or if he has gone for one hour at "Scout's pace" he knows that he has travelled five miles.

A tenderfoot is considered to have passed this test if he does the mile in not less than 11½ and not more than 12½ minutes. Patrols should practise this frequently, however, as it is easy to get out of practice, and Troops should practise it as a body when going on expeditions or outings. It may prove very valuable some day.

TEST No. 8

Lay and light a wood fire in the open using not more than two matches.—The mistake usually committed is to begin with too much firewood at first.

Collect the firewood and dry leaves and arrange a small fire first with small twigs and dry leaves in the shape of a small pyramid (see Fig 1). Sit with your back to the wind and light the fire on the windward side so that the wind will spread it to the other twigs. When this small fire is well alight, add the bigger pieces of firewood gradually. The test cannot be passed unless the larger pieces are properly alight.

[A very enjoyable patrol competition or individual competition

How to lay and light a fire in the open.

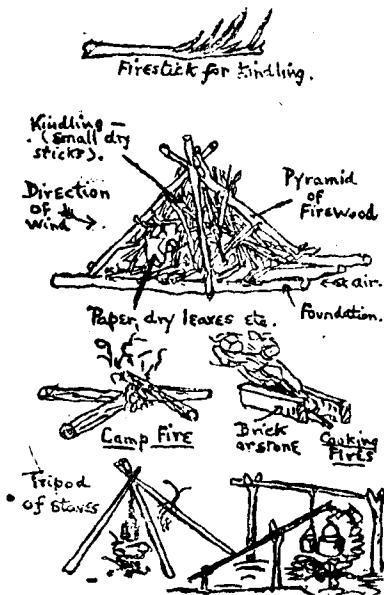


FIG. 1

can be made out of this test. Firewood, etc., is gathered beforehand and each Scout or Patrol has a small chatty or a tin billy-can with the same amount of water in it. On the whistle-call, all make fires and boil the water. Points can be given to the first who gets the water to boil (bubbling) and the one who tidies up the best.]

TEST No. 9.

Cook enough rice or wheat or raggee-cake for one person, with vegetables or curry.—This should be done in the open air. The test cannot be passed unless the food is properly cooked—rice and vegetables soft, and wheat-cakes light—not like leather.

This test is a good opportunity for a Patrol-picnic or can be done at a week-end Patrol expedition.

TEST No. 10

Know the sixteen principal points of the compass.—The mariners' compass is divided into 360 degrees and 32 points. For this test the tenderfoot need only know the sixteen principal points. He should not only know their names but also must be able to point out the different directions at his home or headquarters.

If we know the North we can find all the other fifteen points. If you stand facing the North your right hand points towards East, your left hand towards West and your back towards South. These four points are called the cardinal points (see Fig. 2). You can also find them, roughly, from the Sun which, as you know, rises in the East and sets in the West.

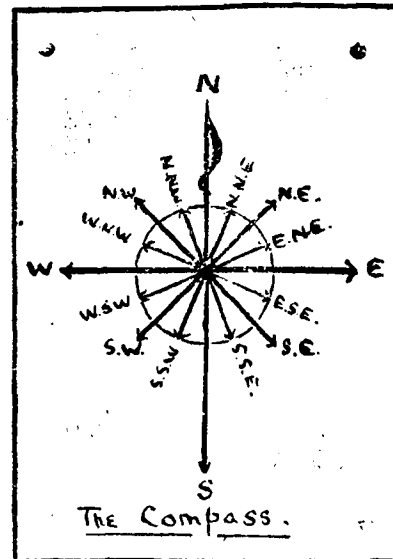


FIG. 2

The half cardinal points (four in number) are midway between the cardinal points. The point between North and East is North East (N.E.) the one between North

and West is North West (N.W.), the one between South and East is South East (S.E.), and the one between South and West is South West (S.W.)

The points between the cardinal points and the half-cardinal points are called intermediate or three letter points. There are eight of them.

The point between North and North East is called North North East (N.N.E.), which means the North East which is nearer to the North.

The point between North East and East is called East North East (E.N.E.), which means the North East which is nearer to East. Similarly the point between North and North West is called North North West (N.N.W.), and the one between North West and West is called West North West (W.N.W.)

The point between South and South West is South South West (S.S.W.), and the one between South West and West is West South West (W.S.W.)

The point between South and South East is South South East (S.S.E.), and the one between South East and East is East South East (E.S.E.)

Note that in the three letter points two Easts or two Wests do not come together.

A good game for learning the compass points is printed on page 211 of this number.

To find the North by means of the Stars and by a watch, read "Scouting for Boys" Camp Fire Yarn No. 5. You will have to be able to do this for your First Class Badge.

TEST No. 11

Must have at least 8 annas in a Savings Bank.—This can be done either in the Post Office Savings Bank or the Troop Savings Bank. The money should be really earned or saved.

It is better to have a Troop or a Patrol Savings Bank. It can be done in this way: each Scout should pay 2 annas per month to his Patrol-leader, before a certain day; one anna of this is handed by the leader to the Troop Treasurer: it is the Scout's ordinary Troop subscription of one anna per month and belongs to the Troop. The other anna is kept by the leader, who enters it to the credit of the Scout in the Patrol Savings Bank Book. It is the property of the Scout. Each month this is done, so at the end of eight months a Scout can automatically pass this test. Or, if he can save more than one anna per month, he can accumulate the amount more quickly, and, as it is his own property, he can withdraw for use when required any excess over the eight annas. The leader must keep proper accounts which the Scouts may see if they wish. If a Scout leaves the Troop the whole of his savings in the Patrol Bank are returned to him.

The Second Class Scout Badge is worn on the left arm, between shoulder and elbow. It is given up when the First-Class Scout Badge is won. The brass Tenderfoot badge is not given up however until it is replaced by the silver one when the rank of Patrol-leader is attained. The metal badges should always be worn, even on ordinary clothes.

G. P. ARYARATNA,
Commissioner, I.B.S.

IN COMET-LAND

(Continued from p. 190)

It was a summer evening. The Fairy Twilight had breathed o'er all the land, and only dim outlines could be seen. There was no moon. Silently the stars opened their windows and looked out at the earth and at each other. Some smiled till their eyes were a maze of twinkles; others solemnly flashed rays of colour around. Everything was dreamy. Then through the half-sleeping air came the far-off sound of humming, the hum of dainty wings. A moth alighted on Iris' hand. It was a beautiful creature and the fluff on its wings was softer than darkness. And then she heard a familiar voice saying cheerily "Are you ready?"

It was the Man-in-the-Moon!

Throwing aside his cloak of silvered shadow he fastened the moth to a sunflower, and saying he would not be long, went to get another moth for Iris to ride.

It seemed so ridiculous for a little girl to ride on a moth; but the Man-in-the-Moon told her to mount and she was surprised to find herself apparently as light as he, for the moth seemed to feel no weight. Then they started for Comet-land. They soon arrived at the place where Iris had first met her companion.

"You know this part," he said, "I will now show you some others. This is no more the whole of comet-land than one town is the whole of your earth. Follow me."

First they visited a school. Here a number of little stars were learning to sing. Their teacher was a young Sun, and he was very patient with them, for the stars

seemed to wish to do anything and everything except sing; but after a while they grew tired of their naughtiness, and did as they were told, and then the result was a most beautiful song which when they were big enough they would sing to the earth children to send them to sleep. Iris thought it was a fine idea, and promised herself to listen to it every night.

The next place they saw was the Land of Unopened Flowers. This was in the extreme west of comet-land, and everyone was very busy. Great stacks of boxes were piled about, and on looking into several, Iris found that they were lined with dreams, and sleeping in them were thousands of blossoms. And although there were millions of boxes still the fairies were packing more and more. Once they had forgotten to pack the violets in time, and although they hurried as much as they could, Spring was delayed, and the earth had only time to show a few of the shy flowers, for the Sun had grown too hot and there was not sufficient moisture to allow them to grow large enough to flower. The earth people said that Winter had been too severe with them and that they had died of neglect, but it was not his fault at all.

Spring was the messenger in comet-land; and Summer was the Queen but she was very often absent for she had to travel about a great deal, especially on the Earth. And she was loved so much that when she left the sky cried. Summer had a brother whose name was Winter and when she had to leave any place

she sent him for a while till she could come again. Spring and Autumn were their messengers, and they too were much loved by all. Autumn coloured the leaves, and then picked them for a carpet for Winter. It was she also who tuned the twigs for his son the Wind to play his melodies on. She put the flowers to sleep and tucked them in and then crept softly away to her own home.

Spring it was who awoke Winter from his sleep and told him when it was time to go back to Comet-land. Gaily she kissed the bare trees till they were warm again, and the young leaves and flowers were left out to play with the soft breezes that were Spring's companions. She helped the brooks round the rocks, and showed the ferns the sheltered places. "For," she said, "Summer is coming, Queen Summer, and you must all look your best." She did this every year and never tired. And when you go to comet-land you can see her busily preparing for the following year. The last time I saw her she was teaching the birds a new note.

The Man-in-the-Moon was pleased to see how these everyday things to him delighted Iris. But Dawn was preparing to wake the Earth so they once more mounted their fairy steeds, and winged back to the earth again.

"Good-bye," said the Man-in-the-Moon, "I shall probably see you again soon in Comet-land, although I start my work again to-morrow. You didn't see the Moon there, did you? She was sleeping in a mass of cloud. Good-bye."

And he was gone!

* * * *

Iris awoke. Her mother was bending over her.

"Mother", she said, "I always wondered where I went to while I was asleep. Now I know. It's just beautiful."

And she told me what I have just told you; for I am her Mother, and when I was a little girl I went to Comet-land myself.

BERYL HEDLEY

A Scout Game for Learning the Compass Points

Eight staves are arranged in star fashion on the ground all radiating from the centre. One staff should point due North. One Scout now takes up his position at the outer end of each staff, and represents one of the eight principal points of the compass. The Scoutmaster or leader now calls out any two points, such as South-East and North, and the two Scouts concerned must immediately change places. Anyone moving out of place without his point being named, or moving to a wrong place, or even hesitating should lose a mark. When changing places, Scouts must not cross the staves, but must go *outside* the circle of players. When three marks have been lost the Scout should fall out of the game. As the game goes on, blank spaces will occur. These will make it slightly more difficult for the remaining boys. To make the game more difficult, sixteen points may be used instead of eight. When played indoors, the lines of the compass may be drawn in chalk on the floor.

From *Scouting Games*

By SIR ROBERT BADEN-POWELL.

An Observation Game

A good observation and memory game is for the Scoutmaster or leader to put a certain number of articles, such as flags, books, scarves, whistles in rather unnatural places about the Club-room or the garden, and for the Scouts to hunt for them (not touch them) for a fixed time and then come in and write down what they have seen.

THE MAGPIE'S LECTURE

A FABLE

1. In ancient times, the story says,
When birds could talk and lecture,
A magpie called her feathered friends,
To teach them architecture.
2. "To build a nest, my courteous friends,"
They all began to chatter—
"No need to teach us that, good Mag,
'Tis such an easy matter."
3. "To build a nest"—Professor Mag
Resumed her speech demurely—
"First choose a well-forked bough, wherein
The nest may sit securely."
4. "Of course," said Jenny Wren. "Now cross
Two sticks for the foundation."
"O, all know that," said Mr. Rook,
"Without this long oration."
5. "Now bend some slender twigs, to form
The round sides of the dwelling."
"A fool knows that," exclaimed a thrush,
"Without a magpie's telling."
6. "Next take some wool, and line the nest,
And bind it well together."
"Why, that's as clear," exclaimed the owl,
"As stars in frosty weather."
7. While thus they talked, Professor Mag
Had half her nest completed;
And, growing quite indignant now,
To see how she was treated—
8. "Ladies and Gentlemen," she said,
"I see you're all so clever,
My lessons are superfluous—
I leave you, then, for ever."
9. Away she flew and left the birds
Their folly to discover,
Who now can build but half a nest,
And cannot roof it over.
10. The magpie sits beneath her roof,
Nor rain, nor hail can pelt her;
The others, brooding o'er their young,
Themselves enjoy no shelter.
11. No better fate do men deserve,
When self-conceit can lead them,
Friendly instructions to despise,
Thinking they do not need them.

—(Selected)

STORIES OF HEROISM AND PATRIOTISM

MODERN HEROES

VI. INDIA'S HEROES OF THE WAR

Jemadar Gobind Singh

IN a certain Indian cavalry regiment near Cambrai was a Jemadar named Gobind Singh. The squadron to which he was attached found itself cut off from the armies, and the officer in command, finding it imperative to get into communication with the General Staff, asked for volunteers. Gobind Singh, after seeing several volunteers shot down, himself volunteered and galloped with the dispatch into "no man's land". His horse was soon shot under him but he managed to complete the remaining three furlongs on foot. A reply had to be carried back over a mile and a half of bullet-riddled ground. Again Gobind Singh set out, but about half way across his horse was killed. He ran for his life. The Germans gave chase, firing their machine-guns, but their pursuit was stopped by the counter fire of the isolated Indian squadron. Yet again a reply was required and for the third time Gobind Singh faced almost certain

death. This time the Germans did not fire their machine-guns, but instead dropped a shell on him which blew his horse to atoms and covered him with blood. Thinking that he was mortally wounded he walked quietly the remaining furlong with the Germans constantly firing at him. On arrival at Headquarters he found he had again come through the terrible ordeal unhurt.

Thus India, country of traditional spirituality and wisdom, to whom the eyes of philosophers and savants turn in wondering admiration on account of her great contributions to the world's religious knowledge and insight, true to her ancient past, flung herself into the fight for Liberty and Peace.

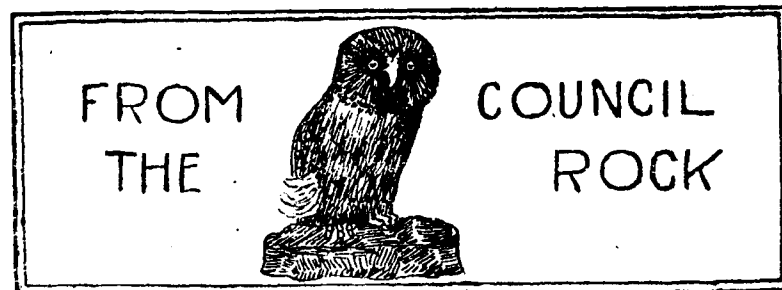
HILDA WOOD

[Pressure of space has forced us to omit the first portion of the article for which we crave our contributor's indulgence. —Ed.]

ARMOUR FOR THE WARFARE OF LIFE

1. THE buckler of Integrity
Throw broadly o'er thy breast;
Thy helmet let bright Honour be,
And Truth thy stainless crest.
2. Let kind and gentle Courtesy
Be burnish to thy mail;
'Twill turn full many a stroke from thee
When rougher arms would fail.
3. Accoutred thus, go forth in joy,
While rings thy battle cheer;
On! on! fear God, my gallant boy—
But know no other fear.

—(Selected)



OUR SCOUT-OFFICERS' PAGE

[All Patrol-leaders and other Scout-officers are invited to send for this page either questions, which will be answered to the best of our ability, or short articles, containing some new idea, or raising some new point, for insertion, discussion and comment.—Ed.]

CONCERNING PATROLS

By PATROL-LEADER LIONEL JAYASURIYA, KING'S SCOUT

Recently of the 1st Galle (Mahinda College) Troop, Ceylon

(with a few additions and comments by the Editor)

MANY Patrol-leaders do not really understand the meaning of "Patrol-leader". A Leader is one who is appointed by the Scoutmaster or elected by the rest of his friends in the patrol, and confirmed by the Court-of-Honour and the Scoutmaster. Before appointing anyone the Scoutmaster should explain to the Scouts what a Leader has to do for the welfare of the Troop, as well as of the Patrol. So they must not choose an incapable boy who will not be obeyed by them.

I know how many Scoutmasters undergo difficulties through not having chosen the proper boys for these duties. Once the Leader is chosen the rest must determine to unite and work under him for the welfare of the Patrol and the Troop.

The Leader having been appointed, the Scoutmaster should leave the whole Patrol under his care. If the Scoutmaster wants to get the best results from his Patrols he must see that his leaders understand their duties, that they are regularly trained by him in the necessary Scout work to enable them to instruct their Scouts, and then that they are given real free-handed responsibility. If a Scoutmaster gives his leaders only partial responsibility he can expect only partial results. [Train your leaders thoroughly and with real brotherliness, and then let them have a free hand with their Scouts, letting them feel at the same time that you are ready to advise and help whenever they need you.—F. G. P.]

This will save much trouble to the Scoutmaster and it is also the best way of developing the boys' character.

The leader must show confidence in the boys under him. If he wants to keep his boys attracted to Scouting, he must play lots of good games. Do not have the same game time after time, if the interest in it is becoming less. Take the trouble to invent a new one, or read it in *Scouting Games* or *THE INDIAN SCOUT*. The leader should not give special responsibility except to his second, whom, he should remember, he is to train to take his place and to lead the Patrol.

When a leader is in doubt about any matter, he should not hide it but come forward and put the matter frankly before the other leaders and the Scoutmaster, and discuss it properly in the Court-of-Honour. For instance when a leader cannot manage a troublesome boy this can be done. [But there must be no talking about such matters except in the Court-of-Honour. Scouts or officers must never speak ill of each other: it is one of the worst things, for it violates three Scout laws all at once, the 1st, 4th and 5th. A Troop in which such talk goes on is doomed to failure unless they determine not to do it. Each Scout must first stop himself, not others, and the duty of the Leaders is to do their best to encourage their Scouts to avoid all unkind talk of this kind. This is very important.—F. G. P.]

A leader must treat all the Scouts in his Patrol as equally brothers, and there must be no favouritism.

When a Scout is troublesome, do not make it worse by merely getting angry with him, but speak to him quietly apart and try to

make him understand his share in the work and the happiness of the Patrol.

Patrol-leaders must learn to give the commands properly, not in a slack, unbusiness-like manner, and the Scouts will then obey cheerfully and smartly. Do not take things easily. To train a Patrol really well is a fine piece of work, well worth doing.

Leaders must be ever kind and brotherly, yet no slackness in discipline must be allowed.

Patrol work must be regular. For this the leader must arrange the programme for a fortnight ahead, consulting his Patrol-in-Council about it. Definite times must be fixed, and every Scout must know exactly what training he has to conduct or undergo at each meeting, and must come prepared and ready to do that work and not waste his time. The programme should be carried out even if the leader is away.

Leaders should study three books especially, "*The Patrol System*," "*How to run a Patrol*" and Indian Scout Pamphlet No. 2. Every Leader should also possess a copy of *Scouting for Boys* for his Patrol, and study it. [There is much more in it than most people notice at the first reading. There are lots of games and hints given. We ought not to rely too much on being trained by others. We should remember that in most other countries Scoutmasters are not specially trained: they learn to run Scout Troops well by simply studying the books and making experiments, mistakes and improvements. If we do this, as well as take advantage of Training-Camps, we shall have even better Troops.—F. G. P.]

[Comments are invited.—Ed.]

THE LEGENDS OF THE ANAIMALAI, PASUMALAI AND NAGAMALAI HILLS

IN the glorious Upanishads of the *Bhagavad-Gita* Shri Krishna said that he would save mankind from ruin, whenever Dharma decayed and Adharma prevailed and trouble was brought to mankind. And mankind suffered greatly in the time of Vikrama Pandya, an ancient Pandyan King. The people of the Pandyan Kingdom did not suffer from famine or misrule. The king was a stern, just and pious man. The land was rich. But yet "in the midst of plenty the people perished". The king of the adjoining Chola kingdom was a mortal enemy to Vikrama Pandya. The Chola King was an unjust, cruel man. He harassed the people very much and often killed those who were taken prisoners. The Gods were always on the side of Vikrama and by their aid Vikrama was able to rout his enemy.

Foiled in his evil attempts, the cruel Chola King appealed for help to the Kshamanas—a race of lowborn outcastes and necromancers. The Chola King said that he would offer them half of his kingdom if they undertook to kill Vikrama and destroy the Pandyan kingdom. These avaricious wretches consented to the bargain. They chanted certain charms and invoked the devil. Immediately, a big fire was seen and out of the fire rose a gigantic elephant. It was as high as a mountain. Its tusks were unnaturally long and sharp. Its mouth was wider than Kabandha's stomach.¹ Its limbs were stronger than the

strongest king of the forest. It stood before them with eyes that looked like balls of fire waiting for their commands. The Kshamanars ordered this devil raised out of the earth to devastate the Pandyan land and to kill the Pandyan King. On came the monster like a thunder-storm, with glaring eyes and open mouth. People were crushed to death under its feet. Buildings were pulled down by its trunk. Crops were destroyed and trees were rooted up.² The state elephants of the kingdom ran away in fear. Soon news was carried to the Pandyan King that an elephant was raging like a hydra through the land. The poor helpless king ran away to God Sri Sundereswar's temple, prostrated himself before the shrine and prayed to the God to save them from the onslaughts of the monstrous elephant, and from ruin. Then a voice broke forth from the image saying that the God would come down to the world in the guise of a hunter and kill the elephant and thus save mankind. The King Vikrama returned to his palace in fear and joy—fear at the elephant, joy at the God's response. Meanwhile the elephant was fast approaching. It baffled the attempts of many renowned warriors to kill it. It created havoc everywhere. When it had neared the city of Mathurai (Madura), a brave hunter came forth from the shrinking multitude and shot a poisoned arrow at it. The arrow pierced its side and the elephant

¹ For the story narrated, refer to the famous legends of the *Thiruvilayadar Puranam*, which tells us how Madura became a great religious centre.

² Kabandha was a demon who was killed by Shri Rama. Refer to *Ramayana*.

fell down dead. The divine hunter then vanished. Poets say that the dead elephant was turned to stone and the modern Anaimalai—Elephant Hills—derived its name from that dead elephant. Frustrated in their attempts to destroy the Pandyan land, the Kshamanars during the time of Ananthagunapandya, raised a big sacrificial fire. They murmured certain words and again invoked the devil. Then a Rakshasa—Demon—appeared before them in the form of a big serpent. The demon was also sent on the same errand. With glaring eyes and poisonous breath the serpent demon began to devastate the land. Again the Pandyan King prayed to God for succour. Then the king himself went and boldly met the serpent face to face, in spite of the fire and smoke which the monster belched forth. He showered his arrows upon the

serpent, but in vain. At last desperately, he took his last arrow and trusting in God Sundereswar, shot it. By God's grace, the arrow fell upon the serpent and cut it in two. Thus God saved mankind again. The dead serpent was turned to stone and they say, that the Nagamalai Hills got their name from the dead serpent.

But when the serpent died its venom infected the air and people began to die of the poison. But God Sundereswar absorbed all the poison in his hair and saved the people.

It is said that the Kshamanars again sent a devil in the form of a cow to destroy the land. But God took the form of a bull, and killed the cow and the Pasumalai Hills got their name from that dead cow.

SCOUT R. KODANDARAMAN,

Madura.

NO MATTER

A Third Class Passenger: "Sir, Guard, you said that only ten must sit in each van. Why do you thrust more in, Sir?"

Guard: "No matter! Ten must sit and the rest must stand! Eh?"

WHY WAS IT SO

A customer complained that the milk supplied to him on that particular day was watery. The milkman said: "Sir, yesterday, my cow was exposed to rain."

AN OUNCE OF SENSE

Teacher: "You stupid fellow! have you got an ounce of sense in your brain?"

Boy: "Sir, the experiment can be done only after I breathe my last."

A GREAT FAULT

Father: "Why son, why are you so late?"

Son: "Papa, the teacher kept me in because I could not find Antwerp in the map of Europe."

Father: "No blame on you my son. That city was burnt down in the present war. It is quite savage to treat a child like this."

—(Selected)

AROUND THE CAMP FIRE

SMILE A WHILE

HIS WAY OF EXPRESSION

The father took his son, before the Principal of a College for admission, and wanted to tell the Principal that his son was a painstaking student, who in his eagerness to learn everything properly would be constantly questioning the teacher, that he may understand him well. So he said: "My son is a very troublesome boy who is of a very curious and questionable character".

NO NEED FOR IT

Father: "Rama, I never had a habit of buying sweetmeats in my childhood as you do now."

Rama: "I have heard grandmama say that my grandpapa had a sweet meat shop of his own."

HOW WOULD YOU REPAY

A: "How would you repay a man who has saved you from drowning?"

B: "I will cause him to be drowned and then try to save him in my turn."

A PROPERTY OF MATTER

Teacher: "Rama, why does the river overflow, while the sea does not?"

Rama: "Sir, sea does not overflow, as sponges are stuck to its bottom, while the river has none."

A WITTY MAN

A man reported to his friend that a lecture which he delivered that night, had proved soothing, rousing and satisfying to his audience.

His friend jeeringly demanded an explanation which was given as follows:

It was soothing for half the audience fell asleep; it was rousing for the other half got up and went away, and it was satisfying as they all declared that they had had enough and wished never to hear that again.

TOO KIND

"Are you kind to your brother?" a boy was asked by a gentleman. "Yes, Sir," said he, "I give him my medicine that he may be healthy, and I eat his sweetmeats that he may not get ill."

GENEROUS!

Little Kalpakam was asked by her teacher to work out a sum. The teacher after examining the answer remarked "There is a mistake in the rupee column; go through the sum once more." When the answer was shown, the teacher found she had erred in the anna column. Once again the girl set to work with a remarkable patience, but failed this time also to produce the correct answer. The teacher, just to encourage her said, "The answer is almost correct but you have left out adding a pie. Try again." But Kalpakam at this juncture lost all her patience and burst out pettishly, "If I have left out a pie you can have the pie given by my uncle last night. I hope that will satisfy you!"

A DEDUCTION

Once early in the morning of a very moist day, a child got out of her house to pluck some flowers from the garden, which was very near to her place. Soon, she came running to her mother, and said, "Mamma, it is very warm to day."

Mother: "How, child?"

Child: "Why mother, the leaves in the garden are perspiring."

A RIDDLE

"If an empty barrel weighs ten viss, what would you fill it with to make it weigh seven viss," asked Gopalan.

"It is impossible," said his friend Rama.

"Not at all," came the answer, "you just fill it with holes."

BY THE METHOD OF DISPLACEMENT

Some boys were enjoying their evening swim in Phubli canal.

There were a few young kiddies who were also taking their bath near the bank, where the water could hardly reach their necks.

Just then, a young and a very very fat man, came to swim, and was just entering the canal, when one of the swimmers called out, and said:

"Oh you kiddies, get back very near to the bank, lest you may be completely drowned."

MATTERS NOT

Passenger: "Hi! Conductor! stop the tram! a person has fallen down!"

Conductor: "Oh, it doesn't matter; he has already given the money."

GOOD REASONING

A silly boy asked: "Papa, what is the meaning of the word Trans-Atlantic?"

"Son," said the father, "across Atlantic is its meaning." Further the boy asked the significance of the word transparent, to which the father answered angrily "Don't bother me. Refer to the dictionary". The boy said: "Why Papa, it means a-cross-parent like yourself."

CLEVER INDEED !!

A man gave a cover and two pice to his son and asked him to post the letter after affixing the stamp. But the boy returned with the two pice and on enquiry said: "Father, I slipped the cover in the box without anybody noticing it."

THE BOY WHO TRIED

SAID Govind "Father always says
When I have tried in vain,
However helpless it may seem:
I ought to try again.

"For father says though in the past
A hundred times I fail,
If I but boldly try again
I'll certainly prevail.

"I've often tried to reach the shelf
Whereon the Halwa stood;
I'll try again as father says,
Because I am always good.

"I'll get this table first of all,
And on it place a chair,
I'm sure that looks quite safe enough
To reach the top, with care.

"At last triumphant! Now are mine
The treasures on the shelf
How happy father will be to think
I did it all myself!"

Alas! When Govind's father came,
And saw what had been done,
To Govind's great surprise he caned
His enterprising son!

Scout O. P. DESIKAN,

Mylapore Troop.

ORIGINAL WORK

WE wish to warn our young contributors to THE INDIAN SCOUT once again, with all the emphasis possible, that if they send us any article or poem, that is not *entirely* their own work (even if only a few lines be extracted from other works), the name of the original author and publication must be sent.

Failure to do this is bound to involve both the sender and our Magazine in shame, and we would not desire this in either case. Especially it is hard on our Magazine and its well-earned good reputation, for the Editorial office cannot be expected to be a walking encyclopædia of literature; besides which "A Scout's Honour is to be trusted" and when we receive articles which are said to be original, we do not expect to have to verify the statement.

We are sure that the one error of this nature which has been pointed out as having occurred in the case of a short poem printed in THE INDIAN SCOUT was the result of ignorance on the part of the young contributor, and not of intentional deceit—but let it be a warning to others to be more careful. In this world the majority of people are always ready with a harsh word in public for those who fall into error—even if the erring one happens to be upholding the same cause as themselves, it seems—and it is the duty of every Scout, and of everyone who cares for the good name of the National Scout organisation, to see that such errors are avoided.—(En.)

IMPORTANT NOTICE TO ALL I.B.S.A. OFFICERS

PLEASE write a postcard to the Chief Commissioner of the Indian Boy Scouts, giving the following information without fail:

(1) Name and Address of your Troop or Pack; (2) Whether Troop or Pack is registered; (3) Date of formation; (4) Total number of boys or girls now undergoing training in it (including Patrol-leaders); (5) Number of officers (excluding Patrol-leaders).

Please add the following information if possible:

(6) Whether you or any of your friends are coming to (a) Cubmasters' Training Camp, (b) All-India Rally, (c) Scout-Officers' Training Camp, and if so, how many; (7) Which number of THE INDIAN SCOUT your Scouts liked best so far; (8) Suggestions for improving THE INDIAN SCOUT; (9) Do you think subscribers in your town would be willing to pay Re. 1-8 or Rs. 2 per year, for THE INDIAN SCOUT in future, if it be necessary to raise the price; (10) Can you get more subscribers?

REVIEWS

The Sindhi Scout. [Published by the Indian Boy Scouts Association, Hyderabad (Sindh). Subscription Re. 1-8 per annum.]

This is the most interesting Scout magazine that we have come across outside our own. The most novel feature of the magazine is that it is divided into two sections, one in English and the other in the mother-tongue. This is a splendid plan for a magazine intended for any one linguistic area and we commend it to other Provinces taking up Scouting. There are a good number of original contributions and jokes, some of which we shall try to publish in THE INDIAN SCOUT. The second number fulfils the promise of the first; it contains a Message to the Sindh Scouts from our Protector, and interesting articles by Mr. Ernest Wood and Scout Commissioner Aryaratna, besides articles in Sindhi. We extend to our Scout contemporary our warmest support and encouragement.

The New Student. (Published for the Madras Students' Convention. Annual Subscription Re. 1-8.)

We acknowledge the receipt of the first two numbers with thanks. It is a valuable addition to the student journals. Among the contributors are Messrs. A. Jeffery, F. G. Pearce and K. M. Panikkar.

The Panchama. (Published in Hyderabad, Deccan. Annual Subscription Re. 1-8.)

We have received the second number of this useful little magazine, whose aim is to give a helping hand in the elevation of the "Depressed Classes".

The Everyman's Review. (Published by Hebbbar Brothers, Kanara Press, Madras. Annual Subscription Rs. 3.)

There are a good number of very useful and instructive articles in the current number.

The Madanapalle Magazine. (Wood National College, Madanapalle. Subscription Rs. 2 per annum.)

The first number of this magazine edited by Mr. James H. Cousins, contains a number of interesting articles including "An Impression of Madanapalle", by Mr. C. F. Andrews. Mrs. Besant sends her "good wishes" while Sir Rabindranath Tagore sends "A Poet's Blessing". The second number is more newsy but no less interesting, not only to "Madanapals" but also to all who are interested in National Education enterprises. We heartily commend the magazine to our readers.

The National High School Magazine. (Published by the National High School, New Taragupet, Bangalore City. Subscription Re. 1-8 per annum.)

This magazine which originated in a typewritten issue has, we are happy to say, emerged into print. Among the contributions is an essay on "The Personality of Swami Vivekananda".

The Boy's Own. (Published by A. M. S. Raghavau, Triplicane, Madras. Subscription Re. 1-8 per annum.)

This magazine contains a foreword by the Hon. Mr. Justice T. V. Seshagiri Aiyar, and an article on the Boy Scout Movement by Mr. J. Vincent Mendis. The second number contains "suggestions" by Mr. G. S. Arundale, and an article "Shall I become a Scout" by Mr. F. G. Pearce. It is an enterprising little magazine, worthy of support.

OUR COMPETITIONS

Prizes are offered for

1. The Best Cartoons.
2. The best original Comic Poems.

Open till the 31st April, 1919.

Unavoidably held over:—The 'Detective' Competition, and the Results of the previous competition.

Owing to an oversight an error was made in the results of the Patrol Tent Competition. The correct order is: 1st, Madura. 2nd, Palghat. 3rd, Trichy and Madanapalle. 4th, Masulipatam. 5th, Hyderabad (Sindh), and Mylapore. We offer our apologies.

LOOK OUT!

Coming out soon!

THE SOUTH INDIAN BOY SCOUTS ANNUAL

Published by the Indian Boy Scouts Association, Tuticorin.

Register your order with N. Sundaram

Re. 1.

41 Clive's House, Trichy.

Re. 1.

Printed and published by Rao Saheb G. Subbayya Chetty, at the Vasanta Press, Adyar, Madras.

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" MORSE KEYS	" LANYARDS
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" PATROL FLAGS	Scoutcraft, Scout
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When ordering anything advertised in these columns, please mention THE INDIAN SCOUT and do us a good turn.

THE INDIAN SCOUT

VOL. I

APRIL 7TH, 1919

No. 10

OUR OUTLOOK

BROTHER-SCOUTS,

This month marks the beginning, according to Eastern tradition, and according to astrological science, of the New Year, and by the time this number is in your hands most of you will either have celebrated or will be about to celebrate the occasion.

A Happy New Year!—It is very fitting, that at the opening of a new cycle of Days, we should also mark the occasion by the opening of a new cycle of Ideals, and a new cycle of Ideas, and that we should set the course of our Will more steadily than ever towards the realisation of the same in practical life.

Last month's 'Outlook' was for the most part an outlook backwards, a review of our activities of the past three months; this month's must be an outlook forwards, to help us, as far as may be, to see more clearly whither this grand work is leading us, and which are the best paths for us to follow.

Looking Forward.—Whither then is this Scout Movement leading us?



Let us take the telescope of the Imagination, and having dusted and polished it with high Devotion (for sometimes, you know, specks of the dust of Low Aims and the tarnish of Selfishness are apt to gather on this telescope and make it distort things) let us direct it with the power of the

Will. Looking out thus from our Watch-Tower, let us peer ahead into the dim yet bright haze of the Future—what do we see?

1920... 1922... 1924... 1925!—We see the students of the Present as the leaders and the fathers of the Nation. But there seems to be some sort of difference from the present state of things. What is it? It is that there are a great many more who are public-spirited men, than in the present generation of elders. In fact the majority seems to be possessed of this high quality. What is the cause of this? Why! these are our Senior Scouts who have grown up? These are the students of National Colleges and those who have been influenced by them towards higher

ideals. India seems more prosperous; she is full of activity, commerce, industries, agriculture—and yet her people are not thinking of money-making only.

In a Great City.—I see a young assistant in a City firm; his day's work is just over, but he is not going to the cinema to-night; this is one of the evenings when he has Scout parade, for he is the Scout-master of a little Troop in a very poor part of the City—(poverty has not entirely vanished yet)—and though his boys are far too poor to get complete uniform, yet they are very keen, and they are doing a lot to make their poor homes cleaner and better and happier. They are getting their uniforms too, bit by bit, for they are earning funds by making baskets and envelopes which are sold at the Scout Shop in the City.

Out in the Fields.—Turning the telescope in another direction I see a group of country youths, returning from labour in the smiling and well-irrigated fields. They are laughing and joking and chatting eagerly one with another, and I hear that after they have had their bathe and some food and rest, they are going to the night-school which is one of their village institutions; and, after that, they will spend an hour in the moonlight under the big trees which line the river bank where people usually gather in the evenings for a chat, or sometimes there is an open-air lecture or an entertainment of music and song.

A Country Town.—Looking onwards I notice a big country town, a pleasant place of well-arranged buildings, neat houses, large gardens and public places. A great factory, worked by water-power and electricity, is a landmark on the outskirts of the town. I see a fine

car humming along the wide road towards the town. It is the Manager's car and he is in it. Where does he go? Let us watch. First of all he stops at one of the houses of what appears to be almost like a small village just outside the town boundary, but it is much cleaner and more prosperous-looking than most of the villages we had in 1919. The majority of the factory-workers live here. The Manager comes out of the house, with *namaskarams* to one of the inmates to whom he has just been speaking. It is the house of one of the workmen who was slightly injured the other day, and the manager has just been to enquire if he is all right. The car hums away again through the broad streets and stops at a fine building, unlike any I have ever seen, yet it is unmistakeably Indian in architecture. Around it are spacious playgrounds, in some of which boys and girls are enjoying themselves at Indian games, and in others some young men seem to be just assembling for athletics; I believe it is Indian wrestling that they are practising. Inside the building there are offices, and a fine hall and library, while, near by, there are schools and also a hospital and dispensary for Ayurvedic medicines. All these are part of the Co-operative Institute, for evidently the authorities of this factory have discovered that they get better work and bigger profits when their employees are well cared for, physically and mentally, and I believe they are even experimenting with a scheme whereby a certain share of the profits goes to employees, which of course encourages them to do their very best work. To-night there seems to be a meeting of the workers and the managerial board to discuss Workers' Insurance.

Brotherhood and Unity.—One thing is evident; there seem to be fewer barriers between class and class than there were in 1919. I believe that Manager whom we saw in the car used to be a Scout-master when he was six years younger. Anyhow he certainly keeps the 4th Scout Law.

India seems to be much more united and much more content, probably because her people are not starving now. I don't notice very many protest meetings; there seem to be a few here and there, because there are still some selfish men who want to get rich, heedless of whether it be at the expense of others or not. But even at these meetings I notice much less marked divisions. Non-Brahmins, officials, Panchamas, non-officials, Brahmins, Zamindars—all seem to be more or less working together against the remaining abuses.

A Scout Troop in Sight!—Oh! I see a very familiar sight! How pleasant it is! There goes a Scout Troop, marching down a lane, with flags flying and shoulder-knots fluttering in the breeze. They are marching jolly well too, and are a smart lot without a doubt, with tidy uniforms and well-tied green turbans, bright scarves and no boy without a staff on his shoulder. They are singing. Listen! Why it is our old friend 'Pahi padma—'! Let us follow them.

A Big Rally.—There is a big field, and hundreds of turbaned figures in uniform, with rifles. Strong fellows they look too. Who are they? Why, of course! The local battalion of the Citizen Army of Defence! And look, there are rows and rows of green-turbaned Scouts too, on one side, amongst whom is the Troop we saw. But what are the Scouts doing here? Have they turned into a military body? Oh,

nothing of the kind. But they have been invited to assemble to-day, because it is a very special occasion. Colours are to be presented to the District Battalion of the Citizen Army, and Major-General Sir U. Ram Singh has come specially for the purpose, and is going to address the gathering. See there he is, that fine-looking officer on a horse, amid a group of others.

Almost Late!—But I say, this is bad; here comes a party of Scouts running; they are almost late. Techa! Haven't our Indian Scouts learnt to be punctual yet? And they are Senior Scouts too, a cyclist party! They look very tired, but not unhappy or ashamed. What's that? O, they have been putting out a fire in a neighbouring village. That's why they are late. Then we can certainly forgive them!

I believe I recognise one or two of those Senior Scouts, and a few of the Boy Scouts too. But they were of course in the Boy Scouts and the Cubs in 1919. They used to belong to a little Troop, as it was then; two Patrols only, and half a dozen Cubs. But now, just look at that great mass of green turbans. There must be at least three hundred! And this is in only a country town!

Cubs!—Why, look! There are the Cubs too; I never noticed them at first because they have no turbans; and they are not paraded with the Scouts; they are watching from the side of the enclosure. What a crowd of little boys! They look very jolly and merry too, and they are grinning like anything and their tongues are working at a terrific speed, just like our Cubs in the old days when we began. See! there is one little monkey teasing the

Cubmaster; and the Cubmaster, who is a jolly-looking round fat man with a kind face, seems to be enjoying it too.

Girl Scouts.—Look! there's a fairly large group of Sister Scouts too, also sitting at the side, watching the proceedings. I notice that they are still shy and rather quiet, just as the Indian girls used to be, but I think that is rather nice, for they are evidently quite happy too, they are smiling and they look very pretty in their green saris. They look a good deal stronger than the Indian Girl Scouts I remember; I expect that is the result of games and exercise. I am sure they are a very capable little band, just as sisters of ancient days used to be.

What a Happy Land! Ah!—India must be a happy land now, with all these tens of thousands of large-hearted, broad-minded, capable elders working together to make her a glorious and mighty Nation, and all these hundreds of thousands of boys and girls learning to be useful and self-reliant, and eager to take every opportunity of helping others and of serving their Motherland. What a glorious sight!

* * * * *

Well, put the telescope down now, but don't let us forget to take a look through it every now and then when we are apt to feel discouraged and to lose sight of the glorious promise of the Future.

Is it true?—Will the India-to-be be like that? Will She? That depends upon us, upon our work, our devotion, our ideals. O Brother-Scouts, big and small, Fellow-officers, Senior Scouts, Sister-Scouts, Scouts, and even the little Cubs (for all can do their share), let us keep this Ideal bright within our hearts through the coming year.

And let us polish it daily to greater brightness with acts of service.

The Scout-Dharma.—Remember that our duty, our *Scout-Dharma*, is not really a new or a foreign introduction either. It is the old, old Dharma of the hero-kings of Bharatavarsha, the Dharma of Loyalty to God, Crown and Country, the Dharma of respect of one's Self, respect for the welfare of others, respect for the Name of the Motherland, the DHARMA OF HONOUR and of SERVICE. Was not this the DHARMA of the divine Ramachandra, of faithful Ahalya, of the heroic Shivaji? Not otherwise was the Dharma of Asoka the Great, the Buddhist, and Akbar the Magnificent, the Moghal Emperor.

This is our Dharma too, Brother-Scouts, and it is ours to rebuild, in changed shapes in modern India, the glories of which, in ancient days and in other forms, this Dharma was the foundation and the origin.

Through our training in the National Scout Movement which we are shaping according to those ideals, and through the happy fellowship which we have in this great Brotherhood of ours, we have the opportunity. Let us not fail to make the most of it in the coming year. We shall not fail, if we keep the Ideal ever before us and ever shining in the light of Service, however humble, well performed, for the Motherland's sake.

May there be many faithfully to fulfil this Dharma in the Coming Year.

Your Brother-Scout,

F. G. Pearce

A MORNING PRAYER

By RABINDRANATH TAGORE

Life of my life, I shall ever try to keep my body pure,
knowing that thy living touch is upon all my limbs.

I shall ever try to keep all untruths out of my thoughts,
knowing that thou art that truth which has kindled the
light of reason in my mind.

I shall ever try to drive all evils away from my heart, and
keep my love in flower,
knowing that thou hast thy seat in the inmost shrine
of my heart.

And it shall be my endeavour to reveal thee in my actions,
knowing it is thy power gives me strength to act.

—Gitanjali

[At 8 a.m. every morning at the general assembly of the students of Wood College of the National University, and of the boys of the National High School, Madanapalle, after other prayers have been said, the above in English, translated from Bengali, is recited in chorus. Our Scouts could not do better than say the same prayer, at the same time, if possible, thinking of their Brother-Scouts all over the world and especially those of the Motherland. Even apart from its beauty and its universality as a prayer, this is a priceless gem from one of the greatest poets the world has ever known, and every one of his young countrymen should be proud to have its message treasured in his heart.—Ed.]

APPLAUSE

It has been felt by many of us for some time past that the western methods of applause are not good enough for India to imitate and that we of the I.B.S. might very well help to establish better ways more in keeping with eastern culture.

It was my great good fortune to have the opportunity the other day of asking the opinion of the one person in India most qualified to guide us aright in this matter—Sir Rabindranath Tagore himself.

In place of the western clapping of hands as a mark of approval, he suggested the use of the words "Sadhu! Sadhu! Sadhu!" (Perhaps when sustained applause is desired, the modification used in Ceylon might be employed, namely: "Sadhu! Sadhu! Sa-a-a!-a! Sadhu! Sadhu! Sa-a-a-a! Sadhu! Sadhu! Sa-a! etc.")

Instead of giving "Three cheers" for a person, Sir Rabindranath suggested the use of the person's best-known name followed by "Ki Jai!" This might be repeated three times.

I hope that our Scouts will adopt these suggestions, and thus help to popularise them. Every little detail counts in the development of National spirit, and the I.B.S. should be proud to carry out this hint given to them by India's greatest poet.

F. G. P.

THE INDIAN BOY SCOUT MOVEMENT

By G. S. ARUNDALE

It is most gratifying to all lovers of India to watch the admirable progress made by the Boy Scout movement throughout the country. That the organisation should spread rapidly is, perhaps, not to be wondered at, for it represents a new idea and new ideas always receive at least an ephemeral vitality. The real cause for satisfaction lies in the fact that the Boy Scouts themselves are at once so eager and so thorough. The Boy Scout movement is an expression of the type of citizenship demanded by the Motherland from her sons, and it is most gratifying to notice that Young India is able amply to respond to the demand. We have been told on the highest authority that Indian Boy Scouts compare most favourably with their foreign comrades. This is sufficient evidence that growing up in India to-day are young citizens who will be well qualified to serve their Country and maintain her in dignity and power among the first-class nations of the world. Further cause for satisfaction lies in the manner in which our Boy Scouts have not hesitated to do their duty in dangerous emergencies, and the past year has contained many records of such services gratefully acknowledged by the authorities.

It is not too much to say that the Boy Scout movement in India, under, of course, the stimulating encouragement of Mrs. Besant and the Hon. Mr. B. N. Sarma, owes its life and vitality largely to the devoted efforts of the Indian Boy Scouts Association under Mr. F. G. Pearce, who has been assisted by a devoted band of

Scoutmasters, and not least, by his enthusiastic wife. But, behind all the success, has been the spirit of India's national awakening. And if the Indian Boy Scouts Association has made wonderful progress, it is because the soul of New India has found in it a suitable dwelling place. India's awakening vitalises all movements which are homes for the Spirit of the Dawn. It is for this reason that the Indian Boy Scouts Association is now almost able to go by itself. It contains the new life. It is a sign of the coming times. It, therefore, needs no official stimulus, and but little publicity. Troops and patrols work quietly and efficiently irrespective of the attention of the public, and are not dependent for their existence upon external pressure. Encouragement is doubtless most helpful to them, but they draw their life from their own usefulness, and there is no lack of opportunity for service.

I cannot help regretting that the Madras Government should have thought fit to start an opposition movement. The spirit in which the Government movement has been conceived is, without question, anti-national. It is no doubt the expressed intention of the Government to train up Indian youth for citizenship, but the kind of citizenship they have in view is a citizenship tainted by racial inferiority, a citizenship dominated by a foreign bureaucratic power. It is no free citizenship for which the Government movement stands. It was conceived in a spirit of hostility, and can, therefore, only live as it is fed by the continuance of

that spirit which gave it birth. The simple proof as to its real value lies in the fact that once Government support and interest are taken away, the movement is almost certain to collapse. Official pressure, born of an antagonistic spirit, keeps it alive, and its members join it under the stimulus of official authority and irresistible persuasion.

I earnestly trust that all parents and guardians who love their country will do their utmost to give to their young charges, the opportunities they themselves may have lacked, and which the Indian Boy Scouts Association offers. How often do we not hear an elder lament that he was born and grew up at a time when India's future was still below the horizon? How often do we not hear him regret that the vision splendid, opening before the eyes of the youth of to-day, should have been concealed from the eyes of his own generation? How often does he not declare that he, too, would eagerly take an active share in India's regeneration if only circumstances and cares weighed less heavily upon him? I would urge him to realise that, through young India he, too, may share in India's glorious future. He, too, can be young among the youth of his country. It is a superstition that a man is as old as his years. His true age is the age of his heart. And, whatever the older generation may have missed by having apparently been born too soon, they should remember that by sharing in the hopes and aspirations natural to the young of to-day, a new lease of vitality and of youth comes to them, and the ominous number of their years has as com-

pensation a most valuable experience of life. The young have enthusiasm but little experience. The old might, if they liked, have the advantage both of the enthusiasm and of the experience.

I can think of no better elixir for the renewal of youth than membership of the Indian Boy Scouts Association. Brought into active touch with the present day youth, the older generation comes into contact with the young enthusiasms and perceives the future with the clear eyes of youth rather than with the dim vision of age. A wholly new vista opens up before the elder who casts his lot in with the young. And he does not regret his age, as so many elders do; for he realises its value to the young. Just as they can give him a new vigour, he can protect them from their inexperience. Thus, old and young work together, sharing a common hope, giving to each other that which the one might otherwise lack through age and the other through youth.

The Indian Boy Scouts Association should be the great common meeting-ground of old and young alike. It is the only vital Boy Scout movement in the country. It was 'born out of its promoters' love for their country. It thrives on the patriotism of the public. Its strength is in the eagerness of its members to serve beloved India. I earnestly pray that during the coming year the Indian Boy Scouts Association may offer a convincing proof to the world that Young India is equal to the most exacting demands of the new citizenship and to this end may young and old work in a common endeavour.

GEORGE S. ARUNDALE

THE MAKING OF A SCOUT

CAMPCRAFT

IX

(Continued from p. 209)

So now you have finished all your tests for the Second-Class Scout Badge. You consider yourself quite an expert in Scouting by this time, don't you? But there is one thing you have not done, a thing in which you learn the very essence of Scouting, without which you cannot possibly call yourself a real Scout. And what is this very important thing? . . . C-A-M-P!!!!

Camp . . . "Oh, but I am not used to sleeping in the open air," . . . "My parents will not allow me to go to camp" . . . "I am rather delicate and I might fall ill" . . . "I am a poor boy, and I cannot afford the train-fare to a distant place" . . . "Our Scoutmaster has to go to his village and so we cannot have a camp"

My dear boy, it's all very well for you to make these excuses, but you will never really know the joys of Scouting until you go to camp, so you had better just make up your mind to overcome the difficulties. You simply must not miss the joys of camping. Make up your mind about it, . . . and, lo! and behold! you will find the difficulties will soon be removed.

For what are the difficulties, really? You are not used to the open air. . . . Of course, that is just why you are not as healthy as you might be. You will get stronger in camp. Take several warm blankets to cover you, and a good mat to sleep on—for you must not neglect common-sense

precautions against cold—but don't cover your head. Don't imagine that you will be ill. Try. You will be quite all right.

Your parents won't allow you . . . Well, the probability is that they have got all sorts of wrong ideas as to what you are going to do in camp. Just explain the matter to them, or ask your Scoutmaster to do so, and show them that really you are not going to be careless about your health or run into dangers (no swimming allowed except under strict supervision and full precautions; ropes and good swimmers must always be at hand—I have never known an accident occur when people were really 'prepared' for such an emergency, as Scouts always must be). And here is another little point which will re-assure your parents. Let your first camp be within walking distance of home, so that your parents can come themselves and see you in camp on "Visitors' day." Once they have done that they will never refuse permission again. And this will also solve the difficulty about not being able to afford the train-fare. There need not be any train-fare.

What was the other difficulty? . . . "The Scoutmaster is going to his village". . . Well, then, if his village is not far away, make him take the Camp there also! . . . In any case, what is the use of having Assistant Scoutmasters and Patrol-leaders if they don't practise leadership when the opportunity

comes? Besides, you have got a wrong idea into your head. It is not necessary that the whole Troop should camp at the same time—though of course this is pleasant if the Scoutmaster is there to take charge. But if he is absent, then you can have Patrol-camps. You need not camp for a whole week if you think that is too much for you. Try four days to start with. You will want to stay longer after the first try. Personally I am almost inclined to think that Patrol-camps are almost jollier in many ways than Troop-camps. You can do more, for there are not so many people to be arranged for. You can have the jolliest expeditions and picnics.

Once upon a time I went for a camp of this kind . . . in a bullock-cart! . . . There were eight of us. We just loaded up all our baggage—cooking-pots and food-supplies too—in the cart—and we went. I can tell you, that bullock-cart looked funny. It was simply hung all over outside with pots and firewood and cans and bottles and bedding and lamps, till it looked like a sort of travelling bazaar. The reason for this was that we wanted to keep the inside fairly empty, for our plan was to walk till we felt a bit tired and then get in. That's what we did. We had a glorious time. We just went on comfortably in the direction of a certain forest we wanted to explore, sometimes walking, sometimes riding. When we were hungry we stopped the cart, unloaded our kitchen and cooked our food. If it was a pretty place, we enjoyed ourselves there for a few hours. Then we packed up and went on again. When the sun set, we kept a good look out for a pleasant spot to halt for the night. Having found one, we un-

loaded, cooked, had a camp-fire and a pleasant chat, and went to sleep. Two slept in the cart—the youngest ones—two slept *under* it—the heaviest—two slept in hammocks slung from the yoke to the axles of the wheels—and two—the most mischievous—slept just anywhere—possibly up trees—hanging by their tails! I never had a happier time in my life. I'll tell you some more adventures another time, perhaps.

So you see you do not need large numbers to have a jolly camp.

I hope you have quite decided now, that you simply *must* go to camp. Very well then, call your Patrol-Council together (or bring the matter up at the Court-of-Honour, if it is to be a Troop Camp) and make your plans. If you are camping for the first time, don't go too far from home, don't camp for more than a week, and *don't* leave arrangements till the last minute, especially arrangements about food. You *must* arrange for proper food. You cannot be active and energetic if you are half starving. Of course you will take it in turns to cook (parties of three or four cooking for the whole camp).

You must take, or arrange beforehand to get without fail, the following articles: Cooking utensils, including things for cleaning them, food-stuffs (I do not give details of these since they vary so much in different parts of India—but you must make a careful calculation of what is necessary to feed yourselves properly), a bucket or two, lanterns and oil, matches, mallet (for driving tent-pegs), axe, a couple of digging implements—(one of them pointed—called a 'pick' for hard ground, or else a 'crowbar') a couple of empty kerosine tins (one of them to hold water

for the latrine), plenty of rope and string. In addition to these of course you will want your ordinary Scout equipment such as your Troop or Patrol flags and the Union Jack, a bamboo flag-staff if you can carry it—a piece of wood for a camp notice-board, your signalling flags, First Aid equipment, (including plenty of bandages splints, Permanganate of Potash, Boric Powder, lint and cotton-wool, Amrutanjan, some root-ginger, vaseline, eucalyptus oil), packed into a neat box, some Scout books and story-books or magazines. A couple of gunny-bags and a wooden-box divided into compartments for holding the different food-stuffs, will be found useful too. Take your sugar in a tin or a jar which will close securely. If you don't know *why* you should do this, just sprinkle a little sugar in your tent and you will soon find out, especially at night . . . Take plenty of sugar; somehow or other campers nearly always run short of this article.

Each Scout should take a mat and cloths to cover himself at night—(two if possible)—one complete change of clothing, towel, bathing equipment, soap, comb, toothpowder. Don't get the idea that because you are going to live in the open air you can neglect civilised habits and be a barbarian. That's all nonsense. The open air is *more* civilised than the dirty town. You have got to be clean and keep your surroundings clean. If you make a dirty mess of the pleasant places Nature offers you to camp in, you are not fit to enjoy the pleasures of Nature, and you will reap the penalty in ill-health. Take your note-book and pencil and keep a Camp Diary.

I hope it is not necessary to tell Indian Scouts that meat is not only

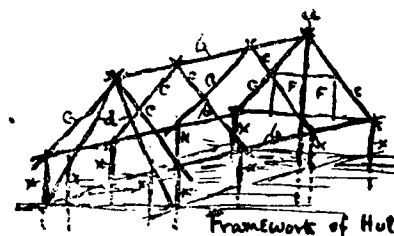
not essential but is certainly bad food for camp, if not always. Even in the British Scouts' handbook—*Scouting for Boys*—Sir Robert Baden-Powell says that meat is not necessary. Meat attracts flies in camp and that brings disease. You must never leave anything lying about in camp that will decay, such as scraps of food. Dig a big pit outside camp and throw all the rubbish there *at once*, and sprinkle earth over it. You must also fix a place for the camp latrine and it must not be near the camp or the water-supply. See *Scouting for Boys*: Camp-Fire Yarn No. 9.

So far we have said nothing about the kind of shelter you are going to make or take. It will depend partly on your resources and partly on what materials you can get in your neighbourhood.

If you can get good straight sticks, such as casuarina or bamboo, and material for thatching, such as palm-leaves, straw or grass, there is no doubt that you will be most comfortable in huts, besides which it is good fun making them, and, if yours is a Troop camp, each Patrol can make its own hut and you can have a competition to see which Patrol can make the best and which can keep its 'compound' tidiest. The Scoutmaster should judge this every morning at a fixed hour. We shall say more about this matter next month when we go on to consider the Camp Programme.

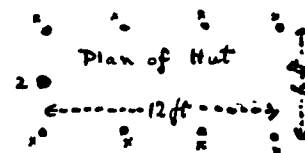
The simplest kind of patrol-hut is of course the kind that you usually make with Scout staves, like the letter 'V' upside down. But if you are going to live in it for a week or ten days, you should make something better than this. After many experiments I have come to the conclusion that the easiest and most comfortable hut

for Scout camps is the one shown in the accompanying illustrations.



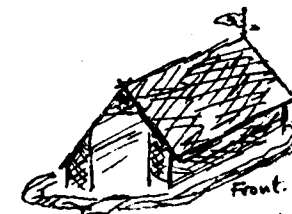
For each hut you will require the following materials: Eight sticks, each three feet long and about a couple of inches in diameter (which we call 'X' in the diagram); one strong nine-foot post (called 'A'); eight sticks each five and a half feet (called 'C'); your Scout poles will do, but, if possible it is better to reserve these for other purposes in camp); one 12 foot-pole ('B'); 12 six-foot sticks, with perhaps three extra ones the same length to finish off, or in case any others get broken.

The picture shows how the framework is made. The first thing to do is to measure your ground and mark the places for the uprights, as shown in the Plan.



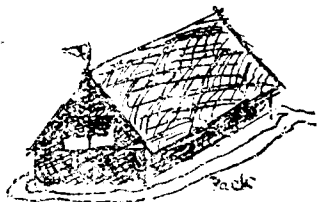
Then dig your holes. The big post 2 must be put in deep, for it holds the whole hut firm and if you do this thoroughly you will not need to have any ropes and pegs at all, and this will save you a good many nasty falls. So plant your nine-foot post about two-feet or two-and-a-half in the ground and ram it round with stones, etc. Then plant your eight three-foot posts, also firmly, about one foot or eighteen inches deep—all the

same depth. Make sure that all are true to the vertical otherwise your hut will look very ugly. Now take two of your six-foot poles ('D') and place them like an inverted 'V' for the door of the hut. Lash these together at the top. (See illustration on page showing how to do a lashing properly). Now take your 12 foot pole and lash it on to the big pole at the back and on to the top of the doorway in front. This will make your doorway secure. Then you can put on some more six-foot poles to join the tops of the uprights 'X'. Then you can lash on the five-and-a-half foot poles 'C', from the tops of the uprights 'X' to the ridge-pole 'B'. Lastly you can use the remainder of your six-foot poles to place across the poles 'C' and also to make your window 'F' and finish off your doorway. Then you can set



to work to thatch the hut. The method will depend on what material you use, but in any case you should begin at the bottom. Be particularly careful to finish off the ridge of the roof thoroughly, otherwise, if it rains, you will certainly get wet, however well you have built the remainder of the hut. Don't fail to dig a trench all round your hut, about six inches wide and three inches deep. Otherwise, if there is an unexpected shower you will find yourself swimming in your sleep! If you build this hut carefully you will find it most comfortable to live in and very strong. I even

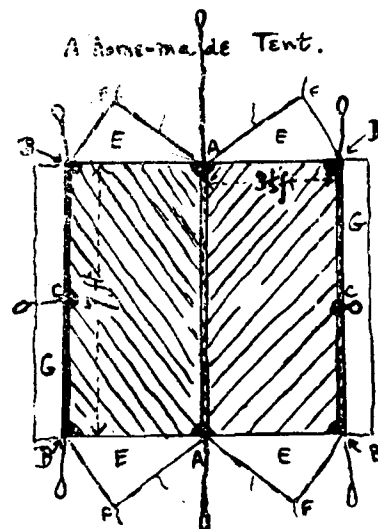
used to sling up a hammock diagonally across the hut.



But perhaps you live in a place where wood is difficult to get, or perhaps you prefer a shelter which you can carry about with you. In that case you will want a tent or several tents. So I shall tell you how to make a tent very cheaply, which will hold two Scouts, and which is so light that you can easily carry it on your bicycle or even on your back without any difficulty. I made mine for a cycling Camp. It is like this.

The material is white or khaki drill. (I also made one of long cloth, but I think the drill one is better.) It is better to get a strong quality; it will pay in the long run. Get five yards, 42 inches wide. If it is wider, so much the better. Cut it into two strips, each two-and-a-half yards long, and sew them firmly together side by side as in the picture. Now you must get some good strong white cord, and make a hem on each of the two sides 'B' and run the cord through. There should also be an opening left in the hem at 'C' through which a loop of the cord should project. You must make all the stitching very strong. Now take a long narrow strip of drill two and a half yards long and about three inches wide (you can cut a strip like this off the end of your large piece) and sew this firmly all along the seam where the two large pieces join at 'A A'

and leave enough space for a double thickness of cord to run through. This cord will be the ridge of your tent, so it must be strong. Now you must get some ordinary longcloth. You will need about four and a half yards. First cut the four pieces 'E' which form the flaps for the doorways of your tents. The picture shows the shape.



The angles at 'F' must be right-angles. These flaps must be hemmed and stitched on to the inside of the hem of the drill. Next, cut strips to form the sides of the tent 'G' 'G'. These must of course be the same length as the strips of drill (i.e., two-and-a-half yards) and about a foot wide, or wider if you like. The wider you make these side-pieces, the higher your tent will be inside. Hem them neatly and fix on little loops through which to put small wooden pegs. Lastly, strengthen all the corners of your tent by sewing on angle-pieces to prevent the corners tearing under strain.

All you have to do now is to go and put up your tent between two

trees as shown, or, if there are no trees to oblige you, you must make two little posts, one each end to hold up your tent, and peg the rope over these into the ground. Make your pegs nicely, and your tent is complete. To make this tent cost me, in 1918, Rs. 7.

waterproof it in the following manner. I have not tried this method but it is taken from the book called *How to Run a Troop of Boy Scouts*, by J. Gibson, and as Mr. Gibson is an experienced camper it is sure to be reliable.

Dissolve half a pound of Alum in two quarts of boiling water; then add two gallons of pure cold water. In this solution place the material (your tent) and let it remain for a day. Dissolve a quarter of a pound of sugar of lead (be careful; it is poison) in two quarts of boiling water, then add two gallons of cold water. Take the material (the tent) out of the alum solution, wring it lightly, place it in the second solution and leave it for five or six hours. Then wring it out again lightly, and leave it to dry.



It will not let the rain through if you use good drill, but if you want to make quite sure, you can

So now you can begin as soon as possible to get ready for your Camp in the holidays. To all Scouts—Good Camping!

'SILVER SWIFT'

ARE YOU READY FOR THESE?

1. *The All-India I.B.S. Officers Rally*, May 6th to 18th at Lonavla. *Points to be noted:* (i) Send your name to the Chief Commissioner, I.B.S.A., Adyar, before April 22nd. (ii) If you want to get concessions on the railways, apply to them early; there will probably be delay. (iii) We will make the expenses as little as possible, since we have no idea of making profits in our camps, but it is unlikely that they will be less than Rs. 12 to 15, in addition to the railway fare. (iv) Ask your Local Association to assist. (v) Be prepared for games and camping, and bring enough warm things in case the nights are cold. (vi) See the January *INDIAN SCOUT*, page 159, and help the I.B.S. by bringing definite ideas as to how we can improve it. (vii) Mr. Arundale has promised to come for part of the time!

2. *The Scoutmasters' Training Camp*, May 26th to June 4th, at Wood College, Madanapalle—an ideal place for a splendid camp. Commissioners G. P. Aryaratna and Ratnasabhabati will be in charge. Names to be sent to the former, at Wood College. Expenses (not including railway fares) will be about Rs. 7-8.



THE Scout's motto is to "Be Prepared," at all times to help others. If a Scout is very weak and flabby he cannot successfully carry out this idea and as a Scout he is much less useful. So if he wants to be really useful to others he must be strong and healthy. To gain health and strength is not as difficult as some people think. A few minutes' exercise of the body practised regularly and systematically every day will bring health and joy. When one is healthy and joyful the whole world seems to be happy but on the other hand if one be weak and sickly he gives a great deal of trouble to his parents and other people around him. Especially a Scout must not be weak and unhealthy because he must not be a burden to others but he must be a burden-bearer.

Some may think that it will be a waste of time if they spend 15 or 20 minutes daily in physical exercise, but it is not so. Suppose one is very weak and does not take any exercise. One day or other some disease may visit him and it may not leave him for days and days together. Do you not think that all those days in which he is bed-ridden are waste of time? Not only he wastes his time but also he suffers bodily pain. He creates much inconvenience to his people and wastes money for many useless medicines. His mind is

troubled and he cannot work and his whole life seems useless. Why does all this happen? Simply because of his neglect of his own body. Which do you prefer, to devote 15 or 20 minutes daily to physical exercise and be healthy or to devote no time to it but be bed-ridden for days and days together? I am quite sure you will prefer the former to the latter.

I will describe presently some exercises to be practised daily. Before describing them I want to tell you one thing. The exercises that I am going to describe are those of our Prof. Ramamurthi, the Indian Hercules, and of Sandow. Some of my students have already written their exercises in the November magazine but they were not altogether correct. Even the great people find it very difficult to describe the exercises exactly. This is the reason why even Prof. Ramamurthi with very great experience shrinks from writing any book on his exercises even to this day. If one point is left out in the description, then the exercise will have much less effect and people will disregard it, and then the whole spirit of the exercise will go away. There are many people who take dumb-bell exercise, yet, I daresay that only few are able to follow it correctly. That

is why I prefer practical instructions to theoretical ones. But however as my students have once attempted this hard task. I am drawn, as it were, to give a more correct idea of the same exercises to the best of my ability; and if possible I will describe some more exercises in future.

During exercise the breathing principle must be followed. The proportion for breathing is: Inhalation 1; holding the breath, 4 times the inhalation; exhalation twice the inhalation. To be more clear, if you inhale for 1 second then you should hold for 4 seconds and exhale for 2 seconds. However much time you take to inhale according to your constitution, holding and exhaling should always be in the above proportion. For a boy he may inhale till he counts 5, hold till he counts 20, and exhale till he counts 10. As for adults, they can inhale till they count 7 or 8 and hold till they count 28 or 32 and exhale till they count 14 or 16. To practise more correctly it is better to have a watch with a second-hand.

In exercises that I shall describe I shall not limit the number of times that one has to repeat one exercise, for it depends mostly upon the constitution. One can take exercise at any time he likes but he should not do it immediately after meals. If it is a full meal two hours' interval must be allowed. If it is a breakfast consisting of solid and liquid food half an hour or one hour interval, according to the quantity that he takes, must be allowed. And if it is only liquid, 20 minutes or half an hour interval must be allowed. But apart from this one can take exercise whenever he likes. Most people prefer the early morning because of the fresh air.

It is also necessary that you should concentrate your whole mind, while holding the breath, upon the muscles that are being affected.

Ex. 1. Ready Position.—Lie down flat upon the face and fold your arms behind the back. Raise your head and chest as high as possible from the ground.

Movement.—Inhale, contract your neck muscles and rotate your head slowly and steadily from side to side with full tension. When you rotate you must take your chin just near the chest and your shoulders as if you draw a semi-circle from shoulder to shoulder with the neck as centre. After observing the proportion of holding the breath, turn to the right or left and exhale. Again inhale and continue the movement.

This exercise develops the neck muscles.

Ex. 2. Ready Position.—Place your palms on the ground leaving a space of the breadth of the chest between them. Measure out five foot-steps from the tip of the thumb backwards. At the fifth footstep separate your feet until the distance between them is equal to the distance between the two palms. Let your heels touch the ground. Keep your knees straight and your head between the upper arms, so that your ears nearly touch the biceps muscles. Your feet must be parallel. (In the beginning you will find it difficult to rest your heels on the ground and keep the knees straight but in course of time you can do that easily.)

Movement.—Inhale and, raising your heels only, take the body as much as you can to the front and bend your arms only. Do not rest the chest on the ground, but

hold the body so that an arch is formed in the waist. At this position concentrate and then give a sudden jerk about the waist raising the head and the chest to the full height of your arms at the same time lowering the hips so that the body makes a curve downwards. At once go to the ready position and exhale. Inhale again and continue.

This is called Dandal. This develops the muscles of the chest.

Ex. 3. Ready Position.—Stand at the alert position and keep the muscles of your legs in full tension by slightly bending the legs so that a space of 6 to 8 inches is left between the knees. Turn the inner side of your arms to the front. Clench your hands firmly, and pressing the upper arms to the sides bend your left arm.

Movement.—Inhale, bend your right arm at the same time straightening out the left arm. Do this movement slowly and with full tension. Go to the ready position and exhale. Then inhale and continue.

Ex. 4. Ready Position.—Turn the outer side of the arms to the front, and clench your hands firmly with the knuckles upwards. Bend the left arm.

Movement.—Proceed as in the above (3rd exercise).

Ex. 5. Ready Position.—Stand at the alert position and have your arms horizontal as if you were signalling the letter 'R' in the Semaphore code. Bend your legs as in the third exercise. Clench your hands firm, with inner side of the arms upwards.

Movement.—Alternately bend each arm until the clenched fist is just over the shoulder and

straighten till it is horizontal. Throw the head back and rotate it from side to side so as to face the contracted arm. After observing the breathing proportion exhale. Again inhale and continue.

This exercise develops biceps, triceps and neck muscles.

Ex. 6. Ready Position.—Same as in the above exercise and keep your arms bent.

Movement.—Inhale, and straighten both the arms at the same time. While you straighten your arms, contract your neck muscles and slowly and slightly throw your head backwards. Then slowly go back to the ready position and exhale. Inhale again and continue.

Ex. 7. Ready Position.—Lie down flat on your back and interlock your fingers on the back part of your head. Raise your head and allow your chin to touch the breast bone. Bring your elbows close to the breadth of the chest in the front.

Movement.—Inhale, and raise up your legs, the heels being 4 inches above the ground and toes pointing. As you do in cycling bend your legs alternately so that your thighs touch your chest each time you bend, care being taken that your heels do not go above the level of 4 inches from the ground. After holding the breath in the proper proportion, exhale and go to the ready position. Inhale and continue. (If you do this exercise with the bare body you can well see the abdominal muscles being moved.)

Ex. 8. Ready Position.—Place your left leg to a distance of 6 inches to the left and parallel to the right foot. Clench your hands firm.

Movement.—Inhale, raise up your heels and sit upon your calf muscles at the same time bending arms as in the 5th exercise, care being taken that the distance between the knees is 6 inches. Then come to the ready position. This is called Busky. Do 3 or 4 or 5 Buskies and then exhale. Inhale again and

continue. This develops the leg muscles.

N.B.—Breathing principles must be strictly followed.

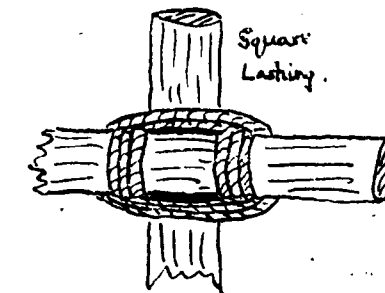
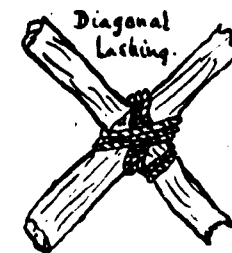
K. B. HARIKRISHNAN,

Pupil of Prof. Ramamurthi, and Superintendent of Athletics and Physical Instruction, Wood National College, Madanapalle.

How to lash two poles together

A Scout would be ashamed to tie poles together in an untidy fashion. In building huts and bridges, making fences and flagstaves, it is often necessary to tie one pole on to another. There are only two correct ways of doing this, and even one of these is not often needed. The one referred to is called 'the diagonal lashing' and it is used only when neither of the poles is vertical. The other lashing, the one which is almost always used, is called 'the square lashing', and it is employed whenever a pole has to be fastened on to another one which is vertical or nearly so, as in scaffoldings, bridges, trestles, huts, etc.

The square lashing is tied as follows: with the end of your rope tie a clove hitch on the vertical pole, just below the place where the horizontal pole is to be lashed. Now bring the long end of the rope towards you and up over the horizontal pole, keeping on the same side of the vertical pole. Then round the back of the vertical pole so that your rope now comes out on the other side above the horizontal; now towards you and down over the horizontal, and round the back of the vertical again and up on the other side of it, over the horizontal. Repeat this same process three or four times, taking particular care that one turn of the rope never overlaps another turn. (This is one of the principal tests of good lashings). Pull all the turns as tight as you can. Now you are ready to commence the part which is called 'frapping'. Bring the end of the rope round between the poles, and go round and round the lashing three or four times. This process will tighten the lashings by compressing the ropes. Finish off by slipping the end under the previous turn and pulling tight. All loose ends must be tucked in between the poles, so that they are out of sight. The method of doing the diagonal lashing will be clear from the illustration.



AKBAR THE GREAT

(A TRUE SCOUT OF THE ANCIENT TIMES)

THE name "King" in one sense means a man who makes all people happy and who is a well wisher of the subjects.

Akbar the Great even when he was in great sorrow or had to attend to the business of the kingdom, was always calm and with a smiling face. He listened to the words of all, old and young, poor and rich. He showed no sign of anger but was always gentle. He did not at all abuse any man of any religion, race or creed and he spent not his time idly.

He judged within himself about his doings, words and thoughts and did what is right. He hated flesh-eating, and he showed kindness to animals. He took his meal once in 24 hours showing that he was thrifty. His dress was also simple and clean.

He helped his subjects in every possible way. He held two meetings every day to hear the grievances of the people and to remedy them by any means. All sorts of men, from kings to beggars, attended the meeting and reported matters to him. He did justice to all.

It is said in the ancient Shastras that if any man is pure in thought, word, and deed, and if he gives ordinary cold water with his hand to any person who is sick, then the sick person is relieved of his sickness. In the same way Akbar was considered as a pure man. So people came to his palace to receive some cold water from his own hands. He ordered that every one should be a vegetarian and thus avoid killing animals.

R. KALYANASUNDARAM,
Madura

OUR SENIOR SCOUTS

YOUTH is a condition, and we are as old as we feel. Age, it is true, is inexorable and its wheels do not go back: still "these same wheels, if kept well lubricated by the oil of optimistic thinking and healthful exercise, will perform their work much better and run much longer than if allowed to become clogged with the rust of indolence, fear and pessimism". Thus it is that some are old at twenty, others at thirty, forty or fifty, while some others are young at seventy and eighty.

"What a man thinketh, so he is."
—Our beliefs are stamped on every fibre of our being. What we believe, what we think in our hearts, that we are. An English medical journal once reported the case of a woman who when quite young was disappointed in love and became insane. She constantly believed that she was living in the very hour that her lover deserted her. She stood day by day, month by month, for years, by the window awaiting his return. Persons who saw her at seventy-five

years of age declared that she looked blooming eighteen still. The continuous conviction that she was still young kept her from growing old in her looks. If as Seneca says, it is part of the cure to wish to be cured, it is part of youthfulness to wish to be youthful and to strive in every possible way to perpetuate this condition.

Don't think that you are old.—So let us not think that we are old: let us not think that we are unfit and unable to perform our duties as well as we did some years ago when we were young: let us not sing "oh, that we were young again": for it only helps us to grow older earlier: let us not sigh for youth: for sighing does not bring it. To try to retain youth by constantly contemplating old age is like trying to maintain health by constantly thinking of disease!

Let us wish to be young. If the thought that we are old enters our minds let us stoutly banish it. Let us feel young in spirit. We will never grow old. Let us play quite boyish games occasionally: let us learn what at first may appear to be childish craft—

we mean the 'Scout Craft'. Let us move with the boys, live with them and feel with them. The more we do so the younger we grow.

So, senior Scouts, although you all are over eighteen, some even thirty or forty, learn 'Scout Craft' with the zeal of a boy and you will certainly be able to retain youth for a much longer time than others, besides learning the useful 'Scout Craft' which means "resourcefulness, chivalry, thrift, citizenship and patriotism." Learn it with boyish enthusiasm. It is not, however, enough to learn it: we must know the value of what we learn. And the only way to learn the value of Scout Craft is to put into practice what we have learnt: and while we put it into practice we are sure to feel cheerful, prove helpful and spread sunshine around us.

"Don't be dumpy, wear a smile,
Keep it up, friend, that's the style:
Things are trying, well just buck up
You will win, so keep your pluck up."
'S'

OUR CUBS' PAGE

THINGS TO MAKE IN LEISURE HOURS

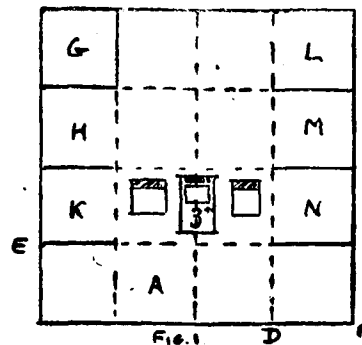
1 Railway Train: Those Cubs that have baby sisters and brothers can do no better service than to make small toys in their leisure hours and present them to the children. I know of one boy who used to make small toys, take them to some hospital and

present them to sick-children that were there. What a really kind action that was!

We will now try to make a small toy with squared paper. The following toy should be made as large as possible, never from a square of less than 4 inches each

side. The larger the toy, and the thicker the paper, the stronger it is. In the following diagrams, lines to be cut are drawn, and lines to be folded are dotted.

Now fold a thick paper (say of 4 inches square) into 16 squares. Cut the lines indicated. Draw the door, windows and panels on the paper and cut. (See Fig. 1.)

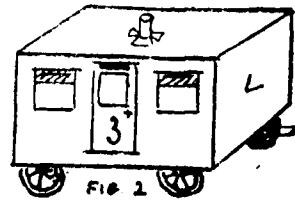


Gum L over M; N over M; O over N. The same on the other side. A roll of paper or a small cork can be gummed on to the top for the light. The wheels are drawn on thick paper, by means of quarter or half anna pieces, then folded in half; one-half

is pasted under the carriage, the other appears as in Fig. 2.

Seven or eight carriages can thus be made and fastened by strips of paper. A luggage van or cattle truck can also be made (and added to the train) from a square of the same size, by cutting off oblong EF (Fig. 1.) and gumming L over N and M over L.

You can colour the carriages in various ways and label them 1st class, 2nd class or 3rd class. The top of the carriage should be darkened with pencil or a piece of black paper pasted on it. (Fig. 2.)



Now our train wants an engine. This we shall make next time we meet, together with a railway station, a railway bridge, etc.

S. R. SRIPATHI,
Cubmaster, 7th Madras
(National High School) Pack.

REVIEWS

Purnachandrodayam is a Tamil monthly printed and published in Madura.

We have a copy of the September-October double number before us. The articles contained in it are of varied nature, religious, instructive and entertaining.

In these days of slackness in religious education in schools and colleges, this kind of journal which has a predominant religious element in it, which tells of and sets forth in simple Tamil, the valued principles of Manu and our ancient shastras must be welcome to and appreciated by the Hindu school-going population. Subscription: Rupees Two per annum.

N.B.—Indian Scouts can have the journal at concession rates of eight annas less.

N. S. S.

The Young Scout. Published by the IVth Bangalore Troop, "Boy Scouts of Mysore" (Subscription Re. 1-8-0).

This is a small magazine, rather prettily got up. It is the work of boys and promises well. From the point of view of the movement, however, we are doubtful about the advisability of troops starting printed magazines of their own. If each troop follows the lead of the 4th Bangalore, there is bound to be some competition which may not be wholesome. Besides a printed magazine is an expensive affair and we feel that the money spent on it may perhaps be better utilised in providing the troop with Scout requisites. From the point of view of the troop a manuscript magazine is a more valuable asset than either a typed or a printed magazine, and for numerous reasons: (1) In a manuscript magazine we see the handwriting of each contributor which is very useful. (2) A number of paintings and cartoons can be included in a manuscript magazine while mere expense will prohibit their admission within the pages of the printed magazine. (3) There being only one manuscript copy for a troop, it will afford an occasion for boys to sit round and peep into its pages in a really fraternal fashion. (4) A printed magazine is monotonous. We must have the same number of pages and similar things in similar places. A manuscript magazine affords scope for variety. Lastly a printed and even a typed magazine comes under the Press Act while the manuscript magazine does not. There are two pretty good stories in the first number "The Convert" by our friend H. V. V. (one of the joint editors) and "The Spirit of the American Scout" by Mr. Frank C. Irwin, The Director of "The Boy Scouts of Mysore". We hope the magazine will prove a useful acquisition to the student world. We, for our part, extend our hearty good wishes to the young enterprising editors.

K. S. K.

Report of the Boy Scouts of Bengal for the Period ending 30th September, 1918.

"The Boy Scouts of Bengal" is practically a simultaneous organisation with ours and is entirely a non-official movement for Indians, begun and continued through the initiative and sympathy of the some of the Baden-Powell's officers of Calcutta. His Excellency the Earl of Ronaldshay is both the Patron and the chief Scout and has taken the Scout Promise. There are a number of distinguished Indians and Europeans in the Governing Body and the movement is progressing slowly but steadily. There are altogether 6 troops with a membership of 201 boys, of whom 85 are Second-class Scouts and the rest Tenderfoots. The movement is carried on on entirely B. P. lines and the officers expect that in the very near future, the organisation will be affiliated to the B.P. movement.

K. S. K.

The Dehra Scout. The magazine of the Dehra Dun Troop of Scouts.

This is the first appearance of another little contemporary in the Scout world, and we heartily congratulate the Dehra Troop. The magazine is a twelve page one, no price stated, and is to be published occasionally "as material, time and funds permit". This number contains plenty of interesting accounts of the doings of the Troop and two general articles on Scouting and on the Duties of a Patrol-Leader. We are much obliged to the editors for kindly sending it to us and we wish our Dehra brothers "Good Scouting".

F. G. P.

The Indian Scout Pamphlets (in Telugu), Nos. 1 and 2. Price 1 anna. No. 4, price 2 annas, obtainable from the Joint Secretaries, Indian Boy Scouts, Bezawada.

We heartily congratulate our Brother Scouts of Andhradesa on their enterprise in bringing out these Scout pamphlets in their Mother-tongue. They are nicely produced. The Circars in going ahead in organising village-troops and this literature is just the thing required. We commend the example to our Brother-Scouts in other parts.

F. G. P.

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When ordering anything advertised in these columns, please mention THE INDIAN SCOUT and do us a good turn.

THE INDIAN SCOUT

VOL. I

MAY AND JUNE 1919

Nos. 11 & 12

OUR OUTLOOK

BROTHER-SCOUTS,

Welcome holidays have now come to refresh weary brains, and I hope that all of you have quite forgotten about examinations (after having done your best in them) and, instead, are planning your holiday Scout camps or excursions.

This is our Holiday Number of THE INDIAN SCOUT—a special double number, full of pleasant stories and interesting articles which you should read, not indoors in a stuffy room, but out in the fresh air and the open country, lying under a tree, or on the hillside to the accompaniment of the music of wind and stream, or on the clean sea-sand.

Now, what about these holidays of yours? How are you going to spend them? Because you are now a Scout, these holidays must be the best holidays you ever spent. How are you to make them so? Let me take an illustration to show you the real use of holidays. Think of any recurring movement of your muscles, such as occurs, for instance,



in running. There are times when the full strain is thrown upon the muscles of your leg, followed by short intervals when the strain is released and the muscles adjust themselves in readiness for the next strain, and so on, alternately strain and relaxation. As a

matter of fact your whole body works in a similar manner, for, as you know, sleep is the interval during which the body is relaxed after the day's work.

Holidays are like that. It is good that you should have complete relaxation during a considerable part of them. But this does not mean you should be idle. Idleness is not rest. A deliberate change of activity is perhaps the best form of rest. Some of you will remember that it is said in the *Bhagavad-Gita* that the man who merely abstains from outward activity, without controlling his mind, is a hypocrite. Put into words more easily understood this means for us that if we simply idle during our holidays, without any aim or plan, we are wasting our time.

We ought to have a plan for our holidays just as for other times. I do not mean a hard and fast business routine, but at least some idea of what we intend to do. Now there are several things which we can very profitably and pleasantly pay special attention to in our holidays. The first is Health.

Make up your mind to go through those physical exercises of Professor Ramamurthi, which Mr. Harikrishnan told you about last month in THE INDIAN SCOUT. They will do you an immense amount of good. I know it, for I have been trying them, also. Spend twenty minutes or half an hour at least each morning at a definite time. And BE REGULAR. Don't do them one day and then get up late the next day and miss your exercises. If you do these exercises regularly and thoroughly throughout the holidays you will be surprised how much your health will have improved, and you will be so pleased that you will continue to spend at least ten minutes each morning even when next term begins. And don't forget one thing: India must have more healthy young men if she is to regain her former splendour and greatness as a Nation.

The second thing to which you should turn your special attention in the holidays is Service. During the holidays you have time to plan out and carry out really definite acts of service, and of one thing I can assure you—you will enjoy your holidays far more if you do such acts than if you simply idle. There are some people who will not believe this, but all real Scouts know it to be true and you have only got to practise it regularly to prove the truth of it.

Let me mention just a few ways in which you can perform this special holiday service. First and foremost must come the little daily acts of service to your parents. You wish your parents and relatives to be convinced of the value of Scouting, don't you? Then there is no better way to bring this about than by letting them see that, since you became a Scout, you are more ready to help them in any possible way. Do not wait to be asked. There are many little acts of service in your home which you can do. Firewood has to be chopped, errands have to be run, letters posted—ask your mother or father if there is something of this kind which you can do to help, and then—DO IT REGULARLY EVERY DAY. It is no good just doing it the first three days and then forgetting all about it. Your holiday good turn must be a part of your plan for the holidays.

Another point: be specially thoughtful of your little brothers and sisters. Play with them; take them for walks; teach them some of your Scouting, especially games. They too will see then what Scouting has done for you, and they will want to join when they grow old enough.

The next thing is a more difficult one, but, if you can accomplish it, you will have done a real service to your locality, and you will improve your own abilities as a Scout at the same time. It is this. Try to lay the foundations of a future Troop of Scouts among the boys of your town or village. Begin with just one patrol. Train them in the Tenderfoot and Second Class tests, and in physical exercises and drill, and, above all, in games. If you can conduct the training in your mother-tongue, it is better. After

they have had several weeks training, arrange to have a week-end camp, or a picnic, or an expedition to some neighbouring place—and in this way teach them to put into practice the Scoutcraft which you have taught them. Then, also, there is sure to be some festival or some kind of emergency, such as fire or accidents, in which you can render help. In fact, if you know of a festival which is to be held during the holidays, it would be a good plan to form your patrol specially for the purpose of helping the people during the festival. The work of helping the pilgrims is one of the best things you can do, because it is so much needed. But, remember, you cannot do it really properly unless you plan your work and organise it properly. A good knowledge of First Aid is particularly useful. I know there are festivals coming on in various places, and in this connection I would specially request the I.B.S. officers at Conjeevaram, Tinnevely, Tanjore, Chidambaram, Tiruvannamalai, Srirangam, Tiruvadi, Tiruvallur, and Kumbhakonam to communicate with Adbuthananda Swami, Eastern Palakarai Buildings, Trichinopoly, who is taking much interest in arrangements for the helping of pilgrims in these places.

Brother-Scouts, the holidays provide you with a splendid opportunity of giving to others the benefits which you yourself have received from Scouting, and I hope that the next few months will see the foundations of many new troops, especially in the villages—for Scouting is not simply a game for the rich, or a recreation for the educated, it is a training in health, character, enterprise and useful-

ness for all alike, and it is the positive duty of those of us who know of its benefits to give others, whether in villages or in town, the chance of receiving the same benefits.

One final point for you to remember: You must train leaders. It is almost useless to start a Troop, or even a patrol, unless you train at least one leader to take your place when you return to school or college. And the best way to train a leader is not simply to talk theory to him, but to make him your chum, show him how to do things, how to give the commands, how to instruct in the tests, how to organise the Scout games, etc.—and then let him try for himself while you are still there. Never mind if he makes mistakes; be patient and kind; don't correct him in the presence of others, but do so in private. Try, try, try again. You need have no fear of failure to start a good patrol if you yourself are a really honourable follower of the Scout Law, and upholder of the Scout Dharma; for when your boys see that you are doing this work in your holidays not merely to amuse yourself but to help them, they will eagerly learn from you, and the spirit that is in you will be awakened in them.

So, DYS, DYS, DYS. Happy holidays to you all, and useful ones.

Your Brother-Scout,

F. C. Pearce

THE INDIAN THERMOPYLÆ

A RECITATION FOR YOUR CAMP-FIRE

HEAR, all that wish to hear the deeds
Of Baji Prabhu bold;
Hear brothers! I shall sing to-day
His loyal deeds of old.

Commander of Shivaji's host,
He fought against the foe
When Fort Panhala was besieged
Three hundred years ago.

The mighty host of Bijapur
Marched on towards the fort,
With powder black and cannon huge
Shivaji's fall they sought;

For Maharaj Shivaji bold
Had to Rangana sped
And left loyal Baji Prabhu there,
Who the brave Mavlis led.

O bravely Baji Prabhu fought
Upon that woeful day
And Maharashtra's host stood firm
Singing their warlike lay.

The day was fearful and o'ercast
With volleys and with smoke;
The foemen storm'd Panhala's walls
And down the ramparts broke.

Not one was there feared sword or gun
Nor shrank from bloody sight
Not one the battle wished to shun
But rushed into the fight.

They battled well as well could be
Amid the cannuons' roar
Yet ever onward from the plains
The foes in streams did pour.

Now smoke prevails within the fort
And blinds the sight of all;
Hither and thither fiery shells
From Muslim cannons fall.

Yet see! Loyal Baji bravely stands
Where comes the Muslim host
And, though alone, he will not turn,
To yield the foes his post.

Lo! there he towers, weak with wounds
Yet dauntless in his plight,
And standing on the ruined walls
He scans the Muslim might.

A flash! A cannon roars! A shell
Comes hurtling on its way:
It struck brave Baji where he stood
And in the dust he lay.

He fell—yet ere he died, his voice
Was heard both far and wide
"Shivaji, O my Lord and King"
These were the words he cried.

A shout was raised upon the wall
By all who saw him die
And when Shivaji heard the news
A tear came to his eye:

"What loyal love" Shivaji said:
Hath filled this mighty heart:
O Death why didst thou sunder me
From Baji thus apart?"

SCOUT V. M. KATRE,

1st Mangalore Troop,

(With slight emendations)

YOUR CLUB-ROOM

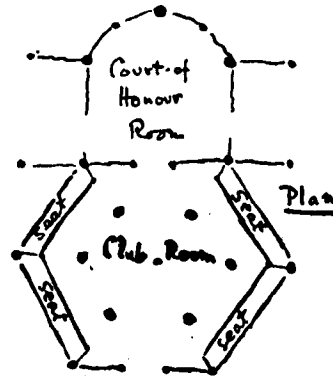
HOW TO MAKE A FINE LITTLE HOUSE OF YOUR OWN

Scouts!—and non-Scouts too—
don't you think there is something
delightful in the idea of having a
jolly little club-room of your own
—a little place tucked away in the
corner of your garden, or in some
quiet spot, where you can meet for
your Patrol-classes, store your
treasures, exercise your skill in
making and mending, and, one
day, surprise your father and
mother by inviting them to come
and see the work of your own
hands?
I assure you, there is no jollier
way of spending a week or two of
your holidays than by building
your own club-room. Here is a

design (which I can guarantee as I have already tried it twice myself) which four or more of you can easily carry out in a few days.

First, choose your ground, and mark it out. You will need a fairly level space about 30 by 40 feet. It should be on a slight rise or hillock, if possible, so as to ensure good drainage. Failing this, you must dig a trench all round, and also raise the floor somewhat.

Now you have to mark out, with pegs, the following plan, on the ground.



You can omit the Court-of-Honour Room at first, if you like. It can be added later on. The black dots show where the upright posts are to be put in. There are two sets of them, the inner and the outer, both arranged hexagonally. The inner are to be 5 feet apart from each other, and the outer set 10 feet apart. In other words, you must mark out an inner hexagon, having each side 5 feet, and an outer hexagon, having each side 10 feet.

It is quite easy to mark your hexagons (regular six-sided figures). Place a peg in the centre of your ground. Tie a piece of string, 5 feet long, to this,

and mark a circle, 5 feet radius, on the ground. Now with the same 5-foot string mark off the sides of the hexagon on the circumference of the circle. (Don't forget to decide first which is to be the front of your club-room). Use a 10-foot string for the outer hexagon.

The Court-of-Honour room is of course 10 feet wide and as long as you like. The plan shows side verandahs and a curved back wall. These are not essential.

Now as to materials. For the Club-room itself you will need the following:

Six 12-foot posts (for inner hexagon).

Six 9-foot posts (for outer hexagon).

Six 5-foot lengths (for inner hexagon cross-bars).

Six 10-foot lengths (for outer hexagon cross-bars).

Six 8-foot lengths (for slanting roof between inner and outer posts).

Two 8-foot posts (for doorway).

I will explain later what materials are required for the roof.

The kind of wood depends, of course, on the locality. I have used areca-nut posts in Ceylon, and casuarina posts in Madras. Good thick bamboos would also serve, I should think, but they should be at least 3 or 4 inches in diameter.

Having got your posts cut to the right length, you must put tar on the thicker ends, for about $2\frac{1}{2}$ feet or 3 feet, and let it dry. In the meantime dig the holes where you are going to put in the posts. Both the inner and outer sets of posts must be put in 2 feet deep and firmly stamped in with stones, etc. Be sure they are not

only upright, but also in the right spots. If you stand at one corner of your hexagon and look diagonally across in any direction, the posts should all appear exactly in line. So don't fix the posts until they are straight. Make a plumb-line to get them vertical.

Having fixed your posts, you can nail on your inner and outer cross-bars and the sloping rafters from the outer to the inner posts. The cross-bars and rafters must be strong, as you will have to stand on them to fix your roof.

Now for the central roof. It is like a six-sided pyramid. For this you will require a few bundles of small bamboos, strong and straight.

There are two ways of making it; either you can make the pyramid of bamboos on the ground, and thatch it, and then haul it up by an inclined plane; or you can build the whole thing up there. The former is the easier method.

First, make a hexagon with 5-foot sides of bamboos tied together, to fit your inner hexagon. Tie some bamboos diagonally also, to strengthen it. Lay it flat on the ground. Take one straight bamboo nine feet long and hold it upright at the centre of your hexagon. Now take the six straightest and best bamboos, each 8 feet long, and place them like the sides of a pyramid from each angle of the hexagon up to the centre bamboo. Then tie them all firmly, and also fix strengthening bamboos all round. This is the framework of your central roof. Now thatch it. Thatching depends entirely on your local material so I am not going to describe that. If you are doubtful of your ability to do it neatly, you had much better ask an expert to come and show you how to do it. Otherwise, when the rain comes . . . !

Now you have to put your pyramid into its place. For this you must borrow three long poles to use as an inclined plane from the ground up to your inner set of posts. Also you must have four ropes—three to be tied on to the bottom of your pyramid and one on to the top. Then you must post a Scout at each corner and several on the roof, and one at each rope. And then—(most important)—decide who is going to direct the operation and give the orders—otherwise all will shout instructions at the same time and you will find the pyramid on top of you in a few seconds! The director of operations must stand where he can see everything and then give the orders to lift, slowly, all together.



When it is up, fix the pyramid straight, and lash it on firmly. Remember it will have to stand some wind.

Then finish the other parts of your roof.

All the rest of the work needs no instructions. You can do it as you think best. My sketch shows seats round the sides, and open-work bamboo walls. All this depends on the object for which you are going to use your room. But make a good hard clean floor,

and keep it clean—and one thing more—have a garden round your club-room. It will make all the difference.

This kind of club-room is very nice for the hot weather and you

can easily sling hammocks from post to post to sleep in.

But of course I hope you will do lots of things besides, sleeping in your home-made house!

'SILVER SWIFT'

THE BUBBLE-BLOWERS

By JAMES H. COUSINS

I

TRAMPING a dusty road as the sun went down,
I passed a boy with a face as the bracken brown,
Perched high, like a rook with wings in battle torn,
On the topmost bar of a gate to a field of corn.
Hugged tight with his knees he held an ancient cup,
Willow-pattern, handleless, cracked, whose place had been taken up
On his mother's dresser by delph of a later breed.
In his hand he grasped a pipe that his father's weed
Had stained as brown as his bracken-coloured face,
Till steeped in a rank thick odour it fell from grace
To become the sport of the sun-baked, rook-like boy,
Who sat on a gate, his eyes a sparkle of joy,
And lifted a pipe full of soap from his cup to his puckered mouth,
And blew out bubbles that glimmered away to the south:
Bubbles the size of his head or his eye, and every size between:
Bubbles that glinted the rainbow tints, but mostly blue and green:
Bubbles that broke in a greasy splash on his tattered coat:
Bubbles that spun and lifted, and seemed to float
Away to the end of the world and up to the sky.
... I smiled as I passed his gate. He caught my eye,
And lowered his bubble-machine from his mouth with a sudden trace
Of guilt—that broke like a bubble. He smiled. His face
As brown as the bracken, and lit with a secret joy,
Went with me, and timed my feet to the heart of a boy.

II

Tramping the road of the heart at the hush of a day
That came with the cricket's whistle and scent of hay;
When the man of the fairy-folk, who lives in my head,
Put dreams in my eyes, and thought's long ploughlands spread
To lure my hand to the sickle to reap and bind,
To gather and garner the harvest that filled the mind
With pomp and shouting and lilt from the fiddler's nook,
Suddenly into my thought there fluttered a rook

With a tattered coat and a boy's bright bracken-face
That smiled on my gorgeous dreams with a subtle trace
Of something that said, You also! I woke, and smiled,
For I saw myself, a sun-kissed ancient child,
Perched high on a gate, with bubbles about me spread:
(For what is this hollow thing that is called my head
But an old cracked cup, filled full of bubble stuff?
And what is my song—and all songs be they tender or tough—
But an old, old pipe where a thousand lips have blown
Their bubbles and passed?) ... But I knew we were not alone,
We singers of songs. Around us on millions of gates
Sat kings in their crowns, and monks with shaven pates;
Wise men dark with their wisdom, and wiser who prayed for light;
Women who irked at quiet, and soldiers who thirsted for fight,
Blowing bubbles, bubbles, bubbles: and far past the glimmering end,
Where the great white roads of Eternity cross and wend
Through the vast ploughed fields of space, I saw a gate,
And the husbandmen of the worlds pass in and out, or await
The sign of the Master-Blower of Bubbles, who sat and blew
Stars and suns and systems that glimmered and flew
In bubbles that glinted with rainbow tints. I smiled
With the wide unabashed eyes of an ancient child.
Then the Master-Blower of Bubbles slowly turned
And smiled at me over the vastness, until I burned
With the joy of knowledge that, whether the bubbles break
In a splash on His breast, or their orbits in heaven take,
It matters no whit if the bubbles rise or fall,
For the bubble itself is nothing, but the blowing of bubbles is all.

(By permission of the Author; from *Straight and Crooked*,
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INDIAN SCOUT LAW STORIES

"A Scout is Cheerful in all Difficulties"

BHOJA BHIMA—THE CHEERFUL KNIGHT

THERE was in the court of Bhoja a certain knight. He was brave and skilful and he had a ready wit besides. He was never known to be moody and desperate. When his new cloak was stolen, he only laughed and said, that he need not trouble himself with patching up the hole in it. And when he lost his left hand in an engagement he

simply smiled and said that less cloth would suffice for his jacket in the future.

King Bhoja loved this knight best of all, for his valour and skill and strength and cheerfulness. And since the king loved to call him Bhima, his friends called him, Bhoja Bhima.

The knight usually accompanied the king in his nightly wanderings, when they both disguised themselves, one day as shepherds, the second day as carters and so on, and walked through the city, personally finding out the wrong-doers and the wronged. Very often, the king stood in need of a strong companion and always his faithful knight filled the place. Sometimes they had to deal with drunken fellows and on some other occasions, they had to wrestle with robbers and such nocturnal creatures. It sometimes happened that they spent their nights for months together in the open streets in front of houses where dwelt lonely matrons whose husbands had gone to holy places on pilgrimage. Days were when kings and knights cared naught for bodily pleasures and gave usefulness and the happiness of others a more prominent place.

The great regard that the king had for his Bhima weighed more than the love the other knights had for him: and so they grew jealous. As time went on, they poisoned the minds of the king's ministers and induced them to spread false reports about the renowned knight. The reports reached the king's ears, but at first he paid no heed to them. Sometime after, he began to get annoyed at hearing them; and a few days later, he spoke to his ministers in private about the matter. They all said that the knight in fact was falling low in the minds of the people and that there must be something really the matter with him. This annoyed the king more. His behaviour towards his Bhima too began to change. Bhima understood it, but thought that it was all due to pressure of duty or some

such cause. When rumours of a more serious nature began to float in the vicinity of his Imperial Majesty, the king was still more grieved and left off the practice of taking the knight with him in his nightly walks. But Bhima did not lose his cheer, but only thought that the king was giving another young knight practice in the same work. To put on a cheerful mien when the king doubted his sincerity and honour provoked his enemies the more.

When Bhima's enemies saw that the king was losing his regard for the knight, they framed a serious charge against him (which was all quite false, as we can very well expect) and brought it to the notice of the justice. The king sat at the head of the assembly and the charge was so well framed that the king, much against his will, had to sentence the knight to an exile of a year and a day. Next morning the knight stood before the king and the whole court, and without a touch of sarcasm in his voice, said, "My Lord, I have lived in this city these ten years and I'm tired of city-life. So your sentence comes to me more as one from a well-intentioned man than from a stern judge. I owe you no grudge nor anybody in the court. God willing, I hope to meet you all in a year and a month. In the meantime farewell. A long and happy life to your Majesty".

Cheerfully he spoke and cheerfully he acted. Early next morning he left the city, with a few articles; and two of his most intimate friends accompanied him.

For a week they travelled through towns and villages and across fields and cooked their own food and made their own shelter. On the eighth day they arrived

at a forest on the outskirts of the realm and there they decided to spend their term of exile. They cleared a plot of ground near a sparkling brook and built a comfortable hut of laths and clay and roofed it over with long grass. The floor was of rough stones that were even at the top. And a thick mat of grass served for a door. They had no riches to guard against thieves and the little that they had, they had strength enough to keep safe.

They rose with the lark (and sang with the lark) and finished their ablutions. Then they collected a few fruits, roots and leaves that grew wild and cooked them on a fire made in the primitive style; preserved for the night a portion and ate the rest. The brook afforded them water to bathe in and to drink; the forest supplied them with food and fuel and shade and the hut kept the rains off them. They wanted no more. They found that forest-life was equal to city-life minus

anxieties and so they showed very little inclination to return to the palace at all.

They vied with the forest birds in cheerfulness and an equivalent for the word "grief" was not to be found in their vocabulary. They had a large stock of tales and ballads which added to the lustre of the growing moon. The splendour of Diana was but second to the grace of their cheerful countenances.

Thus they lived on, working hard in the day against the needs of the night and working hard in summer against the wants of winter. They quite forgot the city and the palace and the king, but lived for years and years in the enchanting forest, and if they are not dead already, I am sure they are there still, for you and me to learn a lesson from.

PATROL-LEADER

M. S. KALYANASUNDARAM,

Madura.

THE GREAT RALLY

In this number we have time and space only just to record that the First All-India Scout-Officers' Rally and Conference of the Indian Boy Scouts was successfully and happily accomplished.

It took place from May 6th to May 17th at Lonavla (Bombay Presidency). Nearly seventy officers were present, representing the following places, among others—Benares, Cawnpore, Agra, Sindh, Indore, Bombay, Poona, Ahmednagar, Nasik, South Canara, Malabar, the Andhra country and Madras

City. We were glad to welcome as guests Scoutmasters from Gorakhpur, Calcutta, Bombay and Madras, representing other Scout organisations. Unfortunately the great distance prevented our brothers from Kashmir and from the far South from participating, but with these exceptions, almost all localities in which Scouting is making progress, were represented.

A most marked feature of the Rally was the good fellowship which prevailed. Each day was begun by the singing of Tagore's

"Morning Song of India" and the recitation of his "Morning Prayer". This was followed by Physical Instruction under Superintendent Harikrishnan. After some food came parade, hoisting the flag, and then usually some instruction or a Scout game in the open country which is splendidly adapted for this sort of training.

The cooking throughout the twelve days in camp was entirely done by the campers themselves, taking turns in parties, the varying tastes of Northerners and Southerners being as far as possible taken into account, though this was not an easy matter at the first attempt!

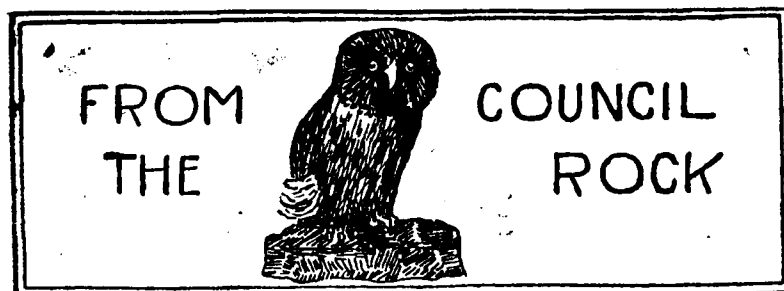
After the midday meal came a rest period, and then the various Conferences, in the course of which a great many useful suggestions were made, and many interesting

experiences of Scouting in different parts were related.

After this came Scout games again, or sometimes expeditions or excursions to the many beautiful places near by. Conversation and singing concluded the day.

There is no doubt that the Rally served its purpose well. It gave the opportunity to officers from different parts to meet each other and to make friends. It gave us an opportunity to discuss Scout affairs which concern the welfare of the whole Scout Movement in India. It cemented our comradeship and gave us inspiration for the days to come. It was, in short, a happy, healthy, useful time to all who took part.

A fuller account and acknowledgments to the many kind friends who assisted to make the Rally possible will appear in our next number.



AN UNRULY MEMBER

MY DEAR BROTHER-SCOUTS,

I want to have a little chat with you about an unruly member—the worst enemy of our Brotherhood, or of any Brotherhood for that matter.

It is this member who is the cause of divisions, quarrels, disagreements and all sorts of hindrances to good work. Fortunately he has not yet begun such mischief in our Association, but there

are very few Associations where he is not at work, and therefore it is all the more important that we should be on our guard against him, so that our Brotherhood may stand out as the one Movement in which this enemy of progress has failed in his evil attempts.

Who is the mischief-maker?—Who is this mischief-maker, you will now be wondering. He is one of our members, and yet he has not yet begun his evil work in our Association? Yes, he is one of our members. He is known as **THE TONGUE**.

Now, please do not skip over the rest of this article, thinking that I am merely going to preach you a moral discourse, for I want all true Scouts to determine to do something definite to guard our Brotherhood which is as yet unscathed by any divisions.

The wrecker of happiness.—First of all, I want you to realise clearly and vividly how, in very truth, it is the uncontrolled tongue which is almost invariably the wrecker of private happiness and public unity. Just think for a moment of all the various little disagreements and misunderstandings you have ever had with your friends, your relatives, and your everyday companions. Have they not all been started either by what somebody said, or by what somebody was reported as having said? Speech is such a clumsy thing; it is so difficult to really express what one means, and it is so easy, so terribly easy, for listeners to misunderstand even the careful word—and how very much easier then is it for our many careless words to be misunderstood?

Misunderstanding.—And again how easily things get changed and distorted when they are passed on, especially things about people!

Think how the changing of a word can make a wound, can bring about an estrangement between friends, and how difficult it is to heal.

We all know this so well with regard to our little private affairs. See how, in public affairs, in the work of Associations, it is even more so. For public affairs are naturally talked about, and it is the easiest possible thing for even the most well-intentioned words of criticism which A makes about B to be exaggerated by C and D and cause B to feel hurt and aggrieved with his former friend A. And how difficult it is to heal a public misunderstanding, and how easily such misunderstandings break up a Movement into parties and cliques.

The origin—a careless word.—And what was the origin of it all? A careless word on the part of A, and an uncontrolled tongue on the part of C and D and others. O Brother-Scouts, let us for India's sake do all we can to guard our own splendid Brotherhood from these disasters, disasters which are so pitiful because they all take their rise from such petty trifles, all for want of a little more care in speaking! Surely it is worth while; surely it is worth an effort.

Wanted—first—a small effort.—In the first place let us begin by doing a small thing, which is yet a great thing—let us refuse to allow ourselves to pass on to others any sort of unkind rumour or talk about others. When some discreditable remark is made in our hearing, at least we need not tell it to another, and, better still, we might request the teller not to say any more about it.

Rumours never do any good.—Such rumours, even though they be true, NEVER DO ANY GOOD under

any circumstances whatever, and almost always they do harm, for they are almost always neither the whole truth nor the exact truth. If they are true, to spread the report makes it more difficult for the wrong-doer to do right and to recover his character; and if the rumours are false, to spread them is the work of a devil rather than of a human being, for it does infinite harm and brings infinite sorrow to many other fellow-creatures.

The right thing to do.—And suppose the unpleasant facts are true and may be harmful to others, then the right thing to do is to report them to the person who can remedy the matter—to your Scoutmaster, for instance, AND NOT TO ANY OTHERS. So that is the first thing we can all do—train ourselves not to pass on evil tales. And when you are tempted to do it, then refrain, if not for the sake of your companion, then for the sake of our Movement, for the sake of the Motherland which you are learning to serve.

Secondly—a greater effort.—The second thing, a little more difficult, is to refrain from any evil speech ourselves. How often are our own careless words the source of pain and trouble, misunderstandings and estrangements. Unless our words are true words, well-intentioned words, and serviceable words, they are useless and are better unspoken. O Brother-Scouts, let us try to think of this when we get annoyed with our friends and comrades.

Self-deception.—Remember that our words must have all three of those qualities, one or even two out of the three will not suffice. How often when we are angry we say to ourselves 'It will do him good to tell him just what I think of

him'. Yet how seldom is that our real reason! We say our bitter words not in order to help, but just because we are angry, and very often we say more than is true, and very much more than is kind or useful. And from that speech springs much bitterness and sorrow.

Especially dangerous is an unkind word about one person spoken to a third person, for, as I have already said, it is certain to reach the victim in an exaggerated form and thus to cause results which were never intended by the speaker. Undoubtedly the only safe course here is never to criticise one person to another, unless it be an actual case of duty such as I have mentioned above, in which case the criticism must be made to the person who can put things right, and to no others.

Wise Counsel.—Every Scout should copy out and put up in his room (and in the Scout Club-room too) these wise and beautiful words:

Never speak ill of anyone; refuse to listen when anyone else speaks ill of another, but gently say: "Perhaps this is not true, and even if it is, it is kinder not to speak of it."

Thirdly—the hardest thing of all.—And lastly there is a very difficult thing which all of us should try to do, for the sake of our Brotherhood. There are almost sure to be a few unworthy members in a great Movement like this, members who do not control their tongues and who do not think of the harm they may do by careless speech. Consequently the time is almost sure to come to each one of us, some day or other, when some unkind, maybe untrue, thing is said about us, which may cause us to be greatly misjudged, greatly misunderstood

and perhaps even greatly wronged, not only by one, but perchance by many, even by our friends and dearest companions.

The test.—When that moment comes, it is the time of our testing. If we have learnt the lesson, if we have more love for our Brotherhood and its unity than for our own comfort and reputation, if, in other words, we are strong men for India's service, we shall get through that test. But the test will be hard. We shall be tempted to run away from it like cowards. We shall be tempted to say: "Well, if this is the way my Brother-Scouts treat me, I'll have nothing more to do with them; I'll leave the patrol, or perhaps even the Movement." Brother-Scouts, that is not the way of a brave man and a true server of the great cause; that is the way of the coward and the man who really loves himself more than the cause of the Motherland. The brave man would say: "I will endure: time will show my friends that they have wronged me; I will be silent. I will work on, for the sake of the Scout Brotherhood and my beloved Motherland."

Are you a hero?—Would you be that man, my Brother-Scout? If so, then all honour to you, for it is no easy thing to act thus when pride is wounded, and the heart is very sore from injuries inflicted by the hands of comrades. Yet he is a true hero who acts thus, caring more for unity than for self. We have even now some such heroes in our Brotherhood.

Our united Brotherhood.—It is because we have Scouts and Scout-officers of such spirit that so far we can say with pride and with thanksgiving that our glorious Brotherhood of Indian Scouts is unsullied by any division or by

any quarrel. I do not mean that we all think alike; that would be a cause for regret rather than for happiness, for we want many ideas to bring about many improvements. But I mean that our Scouts and Scout-officers are putting first things first. Just as they are putting more energy into doing acts of service than into getting badges or in merely enjoying the amusing part of Scouting, so they are showing that they value the unity of our Brotherhood more than their own particular views.

Many ideas—one ideal.—All are not of the same opinion about the uniform; all are not of the same opinion about the tests for badges, but these are comparatively small matters; the important thing is that all are bent on living up to the Scout Law, fulfilling the Scout Promise in daily life and on making our Scout Brotherhood a real and living force in this great land.

For what purpose?—And for what purpose? Why are our Scouts working to become good Scouts and to make our Brotherhood strong, any more than they are working to become good scholars and to bring credit to their schools? (I do not mean they should not do the latter, but why are they so intent upon the former?)

The bond of sympathy and of service.—Because they have seen that the Indian Scout Brotherhood is a Brotherhood of real service to the Motherland, a Brotherhood which is a growing power not only because it is of immense usefulness and is proving itself more so everyday, but because it is united, because it is bringing together the boys and girls of the North and of the South, of Siindh

and of the Circars, of Kashmir and Bombay and Travancore, it is bringing them together in the bonds of a common service, and what is more, it is bringing the elders to them and to each other, Brahmin and non-Brahmin, Home-Ruler and Government servant, Schoolmaster and Vakil, Zemindar and Panchama, in a bond of sympathy through service.

Only two years.—O Brother-Scouts, a brief two years have seen the wonderful growth of this Brotherhood of ours. Two years ago there were only a few isolated troops, good ones, it is true, but isolated and apart. Now we have Scout-brothers in almost every part of this great land, working for the poor and the down-trodden, for the villagers and the town-dwellers, for the sick and the suffering; Scout-brothers who by such service and by daily efforts to keep the Scout Law, are training themselves to be worthy citizens of this great but suffering Motherland.

Mother India's blessing on our work. The mark of the Indian Scout.—And Mother India has indeed looked with loving eyes upon their work, and has blessed it for Her Service. It is growing daily, by leaps and bounds. And it is for us, Brother-Scouts, to see that each new Scout has before him the Ideal, and keeps it before him ever day by day growing

more clear and more beautiful, that Ideal without which all our Scouting is useless, our badges are useless, our uniform is useless—the Ideal of Service for the Motherland, which must be the outstanding mark of the Indian Scout.

Strength to defeat the enemy.—If each new Scout—and each old Scout too, no matter what be his age—keeps that Ideal ever before him, stirring him constantly to action that is service—he will have strength to defeat the enemy—disunion—and to control the enemy's chief ally—the tongue—so that no word of his ever makes the life of another more difficult, or more painful—so that no careless gossip of his ever helps to spread the seeds of dissension and disharmony.

Young India's Prophecy.—Brother-Scouts, is it not worth an effort? Let us make our Brotherhood verily Young India's prophecy of the glorious United India that is to be? And to that end let us make a vow to ourselves that we will do our utmost to control our speech, and to do nothing which might mar the unity of this Brotherhood in which we are learning and striving to serve the Motherland.

Your Brother-Scout,

F. G. PEARCE

DEDICATION

OF THE INDIAN BOY SCOUT

LEST any word of mine with aught of shame
Thy fair and flawless honour e'er should brand,
My lips I dedicate to Thy dear name—
My own, my Motherland!

O when the flattering lie puts forth its edge,
Or unkind speech would violent passage break,
Let me then think of Thee and this my pledge—
Silent—for Thy dear sake!

Yet, if the least of Thy downtrodden scions
Be struggling Thy dear honour to uphold,
Give me the strength, the fearlessness of lions—
Swift let me be—and hold!

Let not my hands be idle while I know
Thy children toil with hopeless want oppressed,
And perish in their myriads, crushed with woe,
Starved at Thy very breast!

O take this heart, and in its flaming fires
Shape out a vision of Thy victory!
Centred in that alone be my desires,
O Motherland-to-be!

Take thou my thoughts, that, like a blazing star
Above my barque upon wide waters cast,
Thy vision may give heart to me from far,
Till peril be past!

Bind thou my life—with fetters of no weight!
Sear thou my spirit—with Thy sacred brand!
Lips, hands, heart, Life, to Thee I dedicate,
India, My Motherland!

"SILVER SWIFT"

DOG SCOUTS IN THE WAR

OF the many agencies of rescue-work which were in operation in this War, the part which dumb animals and especially dogs have played ranks only next to man's. Their sharpness of intuition, intellect, keenness of observation and faithful adherence to duty have aptly fitted them to be excellent rescue-workers. It was only recently that dog-batches were formed and it is a wonder that they have been able to do such a large amount of useful work in so short a time.

There were, no doubt, many untrained dogs at the Front and some of these did indeed wonders. Among men also there are some—very few—that are born Scouts and act as Scouts though untrained. But the majority of boys show no aptitude to sacrifice their own personal enjoyments for the benefit of others. But when an organised attempt is made through Scout organisations to train them in the true principles of Scouting, then they are filled with a new enthusiasm, a new vigour and a new yearning to help others and to alleviate the suffering of humanity at large as much as possible.

So also among dogs, when there was no organisation they were little accomplished. But when they were formed into bands and trained to carry messages, to seek for the wounded and to bring them back on stretchers, they evinced an almost human interest and enthusiasm in the matter. They are perhaps the quickest of animals to grasp the teachings and put them into practice. A batch was trained in less than a month.

Soon hundreds of troops of dog Scouts were trained and were

ready for immediate service. To the Front they went in all joy and, unafraid of machine-guns or rifle-bullets, were soon scouring the battle-fields in search of the wounded and the maimed. There were Scouting parties with First-aid requisites on their back who went in search of the wounded, who could then dress themselves with the material. If the soldier is seriously wounded one of the Scouts at once runs back to the trenches and by impatient movements and anxious cries asks a man to follow it. The man knows the purpose for which he is called and gives a sign at which a pair of dogs follow him with a stretcher. Off they go to the place where the wounded man lies and in a short time the bleeding soldier who, left to himself for a few hours longer, would in all probability have left this world, is brought back again to safety. Unbidden by others these dog Scouts go all over the field and rescue innumerable persons perhaps left for dead by their fellow men.

It was thus that one day a dog found a wounded soldier lying still and benumbed on the battle-field. It sniffed him and instinctively knew that he was alive. It ran back to the lines and brought back a man. This man turned the soldier all over and finding him stiff and motionless concluded that he was dead and despite the entreaties of the dog returned to the trenches. But the dog would not desert the soldier and sat by him throughout the day. At night sentries were posted on watch and at dead of night a sentry saw a dark form approaching him and was preparing to

shoot when he recognised the dog. But what was his surprise to see it tugging at and drawing something behind it! After examination this proved to be the wounded soldier—alive and breathing!

• These dogs have not only saved injured men but have also helped to save whole batches of the living. One dark night a Scout dog on sentry duty, suddenly gave a deep warning growl. The British could see nothing in the impenetrable darkness but all the same fired a volley with the result that a stealthily approaching batch of enemy soldiers were nearly all killed or taken prisoners.

It would take a volume indeed to exhaust the number of cases in which the dogs proved of service to the Allies. They were used in all sorts of work and duties, not the least important of

which was message carrying, for which they are peculiarly well fitted, since their swiftness combined with their small size and horizontal posture enables them often to escape where a man would inevitably be shot. By this alone they helped to bring up reinforcements and thus to save whole companies from inevitable destruction. This alone would have been sufficient to ensure them the everlasting gratitude of the human race, had they not done still greater wonders in the region of rescue-work.

But the Scout dog proudly holds up its head and exclaims "we want your love, not your thanks. Scouts don't need Thanks."

SCOUT C. NARASIMHAN,

1st Salem Troop.

AN ANGRY TREE

IN Idaho there exists a species of the acacia tree that is entitled to be classed as one of the wonders of plant-life.

The tree attains a height of about 8 ft. When full grown, it closes its leaves together in coils each day at sunset. When the tree has thus settled itself for its night's sleep, it will flutter violently if touched, and if you shake the branches it will emit a nauseating odour strong enough to bring on a headache. In Idaho it is called the "angry tree" and it is said that it was discovered by some men who were making a camp for the night, and placed one end of a canvas covering over one of its sensitive branches, to use as a support. Immediately the tree began to jerk its branches sharply. The motion continued with increased "nervousness," until at last there came a sickening odour that drove the tired men to a more hospitable camping place.

SOME NOTES ON DRILL

By D. H. STEWARD

(Late of the London Regt. and 2/27th Punjabis)

"Scouts do not do a great deal of drill, but a certain amount is necessary, partly as an exercise, and more particularly as a form of discipline, since it is often necessary that parties of Scouts should move together in an orderly manner from place to place." So writes our Chief Commissioner on page 113 of THE INDIAN SCOUT for November, 1918.

I myself have had a good deal of drill, both in the capacity of the "drilled" and the capacity of the "driller," and, I must confess, I have at times been heartily sick of it. So perhaps it is not unnatural that my first thought on reading the above was, "After all, what is the good of drill at all? Is it not altogether a useless waste of time?" And then I went on to think a little more closely about it, and to realise that, if drill was a waste of time, we should never have had Great Britain giving such a large proportion of the short three months allowed for training their soldiers for the Front, to drill, especially in War-time when everything that was not wholly useful went by the board.

Let me then mention first a few things which we can learn through drill—the powers which we can develop by means of it that make it worth while, and secondly a few points to which we must pay special attention if drill is to be useful and beneficial.

First, then, the objects of it—the things we learn from it. I put as "No. 1" on my list *concentration*,

and this may perhaps be rather surprising at first sight. "Drill is merely a mechanical, physical thing," someone might say. Well, I can assure you from personal experience that it is not. *To drill well one must concentrate one's whole mind absolutely on what one is doing, and think of nothing else.* That is by no means an easy task, but think what an immense power for good we have gained if we can attain this ability to concentrate.

Secondly drill teaches us *Co-ordination, and Control of the Body*. By this I mean that we have got to gain complete mastery over our arms, legs, head, shoulders, in fact our whole body, so that the very second we think of doing a thing our body almost automatically does it. You know how on a bicycle one turns a corner. Suppose you are going along a straight road and a friend lives down a turning on one side or the other. You think, "I will just turn off and see if 'X' is at home," and by that time you are round the corner! You do not have to think, "I must turn my handle-bars a little to the left, and at the same time let the weight of my body go over to the left side," or anything like that! You just think, "I'll turn round here," and there you are! This is just what one has to be able to do in drilling. The moment you think a movement it must be done; and this means a perfect control of the wonderful machine we call our physical body. We can learn from this to do every physical movement in the most

perfect (and therefore necessarily the most beautiful as well as the most efficient) manner.

From this follows the third thing gained from drill: *Smartness of Appearance, Upright and Self-respecting Bearing*. One thing which the Army taught me was to stand up proudly to everyone at all times, and indeed even when being deservedly "told off" to stand up and "take it like a man". Of course I do not mean anything approaching self-assertion, or rudeness, or lack of respect to superiors, for these are entirely against the Scout Spirit, but I do mean an attitude of self-respect and the feeling of your *dignity and pride as a Scout*.

If a great General making an inspection speaks to a "Private" in the ranks, the "Private" of course stands strictly to "attention," and calls the General "Sir," and this is right as an acknowledgment of their respective positions. But if he is the *right sort of Private* he will talk to the General as *man to man*, and if the General is the right sort of General (one like "B.P." for instance) he will talk to the Private as *man to man* too, and this will not destroy the authority on the one hand or the respect on the other in the least; but will rather increase them.

Many more things we learn from drill: co-operation—working in perfect harmony with our fellows as parts of a whole and not as separate units; swift response to outside stimuli which in this case means instant obedience of orders; the feeling for ordered movement, to mention but a few. And I think these are quite enough to show that drill is *not* a waste of time, but is in a very real sense "*worth while*".

Now for drill to be really effective it must be very good, but we cannot expect to be perfect at a thing when we start, for if we were it would not be worth while starting! So to make our drill good there are a few points which I will suggest as being very important. The first is that attention to detail is essential. In drill almost more than in most things it is the *little* things that count. Pay attention *all* the time, firstly to orders, and secondly to what you are doing. Do everything *precisely*—precision means perfection. Do not let your attention wander. Never look round because you think someone is coming or is watching your drill. Nothing looks worse (or shows worse discipline) when one visits a troop drilling than to see half of them, or even *one* of them, look round to see who has come. While you are drilling ignore everyone except your commander, become unconscious of your surroundings outside. In marching remember two things, swing your arms (or if you have a staff one arm) and look well up. *Never* look on the ground.

Remember that the best test of all is how a troop stands at the "Alert". With really well trained Scouts everyone is *absolutely motionless* like a statue, not a finger moves, not an eyelash! This is much harder than it sounds, and to be able to keep perfectly still means a much higher degree of self-control than to be able to move and march well. When one has to stand really still one instantly begins to imagine all sorts of necessities for moving! Something tickles one's knee, or a fly alights on one's nose, in fact all nature conspires to defeat our determination to keep still!! But you must just be like the people called "Christian Scientists" and say

you have not got a nose, and the tickle will vanish!

So bear in mind, it is the little things that count (above all do

not "fiddle about" or fidget), and, believe me, you will find that drill is worth while.

AN HONOUR TO THE I. B. S. A.

OUR Madras Provincial Scout Commissioner, Mr. K. Sanjiva Kamath, has been appointed to the Directorship of the Boy Scouts of Mysore.

It would be difficult to conceive of a higher form of compliment to the I. B. S. A. than this. We may declare the usefulness of our Association, others may speak of its efficiency, but here is a direct acknowledgment, in actions not in words, of the fact that the I. B. S. A. has been successful in achieving its aim—the preparation of men and boys for higher citizenship.

Mr. Kamath will have this same work before him in Mysore that he has so well performed in Madras, but, happily for him and for Mysore—(and for us too, for he is not lost to us by any means)—he will have more scope because he will have more time. He is now a full-timer for Scouting.

To speak at length of Mr. Kamath's work for the I. B. S. A. is superfluous here, for all our readers who have followed the Association's activities in these pages will have read how from the very beginning, when with Mr. Arundale, Lieu. T. P. Sinha, and Mr. M. V. Venkateswaran, he started the I. B. S. A. on its career, he has been continually associated with each new development of its work. To him were due a large number of the new

beginnings in the South, a great deal of the Scout activity in Madras, most of the Southern Training-Camps, most of the Scout-columns—to mention only the outward signs of his work.

Looking at Mr. Kamath as a man, apart from his obvious efficiency as a Scout-officer, it is probably difficult for the outsider to find out wherein lies his power over boys and men. Those who work with him, however, know that it lies in his ability to evoke confidence by means of his unassuming and sympathetic manner and the sincerity and honesty with which he carries out obligations, even at personal inconvenience. The boys feel that he is an elder brother, not a 'boss'. The elders cannot but admire the way in which he is quite prepared to undergo hardships in order to achieve his ideals.

Before Mr. Kamath left Madras, a presentation of a gold "Thanks Badge" was made to him from the I.B.S., at the hands of Mrs. Besant—in the presence of the Hon. Mr. B. N. Sarma and other officers of the Local Association.

It is not inappropriate to refer here to another similar presentation, made at Lonavla, at the All-India Scout Rally, when a similar badge was presented to another pioneer, Mr. Tarini Prasad Sinha. It is fitting that the two who worked together should

together receive the mark of gratitude of the Association.

And, as was remarked, on the occasion, we refuse to consider this as a 'parting' with either of these Brother-Scouts. "Once a Scout, always a Scout." Both are still vitally interested in the I.B.S.—and in Mr. Kamath's case particularly, we regard him as

merely "loaned out" to our Brother-Scouts of Mysore. We may even expect to get 'interest' on him, and, at any rate the Scout Movement will be the richer for having such a 'capital' man as a whole time investment.

We congratulate our Mysore Brothers on their good fortune. Sanjiva Kamath Ki Jai!

THE INDIAN HEROES OF THE WORLD WAR

NAIK DARWAN SING NEGI, V.C.

NAIK DARWAN SING NEGI is a native of Gharval, a Himalayan district of United Provinces, west of Nepal. During his early youth our hero used to look after his father's flocks and herds among the upland valleys. He used to fight and drive back leopards and other wild animals which came and disturbed the flock.

In this war he showed his valour in a night attack. He with a few of his men fought with great valour and defeated utterly a great German host. During the fight a bomb wounded him. This wound was not at all observed until he was victorious. Afterwards proper treatment was given and this wound healed. He was decorated with the Victoria Cross by King George V.

He was the first Indian to receive the Victoria Cross.

S. V. PATTABHI RAMAIAH,

Hassan.

THINGS ALL SCOUTS SHOULD KNOW

To remove metal stain from clothes.—Take a ripe 'Bilimbi', cut it and rub the juice, together with some salt, on the stain, and place the cloth in the sun. Go on rubbing with the juice as soon as the spot gets dry and in a few minutes the stain will entirely disappear.

To polish copper coins, etc.—Mix some tamarind and salt together and make it a paste. Apply some of this to a copper coin and rub and very soon you will have a bright coin.

Preventive against cramp.—No Scout should get cramp after a long walk, but some boys and men do. One of the remedies is to apply some cocoanut oil to the affected part and to rub the same part with cold water. The effect will be marvellous.

How to polish silver.—We know the charred paddy husk with which we clean the teeth in the morning. This is an excellent material with which to polish silver. It must be powdered and the silver must be polished with it.

Cure for ear-ache.—Take a chili—the dry red one which we use for making curry—cut a small piece off from one end and remove all the seeds. Then pour some cocoanut oil inside it and warm the oil near a lamp. This oil must then be poured inside the ear and you get instant relief.

How to improvise a lantern with candle.—We sometimes find it difficult to go outside in the night with only a piece of candle, especially if there is a breeze blowing. Take one-half of a coconut shell and stick the candle inside it and carry it and you will find that the light never goes out. If the shell happens to have a hole at the back, paste a piece of red paper there and then you get a fine lantern indeed. This is a common sight in some of the towns on the West Coast.

G. T. (CALCUTTA)

THINGS THAT SCOUTS CAN MAKE

I. How to make a cheap water proof coat.—Get a coat made in the required pattern with unbleached calico or white drill. Buy 2 pounds of white lead paint ready mixed and add to it about $\frac{1}{2}$ a pint of raw linseed oil which will thin it down to the required consistency.

Damp the coat well with water, roll up tightly and leave it for about six hours so that it might be thoroughly damp. Cover a table with newspapers and spread the damp coat flat on it. With a flat brush paint the coat *outside only* with the white lead; meanwhile hold the coat firmly on the table and don't allow it to slip about. Then hang it up in the air to dry.

Put on three or four coats of paint allowing each to dry very well before adding the next. Then the coat will be very soft, pliable and water proof. See that the coat is well damped before painting or it will be stiff when finished. Another coat of paint can be put on when the coat becomes shabby or lets in rain.

II. Weather indicating apparatus.—Dissolve 10 grams of camphor in 5 grams of 90 per cent alcohol and 45 grams of distilled water. Filter this solution and fill a glass tube 2 centimetres wide and 50 centimetres long with it. Now close the open end by cork and wax and mount the glass tube on a wooden board. Hang the apparatus on the wall so that the tube is vertical.

Weather Signs are:

- A clear solution in the tube shows bright weather.
- Crystals at bottom show dense air and frost in winter.
- Dim liquid shows rain.
- Dim liquid with small stars shows thunder storm.
- Large flakes show heavy air, overcast sky, and snow in winter.
- Threads in upper portion of liquid show windy weather.
- Small dots show damp weather and fog.
- Rising flakes which remain high in the tube shows wind in the upper regions.
- Small stars in winter on bright sunny days show snow in a day or two.
- The higher the crystals rise in winter the colder it will be.
- Before the war this apparatus was placed on the Indian markets by German manufacturers.

C. BALAKRISHNAN MENON,

Chittur, Cochin.

SCOUTS! ALERT!!

Here are some ways of earning money for your troop. The following things are indispensable for you all.

Tea tablets.—After boiling 2 palams ($\frac{1}{4}$ seer) of good tea in one seer of pure cow milk and $\frac{1}{2}$ seer of fresh water, sift and inspissate the milk. Add sugar and mould the same into tablets to the size of a $\frac{1}{4}$ rupee. Directions: One tablet in a cup full of boiling water will make good tea. This will be useful in camp. You can also sell them.

Polish for brown leather boots and shoes.—Mix well and keep in bottles or tin boxes 1 oz. of wax, 1 oz. of soft soap, 1 oz. of turpentine oil and 1 tola of ochre. Add a little turpentine oil more if the polish is thick. Directions: Clean the boots and shoes with soap and when dry apply the polish with a brush and rub with cotton or soft rags.

N. KRISHNASAMY,

Mylapore.

IN COMET-LAND

THE THIRD VISIT TO COMET-LAND

Iris had been going to a great many places besides Comet-land in the interval between her last journey there and this one. She had seen a great deal of the stars, enjoying their music and having slides on their rays of light. The Moon-queen had given her a casket of moonlight, which she told Iris was a sure cure for unhappiness. The Sun-king gave her a beautiful smile which would never wear out and did not require polishing so that she could use it as much as she liked. And the stars had put some of their twinkles in her eyes, so that they would always keep bright. Wherever she went the soft air made sweet melodies. But in spite of the gifts and the goodness of all these friends, she thought she would like to see Comet-land again, and she particularly wanted to see her little chum, the Man-in-the-Moon. It seemed such a long time since she last saw him, but it was not really very long—hardly a month; and he had explained before that he had his work to do just like other people, and could not run away and play whenever he liked. But, although she was enjoying herself, she looked forward to going to Comet-land again and hoped he would show her some more of the interesting things that were going on. She felt sure she would never discover the best herself, for unless you knew where to find the little folk working, you could not see them, or easily missed them either by playing with everybody else, or by taking a walk by yourself and talking to your Thoughts. There were always dozens of these young

Thoughts about you, each wanting to be heard first, and each thinking itself the best and prettiest of them all; and their quick talking made you forget what you were looking for, so that you had to go back to the earth before you had seemed to be there very long. So Iris waited for her friend to show her the fairies working.

She had travelled all over the west of Comet-land, where the buds and flowers had been wrapped in dream-lined boxes; and she had seen quite a lot of the centre, for that was where you landed from the earth; but she had not been to the North, the South, or the East. The Man-in-the-Moon had promised to take her to see the South the very next time, and when he called for her on the first moonless night, the quick-flying moths seemed ever so slow in comparison with the rate of her wish to get there.

They arrived at the centre very quickly however, and were in time to see hundreds of children from all parts of the earth, some of whom had been to Comet-land before; but whether they were here for the first time or had been many times, they were all very pleased. Some of the children who had been often did not want to go back to the earth and become "grown-ups" soon, so they purposely missed the boat, and they could not go back to the earth until they had lived in the Comet kingdom for as long as they would have lived on earth; then they could either become fairies or return and be children again. The Mothers and Fathers of the

children who stopped there were very sad, but they knew that the children who stayed there had a good time, and so they tried to forget their sorrow and always hoped they would choose to return to the earth.

The Man-in-the-Moon and Iris set off for the South almost immediately, for it was a good distance and not so light as the other parts of the land. The first half of the journey was covered with little shadows, with light just flickering through; and then the road seemed lined with large beautiful veils of palest grey, which were very warm and soft. By and by many of the trees and plants and flowers grew quite indistinct in the folds of this satiny twilight, and everything seemed to be dreaming and nodding, and sometimes giving just the tiniest whispers, which, if you heard them, were always about the sunshine that was coming, and the lovely colours they had managed to get for next spring. Iris heard one say that the Wind had shown it a new curve for its last leaf; another murmured that it was going to grow by a brook it had known the last summer, because it was then reflected in the water and two blossoms appeared instead of one.

Where the mist was thickest Iris and her friend came suddenly on an enormous landing where there were hundreds and hundreds of fairies working very busily. They were packing, packing, packing, just like their companions in the West had been, yet differently from them. Of course Iris wanted to see what they were doing, and so, going over to where the fairies were least busy at this moment, she looked at their work. For a long way round there were great piles

of little round and clear globules of water, just like dewdrops, and as pretty as bubbles. And on looking again Iris discovered that all these grey soft mists were millions of these little drops threaded on strings and hanging up till wanted! What could the fairies want with all these drops? She therefore went to another part of the landing and there saw scores of the little folk sitting in rows, all opening the drops and putting something inside. The Man-in-the-Moon called to her, for he was standing just beside these packers, and when Iris reached him she saw that they were packing the flowers that she thought she had seen packed in the West. Certainly they had been packed there, but not sufficiently. In the West they had been shaped, and coloured, and wrapped in dream-tissue, and put in big boxes, but the boxes instead of going to the earth had been sent here; and still snug in their little soft dream-covers, the flowers were each put in a drop. They looked lovely in these crystal beds! You could see all the colours, and yet know they were warm and safe inside.

Suddenly it seemed to grow darker, and looking up Iris saw a great white cloud just looming in sight, and sailing very slowly to the landing. Here it anchored, and in less time than it takes to say, all the fairies started putting the little drops containing the flowers into the big cloud-ship. It began to grow quite heavy under the weight of the drops, and the whiteness turned into a deep grey with the number of them, and when it could just keep floating, the fairies let go the ropes and pushed it into space, where Iris saw it heading for the earth.

There were hundreds of clouds arriving every minute, and everyone had to be filled or it would not be heavy enough to get near the earth to let the drops get out. The clouds that do not carry the drops are called summer clouds, and they just sail across the sky like cotton-wool. Of course they are very pretty, and I think they must be the baby clouds. When they grow up they will in turn become raindrop clouds and bring the flowers to the earth.

It was now nearly time for Iris to return home, so back they went along the twilight road, and at last came to the centre again. Here the dream-ship was waiting, and as the Man-in-the-Moon was not going back to the earth at once, Iris joined the children instead of flying on her moth. They were soon back to the earth, and having a final dream before they woke up. When Iris opened her eyes the first thing she noticed was that it was raining. She looked out of the window: everything was grey and damp. And then she thought of the South of Comet-land! All

these little raindrops falling from the skies in millions had each a blossom inside it! They fell in the cities as well as in the country, for the fairies did not know what a city was. Comet-land was all country. So millions of little buds never have a chance to flower, for they need to sink into the earth and get inside a seed, and grow before the earth people can see them. What a pity we cannot recognise them in the raindrops!

It is thought she could never grumble again at the wet weather, for without it there could be no summer. The sun might shine hard every day for a year but if the clouds did not bring the flowers, they could not bloom, and how dull the earth would be without them. There would be no lawns, or rivers, or shady trees or flowers. Now Iris understood why it was best for the wet season to come; and the summer would be the more enjoyable for having had to do without it for a while.

BERYL HEDLEY

SMILE A WHILE

Saving Julius Caesar

WHILE a dramatic company was staging the famous play "Julius Caesar" one of the audience jumped on to the stage and pulled off Cassius and Brutus. When rebuked by the Manager, he said: "Why Sir, I saved poor Caesar from being murdered by those Villains."

Use of thermometer

Mother: "But you ought to use the thermometer! How else can you tell whether the water is too hot or too cold for baby's bath?"

Nurse: "Easily Madam. If the baby turns blue it is too cold, and if he turns red, it is too hot."

Friendship (?)

Rajan: "Have you any cigars?"
Shopman: "Only very cheap ones, sir."
Rajan: "Those will do. I want them for a friend."

Who can walk well?

Neighbour: "So your little brother is two years old! why, I have got a dog at home only two, and he can walk twice as well as your brother can!"

Khema: "No wonder! Your dog has got just twice as many legs as my little brother!"

Answered to the point

Father (to judge the common sense of the son): "Well, *Hera*! Can you tell me why we wear shoes on our feet?"

Hera: "Decidedly Pa! Because they are too small for our head."

Mathematics room

Master: "Do you know the axiom a part is less than the whole?"

Boy: "I know it to be incorrect for a sixteenth part of Gopalan's sense equals the whole possessed by Krishna."

Where nothing grows

Teacher: "Name a place where nothing grows."

A Talkative Student: "The top of my grandfather's head."

A bet

One eyed man: "I bet ten rupees that I can see more than you."

Two eyed man: "I bet twenty that I can see more than you."

"Won!" said the one eyed, "I see two eyes in your face; you can see only one in mine."

A simple definition

Teacher: "An epidemic is anything that spreads. Now, give me an example, Ramu."

Ramu: "Jam or Butter, Sir."

The Walking Stick

A Master accused his servant of stealing his stick. The servant protested and said that he was innocent.

Angry Master: "Why, you know that the stick could not have walked off with itself."

Servant: "Certainly not, sir, unless it was a walking-stick."

The Lecture

Towards the end of term a tired lecturer went to the platform and thus addressed the students: "Friends, do you know what I am going to say to you?"

"No," responded the audience. "Well then," said he, "there is no use in my speaking to you," and he went home to rest.

He went to the class the next day and asked: "Do you know what I am going to say to you to-day?"

"We know," replied the Students, expecting a trick. "Ah! as you know," said he, quitting the platform, "Why should I take the trouble of telling you?"

When he came next day, the Students had resolved to catch him and when he asked his usual question, replied, "some of us know, and some of us do not know." "Very well," said he, "let those who know tell those who do not know." So he had three days holiday!

Stopping Poetry

"Did I not ask you, boy, not to compose any verse?" said an old gentleman beating his son.

"Father, father mercy take, Poetry I will never make," carried out the boy kneeling at his feet. The gentleman stopped at once and gave up his case as a hopeless one.

A Wonder

Student: "Sir! there is a word of 5 syllables and if we remove the first syllable, then there is no syllable."

Master: "What! Is then 5 minus 1=0. It is impossible."

Student: "Yes, sir! The word is 'mono-syllable.' Take away the first syllable 'Mo'. Then there is 'no syllable.'"

"You say you've worn this hat for two years?" "Yes, sir, and it looks all right still. Twice I've had it cleansed, and once I exchanged it in a restaurant for one that was entirely new."

First Clergyman (who is beating the other badly at golf): "Never mind, Martin. You wait till you are saying the burial service over my grave." *Second Clergyman*: "But, my good fellow, even then it will be your hole."

Dr. Reid, a celebrated medical writer, was requested by a literary lady to call at her house, and he said he would be charmed to do so. "You won't forget the address," she said. "No. 1, Chesterfield Street." "Madam," said the doctor, "I am too great an admirer of politeness not to remember Chesterfield, and, I fear too selfish to forget No. 1."

Casey (on retiring): "Whatever ye do, Norah, don't let me oversleep in the morning. If ye don't wake yourself, wake me, anyhow."

Captain (to recruit): "Why aren't you in line there? To what squad do you belong?" *Trembling Recruit*: "I don't know, sir! I haven't been squaddied yet."

"Did your wife show any interest in the war?" "Yes indeed. She talked

about it." "What did she say?" "Why, she said that she wished I could go."

Aged Criminal (who has just got a life sentence): "Oh, yer honour, I shall never live to do it." *Judge* (soothingly): "Never mind! Do as much of it as you can."

TO OUR SUBSCRIBERS AND WELL-WISHERS

DEAR FRIENDS,

The present issue, which is a double number for May and June, concludes the first volume of THE INDIAN SCOUT. In thanking you for your support during the past year, we venture to hope that our little magazine has brought pleasure and interest to you and to your children. That it is worth the modest One Rupee that it has cost you we have no doubts, for our printer's bills assure us of that fact very positively. We have given you over three hundred pages of paper and print,—and we are quite sure that, at present prices of materials, you will certainly not get better value than that, anywhere. But we earnestly hope that our magazine has proved of more value to you than paper and ink. We have tried to make it such that your boys and girls will read it eagerly and will learn from it not merely how to do useful things, but may catch from its enthusiastic pages something of the spirit of the Movement for which it stands, the aspiration towards high Ideals in life, the deep desire for India's uplift as a Nation, and the accomplishment of that desire through ways in which even a child can participate, the ways of devotion and of self-sacrifice in service.

Through the one-pointed earnestness of our members, the devotion of our officers, and the generous help of a small number of benefactors, the chief of whom is Mrs. Besant, to whom we owe more than can be expressed, and next, the Society for the Promotion of National Education—we have during the past year established our Association in a very secure position in most parts of India, and, furthermore, the good work of our Scouts has won us many friends even among those who were at first inclined to keep aloof from us, fearing that we were for one creed or another, either political or otherwise. These fears have been amply shown to be groundless, so that even the Government and its officials, who were suspicious of us at one time because we were not under their auspices, have now adopted a reasonable attitude of non-interference.

It is well known now that our Association does not desire financial help from the Government, even if that were likely to be given, for we prefer to remain independent of Government control, like the Scout Associations in England and America, and like them, therefore, we depend on public support for

our funds. Our magazine has met with an excellent reception and has now a very wide circulation. Still, at its present price, it cannot possibly be a paying or even a self-supporting concern, unless the price of paper goes down very much. We are therefore obliged to contemplate raising the subscription.

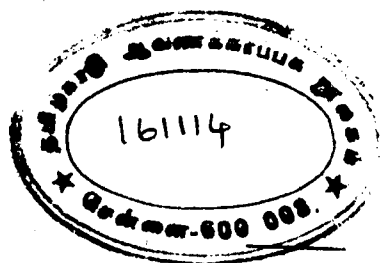
The subscription will henceforward be One Rupee and Eight Annas, postage free.

The old rates of subscription will hold good until subscribers have received the full twelve issues (ten plus the double number) so that one who subscribed in February will continue to receive the magazine till next January

without further payment. The subsequent issue will then be sent per V.P.P. at the new rate, unless the Manager receives notice from the subscriber to stop the magazine.

We earnestly appeal to all our readers to support us in this matter. Our Association has actually suffered very considerable deficits on account of the magazine. Our readers have in fact been getting very much more than the value of a rupee, even in paper, and we appeal to them, on their honour, to co-operate with us in preventing a recurrence of this loss. All they have to do is to accept the V.P.P. for the increased amount. We think there will be very few who will refuse this.

THE EDITOR



JL

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