

The Magazine for all Scout Workers, Officers and Boys

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AUGUST 1928

The South India Boy Scout

THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province

SCOUTERS' & ROVERS' SECTION

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

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THE BOYS' SECTION

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

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

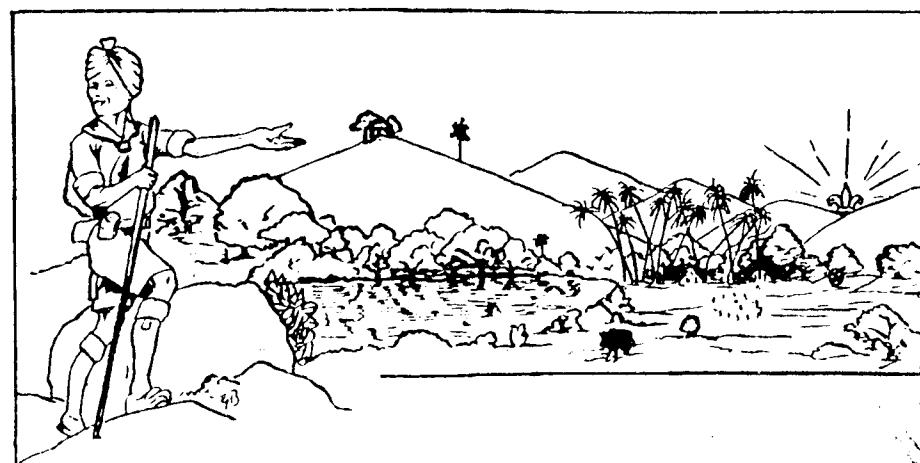
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THE SOUTH INDIA BOY SCOUT

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Provincial Scout Headquarters Madras.

Proceedings of a meeting of the Provincial Executive held on Tuesday, 10th July, 1928 at 5-30 P. M. at the Jamboree Hall, Wenlock Park, Triplicane, Madras.

Present: Sir C. P. Ramaswami Aiyer, K. C. I. E., Prov. Commissioner in the chair, Dewan Bahadur P. Parnakusam Naidu, Mr. V. S. Rathnansabhapathy, Mr. G. T. J. Thaddeus, Mr. P. S. Narayanswami, Mr. K. V. Krishnaswami Aiyer, Mr. F. Howard Oakley, Rao Bahadur R. Krishna Rao Bhonsle, Capt. T. W. Barnard, Mr. V. Subramaniam, Mr. K. Sanjiva Ramath, Provincial Secretary.

The minutes of the last meeting were read and adopted.

Letter dated 3rd March, 1928 from the Imperial Headquarters re—International Exhibition to be organised by the Boy Scouts of America to illustrate the spread of the Scout Movement throughout the world, was read. As desired in the letter, it was resolved to send the following to the International Bureau :—

- A complete set of all Hand Books and literature published locally.
- A collection of good photographs illustrating customs and activity of the scouts of this Presidency.
- Head Dress. (As rest of the Uniform is the same as used in the Home Country.)
- Printed Balance Sheet for each year.
- Copies of the Annual Reports.

A Sub-committee consisting of Mr. F. Howard Oakley, the Hon. Provincial Secretary and the Provincial Organising Secretaries and the Treasurer was appointed to carry out this resolution and comply with the requisition contained in the letter.

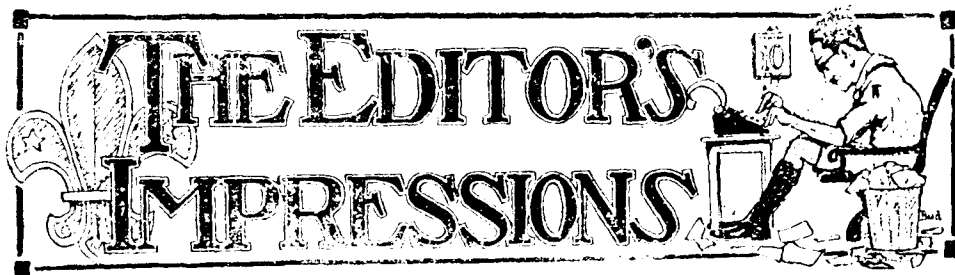
The letter dated 8-6-1928 from Mr. F. Howard Oakley re the despatch of a contingent of Scouts from this Presidency to the forthcoming International Jamboree in August 1929 was read. It was resolved to circulate all necessary information regarding the Jamboree among the Scout Troops and publish the same in the press, and invite applications from such of the Scouts and Rovers as would be willing to go at their own expense. It was further resolved that only such of the scouts as were selected by the committee from among the applicants should be sent and none should be so sent unless he attained to the 1st class rank at least, prior to his departure. The question of putting on age limit was deferred to be considered at the time of selection.

The letter dated 30th April, 1928 from the Indian Headquarters re—Scouts and Village Uplift in India was read. It was resolved to reply to the Indian Headquarters giving a report of the work done by scouts in this Presidency in respect of Rural reconstruction.

Resolved that the resolution passed by the Provincial Executive at its meeting held on 5th November, 1923 regarding the collection of a Registration fee of Re. 1/- per annum from each Troop or Pack be enforced from the current year and collected together with the Census returns.

The Provincial Secretary reported to the Committee the action taken by the District Board of East Godavari in appointing Mr. Bh. Krishna Rao, as a full time Scout Organising Secretary on a salary of Rs. 100/- per mensem under the District Board. The Provincial Commissioner was requested by the committee to write a letter of appreciation to the President of the District Board.

Other routine matter was attended to.



Thoughts for the Month.

To do something, however small, to make others happier and better, is the highest ambition, the most elevating hope, which can inspire a human being.

(Lord Avebury.)

I wish to impress the idea that you scouts are missionaries in a very real sense and you know that missionaries are never so great as when they are prepared to make intimate and intimate sacrifices for the cause in which they believe.

(Sir C. P. Ramaiah Aiyer.)

Visit of Mr. H. W. Hogg:—

Madras scouts and scouters had the rare honour of having Mr. H. W. Hogg, D. C. C., A. K. Provincial Secretary of the Punjab Boy Scouts Association in their midst for two days last month. Mr. Hogg had not a moment's rest and had a round of engagements to fulfil but managed to see something of the scouts and scouters of Madras. He also did a lot of propaganda for scouting by his lantern lectures in the Y. M. C. A. Auditorium. A man of forceful personality and persuasive eloquence, he carried conviction to his hearers and brought a good deal of encouragement to the hearts of scouters who have been plodding along in their way all the while. His visit has been most opportune and it was but fitting that the Provincial Commissioner should have presided at the social function held in his honour at the Provincial Hqs. It was said that Mr. Hogg was touring round India with the object of seeing scouting first hand in the various provinces and also to pave the way for an All-India central camp on Gillwell lines. A better person could not have been chosen for this task and we hope that his efforts will materialise very soon. Incidentally, we trust that what little he saw of scouting in Madras has shown him clearly that scouts are the same whether it be in the Punjab or in Madras, both striving for the same ideals.

Conferences of Scouters:—

The Organising Secretaries have been touring extensively all over the province and the welcome respite of a few months from Training Camps has been very well utilised by them for

bringing together scouters, giving them opportunities for a free exchange of opinion and formulation of concrete, practical and workman-like schemes for the furtherance of scouting in all its aspects in the various districts. It is unnecessary to reiterate the value of district conferences but it must be said that a slack district improves wonderfully after such a conference. Such conferences have been held in the Nilgris, Coimbatore, Malabar, South Kanara, Chittoor, Vizag, Tanjore, Tinnevely, South Arcot and such other places and these districts have brightened up considerably. Sometimes it is found difficult for scouters to attend such conferences from the outlying parts of a district and in all such cases the managements of the institutions having scout troops, have come forward to help and our thanks are due to them. It is hoped that these conferences will be an accomplished fact in the other districts also.

Training Camps and new troops:—

Training camps are the most potent factors in the formation of new troops and we are glad to be able to state that the recent training camps held in South Kanara, Malabar, Coimbatore, Vizagapatnam, Guntur, Trichinopoly, Godavari and other places have been instrumental in the formation of new troops and packs. Thus an opportunity has been given for more boys to get into the movement. These new troops have begun on good lines and considering the report one hears about them, promise to flourish very well. Besides being the cause of the formation of new troops, these training camps have been a very powerful means of propaganda to the laymen and it is

hoped that in the future camps we will have not only gentlemen belonging to the Educational profession but also others following other walks of life, coming up for training.

Scouters' Unions:—

Some time ago a very helpful article on the above named institutions and their relation to general scouting appeared in the S. I. B. S. We take this opportunity of welcoming into the ranks of such institutions two more. The Triplicane Scouters' Club and the Madras Corporation Scouters' club which have both been organised recently are doing very good work and one now sees more life and activity in the troops in Triplicane area and those controlled by the Corporation. The members meet together periodically, discuss things thoroughly and arrive at decisions which they scrupulously try to carry out. In looking over an account of their activities we find that the interests of the boys entrusted to their care receive the majority of attention. This example in looking at the boy's point of view is very noteworthy and may we hope that every centre throughout the province will have such institutions organised before long?

The International Jamboree:—

We publish herewith the communication from our Honorary Secretary in connection with the Coming of Age Jamboree in England during the first two weeks of August 1929. The coming months afford a splendid opportunity for our scouts and scouters to exercise the law of thrift and save up a good bit of the necessary amount. If we show that we are prepared to help ourselves by our own efforts the public will surely come forward and lend a helping hand. Will all Commissioners and Secretaries kindly make efforts to give wide publicity to the communication in their areas?

"To Commissioners, Secretaries, and Scoutmasters:—

The Provincial Executive of the Madras Provincial Council of the Boy Scouts Association in India at its meeting held on 10th July, 1928 have decided upon the desirability of deputing a small contingent of Scouts and Rovers to represent this Province at the International Jamboree which is proposed to be held in London during the first two weeks of August, 1929. This contingent will, together with other Provincial Contingents, form an All-India contingent which is expected to represent India at the Jamboree under the leadership of an able scouter.

With a view to ensure thorough efficiency, it has been decided to include in this contingent only such Scouts

and Rovers as attain to the standard of 1st class or King's scout, by the time they leave the shores of India, which will be by about the 1st week of July, 1929. It is expected also that at least a month prior to their departure the entire Indian Contingent will assemble somewhere near the port from which they will sail, to have intensive training and to decide upon the programme which the Indian contingent will carry out to represent the various Indian provinces at the Jamboree most effectively.

As the funds of the Provincial Council at present, are not in a very satisfactory condition, it may not be possible to give any aid towards the travelling and other expenses of the scouts attending the Jamboree from this Province. Efforts therefore will have to be made by individual Scouts to raise their own finances or the District Councils and Local Associations should make an effort to raise funds locally to help scouts going from their area. It is not possible to give any exact idea of the expenses which individual scouts will have to meet, but it is not likely to go beyond Rs. 2000/- I understand that a proposal has been made by the Indian Headquarters to one of the shipping companies to place a steamer at the disposal of the Indian Contingent and convey the scouts to and fro either free of charge or at a very much reduced rate. How far this proposal will materialise it is difficult to say at present. When definite information is available, the same will be published both in the Press and in the South India Boy Scout magazine.

Will you therefore kindly ascertain and let me know before the end of August 1928 if any of your Scouts and Rovers will be willing to go as part of this Provincial Contingent at their own expense? If there be any such, please ask them to send an application immediately, countersigned by the Parent or guardian, Scoutmaster and District Commissioner. After all the applications are received, the Provincial Executive will constitute a Committee to go through the applications and select the required number of Scouts and Rovers from among the applicants.

Each application should contain the following Particulars:

1. Name of the Scout or Rover.
2. Age, Height, Weight and Chest measurement.
3. Troop to which he belongs.
4. Name of parent or guardian, his occupation and address.
5. Name of the Scoutmaster and his address.
6. Does he know swimming, if so how far can he swim?
7. How many years of service in scouting?
8. Ranks held, and the rank now holding.
9. Proficiency and other badges earned.
10. Any notable good turns done.
11. Any special hobby or aptitude.
12. Camps attended and their duration.
13. Rallies attended.
14. Medical fitness to undertake a voyage to England, to be certified by a local doctor.
15. Is he willing to go to the Jamboree at his own expense?
16. Signature of parent or guardian.
17. Signature of Scoutmaster.
18. Signature of the District Commissioner.

K. SANJIVA KAMATH,
Hony. Provincial Secretary "

25-7-28.

Nilgiris:—

That ind-fatigable worker in the cause of Scouting, Col. Porter of Nilgiris has left for England and will be back in January. He has been one of those rare commissioners who have realised the value of decentralisation in District Scout work. Under his able and enthusiastic commissionership Nilgiris had advanced to the front ranks in point of Scouting efficiency and he has taken care to provide for the efficient continuance of the work in his district during his absence. We wish him *bon voyage*, a happy holiday at home and a safe return to Nilgiris with renewed strength and vigour for another long spell of Scouting.

Tinnevely:—

We are glad to welcome back to our Province, once more, our veteran Scouter Mr. T. V. Nilakuntam Pillai. Some time ago he went over to Travancore to take up Scout Organising work there and did a very substantial amount of work for the State. The call of his native district was however too strong for him to resist and he has come back to put more life into Scouting in Tinnevely which had during his absence slacked a bit. We wish him and his District very Good Scouting.

The Rover Moot in England:—

Mr. Hayden Dimmock the Editor of the Scout writes a most interesting impression of the Rover Moot held in Birmingham recently. Excellent papers on Rover Tests and badges and a most inspiring address by Dr. Griffin on the Quest of Service formed part of the work done in the moot. There was perfect organisation in every thing and the whole company was given a reception and dinner by the Lord Mayor of Birmingham and there was a Rovers' Own at which the Bishop of Lichfield gave a magnificent address. The Chief Scout lifted the hearts of the audience to the highest ideals and gave the clarion call to all in the audience to "LOOK WIDE" to look

A and B—above and beyond." "Look up" he said; "you can do nothing without God". There was a pageant entitled the "Quest of Service" given in five episodes "episodes that were spectacular in colour, poignant of drama, reverent in their presentation but above all tensely appealing to the mind seeking the quest of life. It was difficult to realise that it was acting. Each one taking part seemed imbued with the great spiritual meaning behind it all. It was both thrilling and inspiring."

The above makes us long for such a Rover Moot in our Province. It is true we have not yet made very much headway in Rovering, but Rovering has existed in this province in appreciable degrees for the last three years at least. Is it not time that our Rovers felt the need for a great gathering of their own? When shall we have the pleasure of meeting all the Rovers in one place gathered together with a common purpose? It is said that 1500 rovers attended the moot at Birmingham. We may not have so many in all our province but the few that are, may very well reflect seriously on this and show to the world what they can do.

The Census:—

The Annual Census forms have been sent to all District Commissioners and in some cases to Secretaries or to individual Scoutmasters. May we remind them of the fact that the Annual Census is the most important event of the year and that the returns should reach the Provincial Headquarters in time to be despatched to the All India Headquarters? Our work as scouts is to train our boys in orderliness, method, and businesslike habits and it is up to us to set the example by being businesslike ourselves. District Commissioners and Secretaries are once again requested to see that every troop and pack in their areas sends us the returns without fail and remits the Annual registration fee. *Good Scouting.*

Commissioners' Conference at Vellore.

THE Commissioners' Conference met at Vellore on the 7th and 8th August, 1928 at the invitation of the Vellore Local Scout Association and the District Commissioner Mr. C. Doraisami Aiyah. Dr. Mason Olcott one of the members of the Local Scout Association placed the College House at the disposal of the conference where arrangements for lodging all

the delegates including the Provincial Commissioner Sir. C. P. Ramasami Aiyer and for holding the sessions were made by the District Commissioner Mr. C. Doraisami Aiyah and the Assistant District Commissioner Mr. T. S. Venkataraman assisted by Mr. G. T. J. Thaddaeus the Provincial Organising Secretary. The delegates arrived on the morning of the 7th.

The Provincial Commissioner was unable to be present on the 7th and the chair was taken by Mr. C. Doraisami Aiyah the District Commissioner for North Arcot District. He welcomed the delegates in a few words and emphasised the importance of such conferences.

This was followed by a proposal by Mr. V. Rathnasabapathy to send messages of good wishes to the Chief Scout of the World, the Chief Scout for India, the Provincial Chief Scout and the Honorary Commissioner for India. This was carried unanimously and Mr. G. T. J. Thaddaeus the Provincial Organising Secretary was asked to send these messages.

Then we had the reports from the various districts represented at the conference. Interesting reports were read and those districts which had not sent delegates were represented by the Provincial Organising Secretaries.

It was decided that the conference should not pass any resolutions, which after all may not be binding on any one, but only make certain recommendations to the Provincial Commissioner with the request that they may be given effect to.

The afternoon was spent on a general discussion on the following topics:—

1. An International Scout flag for Boy Scouts.

It was the feeling of the conference that steps should be taken to introduce a distinctive scout flag to be used by troops throughout the world.

2. Census Dates.

Most of the members realised the difficulty of getting anything like an accurate idea of the state of scouting from the Census as this was taken at a time when scout troops would just have started work after the reopening of the school. It was decided to have the census dates shifted to some date more convenient to school troops.

3. Vernacular Literature.

It was felt that literature in the vernacular should be produced so that scouting could extend to the villages of India. The Provincial Organising Secretaries reported that the Malayalam and Tamil Translations were in the press.

4. The financial aspect.

The conference was of opinion that an effort should be made to get greater public support to the movement.

This brought the first day of the conference to an end.

On Sunday at the usual time the conference started again with the Provincial Commissioner in the Chair. He made a short speech expressing his great satisfaction at the efforts made by the Commissioners to come together and hoped that more of such meetings would be held in the future.

The two recommendations made on this day were:

1. That the Province be divided into scout districts not necessarily co-extensive with the revenue districts and that commissioners be so appointed that not more than 12 troops be under one officer. The conference felt that this would result in better supervision of scout work in the province.

2. That the wearing of Khaddar uniforms should be encouraged.

This was followed by a breakfast given by the members of the Vellore Local Scout Association to the Provincial Commissioner and the members of the conference.

A meeting of the Local Scout masters took place after the breakfast at which the Provincial Commissioner spoke on the responsibilities of the Scoutmaster.

At 4.30 p. m. the District Scout Commissioner and the Assistant District Scout Commissioner were 'At Home' to the Provincial Commissioner and the members of the conference. A number of other gentlemen had also been invited.

The last item and a most fitting one was a public lecture at the Town hall at which Sir. C. P. Ramaswami Aiyer, the Provincial Commissioner spoke on the Boy Scout Movement—the Junior league of Nations. He made a most eloquent and interesting speech and appealed to the public to encourage the movement and to give it all possible support.

The Vellore Local Scout Association, the District Commissioner and the Assistant District Commissioner were entirely responsible for all the arrangements.

Scouting and Ancient Indian Ideals of Education.

(Special for the S. I. B. S.)

Professor T. L. Vaswani, familiarly known as Sadhu Vaswani is very widely known as the founder of the Rajpur Shakti Ashram, a centre of the Indian Youth Movement. He holds a unique place among the leaders of modern India, in that his is the loudest voice urging the nation to look upon the Service of the Young as an indispensable part of national activities. While different political leaders committed to different political programmes may likewise proclaim the utility and helpfulness of harnessing the youth to their individual programmes, his call is clearly for the welfare of the youth of our land, for the salvation of our Motherland, and for the uplift of humanity. He believes that Mother India can have a future as glorious as her ancient past only through its youths, that she has a mission to fulfil, and that she can do it only through her youths.

To those of us who want to put more of India into Scouting, his writings are a source of unending inspiration.

His writings and speeches confirm our faith in Scouting. He is as confirmed a believer in youth as the Chief Scout. He misses in present-day education just the elements that the Chief does. In his "Ancient Indian Ideals of Education", in a volume entitled "The Message of the Birds" he talks to our hearts with the authority and the intimacy of our past that are his qualifications, and exposes the very defects that the Scout Movement is out to make up for.

The merits that he claims for our ancient system of education and which, while being the source of the elements that compose the genius and character of our Nation, are the very ones missed in present-day education, happen to be the identical ones that are expected to be the results of Scouting too.

They are: the Guru's standing with the pupil being of the nature of the "Elder Brother", the personal and individual touch necessary for the development of character, fellowship with Nature as obtained in the Ashramas (Hermitages) of old, love of man knowing no barriers, dignity of manual work, and the wholesome influence of Nature on the beauty of character and on the realisation of God.

It would be interesting to read his views in juxtaposition with those of the Chief Scout.

On present-day educational results, we have Sadhu Vaswani's views:

"There is organisation, there is an elaborate machinery of education today. But where is the soul? Our students are taught Sciences and Civics. But how many of them have the courage that would stand by truth though the heavens fell? How many have the love for India that would serve her without a thought of hurt or hate to the 'stranger'?"

"In the schools and colleges controlled by the bureaucracy, students receive information but not much training of their emotions. The sense of the beautiful—the wonder-sense is not much developed in our students. Wisdom grows out of the wonder-sense. Our students receive 'knowledge' but do not have opportunities to rejoice in truth."

"Most of our schools and colleges are situated in localities dominated by crowd-vibrations. The Ashramas of ancient India, the universities of the Buddhist age were situated in places blessed by Nature's beauty. Fellowship with Nature was regarded essential to education. There is no culture of the soul without this fellowship."

"On the same topic the Chief Scout writes:

"If education aimed, as it professes, to make good citizens, it would definitely teach, in a place of first importance, the subordination of self in service for the common weal; but our usual school training seems to prepare the individual to go the other way and look mainly after his own interests. It offers him personal promotion, prizes and scholarships for his own enjoyment as his reward for effort. Thus from the start he is habituated to putting self-interest as of first importance in his programme."

"The narrow self-interest that is first encouraged in the school syllabus, pervades their outlook in life. The result later on is that high-brow cults, class jealousies, sectarian differences, political and international rivalries, all have exaggerated values with them, because the men have been taught never to 'Look Wide' and see with their neighbour's eyes."

In his "Rovering to Success", while addressing the youths, on the subject of the soul, he remarks:

"As a man you will have this pull over the animal—you can recognise and appreciate the wonders and beauties of Nature. You can enjoy the golden glory of the sunset, the beauty of flowers and trees, the majesty of the mountains, the moonlight and the distant views."

But more than this, you can make things, which is more than animals can do, and a good many can make pictures or poetry or render music for yourselves. That is an additional pull that you have towards the enjoyment of life."

Elsewhere he shows how he has brought this line of training into his scheme of scouting to eradicate selfishness.

"Nature study and making friends with animals increase the kindly feeling within him (the boy) and overcome the trait of cruelty which is said to be

inherent in every boy (although, personally I am not sure that it is so general as it is supposed). From these minor good turns he goes on to learn first-aid and help to the injured and in the natural sequence of learning how to save life in the case of accidents, he develops a sense of duty to others and a readiness to sacrifice himself in danger. This again leads up to the idea of sacrifice for others, for his home, and for his country, thereby leading to patriotism and loyalty of a higher type than that of merely ecstatic flag-waving."

With reference to the standing of the Guru and his pupil, we have the statement of Sadhu Vaswani:

"By Guru is meant not an infallible superman, but an elder brother—a soul who can help in drawing out the powers of the pupil. The Guru was not a taskmaster; he was an elder brother of the school-family named the Ashram. The emphasis in Indian systems of culture was not on text-books or buildings or school furniture, but on fellowship between the teacher and the pupil."

With reference to the qualifications of the Scoutmaster, the Chief says:

"As a preliminary word of comfort to intending scoutmasters, I should like to contradict the usual misconception that, to be a successful scoutmaster, a man must be an Admirable Crichton—a know-all. Not a bit of it.....The Scout master has to be neither schoolmaster, nor Commanding Officer, nor Pastor, nor Instructor.....He has got to put himself on the level of the elder brother, that is to see things from the boy's point of view, and to lead and guide and give enthusiasm in the right direction. That is all."

Sadhu Vaswani lays stress on the individual attention to be bestowed on each pupil, as an indispensable measure of achieving success. The Chief Scout too has the same view as is evidenced by the following parallel quotations:

Sadhu Vaswani says:

"Ancient India recognised the truth that every student is a soul, that behind everyone lies experience of other lives, that a teacher must be a man of moral power, of spiritual intuition in order to be able to help the student to evolve by a further disciplining of his vehicles (Koshas) "

And he claims for ancient Indian Education the merit that:

"Labour and culture joined hands in ancient India. In the Asram, the students learned to do manual labour, learnt some art, some handicraft, learnt to till the soil and look after cattle."

Then again,

"There can be no training of character without loyalty to National Good."

While the Chief Scout clearly says,

"You cannot teach character, any more than you can teach religion collectively to a class" is I believe an axiom accepted by educationists."

In another place, while referring to the prevention of slackness of morals now found among lads, the Chief says:

"Individual education is, I am certain, the only way to prevent, in this case. It means a close confidence between the teacher and the pupil on the relationship of elder and younger brother; a different treatment of each case being employed through permanent knowledge of his temperament, age and character."

In a third place he quotes Dr. Saleeby,

".....The boy or girl is not a small edition of a man or woman, not a piece of blank paper on which the teacher should write but every child has his own peculiar curiosity, his experience, a novel mysterious frame of mind which needs to be tactfully helped, encouraged and moulded or modified or even suppressed," and he definitely tells us scoutmasters that "the first step towards success in training your boy is to know something about boys in general and then about this boy in particular", and always emphasises on the personal example of the scoutmaster and his spiritual outlook on life and work.

The handicrafts side of Scouting is well known. The Chief Scout insists on hobbies as exemplified by the following passage:

"Through these (hobbies) the boy learns to use his fingers and brains and to take a pleasure in work. For the well-to-do these may remain his hobbies for years; for the poorer boy they may lead to craftsmanship which will give him a career. In either case, the boy is not so likely to become a waster later on. Hobbies are an antidote to Satan's little games."

The Chief Scout's view is exactly the same as he intends his scheme explicitly towards this end and this is clearly expressed in this following passage:

"Unselfishness, self-discipline, wider fellow-feeling, sense of honour, and duty should be implanted, such attributes as enable a man, no matter what is his standing, to look beyond his own immediate ledger or bench to see the good of his work for the community, putting into his routine some service for others as well for himself, developing also some perception of what is beautiful in Nature, in Art and Literature, so that his higher interests may be aroused and he may get enjoyment from his surroundings whatever they may be." "These are some of the points", he tells Scout masters, "that we in the scout movement can do much to impart the elements and lay the foundations of in our work with the young".

Finally on the question of Nationalism versus Internationalism, Sadhu Vaswani and the Chief Scout are in perfect agreement. Their observations on this all-important question are as follow:

"True Culture, therefore, does not appreciate narrow nationalism. The Hindu sages spoke of the *Vision Universal*. The Hindu view of a nation is not an armed community for exploitation or domination, but a communal life doing its *Dharma*. A Nation, it was recognised, was but one limb of humanity. Much of what is regarded as nationalism is, I am afraid, *National Egoism*. It is 'communal intoxication'. This 'intoxication' mood must give way to an international mood if a higher civilisation is to be built."

In his book "Rovering to Success" the Chief writes to the young men on the same question thus:

"In developing our patriotism we must not forget the fact that there is the danger of our getting it perverted into a narrow nationalism. It is right to be proud of your country, but not to gas about it to the disparagement of others or to boost it on a higher pedestal than it actually deserves. Your best patriotism is to help to raise your country's efficiency so that it can take its place adequately in the team of nations of the world.... You can muzzle and chain up dogs, but there will be no real certainty of peace until they are good pals and contented. It isn't the muzzles that matter, so much as the tempers of the dogs. So the duties of citizens in each state is to get more into mutual touch and sympathy with those of other states, through interest in their history and doings, and through interchange of visits, etc. Once mutual good-will and personal friendship come to be established throughout the citizenship of the various countries, it should be the best guarantee of all against war in the future."

And again,

"without definite training for peace we shall continue to be saddled with the old tendency to look to fighting as the only solution of industrial and international differences."

This examination of Professor Vaswani's views leads us to the conclusion that the princi-



Games to Train the Sense of Hearing.

(Selected by Hiawatha.)

1. **The Farmyard at Midnight.** To each of a number of boys in line at the end of a room is given the name of a different animal or bird. Another similar line is arranged at the other end, the boys are given the same animals etc., but in a different order so that no pairs are opposite. Both lines advance with their eyes closed, each boy making the appropriate sound of his animals and trying to find his opposite number by its call. When two similar "animals" have found each other they open their eyes, link arms and report to the instructor.

2. The instructor writes numerical figures on a black-board with chalk, so as to make a noise. The boys with their back to the board have to judge by the sounds what the figures are and write them down.

ples of scouting are perfectly in consonance with the ancient Indian ideas of education. The Professor further claims that ancient Indian glory was due to these ideas influencing the training of the youth. It naturally follows that to regain our national greatness we must adapt these ideas and the Scout Movement is a God-send to our land. The Sadhu believes in a great mission for India among the nations of the world, and he believes in the youth of the country to achieve it, if the above ideas are readopted. This is clearly an argument for the adoption of Scouting and for advancing it. The Sadhuji is endeavouring to build a Youth Movement of his own. While we have no quarrel with other youth organisations, we claim kinship with all of them and we hope that all Youth Movements will, in their turn acknowledge their kinship with us and where we see eye to eye with them, unreservedly acknowledge it and even adopt each other's moves. We recommend Sadhu Vaswani's works to all Indian Scout masters, as a source of inspiration likely to further our cause.

(K. R. R.)

3. Send one boy behind the screen to make various noises such as pouring water into a glass or tin, tearing paper, striking a match, dropping a penny into a glass, bouncing a tennis ball and so on. Choose about twenty such sounds and let the other boys write down what they think the sounds represent.

4. The instructor starts at a distance from boys all of whom are blindfolded. He blows a whistle from time to time; the boys have to catch him. This can later be made more difficult by having two people with whistles of slightly different notes only one of whom has to be caught.

5. **Deer stalking.** Two blindfolded boys, the stalker and the deer are placed at opposite ends of a table round which they start to move at a signal. Neither player may leave the table.

If the stalker does not catch the deer within a specified time the latter wins.

6. One player, blindfolded, sits at the centre of a circle. The rest try to creep in from the circle to catch him. When he hears any sound he points in its direction, and anyone pointed at is dead, or if preferred, he must go back to his starting point.

7. Two groups of boys with two or three layers of crape over their eyes, so that they can only dimly distinguish each other when near, take up positions at the opposite ends of a long room. At a signal they advance towards each other, crawling to avoid detection. Their intention is to reach their original position of their opponent without being touched. If touched they remove the crape and are removed from the game. Since each side may accidentally put some of its own members out of action, the game involves a good deal of skill in planning and quiet moving, as well as in keeping in accurate direction.

8. Place a ticking watch at the floor and try which of the two blindfolded boys reach it first.

9. One group of boys go behind the screen in a room. Each boy in turn speaks one or two words; another group has to identify each speaker. The Scouts vary this, making different patrol calls for similar identification. (From the "Quest of the Boy.")

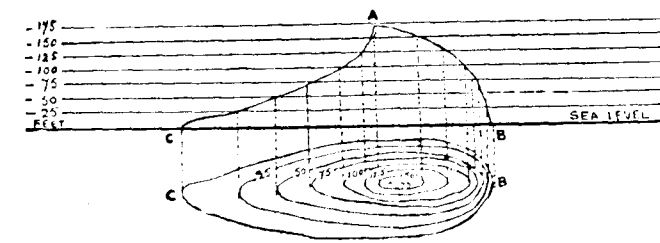
A Nugget Hunt Is a good game to play, while on a day hike. For the game you will need about 1000 small cards of assorted colors. Get about 250 green cards which will represent 'lucky strikes' and are valued at Rs. 250/-. These nuggets are less easily seen than the brown cards which are worth Rs. 100/- each. Red cards which are easily seen in the grass or weeds are called pebbles and are worth Rs. 25/- in scoring the game. The cards are mixed thoroughly and are distributed by two scouts when the troop first arrives at the camp grounds, within a radius of one mile. When all is ready, the troop is started for hunting the nuggets. The game has a time limit and at the end of the time, a

whistle is blown when all should stop the search. The patrol with the greatest wealth, not one with the most cards, wins the game.

The sleeping pirate. A scout is seated blindfold, with a knife stuck in the ground immediately before him. He represents a pirate who has fallen asleep while sitting on guard over a valuable treasure (Knife) which he has stolen. He is seated in the centre of a circle of about 6 yards diameter.

Each of the other players, starting at least 12 yards away from the knife, tries to recover the treasure and to convey it outside of the circle without being spotted by the pirate. The pirate when he hears any movement, points to the spot where he thinks the noise has come from. If he points at any one, that player retires from the game. The player who succeeds in conveying the knife outside the circle without being spotted wins the game. If all the players are spotted, the Pirate wins. (Mackenzie)

Mapmaking and Mapreading for Scouts.



CONTOUR lines are those curving lines which you will notice on some Ordnance Maps. These lines show imaginary levels round the hills and valley, say every 10, 20 or 50 feet above each other, and of course they go circling about all over the country.

Hills are most accurately shown by these lines. These are imaginary lines to indicate that the country along their course is the same level, the same height above the sea-level. This level is shown by a figure. The contour lines on a map are always marked at the same vertical distance apart. This is called the Vertical Interval or V. I. and usually at the bottom of the map the interval will be shown thus: V. I. 25 feet or whatever it is.

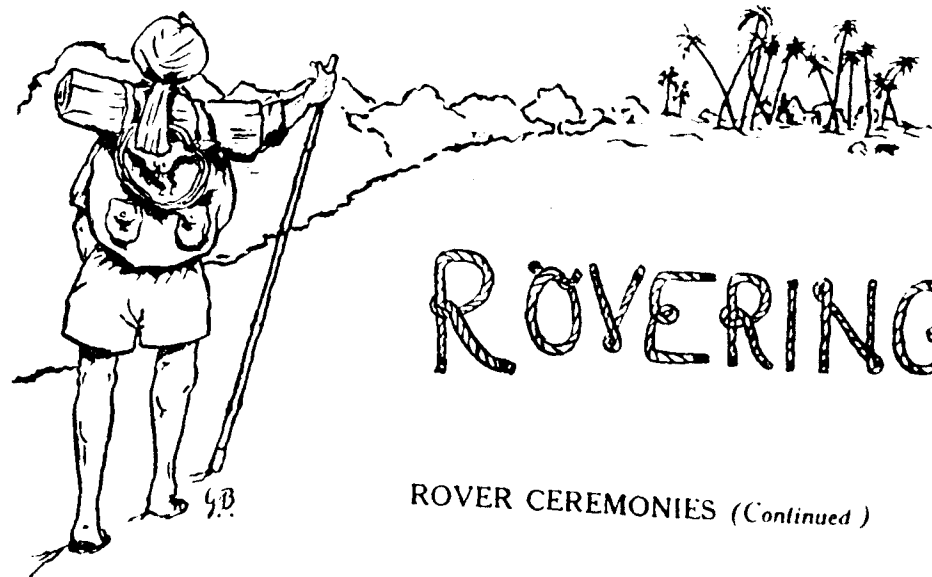
To understand what contours are, it is best to imagine the sea about an island (see fig.) rising at regular intervals. When the water has risen the first 25 feet interval above sea-level, the island would appear as shown on the contour line on the plan marked 25 and so on, until when the 125 line is reached, only a tiny island is left. Some boys may find it easier to imagine the country cut into horizontal slices or layers, and a very practical illustration when teaching boys is to obtain a cottage loaf, and

cut it into horizontal layers as equal as possible, calling each a contour. Place the bottom slice on a piece of paper and run a pencil round it. Do the same with the next slice and so on until you reach the top slice, when you will have a sketch something like what you see at the bottom portion of sketch.

It is possible to tell from the contour lines the nature of the slope. Observe fig. 1, and it will be seen from the plan that between A and B the contour lines or some distance apart near the centre of the island, but come closer near the coast. This indicates a curve that bulges out (see section). It should be further noted that on a curve of this kind a man on the shore at B or in a boat under the cliffs could not be seen from the top of the hill at A. At the other side of the island, it will be noticed from the plan, that the contour lines are closer together near the centre of the island, and become more distant as the coast C is reached. This indicates a hollow curve. When the slope is in the form of a curve, a person standing at A may see all that passes between himself and the sea. Such information from a map is sometimes of utmost value to Coast Guards, travellers and scouts.

A section of a road or a path along which a person may desire to travel may be made from a contoured map. Such a section will show the hills and valleys along the line of the road in a similar manner to the sections shown in some motor road books.

(Continued on page 363.)



ONE of the most important ceremonies with which the prospective Rover is concerned is what is termed "The Leave Taking Ceremony". The name is not appropriate and will probably be changed, as the young man is not really leaving scouting, but is taking leave of his troop in which he was a 'boy-scout'. In fact, his scouting activities become more strenuous after this ceremony and his work will be extended over a very much wider sphere than when he was in the Scout section of the troop. It must be remembered distinctly that this ceremony, which is very simple, is purely a scout ceremony and should be made solemn and impressive. By so doing, it makes the young boy-scouts of the troop look forward to the time when they too will have to take leave of their companions and go to Rovers and makes the young aspirant who takes leave of the troop have a serious view of what is expected of him in the Rover section.

This simple ceremony has been modelled from a similar ceremony of the days of the mediaeval knights. Every boy of the knightly class had to pass through stages of a Page and Esquire, when he had to be the personal attendant of a tried knight and do his commands without question and thus learn the art of obeying before being able to command, get rid of his selfishness, make himself physically and morally and mentally fit to take up the wider responsibilities of a knight-errant. When the period of such apprenticeship came to a close, and the time for his being dubbed a knight

arrived, "on a certain date he approached the Palace or castle of the king, and, while some way off, was met by the Chamberlain and company of folk and minstrels who took him joyfully into the castle where he was formally handed over to his two governors and given into their charge—other members of the Order being present."

This ceremony was to show to the youth that he was no longer a boy under restraint, but a young man, who was free to do what he thought was right if he was disciplined enough to be guided by his elders and not commanded by them. The ceremony followed in Rovering is in essence the same as the above, but it has been adapted to suit the troop and crew.

The troop is assembled together, in parade formation and the Scoutmaster addresses the boys on the ceremony which is to take place with special reference to the scout that is to take leave, and congratulates the Rover to be on his prospect of stepping up in the ladder of scouting and wishes good luck and god-speed to him. The youth goes round to every one of the scouts, shakes hands with them and bids farewell to them. He finally comes to the scoutmaster, salutes him, and after shaking hands with him, steps back. The Rover Mate and Second Mate of the Patrol to which he will ultimately attach himself come forward and the youth is handed over to them with an exhortation to the effect that he should be trained for his future responsibilities, by them.

The whole troop cheers him and the simple ceremony terminates.

The next Ceremony called the "Receiving Ceremony" marks the entry of the youth into the Rover Crew. But it does not make him a member of the crew yet. He has to pass through a period of preparation before that.

(to be continued.) (N)

SERVICE (Continued.)

We have seen how service involves and is as a matter of fact, sacrifice itself. The Chief Scout's idea of service has also been referred to. In the third place, service is religion practised in daily life. In the days past, it was held that to love God and reverence Him was one thing, but to love man and reverence and help him was another. But that is altogether a wrong and fatal view, quite inconsistent with the chief and common tenet of all religions.

Setting aside all forms, dogmas and shibboleths of religious systems, we one and all agree in one fundamental point, that God is our heavenly Father, and that He is love. If that is so and if we are really His children, if we feel and own ourselves as such by divine right and adoption, it behoves us to love Him in return. This is in my opinion one of the best ways of practically interpreting our duty to Him, even the self-same duty that we as Rovers have promised to do on the occasion of the Presentation. And the duty is not merely passive, meaning thereby not doing anything to offend His holy will, but also active, doing something by way of loving and happyfying Him and His creation. What we therefore ought to do, quite in keeping with our honest conviction of faith, is briefly and and plainly, to serve, because service is found to be a voluntary doing of the inward overflowing love. Isn't it what we experience in our daily devotional life? We find we begin to help our neighbour according as we love him and God. Service is therefore the seen and outward expression of religion within us. Conversely, real religion finds its outlet through good turns and good works, and without the background of divine power and religious inspiration, it is next to impossible for us to grasp the true spirit of Rovering and carry on any form of active service steadily and steadfastly.

Having thus clarified our ideas of service, let us now proceed to find out what are the

ways and means of doing it actually. At the very outset, we are met with by a serious problem in our quest. Rovering is still in its infant stage, or rather just growing up, having not very definite and distinctive features of its own till recently. Our tests and programmes of service are still in the melting pot. No precise and decisive results have been arrived at, and yet, our duty and loyalty to the scout movement call for a definite line of action to be taken by us and pursue it to a successful end. That is not difficult for us to do. The policy and rules of the Rover Branch are so wisely and elastically laid down that any individual Rover can frame his own scheme of service and put it into practice according to the claims of his personality and community.

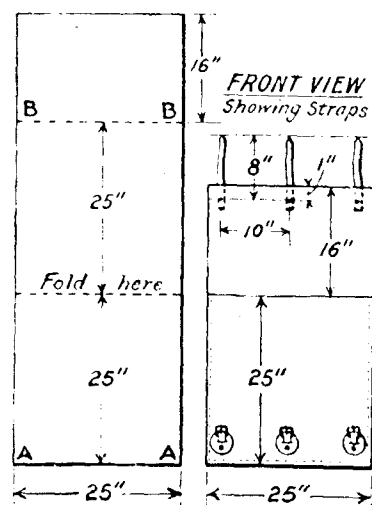
The two broad divisions into which all jobs of service can be divided are service inside the scout movement and service outside. In these days of its rapid growth and expansion, the movement offers us very many chances for service. The cry for more labourers is constant and insistent. From pole to pole we hear the clarion call sounded for scout service. Because of their longer years of training and experience, Rover scouts are in a better position to respond to the call. To give out what he has learned and gained as a scout must be a very legitimate ambition of every Rover, if he is worth his salt, and the means to realise it is to link himself up with a troop and serve it as a warranted or unwarranted officer. Due margin should of course be left for those lads who are temperamentally unfit for such a task. Should the raw recruit be keen on doing it, it will be advisable for him to attend some officers' training camp and thus equip himself with necessary knowledge. Irrespective of all considerations, any Rover may lend a helping hand to the Local Association to carry on its many and varied activities. Experienced Rovers can do a very good turn to the movement if they will take the pains of going along with the busy Commissioner of their area and helping him to spread the knowledge of scouting in the muffassal and out of the way places. What form of propaganda work they can do is left for the Rovers to decide for themselves, and they will do well first to get into touch with the Commissioner concerned through the Rover Leader and follow his suggestions.

(To be continued)

(J. I. M.)

A Pack Sack with Head Strap.

Envelope of Sack

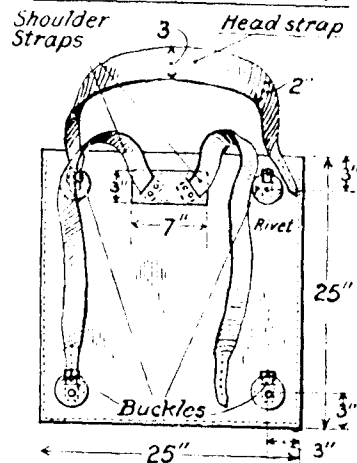


(From "Camping.")

Have you ever used the head or rump strap of the North American Indian and voyageur? If not, you cannot realise what you have missed. It affords the easiest possible means of carrying any weight, be it 20 lbs. or 150 lbs. With the aid of a head strap, you can carry a 50 lbs. pack up a gradient of 5 in 1 as easily as you would a 15 lbs. pack with only the aid of shoulder straps.

My pack sack, which is known in America as the "Duluth or Dorrer Pack Sack," measures 25 inches by 25 inches, and is made of 12 oz. U. S. A. Army duck with heavy grain leather shoulder and head straps. Complete, it weighs only 3 lbs. This is lighter than

BACK VIEW OF PACK SACK

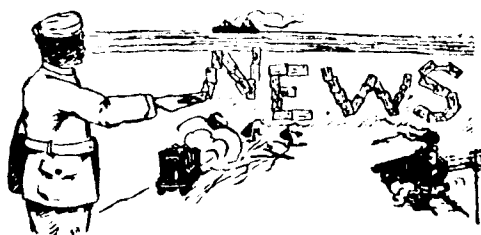


the "Berent" pack sack, which weighs 4 lbs. 7 ozs. It will pack 75 to 100 lb. of food. Some capacity. The pack sack is identical with those used by trappers, trapper hunters, prospectors, etc., in America.

Now, about making one. First obtain about 64 inches of canvas duck (this is for a pack sack 25 inches square). Then both ends, fold the lower end of the strap (A) up so that it meets (B). (See illustration) stitch up sides, then bind with tape. You will now have a flat bag, with a flap which will hat cover it. The shoulder straps form like braces and are fixed at back of bag close up to the flap. Fix as follows:—A piece of leather, 3 inches by 7, is sewn to inside of bag. Another piece, same size, is sewn outside. The outside piece has two slits, 2 inches long, cut in it. Through these are inserted the shoulder straps. Four copper rivets are then put through the outside piece of leather, straps and inside piece of leather. The whole is then held firmly in position, and any strain will not pull stitching out or rip canvas.

It is also advisable to rivet on buckles, but always have a piece of leather on inside of bag as well as outside, so that rivets will not damage canvas. The flap is held down by three leather straps about 1/2 inch wide. The head and shoulder straps should not be narrower than 2 inches, although they can taper towards ends. The head strap is preferable if it is 3 inches wide at part where it fits over top of forehead.

C. B. P. 1928.



Madras.

The members of the Triplicane Scouters' Club were 'At Home' to Mr. H. W. Hogg, D.C.C., A.K.I., Provincial Secretary of the Punjab Boy Scouts Association in the morning of 18th July, 1928. They had an interesting discussion with the visitor on some of the problems of scouting which face the scouters in their practical work. Mr. H. W. Hogg gave valuable hints and advised the scouters to keep on keeping on and never say die.

To meet Mr. Hogg the Provincial Commissioner Sir, C. P. Ramasami Aiyer, was 'At Home' in the Provincial Headquarters. The function attracted a quite a large number of guests. There was large collection of Boy Scouts and Rovers also. After tea, the party

adjourned to the Jamboree Hall and Mr. Hogg addressed the scouts and scouters on Scouting and its Universal aspect and described vividly how the movement stood for Brotherhood and Love all over the world. He said that the hope of the future lay in the hands of the boys who stood in need of real good leaders. The Hon'ble Mr. Justice Venkatasubbrao, the President of the Madras District Scout Council expressed his gratefulness and pleasure at having been privileged to make the acquaintance of Mr. Hogg and listen to his speech. In winding up the proceedings the Provincial Commissioner thanked Mr. Hogg for his kindness in visiting the Headquarters and addressing the boys.

On the evenings of the 17th and 18th Mr. Hogg delivered lantern lectures at the Y.M.C.A. auditorium on Scouting and Social service. He described how scouts were helping in making village life in Punjab happy. The first lecture was presided over by Mr. T. A. Purushottam, Rover Leader Pachappa Rovers, and on the second by Sir, C. P. Ramaswami Aiyer. The lectures were very much appreciated.

Under the auspices of the Triplicane Scouters' club a Rally of all Cubs, Scouts and Rovers of the Triplicane area was held on Sunday the 29th July at 5 p.m. at the Headquarters Grounds. About 50 of them were present. An interesting programme was gone through.

Kurnool.

A District Scout Rally in honour of H. E. The Provincial Chief Scout was held at Kurnool on the afternoon of the 14th July, 1927. Scouts and 19 Officers were present. Most of the displays consisted of First class and proficiency badge work. H. E. was to be with the Scouts only for ten minutes, but stayed for 35 minutes and at the end of the Rally made a short speech in which he was pleased to say that it was the best Rally that he had seen. Lady Goschen also was with the Provincial Chief Scout and expressed immense satisfaction with all that she had seen.

The troops present at the rally, 14 in number, camped at the Municipal High School.

A Scouters' Conference was held in the morning for three hours at which difficulties in Scouting were discussed. It was decided that the District should have a gazette every quarter. The first number will be out on the 1st September. Various other subjects also were discussed.

Chittoor.

A District Conference of Scoutmasters was held at Chittoor on the 21st. Mr. G. T. J. Thaddaeus, Provincial Organising Secretary presided. Among the subjects discussed were:—How to make Scout Troops more efficient; Rovering and Social Service; District Rally and Gazette; Vernacular publications; The relation between Scoutmaster and Headmaster; The District Educational Officer was present and made a speech at which he assured the Scouters that he would do all that he could to help them in their work. 24 Scouters were present.

South Canara.

A District Conference of Scouters was held on the 28th and 29th. Nine Scouters from the mofussil were present and all the local Scoutmasters too. Mr. A. B. Shetty, M.L.C., the District Commissioner presided. Among the subjects discussed were:—the necessity for Local Associations and Troop Committees; a District Gazette; the District Rally; Village Scouting—its difficulties; etc. Papers were read on these subjects. The Rally arranged for the 28th had to be postponed on account of the inclemency of the weather, but there was an indoor entertainment at night which was very successful.

Guntur.

As a result of the training camp held in Bapatla in April last, a number of troops have been started in the district and the boys and the scouters are very keen. Mr. P. S. Narayanswami the Provincial Organising Secretary visited the district and saw the scouters and the troops in some of the places and addressed public gatherings at Bapatla, Repalli, Chirala and other places. The district is evincing very healthy enthusiasm. Good luck to Guntur.

Vizagapatam.

The Andkapalle Rovers are planning to have a preliminary Rover camp sometime towards the end of the month and they are determined to take scouting on hand in the locality and see that it spreads in the area.

A cubmasters' Training camp has been a necessity and plans are on foot for conducting a training camp in October. The scouts and scouters of Vizag town met at the town hall during the visit of His Excellency the Chief Scout for India to the town and furnished a posse of welcome. His Excellency was very interested in the scouts and spent some minutes in talking individually to some of the scouts and scouters who had attended the Rally held at Ootacamund in his honour.

Godavery.

Now that East Godavery has an organising officer of its own, thanks to the generous help rendered by the District Board, it has now become necessary to separate East Godavery from West Godavery. Plans are going on for a district conference of the scouters of East Godavery at Cocanada and a camp for prospective scoutmasters is also fixed for the end of October next. The district is showing all round activity and the public are evincing great interest.

Kistna.

The Provincial Organising Secretary Mr. P. S. Narayanswami visited Masulipatam on the 31st of July and helped the scoutmaster of the Noble College High School in organising a Troop committee. The Rev. Ellis the Manager of the High School is very keen on the development of the Troop and we wish him success in his efforts.

Rainnad.

Srivilliputur: News has been received of a plucky fire fighting by two scouts of the First Villi Troop. The youngsters are said to have made very strenuous efforts in bringing the fire under control and succeeded in their efforts.

(Concluded from page 359.)

Note: Teach contours practically by using soft well-kneaded clay and a trough of water. Practice the boys in drawing contour lines as you add more and more water. Also, let them shape the clay to the model when you give the contour lines to them.

Take the boys out to the neighbouring hill and show to them practically the shape of the hill and its representation on the map by contour lines.

Constant practice is very necessary.

(More about mapmaking and mapreading next month)



WHY GO CAMPING?

By A. W. FROST.

THE delights of camping may seem very slight to the novice, but, to the "moss-back," they are never-ending. To spend days and nights in the open air, with just a thin piece of fabric between you and the storms, the heat, and the cold, is to experience a delightful freedom which no other form of holiday can give. One jumps out of his tent first thing in the morning, fresh as the running brook, and soaks his feet in the dew-sodden grass. If a stream is close at hand, as there should be when camping, a dip is indulged in; and a rasher of bacon and bread and tea make a simple, but satisfying, breakfast. One of the delights of camping is that food is so thoroughly enjoyed. If you are a pedestrian or cycle-camper, you are continually seeing new scenes. If you are a stationary camper, you can come and go, just as you please, every day without having a tyrant landlady telling you what time to come in for meals.

Camping is such a complete change from the ordinary life of the town-dweller that one never gets bored, not even in wet weather; the house-dwelling holiday-maker is apt to get annoyed when he is confined indoors because of the rain. The camper just takes off his shoes and stockings and, with mackintosh and sou'-wester, or felt hat, gets about his business, however hard it rains; or, better still, can strip himself and sport about in the neighbouring stream, happy as a water-vole. He who has not had the rain beat on his bare skin has missed one of the glories of life. And a sun-kissed body is a body stroked by God.

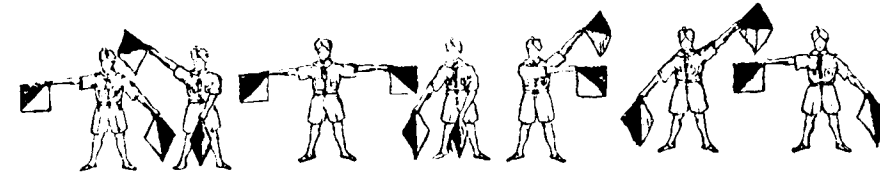
There are various styles of camping. The stationary and motor styles can (although they need not) be carried out in a luxurious manner.

Pedestrian and cycle-camping must be done on simpler lines. The best type of camper, whatever form he indulges in, cuts out all luxuries. The family camp, for obvious reasons, will usually take the form of a stationary camp. The question of extra clothing and a fair amount of comfort for the kiddies makes the kit a heavy item. If one is fortunate (or unfortunate) enough to possess a motor car, the question of weight is minimised, so that a motor-camp-tour is quite a reasonable proposition, even for a family.

A married couple, or a single person, can have quite an easy tour with a comprehensive kit on bicycles. But the ideal for fit, healthy persons is the pedestrian method. Two people can quite easily carry all they require in a couple of rucksacks. It is a more exacting job to reduce the weight to comfortable proportions for a single camper, but it is done. One finds by experience what a lot of things can be dispensed with without discomfort.

If one has never camped before, the best way to start is to go with an experienced camper, but do not go as a "passenger." Help him to put up the tent. He will not require your help, but just remind him that he was a novice once and he might be tolerant of your fumbling ways. Help in the fetching of water and the gathering of firewood. Carrying water is easy, but, in the gathering of suitable fuel, you will find there is a lot to learn. After a few days, if you have shown yourself a worthy pupil, your leader may let you do the cooking—but I don't think so. Whatever you do, do with a good heart, even when the job seems irksome, remembering all the time you are undergoing a course of training. Before you can thoroughly enjoy a

(Continued on page 366.)



For Scouters. (12)

"Camp is what the boys look forward to and the wise scoutmaster's opportunity."

To the Scoutmaster it is a most valuable occasion. He has opportunities, with their accompanying responsibilities for training the boys and for the inculcation of good habits such as occur at no other time, whilst he is able also to learn more of the character of each individual scout, than during a year of ordinary meeting and parades.

Until the boys have realised the call of the wild and the beauty of God's work in Nature, until they have grasped the joy of the scent of the wood smoke in their nostrils, and of the deftness of camper-craft in their finger tips, a troop of so-called scouts is little more than a drill brigade.

And yet, how many troops do have camps?

Camping is mostly a matter of commonsense and experience. But the most practical way of acquiring knowledge and experience is by attending as an assistant, a well-run camp.

CAREFUL-ARRANGEMENT-MADE-PREVIOUSLY means a successful and enjoyable camp.

Camp also might be spelt as **Care—Arrangements—Method—Purpose**. The Scoutmaster has to take all care and precaution against contingencies; he has to make all arrangements well in advance; he must have a set method in running the camp and going about the whole business and last but not least, he must have a definite purpose in running the camp.

Volumes might be and have been written and spoken on the absolute indispensability of these four essentials of a successful camp, but without undue verbiage, it might be said, that without even one of these, the camp is more likely to be a pandemonium than the most lovable spot on earth that it should be.

A good camp also spells *Cleanliness, Activity, Manliness and Pleasantness*.

The following hints on good camping might prove of use to our scouters.

Cleanliness because a good camp is a clean camp, both outwardly and inwardly.

Activity, because a Scout camp is a necessity in Scout training, and the best enjoyment comes from healthy activities.

Manliness, because in a Scout camp there is no room for babies. Everyone taking part in it must take his share, work hard, do right and think right.

Pleasantness, because it is the fellow who does his share and more, and who pulls the hardest on the trek-cart when going up hills, who is cheery throughout.

What has the Scouter to do in order to spell CAMP right?

Site.—See it beforehand, in bad weather if possible. If this is absolutely out of the question, ask the Local Scout people to get it for you. Don't "buy a pig in a poke." Discuss with your Court of Honour what the Camp should achieve in the way of training and select your country accordingly. Pay particular attention to such points as water, milk, fresh vegetables, fuel, so that you can have a good and plentiful supply.

Preparations.—During the rainy months give the troop simple talks on Camping and Hygiene, collect and repair camping gear, practice cooking, making out menus and arranging camp programmes.

Obtain an Assistant to help you in camp. Look up the Rules in regard to Camping and follow them all implicitly. Inform your District Commissioner of the place, date of duration of your camp. Remember that you are part only of a big show and not the whole show itself.

Apply for railway vouchers to P.H.Q. if required; your Local or District Association will supply the necessary forms.

Consider the advisability of having a preliminary short camp for P.L.'s only or, possibly, P.L.'s and Seconds, so that they can give their Patrols a lead in the right direction.

Consider also the advisability of holding some week-end camps for the whole Troop.

Work out diet sheets and order the stores which you cannot procure in the neighbourhood of your camp site. Give each boy a list of the kit and gear he should bring, and send a copy of this to parents and guardians, together with a parent's permission form for them to fill in and return, and full information as to the camp, dates, place, postal and telegraph address, times and places of assembly and dispersal, visitors' day, cost, etc., etc. If possible, ensure that those you are taking to camp have not been in contact with any infectious disease. Arrange for transport of Troop and gear and for stock of provisions to await arrival.

Advise local doctor of your exact location and carefully note his name and address and where you can obtain an ambulance or other conveyance in case of need.

Arrange so that the religious needs of the boys be properly provided for.

Replenish your Camp Medicine Chest.

Don't forget the various odds and ends that you will need in order to make the camp a success.

Arrival.—Pitch camp according to arrangements worked out beforehand, each Patrol being responsible for its own tent, etc., and for some additional Troop jobs. Don't forget kitchens, stores for food, washing places, latrines, urine pits, rubbish pits, incinerator (if possible). Get a fire going soon and dish out tea.

In Camp.—See that your Camp Rules are simple and understood. The fewer the better. Arrange alternative programmes for wet and fine days—a Scout camp is not a loaf.

Be particularly careful in regard to the dangers of beating, swimming, chopping wood, climbing dangerous places, and get the whole Troop to know and observe all the safety precautions that are laid down and also why they should do so. Warn the Troop against fire dangers, poaching, trespassing, injuring crops, leaving gates open, breaking through hedges, taking firewood from hedges or unauthorised places. In short, warn them against any un-Scoutlike action. Insist on cleanliness in latrines, in cooking, in person, of ground, and remember the force of personal example. Latrines should be narrow shallow trenches, properly screened and properly filled in after use. Urine pits should be separate, but alongside. Washing facilities should be near by.

There should be a place for everything, and everything should be in its place.

Meals should be at fixed hours and should be punctually served.

"Lights out" should be at a fixed hour and should be observed. The Scouters should not go off to the neighbouring village after that.

In camp, airy clothing, but respectable, should be worn after morning inspection. If the grass is wet, it is best to be without shoes and stockings.

Outside the limits of camp proper, Scout uniform must be worn.

Be jolly glad to see the local Scouter when he comes round. If you have a good camp, you'll be glad to show it off. If you haven't, it's just as well that he should know about it, because he is the fellow who will suffer for it afterwards.

The activities you have mapped out for your camp should be so interesting that the Scouts have not the time nor the slightest desire for any other attractions in the shape of cinemas and shops.

Departure.—Work out your time-table beforehand and see that P.L.'s know what they are to do and when they are to do it. Replace turf over fireplaces, latrines, pits, etc. Settle up all your local bills before you go. Leave your site cleaner than when you found it, if possible, so that a casual observer would not realise that a camp had been there at all.

Ask the owner or his agent to go over the site with you before you leave, and thank him by word and deed.

Results.—If you have run a good camp, the results will be easily apparent in your Troop; the local people should look forward to the Scouts returning again, and Scouting in the neighbourhood should have benefited by your stay.

Read the following Books:

Notes on Camping (Board of Education, 1s. 1.).
The Boy Scout Camp Book (Carrington, 1s. 6d.).
Standing Camps, Morgan (Pearson, 2s. 6d.).

(Adapted by Scribbler.)

(Concluded from page 364.)

camping tour, you must be thoroughly fit, experienced in the ways of camp-craft, and self-reliant in unforeseen circumstances. These qualities are not achieved by an occasional camp when the weather is perfect. If you intend to become a "pukka" camper, you should camp-out every available week-end during the summer and, at least, once a month during the winter. A couple of years spent thus will put you on the road to becoming a "moss-back." These remarks apply chiefly to the pedestrian camper, who, for reasons of weight-carrying, has to indulge in the more primitive method of camping. The cyclist can carry his collapsible stove, his air pillow, his mattress to fill with straw; and the motorist can carry anything he jolly well likes. Each to his taste. And there is this to be said for the motor, it enables the middle-aged and the lame to go on camping trips that would otherwise be impossible.

And the places to go to? Ah! the places to go to! The wild places of the earth are gradually being tamed by man, but, here and there, he seems to stay his begrimed, industrial hand.

("Camping")

The Troop Committee.

THE Patrol is the unit of Scouting. The Troop is a miniature Scouting world. All the births and deaths and growth of Scouting are in the troop. The entire organisation of Scouting is to sustain, train, and support the Scoutmaster and the Troop. The Troop is the hub about which the Scouting universe revolves.

The Troop Committee's responsibility is a fundamental responsibility. Given good troop committees, we will have good scouting. The troop committee is the Board of Directors or better still, the Family Council of the Troop. The troop committee members are the trustees of the troop. They are the troop advisors, the troop promoters, the troop sustainers. The troop committee men are the guarantors of the troop. They guarantee a good meeting place. They select the Scoutmaster. They energise him, inspire him and sometimes discipline him.

The troop committee is the liaison between the troop and the Institution. Its members are the champions of the boys' needs and interests. They are the representatives, the ambassadors, the spokesmen of the troop. They make for the perpetuity of the troop. They prolong its life and influence its destiny. They carry the administrative burdens of the troop. Unlike the Scoutmaster who is weighed with many details, they can in unhurried fashion carefully appraise the troop's progress, hold personal interviews with the boys, make contacts with the parents, smooth out the rough places, and adjust frictions.

Open and Controlled Troops (II)

IN a province in which open Troops and Packs are very few and in which controlled Troops and Packs are of one type only, it would be difficult to support any preference for open Troops and Packs by past experience of their benefits, or to generalise on the disabilities of controlled units from the experience of one class, namely School Troops and Packs. If therefore the absence of sufficient experience stands in the way of any one appreciating the advantages of open Troops and Packs, the present series of articles can at least be regarded as a plea for a trial of open units in regard to their fullest possibilities and development.

The more one studies the troop committee the more one finds for it a very responsible place in the scouting set-up.

Each Troop Committee man should have a specific task. Each patrol, could, perhaps, secure a patrol sponsor in one of the committee men. One committee man may look after thrift. Another may prove a wise vocational counsellor, and another concern himself with the physical fitness of the scouts.

The troop committee men personalise, humanise and spiritualise the scouting problem.

The Committee might well be composed of the fathers of the scouts, in order to tie the troop to the home. Some Troop Committees have supplementary organisations of the fathers of the scouts, with occasional joint meetings for discussing the boys' needs and progress, and an occasional father-and-son dinner or other functions to bring about a close relation between the parents and the children, in their scouting activities.

Luckily, the troop committees are now being formed all over the province. Next to training the Scoutmaster, there is no more important function than training the troop committee men. In fact, their training, though different, should receive just as much serious attention and should be co-ordinated with that of the scoutmaster.

It will pay to spend time and energy in cultivating the troop committee to the highest degree. They will go far to solve the problems of our school controlled and open troops, probably farther than any other agency or group.

(Adapted from "Outdoor Life")

The task of forming an open Troop or Pack is not such an easy one as that of starting controlled units. In the former case, the Scoutmaster or the Cubmaster has to take the initiative, gather the boys and organise a Troop or Pack Committee. But in the latter case the institution makes the start and provides everything, and the Scoutmaster or Cubmaster has only to choose from among a number of boys whom he would first take up for trainings. It is the temptation of comparative ease in this matter and of the auxiliary influence of the institution in ensuring the attendance of boys at parades, sessions and games that are a few of

the causes for controlled units being everywhere the rule.

Also, the apparently much simpler procedure of making the head or chief of the institution responsible for the equipment of the Troop or Pack is another temptation that inclines the Scouter in favour of controlled units.

The conservatism—or whatever it may be called—of the institution does not usually allow one who is not a member of its own establishment to run its Troop or Pack. Even if the institution allow it in the beginning, it soon thinks it proper and necessary to have a “man of its own” for the job; and the freedom and initiative of the “own man” is in many cases very restricted.

All these factors combine to make the Troop or Pack an appendix of the institution rather than an independent organisation for the character training of boys.

Matters are worse when personal and departmental aberrations come in and complicate these factors. Thus we occasionally have Troops considered as part of the decoration of a school for a distinguished person's visit, or an entertainment company to amuse official visitors to a hostel.

The aim of character training outside school hours becomes more and more a remote and unrealisable thing, and the methods of the Troop and Pack take on more of the character of the methods of the institution and lose those special methods which are distinctive features of the Boy Scout Movement. Thus, in schools, the training soon becomes “Scout Class”. Outing, open air life, and camping gradually become scarce, if ever there had been any before. The institution cannot understand that a Movement which seeks its co-operation can at the same time have methods different from its own. The Troop or Pack is eventually cut off from the Movement but it still exists as part of the institution, under its shadow and sharing its color. There are many such unregistered units which once satisfied the requirements of the Rules of the Boy Scout Association and worked in harmony with the aims of the Movement, functioning as controlled Troops or Packs, but which now exist for the satisfaction of the institution and the perpetuation of the illusion that it is doing philanthropic work.

For the success of controlled Troops and Packs it is these institutions that should be first

educated in the methods of the Boy Scout Movement. For the formation of open Troops, the parents and members of the general public should be educated. The impression that Scouting is a school show should be wiped off and the self-sacrificing nature of the Scouter's work in taking upon himself the character-training of boys, for which the mere school-master has no opportunity and the parent has neither the leisure nor the insight into boy nature,—should be brought home to their minds.

The creation of a responsive public is thus as important for the success of our work with boys as the appeal of our methods to the boys themselves. The Scoutmaster can accomplish the former only to a limited degree. He can form a Troop Committee, he can educate its members about his methods and take them into his confidence in regard to the welfare of the boys. With an open Troop or Pack he can demonstrate how different Scouting is from schooling, and emphasise the importance of the Boy above every thing else.

It is the organising officers, commissioners and secretaries who have to carry on their propaganda intensively and vigorously. On them depends the success of the work of emphasising the special features of the Movement and the importance which it gives to boy-psychology in its training methods.

‘Education’ is a word which is in everybody's mouth at the present time. But of the educator, and the living being that is receiving education, the boy, we hear but little: the importance of the human and personal factors in education appear to have been forgotten.

Once more, therefore, at a time when abstractions are becoming more common and material facts are being ignored, we have to call people's attention to the Boy, who receives the education and on whom the emphasis should lie in any scheme for his training. The enlightenment of the parents and the public, and of representative institutions on the methods of the Movement should be as much a part of the work of Local Associations and Organising Officers as their work with Troops and Packs. An appreciative and responsive atmosphere will then be created and Troops and Packs can function independent of other institutions and with the freedom to realise to the full the possibilities of the character-building methods of the Boy Scout Movement. (G. B.)

THE CRITIC.

(Continued from last month's issue.)

BY this time every one in the audience was thoroughly aroused and many and varied were the expressions of admiration of my friend's genius, which were exchanged between themselves. The resourcefulness and inventive capacity of my friend the Critic were of such a nature that it was impossible to guess what was to follow. He had the supreme knack of springing surprises on his audience.

Presently, the familiar bell tinkled again, and when the curtain was drawn aside, we were surprised to see a small platform built up of a few deal wood packing cases, erected on the stage. Though the space on the improvised stage was very small, it looked as if every inch of it had been used for some purpose or other. There were shelves packed to the full with books on political matters. There were bulky reports and blue-books here and there and sheets of newspapers from various parts of the country lay scattered on the floor. On the walls were prominently visible placards with pithy mottoes such as “Be Free”, “Swaraj is our Birthright” and many more of a similar nature. A greater surprise was yet to come. The curiosity of the audience was at its full now and when they were gazing at the stage eagerly, in rushed into the stage, for rushing would be nearer the mark to describe the way of entry, a figure of a very familiar type, but uncommonly difficult of description. He looked lean, spare and tall, almost cadaverous, with a pair of eyes glittering with an almost uncanny fire from out of a face which bore the marks of suffering and care. Withal, the eyes had a far-off, dreamy look. The personal appearance of the man too gave the impression of one who had no time to spare for looking after himself and who did not in the least care for his dress or conventionalities. He was unshaven and his chin revealed a beard of at least a week's growth. His apparel was of khadi of a very coarse kind, consisting of a dhoti worn in the usual Northern Indian style and a loose Kurtha which reached almost to his knees. Round his neck was wound a cloth with a border printed in black Devnagri characters, and the ends of this cloth reached his feet, almost. On his head was stuck tightly the familiar skull cap of white khadi immortalised by the name of the most talked-of person in the world today. That he was extremely careless of his personal appearance was very patent, by the not too clean condition of his dress which might have paid a visit to the laundry with advantage. In his hand he had

a packet of tracts, leaflets and Manuscript, done up with tape, and from the brown khadi haversack which was slung diagonally from his left shoulder, one could see some more of these printed leaflets and papers.

His movements too were brisk and jerky and it looked as if he was impatient with the whole world and would like to argue with everyone and would brook no interruption. His speech was characteristic of the man, and he fired off questions at you every minute and answered them himself, in sharp, snappy words sometimes shrieked out at the top of his voice.

He stepped briskly on to the small made-up platform and began to address the audience as if he was in a tremendous hurry and *must* get through the speech. His attitude towards the audience was that of a superior person addressing a set of pupils who knew nothing of the subject which they were about to hear and so had to acquiesce in everything that was said. His voice though shrill and piercing had the quality of arresting your attention but the most striking of all was the face which assumed a transfigured look whenever he allowed himself to be carried away by his thoughts and expressions. Such was his zeal and enthusiasm for the cause he had espoused and no one could say a word against his sincerity. His was peculiar a mole of oratory for he took for granted questions which were never put to him and he made very great efforts to answer them and to convince his hearers.

“How could you!” he began, “Dear sons of our Motherland! How could you fritter away your time and energy in things of the least importance at this hour to the Nation? What! Are you surprised at my remark? Do you come to say that you are training our next generation? But how could you find time or thought for it? Don't you see that your house is on fire? Oh! How could you be so blind! You ask, ‘who will take care of the young, if all are engaged in our fight for freedom?’ I say, is there time for thinking of all this when you are not FREE? Pity, certainly that it is so. But how could we help it? Oh! Our Country first! Let us, for God's sake all pull together! What is it that you say? ‘We have not been trained to do it’ Oh! at a moment of crisis, need we think of training? Don't we unitedly feel that it is our birthright to be free? Don't we all feel it unbearable to live a day longer without full freedom! What is it that you say? ‘We do not feel unitedly so.’ Don't we? You delude yourself, my man! Don't you see that it is ignorance that clouds peoples' sense! Oh! Is not its removal our immediate work? You agree! And what then do you say? Do you again say that a course of training in team spirit is essential? Yes, I agree, but why don't you give it to the elders?”

(Continued on page 371, foot of Col. 2.)

NOTES BY THE WAY.

(Searchlight)

THERE are troops and troops and each has its own way of doing scouting and each has its own scoutmaster with his own notions of doing things which according to him are good. Each no doubt achieves a measure of success according to his efforts. But the question is which is the right way and if so, are we following it?

A certain troop had a large number of scouts with a good lot of Proficiency badges. The scoutmaster was a schoolmaster of experience and his hobby was—cramping facts into his boys' minds. Every one or most of the boys had their sleeves full of badges on various technical subjects. They could easily tell you the symptoms of fainting and apoplexy, knew and would talk on the correct way of making a fire in the open, they could reel off the habit of various animals and birds, could tell you the names of the constellations visible at different time of the year by memory, could lecture to you on how to treat a person bitten by a snake, and all sorts of things. The Patrols existed in the troop records. The "Patrol Leaders" was only an honorary title. The Scoutmaster conducted them as a large class.

Is it any wonder that the troop died out when the scoutmaster left the place?

Then there was another troop, the scoutmaster of which was a Physical director, commonly called a Drill master. He had some military training too. His troop held the trophy of the district for smartness. They drilled like clockwork. Were efficient in Bandaging, Signalling, marching etc. They were always tip-top in their smartness. The Scout master planned all the programmes, issued instructions and gave order. The Patrol Leaders were only Assistant Drill Masters enforcing discipline. Every thing was done for the troop and the Patrols were never cared for as a unit.

Need it be said that the real spirit of scouting was lacking there?

Still again there was another troop which did not boast of much money and equipment. It is true they had their own meeting place and that was only under the Village Banayan

tree. Each Patrol had its own corner to meet in under its extensive shade. The boys, though a ragged lot, had all the cheery spirit and sunny smile of scouts and what is more, looked as if they enjoyed their life as scouts to the utmost. The Scoutmaster who was a big man socially and who, fortunately had a heart for boyish activities and could always spare some time for work with boys, seemed to be happiest when in company with the boys. The boys usually met at the appointed place and the scoutmaster seemed to be enjoying a large spell of leisure though it was said that the troop had its meeting. The wonder of the whole thing was that every patrol did its own work under its leader and there seemed to be the most perfect understanding between the boys of the patrol. One of the leaders said that they (the Leaders) usually met the scoutmaster on a Sunday morning and would have a glorious outing in which the Scoutmaster would be their Patrol Leader and instruct them in advance so that they might deal with their patrol scouts next week.

Well, that was *some* troop.

All boys' Organisations have as their objective 'Character training for good citizenship'. The Scout Movement has no monopoly in this work. But the Scout Movement is unique in that it emphasises on the development of not only men of good character, but *leaders of men*.

Most men come under two classes (1) Those who lead, (2) Those who follow. This is true of boys also.

The quality of leadership is partly born in the person, but is also largely determined by training and development. The only time when leadership can be developed so that it really becomes part of the character of the individual, is during scout age, when the mind is in a plastic state which makes such training possible.

It is like learning to ride a horse: The man who takes up riding late in life may learn to "stick on", but he is unlikely to become the accomplished horseman that he might have been, had he begun as a boy.

The Patrol system gives opportunities for the scoutmaster to train his boys in learning how to

lead. The essence of the Patrol system is trust and delegation of responsibility of a real kind.

Such work is possible when we have small gangs called patrols as units for scout work under a leader, who is trained and led by the wise Scoutmaster. A scoutmaster who does not make it his objective to use his patrol leaders, rather than himself, to put over what he wants done, is failing, and need not be surprised if the result is a failure too. For a troop to be successful at scouting, the boys must live, move and have their being in the patrol.

The Chief says, "many scoutmasters and others do not at first recognise the extraordinary value of the patrol system.....To get the best results you must give the leader real, free-handed responsibility. If you only give partial responsibility, you will get only partial results.....The Scoutmaster gives the aim and the several patrols vie with each other in attaining it, thus automatically raising their standard of keenness and efficiency all round".

The success of the patrol idea depends much upon the careful leadership of the scoutmaster, for through all these efforts, he stands as a wise guide, counsellor, advisor and friend. The patrol method is certainly not the easiest way. It means just as much hard work and infinitely more patience. *The results will not be spectacular, but will be slow to materialise and surely will be deeper and more lasting.*

"Disappointment and discouragement are bound to come; but if you mean to prove yourself the man that you are, just stick to it, for enthusiasm will return enriched by experience. You will often ask yourself, "Is it worth while?" You a scoutmaster are today training the leaders of men of the future. What is more you are developing, with the aid of the Patrol system, that indefinable something which is called the "Scout Spirit". That spirit of right thinking and right doing; that spirit of fair play which sees the other fellow's point of view; that spirit of reverence, loyalty and brotherhood that can make this world a better place to live in."

"It is eminently worth while, Mr. Scoutmaster!"

The Scoutmaster's job isn't a bed of roses. It is something rather exacting.

The Scoutmaster has to make a great deal of sacrifice, of time and sometimes money, of pleasure and self-enjoyment.

No one who has done it and has known what it is to be the channel of Good Scouting to the boys in one's charge will at all regret it. But yet the call for sacrifice is truly great.

Many a clubman, many a gamesman, has had to give up his favourite recreation and re-shape and re-order his life when taking up the *role* of Scouter.

At the time it might look like being a big sacrifice, but afterwards one views such a change as a welcome reformation.

But most men come into the job without realising how exacting it can be, and afterwards when they find out what it wants of them, find themselves unprepared for the Sacrifice.

That won't do!

Any one who comes into the movement with the idea of being a Scoutmaster should be willing to shoulder the responsibility of it. He must *get on*, or if he is either in mind or in body unequal to the job, he should *get out*.

Or else the boys will suffer.

Many a Troop is faced with this serious problem, the problem of the too selfish Scoutmaster, one who is keen about the show side of the thing but not eager to make the necessary sacrifice and carry out the job to the best of his powers.

From such *friends* the movement has really to be saved.

What! Do you feel that you have no hope of them and that it is very difficult to get them out of the rut? Why? Is training necessary from boyhood for it? You think so! Then do as you please. It is at least comforting to learn that through scouting, an attempt is being made at building up the Nation! That at least is better than sitting idle. Well, I have my own doubts about your success. What, do you say that I should know more about your Movement and that it requires study? Well, my man, I have heard about your Movement though I am much too busy to read your literature. I told you already that there are more urgent and serious things to think of than reading about a new fad. Goodbye, you go your way and I will go mine."

Almost shrieking out the last sentence, he jumped off the platform and fairly ran out of the stage, leaving us all dazed.

OUR TAMIL PAGE.

பள்ளிக்கூடக் கல்விக்குத் துணையாய் புள்ள நல்லொழுக்கப் பயிற்சி.

இப்படிச் சத்தியம் செய்து, சாரணலாகச் சேர்க்க சிறுவன் தன்னேப்போலவேயுள்ள இன்னும் ஆறேழு பேர் கூடிய ஒரு ஆணியில் ஒருவன் ஆகிறான். அந்த ஆண்குத் தலைவன் ஒருவன் இருந்து, அதை நடத்து வதையும், அந்தத் தலைவன் தன்னோடிடையதில் அதிகச் சூக்கலாக இல்லாதபோதிலும், தான் அவன் சொல்லுக்குச் சத்தியம் செய்து நடக்கவேண்டியது அவசியம் என்பதையும் சாரண வாலியன் உணருகிறான். சம உதவதன்மூலம் குத்தியதால் கலப்பாய் நடக்கடிய பதக்கம்; ஆனால் இந்த இயக்கத்தில் சேர்ந்த சிறுவனுக்குப் பதக்கம் உண்டாகிறது.

ஆணியின் வேலைகளும் மேன்மையிலும் ஆறினாரு பாகம் தன்னுடைய பொறுப்பு என்பதை சாரண அறிந்து அதன் சிறப்புக்காகக் கட்சி வைரக்கிபத் துடன் உடைக்கத் தொடங்குகிறான்.

தான் சிறந்த சாரணலாக வேண்டுமென்று நினைத்து செட்டம் வேலையின் பலன் முக்கால்பங்கு தன் துணியைச் சேரும் என்றும், மற்ற அணிகளுடன் பட்டத்தில் தன் துணி வெற்றிலையும் என்றும் தெரிந்து உடைக்கத்துடன் முன் செல்லுகிறான்.

“சாரணனுடைய நானயம் நடப்பதற்குத்து, சாரணர் களுள் நானயபற்றவன் என்று சொல்லக்கூடியவன் இல்லை,” என்ற கொள்கைகள் ஆரம்பமுதல் சிறுவன் மனதில் பதிந்து வேர் கொண்டுள்ளது. சாரண படைத் தலைவர் சிறுவர்காமின் கொண்குள்ள நம்பிக்கையின் உருவம் அவர்களுடைய வாழ்க்கையை முன் என்றும் உறுத்தித் தயார்வான நிலைமக்குக் கொண்டு வருகிறது. கிட்டில் செல்லப்பின்கோயாபுருக்கலார், பள்ளக்கூடத்தில் பாடம் புடிபுடித்தல் புலியா உருக்கலாம், ஆனால் சாரணப்படைகள் சேர்க்கவுடன் உவன் (புலியாநாடு) என்ற அரிச்சுவடிப்பின்கோயே மையம் உறு கீர்த்தியானதும் அங்கு செல்லாது. உடைக்ககொண்டு, கட்டப்பட்டது, போட்டியல் தேரினால் மேல் பதவ்களையடையலாம். விருப்பமும் விடா முயற்சியும் இருந்தால் எந்த இளம்பாடானும் இப்பதவி க்கோ அடைவது பரமாதமலம் என்ற உணர்ச்சியும் கொஞ்சம் கொஞ்சமாக சிறுவனுக்கு உண்டாகிறது.

சிறுவன் பக்கத்திலிருந்து எப்போதும் எவ்வெதயத் திலும் புத்தி சொல்லி வேண்டிய உதவியும் செய்யப் படைத்தலைவர் தயாராயிருக்கிறார். அவர் சிறு விஷய மென்று எதையும் அலகியம் பண்ணக்கூடியவரல்ல. ஆகவே சிறுவன் தன்னை யறியாமலே அவருடைய புத்திமதியை காணுகிறான்.

அடுத்தபடி, இளம்பாடுகளுக்கும் இரண்டாம் வகுப்புச் சாரணனாகத் தேரிலால் இன்னொரு அடிமுன் எடுத்துவைத்தவருவான்.

இந்தப் பதவியைப்பெற அவன் அறியவேண்டிய வைகளுள் முக்கியமானது தேக்கவிபத்து சேர்க்கவர் களுக்குப் பரிசாராயச்செய்யும் முத்தசிகிச்சை முறை. சிறுவன் சாரணலாகச் சேர்த்தபோது எப்போதும் பரர்க்குத்வி புரிவதாகச் சத்தியம் செய்திருக்கிறு னல்லவா! அந்தச் சத்தியத்தை நிரைவேற்ற சகாய

முள்ள பரிச்சிகளில் முத்தசிகிச்சை முறை ஒன்றுதான்.

இன்னும் கொடுக்காத கொண்டு பற்றி விசக்க ளாலும் கைகைகளால் சத்தி அடிப்பதும், அடிச் சுவடுகளிலிருந்து மீறாமல் நடப்பதும் பற்றித் து கொள்ளவும், பதக்கம் உடையவேண்டும், தேசமில் சிறுவனுக்கு உற்று தெரிச்சி சத்தியம், சாதாரணம் எப்படிக்கு.

தானே கூறாவி, விசது சேகரிக்க வேண்டியவையில் தெருப்பை மூட்டை தன் உணவைச் சமைய்கும் நிறமையும் உண்டாகவேண்டும். சாரணப்பயற்ச்சியின் பிரதான முறைகளிலொன்றான உலிப்பிச்சேச வாசத்தில் தேர்ச்சி பெற்று முத்தம் சாரணமென்ற பாகம் பொருவெண்டுமூலம், பிரிந்தவல்லாமல் வணவாசத்தில் தனக்கு வேண்டியபற்றாதத் தானே செய்துகொள்ளலால் அவசியமாகும்.

இப்படி வரவாத தேர்ச்சி பெற்று பிரிச் சொல்லித் கொடுத்தது தான் விவகாரங்களைத் தெரிந்து கொள்ள வேண்டுமென்று இல்லாமல், தாலாகவே தன் பற்றிக்கு வேண்டிய பல கலைகளாக் கற்றுக்கொள்ளும் நிலைமையைச் சாரணன் அடைகின்றான்.

ஒவ்வொரு கலையிலும் அடையும் திறமைக் கறி குறிபாகத் தெரிப்பிக்கங்கள் பெறும்சமயம் இதுவே. பொதுணை உழிய மார்க்கங்கொழும். கைத்தொழில் அபிவிருத்தி செய்து தனது குறிக்க சேகரங்களில் பல குடிமான் விவகாரங்களைக் கற்றும் பொருட்டோச செய்வதாலும் இத்தேர்ச்சிப் பதக்கங்களைப் பெறலாம்.

வாலிபச்சாரண பதக்கத்தின் ஒவ்வொரு பிரிவுளும் இந்தத் தேர்ச்சிப் பதக்கங்கள் ஏற்படுத்தப்பட்டிருக்கின்றன. இவற்றால் சிறுவர்கள் தாங்களாகவே தங்கள் அறிவையும் திறமையையும் விரிப்படுத்திக்கொண்ட வருகிறார்கள். இதோ கட்டிடமல்ல; சிறுவனுடைய புத்தி சாரணப்பயற்சியால் கூர்மையடைவதுடன், அவ்விடம் சில புது குணங்களும் உண்டாகின்றன.

ஒற்றமையும் பதபாதம்ல்லாமையும் இந்த குணங் களுள் சில. சிறுவன் மேன்மையடைந்து பதக்கங்கள் பெறுவது அவனுடைய கீர்த்திக்கு மாத்திரமேயல்ல, அந்தக் கீர்த்தி அவனுடைய படைமும் சேரும், என்று உணருகிறான்.

கட்டுப்பாடு என்பது இன்னமென்றும் கட்டுப் பாட்டுக்கு அடங்கி நடத்தல் எவ்வளவு அவசிய மென்றும் தானே அறிகின்றான். இந்தக் கட்டுப்பாடு பிரிர் அவனைப் பலவாத்தப்படுத்தி அதிகாரம் செலுத்தும் வழியில் உண்டாவதல்ல. அவன் சொந்த அனுபவத்தி லிருந்து தன்னையடக்கி நடத்தலால் உண்டாவதாகும்.

தினப்படி செய்யவேண்டிய கற் செய்கையைச் சரிவரச் செய்து சாரணச் சிறுவன் தன்னலம் பாராட்டாத் தன்மையும் பரோபகார எண்ணமும் பூண்டவருகிறான்.

(தொடரும்.)

(ஸ்தோதாயம்.)

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Message for the Month.

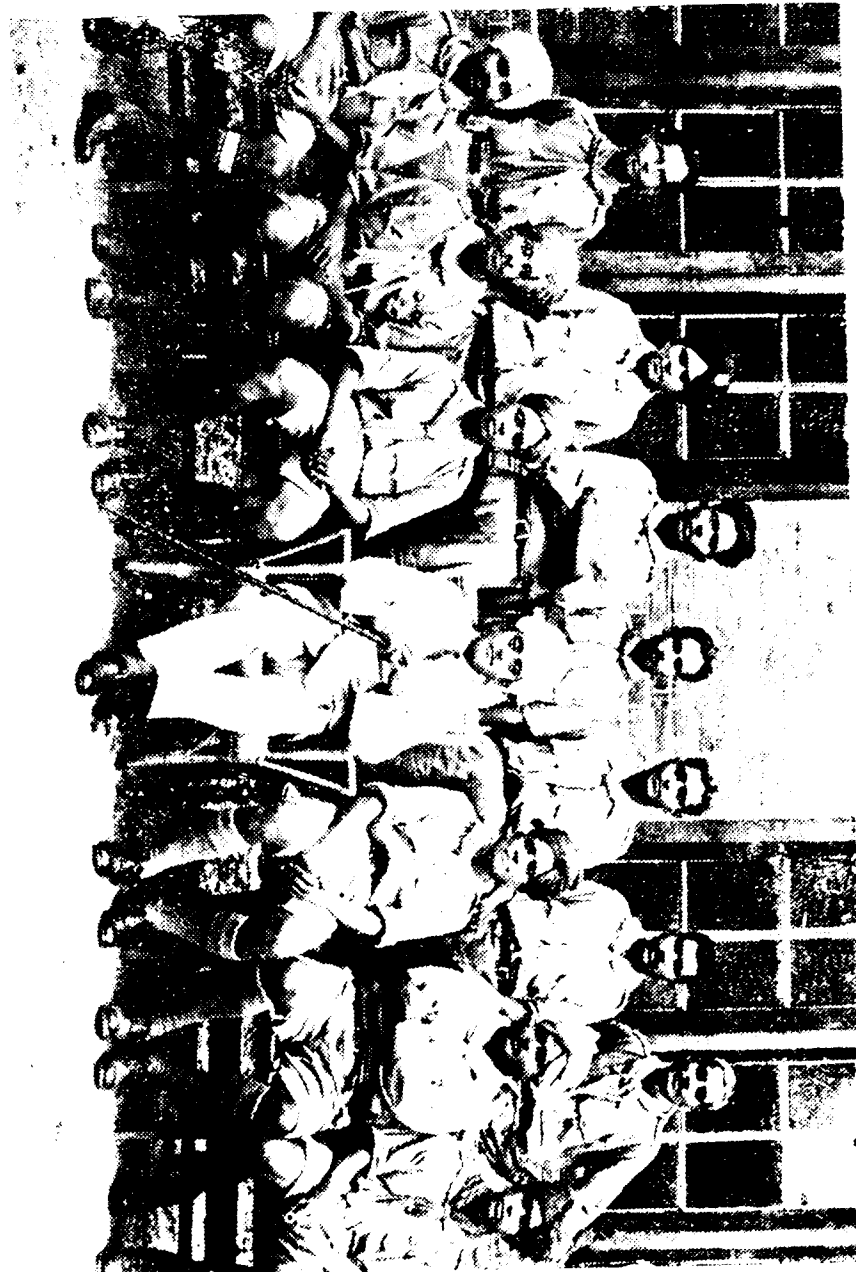
FATHER TO SON.

My boy, I pray, although at times you doubt me—
Think this one thought unto the end about me :
I, as your father, serve no selfish pleasure.
You and your interests are my dearest treasure.
'Tis not to kill your happiness I check you,
I know how swiftly storms may come to wreck you.
I hold you back, not merely to enslave you.
I cause you grief, from greater grief to save you.
You'll live to walk with skilful men and clever,
Men who can do the things which I could never ;
But, oh, my son, know this though others charm you :
I am the one friend who will never harm you.
I will not hurt you, wrong you, or deceive you,
I will not take all you can give and leave you.
I may seem sterner far than people do,
But no one lives who loves you more than I do.
My boy, I ask but this whene'er you doubt me,
Always remember this one fact about me :
When all my little faults and whims you've noted,
I am your friend, unselfishly devoted.

MOTHER TO SON.

Do you know that your soul is of my soul such part,
That you seem to be fibre and core of my heart ?
None other can pain me as you, son, can do ;
None other can please me or praise me as you.
Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
'Like mother like son' is a saying so true,
This world will judge largely of mother by you.
Be this then your task, if task it shall be,
To force this proud world to do homage to me,
Be sure it will say when its verdict you've won,
'She reaps as she sowed : this man is her son'.

EDGAR A. GUEST.



The South India Boy Scout Conference held at Vellore on 25th and 26th July 1928.

BY TURNS.

"It's ripping grand, eh?"
 "Gee, it's—magnificent!"...
 "How about the poet in you, Sankar?"
 "O! Cricky! I feel thrills! I do, Bhas!"...
 Bhas and Sankar were two Scouts doing a bit of "roving," as they put it, in one of the forests of south western India....

These two people were standing on the top of a huge rock-hill. Two gigantic boulders sat on the top leaving a sort of pass between them. The thick trunk of an ironwood tree took up one third of the space between. The fellows had climbed up the seven foot boulders, one on either, and were having their chat, feeling even more 'snug' than in the depths of an ottoman.

All around the rocks was a green ring of the tops of trees. The heads of the two chaps were just in a level with the ring; and stretching their heads by a small job they could look over.

Beyond, swaying round was a 'magnificent' ring of blue, hazy hills, and majestic dark-green forests.

Down, a narrow, shallow rocky bed of a dried up torrent encircled for a while the foot of the hill and then swerved away into the depths of the forest. The wood at the foot was rather thickish, prickly climbers and tough creepers and snaky trailers crushed and bent and braided the branches of trees into solid, bundling thickets. Awfully thickish clumps of dead and green bamboos lined the outer edging of the tiny gully. The mount too was dangerously irregular and bluff.

The time was sunset and there was the final rise of ebbing life everywhere. Tiny shrieks were absurdly busy at their fluttering; other wood birds emitted stray cries...

"I tell you what, Bhas, the night'll be a lark."

"The sun has already gone down, and a snack and a gulp of water won't spoil things."

"Right oh!" agreed Sankar.

Together they spread their frugal grub, of course, one of them bridging over to the

other via the branches of the tree. The courses were few.

The sun had gone. There was a golden glow all around; and a slow hush had come about, except for the increased activity of the cicadas, and the hum of bees.

"Bhas, there's a suggestion of humour in the atmosphere. There's a sort of 'meaning' smile in the air. What d'you think, old sport?"

"Can't say there's not. Wonder what it portends!"

"The night'll be provin' awfully fine. So we'll chuck away other thoughts."

"Our day out would be a regular bloom-in' affair at this rate. And our camp there," Sankar pointed southwards, "is now sleeping."

"Aa' p'raps Mr. Fox, our honoured friend, would be trying a sniff in there."

"Shoes aren't any good here on rocks," remarked Sankar after a short silence, his third bite filling his mouth.

"Don't brother," replied Bhas watching the dusk gather, and the twilight disappear. "We'll ave a jolly nice moon up soon, an' the weather'll be darned fine."

"There was silence again; and they were steadily munching bits of bread."

"Sanky, Whaf's d'bot ruffin'?" Bhas had his mouth full. He just whispered.

"Rustling?" queried Sankar half to himself. They pricked up their ears, and looked out with wide eyes.

"Comes from down there, I figger," Sankar pointed a finger down.

"Take the hull's eye?"

"No, no. There's the moon. Let's see." They waited and peered down into the gloom below.

They heard something lapping the water in the gully.

"What's that?" Bhas whispered, wondering, his senses all screwed up.

"We'll see," Sankar replied, also wondering and on the alert.

The moon rose up a bit more and lighted up the place they were staring into. The lapping stopped and a satisfied grunt caught their ears.

"There's a scout there hiding the view," observed Bhas.

"There, there!" excitedly whispered Sankar; "there's a yellow tail! It's Mr. Stripes, I believe?" The tail moved to and fro gently with a sinuous grace.

"No! Mr. Spots..." Corrected Bhas. "On the alert it seems," he added.

The fellows waited again. Nothing fresh happened. The woods about were packed with a dense crowd of fire flies. Every inch of space was filled with these glowing things. The night was awfully still; and the human sounds and scent were carried far.

"Oh, dash it! Can't the fellow stir? The bull's eye would spoil the fun," growled Sankar.

At last Mr. Spots stirred, and exposed his beautiful frame to the sheen and whiteness of the moonlight. With a fascinating grace he shook his body; and stretching his length he pawed the ground several times. Then he looked around and sniffed the air suspiciously. Quietly next he sat down on his haunches and settled down to do a bit of licking.

"Got his dinner already?" said Bhas with curiosity.

"Hey! that's a rare grand sight!" The Leopard's pose was 'grand'.

Three minutes of licking satisfied Mr. Spots, and he took just one step forward. A twig snapped under Sankar's foot. Spots halted and looked up. The tail wagged sinuously again.

"Wow! He's seen us," ejaculated Sankar.

The parties studied each other for full sixty seconds. The Scouts were thrilled. The panther was surprised but shy. The moon climbed up a span more. Spots seemed dissatisfied and was on the point of going off.

So out flashed their bull's eyes on his face and blinded Sheeta. With an angry growl and a whiff he turned away...

"Oh, hang it! Bhas, catch me; I've slipped—"

A short scuffle, and with a cry Sankar disappeared. A shower of clattering stores preceded him. A cry of horror and fear for his comrade escaped the lips of Bhas. He felt something creeping up inside him. Fear? No. He was a brave lad... A sharp snort and a snarl from below told Bhas of the whereabouts of this new acquaintance Mr. Spots.

"Ach, that's devilish bad!" exclaimed Bhas; and he began to descend cautiously but quickly and excitedly. The descent was a rather slow process.

Sheeta had made a bolt into a thicket with another snort—one of surprise and anger.

At the foot of the hill Bhas began his searches. His heart inside thumped with a rhythm of grief and foreboding. The bluff was dangerous. And his friend—He simply couldn't think of it.

He was only working for his First Class badge and he didn't know much about the 'knock outs' in a life of woodcrafting. Both of them were only amateur 'rovers' who had got a bit of actual training that way under a wood scout called generally by the name Mullan. Mullan was a busy person and a month with him was all they could get in the line of pure forest life. With his single, narrow, loin cloth, a hard, elastic thumb stick, a hunting knife, and a cheery face he had won into their hearts, and he had taught them some of his wood secrets and dodges... Mullan had "bisness" elsewhere for the time, and they'd just left that admirable person for a free lone rove. Of course, he'd asked them to respect Messrs. Stripes and Spots in their roving...

The prospect of losing his best chum was heart breaking. Danger and death was on either side;—as he thought of that there was a sharp catch in his breath, and a lump rose in his throat. He brushed away the tears and said sharply, "Tut, tut I'm a big fool to do like that..."

Out of his mouth escaped a wild jungle call. "Whoa-hoo, Who-hoo!" No answer.

Sankar (O! bitter despair!) was nowhere to be seen. No sound too. Disappointed

with the ground he was searching he started to look on the trees to see if Sankar had stuck up anywhere there. After thirty minutes, each seemingly an eternity, he heard a groan from a tangled web of branches just grazing the slopes of the bluff.

Bhas flashed his torch into the braid and discovered his chum there unconscious and wheezing.

With his hunting knife he cut down one by one the entwining creeper that enmeshed Sankar. The task was awfully difficult and slow. Sharp, needle-like thorns drew blood out of his hands and face. Axe and knife got him through. He took Sankar out of the mess and placed him on a flat rock, a few feet up from the base of the hill. The boy was still unconscious; and the back of his head was bleeding. Bhas applied a bandage; and backed himself up for the "fireman's lift." Meanwhile he was gazing at the pale face of his pal. He wondered if he could carry him over to the top of the mount safely....

A low snarl answered from a bush near by. A dry branch fell down with a lot of crackling, and a soft breeze stirred; a night bird whizzed over. Bhas felt creepy. His body sweated. He flashed his torch but didn't see Mr. Spots.... Mullan had told them there was a panther about "that'd tasted human blood and that seemed still to have an awful fondness for them, human beings." Was this the same? So bold, so fearless?

Another snarl came as a reply again.

Axe and knife ready Bhas determined to chop the fellow down if he came anywhere near.

Sankar opened his eyes. "Is it Mr. Spots?" was his dreamy question.

"No. It's me—Bhas. But Master Spots is near. How're—"

But Sankar closed his eyes again.

Bhas lifted Sankar up "fireman's" fashion, and lo! there was sheeta in the front. Its cool fearlessness surprised Bhas. The fellow seemed desperate.

"Climb up that tree. That's the only way out," mumbled Bhas.

"Oh, that requires—" he added, and took a length of line and lashed Sankar's body to his own firmly.

Meantime Sheeta had finished his reconnoitring and was ready for a spring. And the moon was proving more advantageous to the Scouts.

Bhas saw. His axe was ready. Noiseless came the panther.... Sheeta's nose flashed in the air—homeless. Spots' claws dug into his thigh; and the weight crushed him. The hit staggered Sheeta and felled him. But he was up again and flung himself on with a rattling growl. His left foreleg hung on a narrow strip of skin—the axe did it.

Bhas felt inspired; his blood was up and he saw red; and he was ready to fight for his life like a wolf—his patrol animal.

On came still Sheeta, furious and terrible. A gleam of moonlight caught on his long yellow fangs and shone weirdly. His eyes blazed like two bright gas lamps.... The axe had fallen off, and now Bhas had his knife. As Spots plunged on them, the knife plunged into his throat and was stuck in there.

There was a clasp-knife more to fight with.

A whiff of wind disturbed the leaves about and they glistened. Branches rubbed against each other and made shrill, eerie sounds.

With a blood-curdling howl of pain Sheeta was upon them again; and he caught a bad snip on his face. Again he fell down....

His claws and teeth had done horrid work on both Bhas and Sankar. With clenched teeth and eyes glowing with fire, Bhas prepared for the next onslaught. He had cut off the line that bound Sankar to him so as to be more free.

Sheeta sprang again his strength all rallied, this time to his advantage. For Bhas missed his blow, and the sharp paw grabbed into his face. The weight smashed him. Sheeta's bleeding throat was just over his mouth. Bhas sprang his head up and bit his teeth fully and firmly into his throat. A rattling yell of pain;—and that roused Sankar.

The panther's hand and feet were doing quick work and havoc. Bhas made no sort of a sound.... He gave his knife a turn and wrenched it away. With the knife he stabbed the struggling writhing panther left and right....

He gasped for breath and with pain.

Sheeta lunged and shook Bhas fearfully.

Sankar muttered something unintelligible; but was all right with his mind in a moment. He caught the gist of the situation in a glance and saw the horrible plight of his pal....

Mr. Spots had his mouth open wide and large; and he too was groaning and growling fiercely in spasms; and choking.

Another minute and Sankar had an expedient.... He picked up his staff, and with a heave and a victorious yell shoved the spike in down the cat's throat. Push on push, the staff went in half its length....

Mr. Spots teared about dragging along Bhas. Bhas had lost his consciousness, still the teeth were firm and hard. Blood was streaming down from everywhere on his body.

Sankar took up his knife and approached the tossing, scuttling beast. To release Bhas' teeth was a first-rate task. He had to deal a smart rap on Bhas' head before Sankar could make his friend leave off his hold.

Sankar too didn't get off without several clawings from the agonised Sheeta. He too was bleeding badly.

But he took up Bhas on his shoulders "fireman's" way, and quickly scrambled off to the foot of a tree.

Sheeta was mortal hit, and she couldn't do anything but mind her own agonies. She began to sag. So, for the time the boys were safe.

The moon was straight up; and it was superb—the velvety sheen of the night. A soft wind whistled, and a bevy of disturbed birds screamed and spluttered about and thought it was dawn.

Sankar with his burden worked slowly up the even part of the mount, shambling and ambling. "Slow and steady wins the race,"... and he reached a high and safe perch. Now he put his dear comrade down

and rubbed Zam-buk into the fresh, bleeding wounds: the same treatment he applied to himself. Next he washed Bhas' face in cold water from his water bottle, and poured some down his throat.... Bhas opened his eyes weakly.

"What's it?" he inquired vaguely. His consciousness was returning.

"How about you old boy?" put in Sankar anxiously....

"Oh, the fight was corkin' funny! Ah, the fellow'd have overpowered me—but, oh—er—I got off. How do yourself?"

"No fears! I am all right. My roll was pretty smooth. Got an ugly knock upon the pate and a wound to boot; and 'course, several bruises, rocks and Mr. Spots helping!"

"Where's he now?" queried Bhas smiling and cheerful. "Tell me all about it."

Sankar and Bhas had heaps to tell....

"Had a jelly adventure, eh?" put in Bhas smiling again, "unanticipated?"

"Rather!"

"The time's three o'clock, mmm," Sankar declared, "and you old done-up Wolf, I'll get you a cup of Cocoa."

"Ah, that's darned good of you! Magpies are good lots and they're first in everything—in good turns too!"

A light was already flaring up, and their canteen was on the fire....

"Hi, Mr. Spots. Hi!" shouted out Sankar, "I can't afford to give you my precious staff." And they chuckled.

"Why not put him out of pain, Sanky?"

"After cocoa," replied Sankar.

Spots was now quietly sprawling and groaning low....

A sharp call was heard from a distance, and there was a vain effort on the part of Mr. Spots to return the call. The boys heard a coughing sound in the distance. It came nearer and rearer. And twigs crackled frequently. Closer came the rustling sound and a quick weighty tramp was audible.

A few minutes passed away, and tearing, blustering, dashed in a beautiful panther. She sniffed, and she snarled, and she approached her struggling, coughing, moan-

She gave an angry snort, and her tail sailed up to her mate and back down. Poor fellow! he couldn't resist the tenderness...

Pressing her head up and with a fierce snarl Mrs. Spots caught hold of the staff by her strong teeth. Once, twice, thrice she tugged but the spike was there still. Again and again she wrestled with it. Mr. Spots snarled and rattled like a devil. A series of powerful tussles, and—the pole fell pat on the ground. Spots fell down under the tussle and tussled about with chilling yells and howls of pain. Blood poured down like a stream from his mouth. Mrs. Sheeta ran up to him and rubbed her shoulders with him tenderly. Grunts of sympathy came out of her mouth. She licked off the blood from his nose and throat. Spots whined and his mate whimpered sympathetically.

Bhas and Sankar watched this scene in tense silence and excitement. The scene of love and suffering was sublime and it affected them.

The cocoa was just ready.

"Depart, old girl, it'll be morn' just now!" Sankar sang out.

Mrs. Spots slewed round and looked up at them; sniffed and snarled angrily. Then she crouched low and blindly she sprang; came up quarter way. The Scouts giggled. There was a snapping growl, and she went up to her mate.

The Phantom Scouts.

We marched out to Camp a hundred strong. The bugle band with the drums beating time for the measured tramp of the feet, the trek cart, with its white draw ropes and shining brass work ran noiselessly along the road with its load of camp equipment. Patrol by Patrol following on, stepping as one. The rearguard and vanguard scouts in their places. I was proud of the Emmanuel Scouts, Hastings. It was the last camp for me with the troop that I had formed, for the call to war came, and found us ready. Scouting may be a game, but

"Stopped already?" cried Sankar. "*encore, s'il vous plait!*"

After a bit of exchange of consoling whispers Mrs. Spots was ready to depart. A rosy dawn was struggling in the east. Mrs. Spots flashed a pair of vengeful eyes and slinked away into the woods.

"We'll go down and see how Spots is getting on," suggested Bhas. He was still weak, but refused to stay up there while Sankar went down.

"Bless me! I'm stiff all over!" burst out Sankar.

"So too 'm I. Old'un, frightfully so!"

At the sight of them Spots began his howlings again, and to wriggle and toss. But the poor fellow couldn't get up.

The sun had just come up and the woods were astir with the songs of birds, and the gay boom of life started on again.

They couldn't come near the scolding panther. So Sankar gave a heavy dab on the cat's nape with the staff and stunned him. And the axe sent him on the One Way Trail.

"S'long Mr. Spots!"—silent and solemn.

"Gee, the trophy is a bloomin' luck!" Bhas exploded in a frenzy.

"By jolly, its' two birds at a shot, What?"

They were skinning the dead Cat.

"Co coo co co!" interposed a bird as Bhas nodded.

"Didn't expect 'to blood our spears' so soon!"

LONE WOLF.

of the guns of the defence, the same bugle sounded the "All Clear."

As the years went by, those boys growing in strength and in knowledge of Scoutercraft, which had changed from a game to reality, put on the uniform of the King. No scout remained long a Private, for these were the men wanted. Before the war was over several were leading their men into battle.

I sometimes dream of the phantom army of scouts. They march along with noiseless tread, the beating of the drums make no sound on the still air of the land of dreams, the bugle call is not heard by my mortal

ears. In the gathering gloom I see the men, once boys of Emmanuel Troop, marching shoulder to shoulder with Scouts of other lands. The Bugler raises the bugle to his lips. I hear no sound—it must be "The Last Post." No. For what means the straightening of those weary shoulders, the sudden alertness throughout the phantom ranks. There comes into my mind the knowledge that it is "The Reveille" for those lads, who being prepared, did their duty and go to their reward.

C. E. R. WHEELER, C. F.,

CHAPLAIN.

Wind and its Power.

BY "GÖRAK"

WE have often seen pictures depicting scenes of English life in which we are made familiar with the miller of England who used the power of wind derived when the wind blows on rotating sails to which is fixed the mill stone directly or through some contrivance to run his mill. We have also read about the humorous story of Don Quixote who takes a big revolving sail as a giant and goes to fight with it. In England and other places water power also has been used for turning millstones but of this we shall deal later on. Even today wind mills on most approved patterns are used for pumping water in country houses.

Let us now have a pen picture of an earliest wind-mill. It was mounted on a tall post vertically fitted up and supported by four or more stays to keep it from falling off.

The mill house in which the grinding was done was a two floored building, and this was adjusted on this post in such a way that it could be turned round in any convenient direction. The upper floor had an axle fixed across. This axle projected beyond one wall or side and this projection was provided with four arms which carried sails made of cloth. The arms were sometimes as long as fifteen or sixteen yards. The wind striking the sails whirled them round and round in a most antique and

picturesque way, and hence the axle was turned round and this set the mill in motion.

The surface of sails used were adjustable so that the smaller surface thereof was presented to the wind when it was too strong. It is almost done similar to that in a small boat.

Access to this high airy workshop was had by means of a ladder which was attached to the floor of the house so that, the house could be turned so as to face the sails to the wind by lifting the ladder and using it as a lever.

As time went on, improvements were made on this primitive mill. The first advancement was towards making the house fixed on the ground. The house was given a more permanent construction of brick. The top alone was made rotatory, and this carried the axle and wheel. This turning up of the sails to suit the wind was being manipulated by hand till Andrew Meikle thought of placing a tail sail fan-shaped at the other end. This tail resembles the tail blade of the instrument which points the direction in which the wind blows (weather cock). This tail sail is fixed. So the wind acting on it brings it in a line in which the wind blows and thus brings the sails to face the wind.

The manufacture of steel and the knowledge of the engineer have now brought this wind mill to perfection. We now have,

instead of the post, a trestle of steel rods and angles. The sails are now replaced by blades of steel similar in appearance to the blades of electric fans. These wheels are very big, 12 feet or more in diameter. Here too we have the tail piece, like the tail of the arrow at right angles to the direction of rotation of the wheel. The rotation of the wheel is transmitted by means of toothed wheels and axles to the pump or a dynamo.

Famous Non-Stop Flights.

THE present day craze for establishing continuous or non stop flights—records to be shot at by feverish competitors—brings to mind the fact that long—distance flying or travelling is not by any means confined to humans. In the bird world, where seasonal or migratory flights of extraordinary length are often but an incident in the lives of the travellers, some truly phenomenal distances have been covered.

There are birds of every size and shape which create yearly world's records in the way of non-stop flights. It is not fame, or honour, or monetary reward, however, which leads these feathered friends of ours into these some times prodigious flights, but the call of the North—or South, as the case may be—in short, the very love of life. And while it would be unwise, perhaps, to say that these long distance travellers do not touch the earth at any period of their journey, yet they can quite fairly be given a position of honour in the list of long—distance champions.

Size means nothing, evidently, when long flights are considered, for the ordinary black-poll warbler, who winters five thousand miles from his summer home, thinks nothing of that yearly journey of ten thousand miles or more. Strangely enough, too, that seemingly endless journey is hardly less free from death and danger than if undertaken by a human in an aeroplane. While it is true that man has to contend with faulty construction, engine trouble and treacherous air pockets, he, under ordinary circumstances, at least can expect to be well-treated

The disadvantage of wind power is that it is unsteady, sometimes still, and some times too much to blow off the wind mill.

The windmills are fitted up with brakes to control the speed of rotation.

In case the mill is used to pump water, a reservoir tank is essential. For electricity, an accumulator is necessary.

should he have to make a forced landing. On the other hand, the flight of the feathered traveller is beset on every side by airway buccaneers, death dealing storms, and bewildering lighthouses. And should hunger and weakness drive him to earth, as likely as not he will meet a cruel death at the hands of a merciless pot-hunter.

When it comes to long distance flying, the night-hawk—that projectile like speeder of the skies—sheers through seven thousand miles of night air twice a year, every year of his eventful life.

Eight thousand miles is a mighty long distance, whether covered by aeroplane or motor car, yet several species of water-fowl—the heavy-bodied, short winged dwellers of the marshes—boom that unbelievable distance twice every year.

But the medal for long flights has no other claimant when the graceful little Arctic tern is around. Nesting within seven or eight degrees of the North Pole, these downy-feathered, button eyed children of far places actually cover a distance of eleven thousand miles in a single magnificent flight to the South. A truly tremendous flight, isn't it, for a bird not much larger than the palm of your hand? And when it is recalled that the gallant little fellow must cover those same eleven thousand miles to get back again, some idea of the tern's power of flight may be grasped. One need not be a mathematician to figure that in order to cover this distance the migrant must reel off not less than a hundred and fifty miles a day.

(Continued on page 381.)

The Eiffel Tower.

THE Eiffel Tower at Paris is the highest structure in the world. It was built in connection with the Paris Exhibition of 1889, and reaches a height of 984 feet. For a long time the highest erection in the world was the tower of Cologne cathedral, with a height of 522 feet. Later the Washington monument was erected, with a height of 555 feet, and was constructed with great difficulty. Thus the Eiffel Tower has at present no serious competitor.

When, in 1886, Gustave Eiffel proposed to erect a tower of nearly 1,000 feet, and to have it ready for the great Paris Exhibition of 1889, his project met with considerable resistance and not a little ridicule. However, a commission was appointed by the city of Paris, and when Eiffel submitted his plans they were adopted and the work of construction began.

Investigation convinced the engineer that masonry was not suitable for an erection of such colossal dimensions as he purposed; so iron was decided upon. Eiffel was the more anxious to use iron because France has ever been in the forefront wherever the iron industry is concerned.

The base of the tower consists of four great piers, each of which rests on a block of masonry, which is in turn supported by a bed of concrete of sixty square metres. Every detail connected with the laying of the tower foundations received most careful consideration, and subsequent events have shown how thoroughly this foundation work was done.

Every step in the building of the tower was most anxiously followed by the general public. Pessimists continued to rail at what they called the foolhardiness of the engineer, who, however, never lost faith in the success of the undertaking. Enormous cranes had to be used and, of course, a very large amount of scaffolding was necessary. The total weight of the ironwork in the tower is over 7,000 tons.

The different parts of the tower are reached by staircases and lifts. There are easy stairs in the east and west lifts which give access to the first storey. More than 2,000 persons can go up and come down in an hour. On each of the three platforms there is a covered gallery where visitors, of whom there is always a large number, can enjoy a view of Paris and its environs. On the third gallery is a large square, shut in by glass on all sides, where, sheltered from wind and weather, the spectator can contemplate one of the most magnificent panoramas to be found anywhere. Above this are observatories for scientific purposes, and in the centre the winding stair leading to the lighthouse, from which the electric light shines over the whole of Paris. It is possible for visitors to ascend to the top of the tower in seven minutes.

The tower is now known to the whole world, and the magnificent patience and faith of its designer has been fully justified. Visitors never forget the wonderful panorama which stretches before them. At night the spectacle is even more wonderful than by day. Paris, with its myriads of lights, is like fairyland, and seen from such a height is an experience never to be forgotten.

ARCHER WALLACE,
from "The Treasure Chest"

(Concluded from page 381.)

Though the swifts and swallows do not compare with some of their kindred in length of continuous flight, yet the length of time they spend on the wing entitles them to a niche in the hall of fame. In June, for instance, when the earth is rioting in its new suit of green, these two types are practically on the wing for eighteen hours out of every twenty-four.

—W. MACMILLAN, in *The Target*.

Life Saving and Swimming.

THE swimmer who would fit himself to save life must, above all, be able to swim expertly on his back, without the use of the hands. In most rescues the ordinary frog-kick has to be used in towing the drowning person ashore.

Preliminary life-saving practice should therefore consist of perfecting one's back-stroke. Take care that the position of your body is good—as nearly horizontal as possible; with head thrown back, so that ears are immersed; with chest well expanded; and with stomach almost awash. Of course, this ideal position cannot be held in actual rescues when the drowning body is hanging down and impeding one's kick; but in every instance the swimmer should get as near to it as possible.

The question of the removal of clothes is so often a problem to the would-be rescuer, that a clear understanding should be had of the matter. Boots or shoes are always a serious handicap, and in almost all emergencies it is advisable for the rescuer to get rid of these before entering the water. For the same reason a jacket should be flung off. The time lost in getting rid of shoes and jacket will be more than gained in the subsequent speed of swimming.

Should you chance to be in a dangerous predicament through a capsized boat, it will probably be necessary to get rid of your clothes when swimming in deep water. This is a matter that requires considerable practice, and every competent swimmer should know exactly how to go about it.

Shoes should be removed first. You will swim on your back, using only the right arm and left foot to keep yourself on the surface. The right foot is then bent underneath the body and the left arm reaches it, beneath the back, and unfastens the lace. When it is loose the leg can be straightened and the shoe pushed off by the other foot. Then the left foot and right arm are bent under in similar fashion.

Trousers come next. Swimming on your back, you will push down the loosened garments until they are around your ankles

—then, by sculling with your hands, you may swim out of them.

The shirt gives most trouble. Take care that every button is unfastened—some swimmers get in great confusion because they forget this. Then swim on your back, using an ordinary leg stroke, and haul up the shirt until it is beneath the armpits. One hand must then be stretched over the shoulder, reaching down behind the back. Here it grasps the shirt, and, with a quick jerk, drags it up over the head. The rest is simple—you have merely to tread water and slide the shirt down the arms.

When practising undressing, choose water about six feet deep. The clothes may then be dropped, and recovered from the bottom later, by means of surface dives. Surface diving, of course, is of tremendous importance in lifesaving, for a drowning person often sinks to the bottom, unconscious, and has to be fetched up.

If you should ever, by mischance, find yourself among weed, or have to go to the rescue of a person entangled in weeds, remember that to attempt any ordinary swimming strokes is exceedingly dangerous. Violent kicks or arm action almost inevitably entangle the limbs more dangerously. Your movements must be very gentle—the method known as dog-paddling is ideal. Just try to drift downstream as quietly as possible, and you will float out of danger.

A drowning person is temporarily almost insane. He will often behave in so desperate a manner as to endanger both his own life and that of the person attempting to rescue him. Proverbially, he will clutch at a straw—and very frequently he will seize his rescuer. Thus, the swimmer must know how to break loose from a drowning person's hold.

Supposing you find yourself gripped by the wrists. You will swing your arms downward and then outward. This results in their being forced against the other's thumbs—which have either to let go or become dislocated.

If you are seized around the neck, from the front, put your right palm beneath the

other's chin, and your left hand behind the small of his back. If you then thrust vigorously with the right arm, and pull inwards with the left, the hold will be broken.

Sometimes it happens that the rescuer is grasped round the arms and body, from the front. In this dilemma you will wrench your hand up, as in the last method, to the other's chin; your other hand will grip his shoulder; and one of your knees will be forced high up against his stomach. You will then thrust simultaneously with the knees and the hand.

Should it be your misfortune to be grasped from behind, you must twist inwards and then apply one of the releases already described.

In every case the rescuer must take advantage of his calmness and knowledge of the water to remain uppermost. Often you may get free from a clutch by merely forcing yourself, with a few kicks, above the drowning person, who is thus pressed beneath the water, where he is partially choked by swallowing a few mouthfuls, and thus releases his hold.

There is nothing more important than this—the rescuer must at all costs retain

complete mastery, otherwise a double tragedy may occur instead of a rescue.

Having obtained control of the drowning person, you must swim ashore with him.

In the commonest method of towing, the rescuer swims on his back, using legs only, and holding the other person above him, also face upwards, by gripping the head or arms just above the elbows.

In this method of rescue you must keep your elbows bent, otherwise you will not be able to keep the other person's head above water—which must be your principal consideration. Obviously, your ordinary kick will be somewhat hampered by the other's legs, but you must make your stroke as accurate as possible. When the drowning one's legs sink too much you may jerk them up by pushing your knee into his back. The kick, in this method of towing, will have to be considerably faster than in usual back-swimming.

So, if you would become a competent life-saver, first develop your all-round swimming ability; then become proficient in the various special requirements. To save one life, some day, will more than repay you for all training involved.

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