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The South India Boy S

The Magazine for all Scout Workers, Officers and
THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province

23 JAN 1930



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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to the Cubs, Scouts and Rovers of Madras.

It is with feelings of sincere regret that I bid you farewell. For five years in the city and mofussil you have been my constant companions: I have rarely attended any function at which some of you have not formed a guard of honour for me. I have witnessed with pleasure the increase in your numbers and the continuous growth of the true spirit of scouting and of the enthusiasm which pervades all ranks. I hope that you will always keep before you the aspirations of a true scout. Scouting is not a game or hobby: it stands for much more: it is a brotherhood recruited for mutual help and joint service. It is the embodiment of the spirit of loyalty, patriotism and self-sacrifice, devotion to your God, your King, your Country and fellowman. All of you have your ordinary avocations in life to follow but your labours will be lightened and your lives brightened if you keep before you the ideals of a scout remembering that once a scout the honour and traditions of the Brotherhood are always in your hands whether you are scouting or completing the daily round of work. I shall always remember with pride and pleasure my association with the scouts of Madras. Goodbye and Good Scouting.

Goschen.

Provincial Chief Scout.



THE SOUTH INDIA BOY SCOUT

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of the Boy Scouts Association Madras Province

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Thoughts for the Month.

Now and again, in the affairs of men there comes a moment when courage is safer than prudence, when some great act of faith touching the hearts and stirring the emotions of men, achieves the miracle that no arts of statesmanship can compass. Such a moment

may be passing before our eyes now . . . I pray to God with all my heart and soul that to each of us to whom responsibility is brought, there may be given vision to see, faith to act and courage to persevere.
(The Rt. Hon'ble Sir Austen Chamberlain)

SPECIAL ARTICLE.

"Indian's Indian Scouting" (II)

IN my previous article I endeavoured to show that this slogan is not true in its implications. I contend that the Boy Scout scheme does not call for improvement in any material direction and that, it is the half-hearted manner in which it is worked out that is responsible for its alleged limitations. I maintain that it has not been given a serious trial. I maintain too that the existing Troops are merely propaganda Troops, so many imperfect models mainly for partial demonstration of the possibilities of the movement. I further maintain that Scouting proper has yet to be carried on in its own atmosphere. Here probably I may seem to join issue with the critics of the Movement. But while the critics say that the scheme has got to be improved by adaptations to suit us, I hold that an honest working of the present scheme is what is required and any adaptation

of it is likely to act prejudicially. I am not speaking superficially but with a conviction born of an intimate study of the scheme.

It would certainly be interesting to speculate how scouting during the past decade in South India, should have resulted in a different state of affairs from what we find at present, if it had been given an honest trial. The first requisite for the proper working of scouting is the assumption by the parent of his due place in the organisation. The Movement is his instrument for organising the leisure hours of the boy. This aspect of the movement has not, in the past, been appreciated adequately. Direct ethical teaching has never appealed to the boy. He has ever been attracted by human activities good and bad, solely led on by the humanistic aspect of these activities. Scouting helps the parent to offer such attractive occupation, the

inevitable result of which is the seductive instilment of a high moral tone and a salutary mental outlook and attitude. Does the parent understand the institution of the Scout Troop as such today? If he does not, who but the Leaders of the country can make it so? Does the parent understand again that in guiding him to the activities of the Troop he is participating in the building up of the boys' character? Does he recognise the value of the educational tip, that the more we set the boys about running scout institutions and activities, the more the boys' initiative is built up and the more do they enjoy opportunities for Self-expression? Can we rely upon such an understanding on the part of at least half a dozen parents out of the two dozen whose boys compose the existing Troops? The fact that Troops do not possess Troop-Committees and that they rely upon Educational institutions for existence is not one to be looked upon with equanimity. Naturally the scheme suffers from the limitations of such a control. Troops defeat the very end for which they exist by lending themselves to be looked upon as part of a school. Educational authorities and Schoolmasters are now doing work in the field which is legitimately the parent's and hence that work is imperfectly done. The situation is pathetic, for, the parent considers himself a guest where he ought to be the host. Schools which ought to play the guests really acquiesce in this wrong game and mistake their legitimate place in it. The result is that we have now Scout Troops run for school interests and not for the parent's or the country's interests. School-Education is the last activity of the nation where the people have any voice and it is found ever to be least responsive to people's interests or sympathies. Scouting also has come to share the same character, if not worse. It is futile to expect the Educational Department to undertake the administration of Scouting also. Educational institutions and Schoolmasters have come to look upon it as a thankless task imprudently undertaken. The parent is still as far away as possible and Scouting is condemned as having nothing of the country's influence upon it. It is so. If only from the first the parent was relied upon and Troop Committees consisting of a few enlightened Parents had conducted Boy Scout Troops, we should find such results in the different corners of the country. Khadi would probably have found strong advocacy in Scout Troops

and Hindi should have been learnt by means of voluntary effort on the part of Troops. Such activities, too, should have emerged free from political associations and implications. Camp fire activities should have been enriched by a wealth of folk songs and folk-dances. The juveniles of the Nation should now be helping us through their activities in refinding our Nation for us.

Very probably the equanimity of many is apt to be ruffled at the thought of parents being the masters of the situation. The atmosphere would be suspected to spell Politics or Communalism or sectarian prejudices. Well! Let us dare to anticipate such things and believe in the spirit of Scouting to overcome and to foster Love and Goodwill. If for nothing else at least, to help the future citizens of India to live like brothers breathing goodwill and love towards brother man of whatever label he may choose to attach himself to, training by way of preparation has to be given to the juvenile Citizens of the land. In that aspect of it, particularly, Scouting can do much for India. I believe that it is destined to do much for India. Why need our peace of mind be disturbed at the thought of a Varnasramite Troop of scouts so long as you can expect them to behave like scouts towards you, or why need you be afraid of sectional Troops like Non-Brahmin, Mussalman, or Catholic Church Troops springing up in the country? Would they not all of them live in peace in so far as they have been influenced by the Scout spirit early in life. I even advocate Scouting to Political Youth Organisations like the Hindustani Seva Dal. They need not out of frivolous snobbery deny their boys under 18 the benefit of our Organisation. Let them not imprudently introduce party prejudices into young minds that have not yet developed their capacity to judge. Let them draft for their army youths who have been Scouts, and they would find their work with them easier owing to the higher impulses and spirit imbibed by them as Scouts. They would respond to real patriotism and to all work of love for the benefit of the country.

An ex-president of the Congress said "nowhere have the words 'Nationalism' and 'Patriotism' been misunderstood as in our Country". This is also my view. What is Nationalism? Surely it is not imitation. It is the contrary of it. Its essence is of spirit which emanates from the heart of the Nation. It is many-sided. It has as many phases as

National life itself. In so far as any organisation is in touch with the heart of the people it is National. In so far as it is in consonance with the genius and spirit of a Nation it is National. In so far as activities assume the characteristic attitude of the Nation they are National.

Judged by such an understanding would we characterise the activities of the Volunteer Corps of the Calcutta Congress National? The salutation of the Flag, the March Past, the grandiose titles of General officer Commanding, were all military imitations—just the things which would be enjoyed by boys below 18 immensely and which would have a touch of the ludicrous when indulged in by those beyond that age. Just now, the Boy Scouts are evolving through criticisms to discard third-rate March-Pasts and similar practices that smell of militarism. But the national Volunteer corps whose job at the Congress pandal was to serve the delegates under the guidance of the Leaders, were indulging themselves in such a false and hollow imitation—(for what is it but imitation?) Can such activities become National because the neo-politicians adopt them? If on the other hand, the volunteers wore the Badge of poverty and service on the model of a Gandhi, it would have suited the occasion more aptly. This is only an illustration of the view that the word "Nationalism" has been misunderstood by us, very often.

As to the other word Patriotism it is frequently associated with platforms and politics, merely. Indian youth is lured by the limelight of the Platform. Its spirit of adventure and Romance is exploited by Political froth-blowers. In their interests they must be educated to know their place for effective service to their land. Their spirit of adventure and romance must be diverted to fields that would build their muscles of judgment and humanitarian impulses. Parochialism, narrow-sightedness and noise are dangers which, unless chastened, will stunt the stature of the soul of youth. Ideals in real and tangible service to their brethren in the locality in affairs that concern everyday life and preparation through modelling their life on the plan of well-lived lives studied in a spirit of reverence and esteem, ought to be the programme of discipline to which youth must be led to subject itself. Youth must be applauded for patient and diligent preparation for a great future and encouraged in such a task of duty even through the help of limelight and applause. Youth must be trained not to follow the Platform Rulers so much as to weigh them, not to lose their Reason in theirs but to lay it side by side with

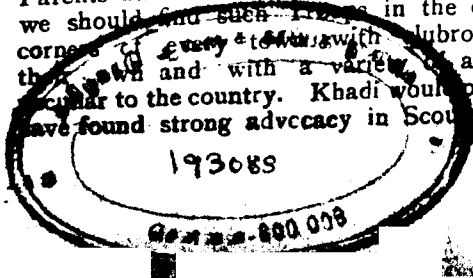
theirs and judge. There must be a difference between trained youth and the mob. The mob has at least the bridle of life's cares and experiences to keep their senses about them but youth undisciplined is more dangerous. Self-discipline is a matter of very great importance to them and it has to be recommended to them even through the appeal of limelight. Scouting does it. It catches the youth through its human appeal, through its appeal to the spirit of romance and adventure inherent in youth.

Finally, the moment when India adopts Scouting intelligently, it gets Indianised. The moment that those who take up scouting take it seriously, it cannot but get Indianised. The flaws of the movement are the flaws of those who work it, at present. Sincerity and seriousness are qualified and compromised by the exigencies arising from an imperfect organisation. It behoves the several institutions which have taken up Scouting, not to serve the Movement half-heartedly and not to lose a moment in getting the proper authority—I mean the Parents—taking up their share of the burden. It is a burden legitimately the Parent's, and the scout-masters and others would not have thoroughly served them if Parents were kept off from realising their responsibility. Progress is impossible if schools or other institutions usurped their place. The atmosphere of the country will not certainly be found in Scouting.

This is no stupendous task. Each Troop has got only to look up to half a dozen parents at the most to get enthused over the affair. Right understanding must dawn on them. Educational authorities can succeed if they understand their work to be of this character. In the interests of their work within schools bearing the best fruits alone, they would wisely undertake such work. True Scouting ought not to interfere with schoolmasters' work. On the other hand it should be a help.

There is no problem presented by the scheme in taking an Indian character, if it is worked out whole-heartedly. Much good sense and much trash, too, is talked in the name of Nationalism. Out of all this talk, two genuine national impulses have emerged. One is the spirit of self-reliance in matters of our elemental needs of food and clothing, and the other is that of nationalisation of social conventions. Naturally readjustment is found to be difficult in the face of hoary Traditions mostly sound and salutary in character. What alternative to

(Continued on page 201.)





The History of Cubbing.

THE history of Cubbing goes back to the days before the War. Eleven was then the age at which boys might become Scouts, but the nines and tens gave no peace, and sometimes, because of their importunity, they were accepted as Scouts. To a certain extent this was harmful to Scouting, but the Chief saw that they were at a more impressionable age and that their desire to submit themselves to Scout training held great possibilities. He therefore decided to start a Junior Branch of Scouting.

An outline of the proposed Wolf Cub scheme was first given in the Headquarters Gazette for January, 1914. Further notes on it appeared from time to time, till the publication of the first *Wolf Cub Pamphlet and Promise* in June of the same year. This laid down the uniform and salutes and gave a provisional set of Star Tests, but provided no Law, Grand Howl, Motto, Jungle Dances or Badge System. During the summer of 1914 Wolf Cubs began to appear in many places. Some people were inclined to look on them as an unnecessary innovation, but the more farseeing recognised in this tentative beginning the birth of something big.

The history of the very early years is best shown by brief extracts from articles in the "Gazette." An article written by Miss Barclay in the issue of January 1915, shows that the actual start of Cubbing was along right lines. It is too long to quote in full—which is a pity, because without consciously discussing the question, it paints a very jolly picture of Cubs as they should be—but towards the end there occur these words, which we (being wise after the event) can see contained the germ of future misunderstandings: "To the Scoutmaster it means a more precious time spent in breaking in raw tenderfoots. A Two Star Cub is a good way up the ladder of Scout promotion . . ." True, there is nothing actually wrong in this, and the next words, show that Miss Barclay herself was on the right track, for she goes on, . . . and better still, he has

been developing his Scout capabilities for so long, that once he joins a Troop, and is given his head, he will get on quickly." But the unthinking enthusiast would probably get hold of the wrong end of the stick.

The same year, Miss F. Gamoa (Maurice Gamon's sister) wrote the story of her Pack for the Gazette. Most of it is along perfectly sound lines, but towards the end one sees again the seeds of a mistake beginning to sprout: "Instead of spending the first year or so qualifying as a Second Class Scout, my Cub recruits in the Troop will begin as Two Star, or Second class Scouts, and will at once push on with their First Class Tests. The result must be an increase of efficiency all round, and those who fear that we are bringing the Scout tests down to a nursery level had better set about raising the standard of the First Class Test".

Men Cubmasters were naturally inclined to work on even more fully Scout lines, and we have cases like this recorded in the "Gazette". (1915): "I went to a week-end camp with about two dozen Cubs last summer . . . and the camp was carried on exactly as a Scout's camp. To the qualification for the Second Star I add knowledge of the Scout Law . . . I find that there is not quite enough laid down for a Cub to do: some sort of proficiency badges might fill the want. A Two Star Cub came to me one day and asked where he could get a book in order to learn First Class Scout Work!"

Here, finally, are extracts from an article which shows that things were going rapidly from bad to worse: "The pack was formed in September 1914 and very auspiciously, too. For that very day, the Cubs (nine in number) gained the victory for their Troop in a contest with a much superior Scout Troop, whose defence they penetrated. . . . Our Pack has much the same routine as a Scout Troop, and does Second Class Badge work . . . Has travelled over fourteen miles on

a November afternoon with the Troop. . . . The cubs stay out as long as the Scouts, and have stayed longer. . . ."

At this time small Cubs festooned with lanyards, whistles and large knives, paraded constantly with the Scouts. Naturally this kind of thing threw cubbing into disfavour both with Scoutmasters who took the Movement seriously and with Scouts. Things would not have reached this pitch but for the War which, among other things, held up the Chief's book. But even at that time Headquarters tackled the business and asked for comments and suggestions from those genuinely interested.

The next landmark in the history of Cubbing was the Conference of Cubmasters in London in June, 1916, when the experimental scheme was discussed and the Chief presented his new scheme more or less as we have it now. The interest shown in the Conference to the next big step, the forming of the Cub Department at Headquarters. This was done in September 1916. But it was at the very end of 1916 and beginning of 1917 that Wolf Cubs first took their official and recognised place in the Movement, by the incorporation of the necessary amendments and additions in the 1917 edition of the Rules.

At the same time the Chief published the Wolf Cubs' Hand-Book; a display was held in the Caxton Hall, Westminster, at which he presented the Wolf Cubs to the public; and the first issue of the *Wolf Cubs* (since incorporated with the Scouts) made its appearance.

From the very beginning the Cub Department (with Miss Barclay as Secretary) was out to fight the "Scouting for Cubs" mistake. The First "Cubmasters' Page" points out that the Cub scheme aims at giving the little boys a system of their own; condemns such things as the teaching of the Scout Law to Cubs and pitting Cubs against Scouts in competitions; and shows the evils of lowering the Scout standard and allowing 'kids' to play at Scouting.

During 1917 there was a tremendous increase in numbers, both of Cubs and of Cubmasters. The existing machinery of District and Association Officials proved insufficient to cope with this amazingly go-ahead young Movement. In the face of a certain amount of opposition, Cub Committees were formed in Local Associations. The question was discussed at the Cub Conference of 1918, held under the newly-appointed first I. H. Q. Commissioner for Cubs, Mr. Arthur Gaddum, at which ninety-nine Local Associations were represented. The conference

confirmed the appointment of Cub Committees and the Rules were amended accordingly.

The Movement was now on a really sound basis and continued to advance rapidly during 1918 and 1919. The Jamboree of 1920 was the consummation of its gradual evolution. The Cub's place in the large Movement was now assured.

I have given the history of these early years rather fully because they show that the policy of Headquarters and the wishes of the Chief were:

1. To keep the Cub off Scout work: hence the new ceremonies and activities.
2. To give the C. M. ample freedom to develop the pack on real Pack lines; hence the Cub Committees and Cub Commissioners.

The quotations I have given show how badly such a policy was needed; but just because the need was so urgent, there has been a tendency to let the pendulum swing too far the other way, to let the reform become a reaction. Cubbing has tended to become an end in itself, with the result that the Cub has found the Troop something of anti-climax and left, or he has been unduly stimulated and his character over-developed.

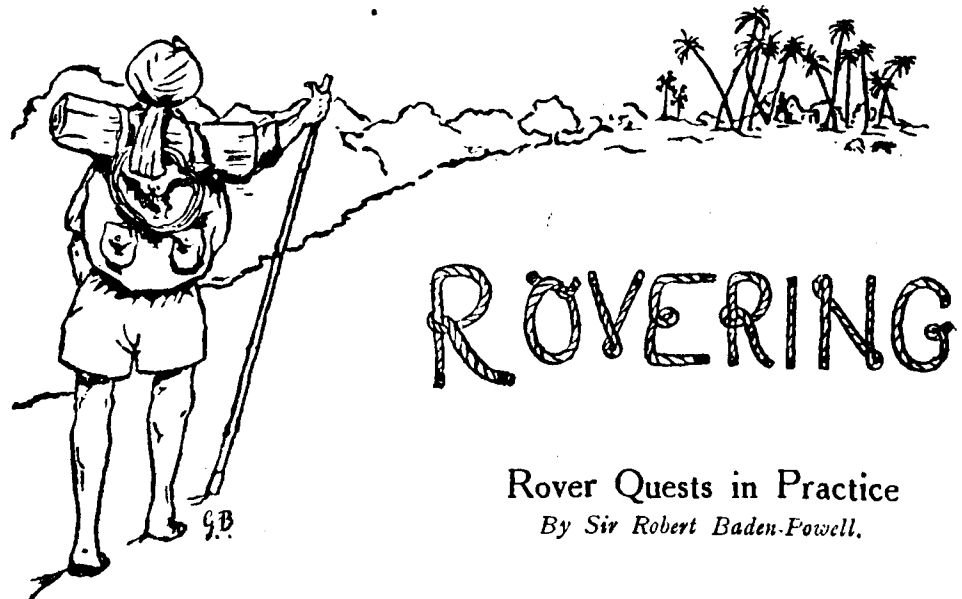
But broadly speaking the years 1920 to 1928 have seen a gradual process of striking the happy medium. The pendulum has come back to rest. There have been some laggards and some over-enthusiasts, but the Cub Movement as a whole has gained a right sense of proportion. The laggards have never been given much peace till they have reformed their ways. The excessive separation between Cubs and Scouts which the over-enthusiasts have tended to develop has been remedied by a greater spirit of co-operation.

(Gilcraft: "Wolf Cubs")

(Concluded from page 199.)

sound judgment can serve to guide the future generation in these things? Revolution based on impatience has usually been attended by reaction and complicated issues making for confusion and such experiences can only recommend a methodically accelerating system of progress. This is possible through organising the activities of youth and influencing them in bodies of Scout groups engaged in voluntary preparation for responsible citizenship. If patriots truly desire enlightened progress and not the sensuous excitement of Revolt, they must help to organise the Scout movement efficiently.

(K. R. R.)



Rover Quests in Practice

By Sir Robert Baden-Powell.

DURING the time that a boy is a Scout he, like an Esquire in the days of Chivalry, is preparing himself for rendering service to other people.

At seventeen or eighteen he crosses the threshold from boyhood to manhood, from being a Boy Scout he goes up to be a Rover Scout, just as in old days the Esquire was promoted to be a Knight.

As a Rover he no longer limits himself to preparing for service, but devotes himself to practising service in some form or other; just as the Knights of the Round Table went off their different quests of duty.

The difficulty for the average Rover has been to find for himself a definite Quest to follow; and it is equally difficult for me to lay down any definite forms of service such as would be applicable to every Rover under the sun.

The Rover Movement is therefore deeply indebted to Dr. Griffin, for the whole-hearted way in which he has tackled the difficulty and for the wideminded and inspiring solution that he has now evolved.

In the following pages various Quests are thus suggested in connection with the Scout Law and it is hoped that the Rover will thereby be helped to discover one or more which specially appeal to him, and that through the organisation suggested he will be enabled the more readily to carry them to a successful issue.

INTRODUCTION.

ROVERING is the carrying of "Scouting" into every department of man's life in the world.

The Scout Spirit can heal many of the distresses of the world: the wider it spreads, the greater will be the resulting happiness. Rovering helps forward the Kingdom of God. It aims at creating nobler citizenship by introducing into daily life the Scout Promise and Spirit, the main lines of Scout training, and the Scout Laws. The application of the Scout Promise and Spirit will be sufficiently indicated later under the heading of "Quests."

The main lines of Scout training, and this applies to Rover training in just the same way, may be summed up briefly as follows:—

(1) Observation (including deduction), and Woodcraft which leads to self-dependence. The special ways in which Rovers can continue and extend this part of Scouting would fill a pamphlet.

(2) The Patrol system, through which are developed the sense of responsibility, the capacity for leadership, and the spirit of fellowship, reappears in Round Tables of Questing, Rovers, working together in Crews, Patrols, Associations, etc.

(3) Specialised instruction. This is effected in the Scout Troop largely by the Badge System in preparing the boy for Service: something more is required in Rover Crews than vague and haphazard ideas since the practice

of service is required here. Lines of training must be provided, but they must, so to speak, run to definite stations which the travellers have previously made up their minds to reach. Rovers will gladly attend classes which are definitely planned to meet the special needs which they have previously felt.

The Scout Laws, viewed by the Rover, expand into Quests of Scouting. To them the main part of this pamphlet is devoted, and a suggestion is made as to how Rovers may be helped by their Rover membership to become increasingly effective as Questers. As the Chief has pointed out, cheeriness, not solemnity, is the natural and right attitude of the Rover to life, and this spirit must pervade all Questing.

As soon as it is realised that each Scout Law indicates a line of Questing, and suggests several practical possibilities, it becomes obvious that such Questing carries the Spirit and practice of Scouting into life in the world. Rover Quests are the natural extension of the Scout Law, suited to the Rover's expanding horizon and increasing ability. They are acts of Scout Errantry by which the Rover aims at winning a little more of the world for the dwelling of the Scout Spirit. They are to be found in every department of life—home, work, games, hobbies, etc.,—for Rovering is not a spare-time activity, but a way of looking at life as adventures in Service to God and the community.

Each Law will now be considered in detail from this point of view.

(1) THE QUEST OF TRUTH.

The First Scout Law is "A Scout's honour is to be trusted."

Out in the world, the Scout as he grows up, finds too often that Honour is held to be of less account than material gain. He sometimes hears dishonourable methods approved if they bring material gain, and he is tempted strongly to forget his ideals, since they do not appear to pay in the struggle to get on. Many cases are known of Rovers being compelled to act dishonourably in their daily jobs. They need not only to be reminded of their ideals, but to be given expert advice and definite assistance in their trouble. Martyrdom is not always necessary or even right!

Here is the opening for the Rover who dares to accept the challenge of the Quest of Truth. He sets out to make life honourable in his

corner of the world, in the Scout sense, by fighting in the right way to win greater respect for Truth, conscientiousness in business dealing, the keeping of promises, and straight conduct of all kinds. A very high sense of personal Honour has to be cultivated and required from others. Seemingly trifling untruths and dishonesties are detested because they taint Honour so easily. Fear is realised as being one of the most common cause of untruth, and courage is therefore practised, first in small and later in greater things.

ILLUSTRATIVE SUGGESTIONS.

I. Preparatory Work.

(1) Organise discussions in the Patrol, Crew, or Association on such subjects as the following, always with the idea of finding out the best way of dealing with the difficulties:—

- (a) Various petty dishonesties in ordinary life;
- (b) The conflict of Truth and error in the history of discoveries in medicine and other sciences;
- (c) Definite cases of dishonesty being made compulsory in various kinds of employment, and the study of right remedies;
- (d) Cases where the neglect of Truth has led to disaster;
- (e) The part played by Truth in successful journalism and advertising;
- (f) The causes of untruth, as, for example, the desire to escape out of trouble (into a worse one!), false personal pride, desire to obtain something, or to defeat an enemy;
- (g) The part played by Truth in the lives of historic persons.

(2) Arrange debates on such motions as "That the maxim 'Let the buyer beware' is commercially unsound in the long run."

(3) Study the importance of thinking truly and honestly, realising that dishonesty in thought is as bad as in act. Study thought control.

II. Practical Application.

(1) Band together to face up to any special difficulties discovered. This implies the gradual creation of a close alliance of Rovers (and Scouters) to stand by each other practically.

(2) Collect names of business men and others who would give advice in difficulties or address meetings of Rovers.

(More next month).



(Selected by Hiawatha)

Apple Race.

Contestants line up at starting point, each with an apple balanced on his head. At the signal they start for the goal, no use of the hands being allowed to keep the apple in place. If the apple falls from the head, contestant must pick it up, go back to the starting point, and start over. The winner is the person who first carries the apple the whole distance without its falling off his head.

Statue Race.

Contestants line up at one side of the room. A leader stands in front of them. When he turns his back and walks from them they may walk, not run, as rapidly as possible. Immediately he whirls about facing them they must stop, holding the position in which they happen to be at the moment. Players not observing this rule must go back to the starting point and begin all over. To make the game interesting the leader must turn at the most unexpected moments. This he continues to do until the winner of the race has crossed the line.

Wireless Race.

The players line up single file in two or more lines. There is a receiver or judge for each line, who stands on a mark several feet from the head player. A sealed message is given to this player in each line, and the judges also are provided with copies. At the signal to start the seal is broken and the message is read by the player who holds it. He hurriedly whispers it to the next player in line. This player turns immediately and whispers it to the next, and thus it goes until the message has reached the end player. As soon as he gets it he rushes to the receiver for his line and whispers the message to him. The receiver or judge compares the message received with the copy he has. Accuracy as well as speed count. If two teams tie in accuracy, the race will be decided in favour of the team delivering the message first. Accuracy counts for more than speed, however, and should only one team deliver the message accurately it shall be declared

the winner, even though it may be the last in making the delivery. The message is the same for each team.

Japanese Crab Race.

The players line up behind the starting line in several single files, each team with the same number. Opposite each line is a circle at a distance of about ten yards. The players have to race backward on all fours to the circle, stand erect, and rush back to touch the outstretched hand of the next team-mate as he crosses the line. The start is made by the first player in each line getting in position, with heels on the starting line, and back to the circle for which he is to run. The next player in line immediately gets into position, when his team-mate starts back for the touch-off. This race may also be run without using the relay idea. In this case a team scores a point each time its contestant is victorious over an opponent in reaching the circle on all fours. No return is necessary. The next two players start immediately the first two are out of the way, and so on until every one has had a chance to display his skill.

(Scouting.)

Able Sea Scout Test Games—and Others.

Flags and cargoes:—Patrols are given a number of cards and a box of crayons. They are told that a ship is leaving India for say, South Africa, touching at six ports on the way. Patrols are given ten minutes to draw the flags of the countries where the ship will call, and write underneath a cargo the ship could load and unload at each port.

Variation:—A number of cards having been previously prepared with a National Flag on each, the cards are shuffled and dealt out to Patrols. Patrols must then form a round voyage, suggesting a port of call in each country whose Flag they have been dealt, suggesting cargoes to load and unload at each.

Produce:—A number of products are stowed about the ship, that is rice, tea, currants, etc. Each Patrol corner is a different country. Patrols have to find the cargoes that come from their own country and take them to that country in a given time. Marks are given for correct cargoes and deducted for incorrect.

Second variation:—Slips of paper, each bearing name of a cargo are distributed. Patrols must draw national flags of the countries which export each cargo.

Merchant Service Flags:—Patrols in files, numbered. Skipper holds up a flag and asks questions and calls out a number, that is name a sea-port of this country, name a cargo from this country, date this country adopted this flag, port lost by this country in the war, etc., etc.

—The Guide.

(More next month)

CAMPING.**Packing and cleaning up.**

PACKING and cleaning up after camp requires much previous thought and careful attention, and if these are given and the work carried out in a well-organised manner, there will really be no room for the usually dreaded difficulty attendant on striking a camp. It is always the want of forethought and organisation that presents the work of packing as a nightmare. If every camper and every patrol knows what each should do, and *does it*, the work can be carried out practically in no time.

Directions can be given in the last day's programme regarding packing up, e.g., each scout to pack his personal kit before an appointed hour, each patrol to pack its own tent, or its shelter materials, to place the canvas and pegs in one pile, the kit bags in a second, and the utensils and tit-bits in a third, all in the middle of the camp site, to wash the vessels next and so on. Inter-patrol competitions even in these things will work wonders.

As soon as possible after the last meal in camp, the vessels should be thoroughly cleaned up. It is more scoutlike to carry back from camp a set of clean vessels, than to bring back into the club room a set of soot-covered and half-cleaned vessels, in a condition that is not exactly suitable for elegant description, and transferring to the other articles, in the trek cart or other transport a part of their soot.

What has been said of cooking vessels applies to other articles as well. Axes and other implements have to be cleaned, and the former greased and masked.

In matters concerning personal kit and troop property, campers are generally careful not to spoil or lose anything, the instructions given here being merely intended to help them in securing orderliness, cleanliness, convenience and economy of time and labour—and perhaps of temper. But there is one part of the work of clearing up that concerns another man's property—the camp ground.

Picnic parties and sometimes a few scout troops—though as exceptions rather than as a rule—do not care about the condition in which they leave the ground or the mood in which they leave the owner, because they think they have nothing more to do with them. As a result, the place is littered all over with paper, empty tins and packets (which once contained tea, condensed milk, vermicelli!) dirty rags, remnants

of food, used leaf plates, charcoal and ashes and all indications of callous thoughtlessness to a sense of decency and cleanliness and to the feelings of the man who had lent the grounds to the party expecting it to be used well and left in a good condition!

What the owner's opinion of scouts must be and what the effect of such camps on the reputation of the movement and the facilities for future camps of the same or other troops in that place or the neighbourhood must be, can better be imagined than described. The effect on the scouts themselves of such bad training is most deplorable. It implies the breaking of almost every single point of the Scout Law.

Fire places must be thoroughly cleaned out, filled in with earth, and, if possible, the turf replaced. The ashes can be put into the refuse pits. All pegs and all stakes should be taken out of the ground and ropes and cords tied to the trees or fences should be removed, rolled and put away in a special bag. Refuse pits and latrines should be filled in, and if it is thought advisable, disinfected. One pit alone may be kept unfilled till the final inspection before leaving the site, so that any rubbish found may be thrown in after which the filling in may be done. Surplus food and fuel may be given away to the people living near. Surplus dry provisions may be sold by auction to members of the troop, if any considerable quantity of such provisions are left unconsumed.

It is advisable to have a final rake through the whole camp site allotting space to each patrol and the collected refuse can be thrown into the last refuse pit which has been kept unfilled. The last latrine too should be closed in just before leaving and disinfected if necessary.

The list of things brought to camp and expected to be carried back must be checked. Any article that may have been borrowed from the landlord or other persons should be returned in clean and good condition before leaving, direct to the owner or to anyone authorised by him, and not to any unknown person voluntarily offering to deliver the article to the owner.

Loading up the trek cart or lorry has to be carefully and intelligently done, to save time and prevent breakages. This work is generally better done and in less time by a small party of senior scouts than by the whole lot of boys getting busy over it.

When everything has been cleared up and the cart loaded, there should be a final inspection of the whole camp site by the Leaders and the Scoutmaster, the rest of the Troop standing by Patrols round the flagstaff. This will be found to have been a wise precaution.

A troop of Scouts leaves its camp site in such a condition that it would almost be hardly possible to say that there had been a camp at all, in the place. It would be a good thing to ask the owner of the land to come and look at the site before the troop actually leaves the place. The least that a troop can do in return for the use of the ground is to leave it in a good state, but if the troop has been doing good turns to the landlord and to the people in the neighbourhood, "glorious camping", they can say in all conscience, "we have had".

The thanks of the troop should be expressed not only to the owner of the site but to every one in the locality who had helped to make the camp enjoyable. This can be done personally and directly and also in a few well-chosen words at the final breaking off parade round the flag, the last item in the break-up day's programme. A short prayer is also offered to the Father of all for all the happiness of the camp and the flag is lowered for the last time, the scouts and scouters being at the "Alert" until the word "order" is given. This is the sign that the camp is over.

The flag staff may be taken away and packed up last and topmost in the trek cart and the homeward journey begun.

(Camper)

Your writing exposes you. Introductory.

By K. R. R. SASTRY, ADVOCATE.
(All rights reserved.)

THE art of reading character from handwriting is a fascinating theme. Many a harmless western hobby has dispelled the somber shadow of pessimism dominating the Indian temperament. In a country where the science of cataloguing human types in accordance with the wellmarked combination of physical characteristics—32 in number called "Samudrika Lakshana"—is wellknown, it is very likely that this hobby may catch on. My esteemed friend Dr. Bunker of U. S. A. is passionate in his view that graphology is an exact science.

GRAPHOLOGY, A SCIENCE.

Mr. De. Witt-B. Lucas after 22 years' experience in the Art postulates that graphology is a science. Dr. M. N. Bunker, Henry Rice, Rosa Baughan and Charles Platt agree in this. The basis of this art is found in the truism that "Writing is merely movement of the mind, expressed through the fingers with the motive power of character behind them". Mr. Charles Platt opines that this science is based upon natural laws and physical peculiarities. Argues he, "The nerves at the extreme tips of the fingers are extraordinarily sensitive, and traces of grey matter, similar to that composing the brain can be found here".

Ba'do, an Italian, is said to have written one of the oldest works on this subject in 1622. The Abbe Michon in 1848 is widely acknowledged to have given an impetus to this study. Since that date, more particularly in U. S. A.

a thriving centre for topics occult—books are pouring in recording results. De Witt-B. Lucas' work on "Handwriting and character" is bound to remain for long an authoritative work on the topic.

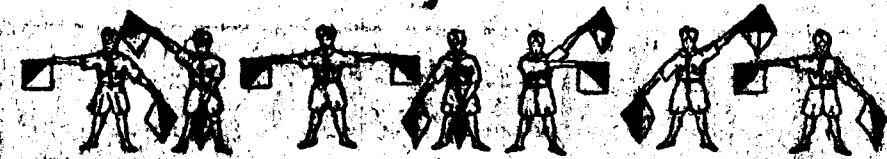
ITS PRACTICAL UTILITY.

To the lawyer, business man and the criminal investigator, it is of special advantage. When your friend, employer or agent writes to you, the correspondent arms you with foreknowledge of himself. In selecting fit men for posts, industrial corporations and teachers are using this branch of investigation in U. S. A. The expert graphologist can if he likes turn into a handwriting expert.

GRAPHOLOGIST'S APPARATUS.

Seven years' practical experience at the hobby convinces me that the graphologist should have great patience and industry in publishing his results. A trial with a minimum of one hundred writings of persons wellknown to him would have taught him the wisdom of looking at a page of writing as a whole. The signature of the writer as also a minimum of thirty lines of written matter in ink are essential. A powerful magnifying glass to detect relative thinness or thickness of strokes and a low power magnifying glass to note "the extreme tip" of final strokes are very useful. The health of the writer is a factor which tends to produce an abnormal handwriting. Writings of young ones are not reliable; and it is perilous to predict sex out of writings.

(Character study with original autographs—
next month.)



For Scouters.

TALKING of the new rules again, the first Aid requirement for the Second Class is made thoroughly definite and is made very much simpler, which is as it should be.

The candidate should (1) know the general rules of health as given in Scouting for Boys in India, (2) be able to deal with cuts and scratches, bruises and sprains, burns and scalds, grit in the eye, bleeding from the nose and stings and bites, (3) know how to clean a wound and apply a clean dressing, and (4) have a knowledge of the triangular bandage and how to apply it to different parts of the body.

And Fractures are expressly excluded.

Alternatives to signalling are allowed. Boys who belong to vernacular troops and are unable to learn or make use of morse or semaphore code, can qualify for one or other of the following badges: Bird Warden, Friend to Animals, Naturalist, Sturman or Woodman.

But if these badges are won, they are not to be worn till all the rest of the Second Class Tests are negotiated successfully, nor are these easy substitutes for the requirement in signalling!

But the badges are such as will make the boy interested in Nature craft, or pioneering and will ultimately make an all-round man of him.

One point is however difficult to understand. The provision about the alternative is given twice over. "In the case of Vernacular Troops" occurs twice over, and in the second place where it occurs (in juxta-position), it goes on to say "an alternative test may be devised with the consent of the Provincial or State Council. Carrying messages or Tree Climbing are (sic) suggested as suitable".

And in the previous sentence where also the case of the "Vernacular Troop" is considered, the alternatives are as said before, specified to be Bird Warden, Friend to Animals etc., badges.

The last mentioned alternatives are new, while the one referring the matter to the Provincial Council was the old provision.

Obviously, the new provisions being so definite, were intended to replace the old ones. But perhaps both are left side by side, by oversight!

One is strengthened in this conclusion by comparing the corresponding changes in the First Class Badge requirements.

The new alternatives for the First Class Badge are: Bee Farmer, Camper, Dairyman, Farmer, Gardner, Horseman, or Poultry Farmer badges, that is to say, any one of them. The old provision of leaving the matter to the Provincial Council is not there!

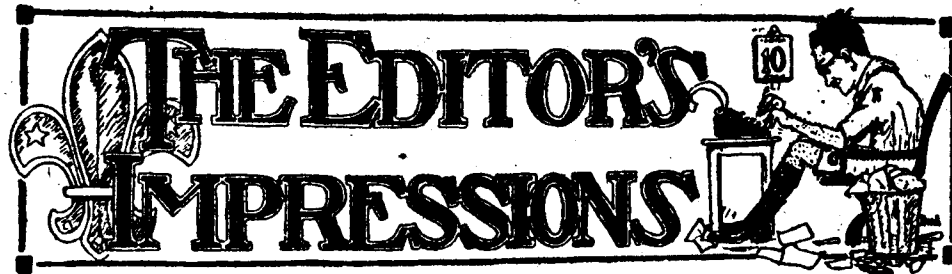
All the first class provisions remain excepting that those in regard to First Aid are simpler and vastly more definite.

The candidate should (1) be able to explain the functions of the body (2) know the positions of the main arteries and must be able to stop bleeding, (3) know how to deal with fractures, (4) know how to restore the apparently drowned by Schafer's method, (5) understand the treatment for unconsciousness and fainting and (6) know the proper method of dealing with any one of the following accidents, viz., fire, drowning, runaway carriage, sunstroke, fainting, snake bites and electric shock.

One variation is noticeable and that is in respect of the provisions given as (6). It is now "dealing with any of the following accidents" and not "any two of the following as the examiner may choose". Any of the following means all the following and each individual candidate should know what he would do in every kind of the emergency mentioned.

The rest of the items for the First Class Test are practically as they were and so are those for the King's Scout Badge.

(Scribbler)



ELSEWHERE will be found the farewell message of our beloved Provincial Chief Scout who will be leaving the Presidency very soon. The message breathes the true scout spirit and is full of very sage advice which each cub, scout and rover would do well to take into heart and follow with all the earnestness he can command. Our Provincial Chief during the time of his stay in our midst has taken the keenest possible interest in our welfare and has done very much for the betterment of the Association in all aspects. So that we are now in a very flourishing condition and the Movement now enjoys, thanks to the efforts of the Chief, the active sympathies and cooperation of many prominent public men throughout the Presidency. His Excellency has always given a good portion of his busy time to the scouts in all parts of the Province and has ever given a cheery and encouraging word to scouts whenever he met them. He has endeared himself to every one in the Movement to such an extent that it makes one and all sad to feel that he is going away, probably, once for all. He carries with him the good wishes of every one—Cub, Scout, Rover and Scouter—throughout this vast Province. May he live long and have a happy healthy and useful life, out in his own home!

In spite of information supplied as regards supply of Badges, it is a pity to have to state that many scouters send up Badge indents direct to Provincial Headquarters, without the counter-signature of either the Commissioner or Secretary of the Association in their area. Such Badge indents are not attended to. Every Badge indent should be countersigned either by the Commissioner or his Assistant or the Secretary of the District or Local Association in the area. Neglect of this will lead to

delay, and disappointment. We hope that Scouters will kindly remember to attend to this little detail before sending in their indents.

From this month onwards, News items will not ordinarily be published in the S. I. B. S. News of any function or event, loses its interest if published unduly late. Normally, the news in the S.I.B.S., as it is, is at least a month old. And owing to pressure of space, it has not been possible to do full justice to those contributions. So, it has been decided that all news items received at the Office should be sent to the daily press in Madras. They have been ever ready to publish Scouting News and so, will our kind contributors of news kindly continue to send their news items as usual to the office? Every week, the contributions will be put together and sent to the dailies in Madras for publication. Our contributors will kindly remember that they will have to write *legibly, on one side of the paper only*, and send up their names and addresses along with the contributions.

This month is the month of examinations and scouts all over the Presidency will have an anxious and busy time of it. But one may be certain that scouts will have done their very best by way of preparation and consequently will have no anxiety as regards the result. We wish them all splendid success in the examinations and a very scouty holiday immediately after, with glorious camping.

Good Scouting.

H. Narayana Swami

Editor, S. I. B. S.

REVIEWS.

RECREATIONAL GAMES by Captain E. N. Hebbert (published by Messrs. George Philip & Son, London. 3 s. Messrs. Longmans Green & Co., Madras) is a splendid book on Games. It is sure to be of great help to the Games Leader who tackles the physical life of the young folk whether in the School Playground or at Scout meetings. Unlike the ordinary run of books on the subject, which give little more than a catalogue of games suitably classified, Capt. Hebbert's book gives a good many valuable suggestions calculated to make the physical life in educational or scout institutions a matter of systematic growth and training.

While the whole book is itself a very well thought out scheme, the Introductory Chapter is one full of practical suggestions intended to make for greater efficiency of Game Leaders and of Game Groups, and gives several valuable hints as to how to fit up and equip a playground. One has only to read through this chapter to see how without much of investment or of space the physical life of a group of boys could be made a great deal more active, efficient and healthy than now.

Between the covers of this book are contained about a hundred games each one well considered and thought out and quite clearly explained; and these games being very carefully classified into suitable sections the drawing up of an evening's programme need not be any more the problem that it used to be.

The closing chapter of the book, the one on Standard Agility Tests and Miniature Athletics is perhaps the most valuable of all. Indeed one does not see elsewhere so systematic a treatment of the subject as here, and the Leaders of Boys who consult and make free use of the book will not fail to instil into the minds of the young fellows a right outlook

which will induce them to take a steady systematic and perennial interest in their own physical growth.

Perhaps the most significant thing about the book is the compliment it pays to the Patrol System. The Patrol scheme is in this book made the foundation of many a competition or activity and the value of the book to the Scouter is only greatly enhanced thereby.

The get up of the book is excellent.

The Hindi-English Self Instructor (Price Re. 1/-) Hindi Prachar Sabha, Post Box No. 401, Madras.

We are indebted to Hindi Prachar Sabha for their courtesy in sending us this most useful book, which gives in a very easy and lucid manner a ready means for acquiring very good mastery over Hindi which is fast becoming the Universal language of India. The value of a common language in promoting brotherliness among the people scattered over this vast continent of ours, can never be overestimated. One of the badges suggested for the aspirant for the King's Scout Badge is the Interpreter's and at the present time every Scouter will agree that Hindi is pre-eminently the language which will make every Boy Scout a good interpreter, if he learnt the language on logical lines. The Hindi Self-Instructor is best fitted for that purpose and we take this opportunity of heartily commending this book to all Scouts and Scouters. The book is written in such a manner that it very fully justifies the name "Self Instructor" and with practically no help from outside any Scout of average abilities can acquire a working knowledge of the language. The get up is every thing that one would wish for and the price is certainly not too high for the advantages that it offers.

NOTES BY THE WAY.

OF late Searchlight's attention has been drawn to the vigorous propaganda carried on in behalf of the Hindustan Seva Dal.

The Boy Scout Movement has no quarrel with the Seva Dal nor has Searchlight, for the simple reason that the field of Seva Dal's work is different from that of the Scout Movement.

While the Seva Dal devotes itself mainly for Political Service, the Scout Movement does not concern itself with Politics.

In the sense that the Congress itself is sometimes considered as a sectional party in Politics, the Seva Dal serves only one party of politics. So it is a sectional affair.

It is up to honest parents who believe in the politics of the party to enlist their young ones or to countenance the young joining the Seva Dal.

Whatever the nature of the Politics of the Seva Dal may be, Searchlight feels that it is an organisation clearly political and the Congress Volunteer Corps is intended for political propaganda and the enlistment of young men in such service.

Whether Politics is good for young men is a question on which Searchlight dare not venture an opinion. So he leaves it to sensible parents to discuss. The Boy Scout Movement does not presume to give the Ruling.

But it has made it a matter of policy that it does not concern itself with Politics just in the same way that it does not concern itself with Religion except so far as to encourage and stimulate the boy to follow his, i.e., his father's.

At any rate the Boy Scout Movement takes the position that it is not its function to teach Politics or Religion.

It is perhaps, only fair that a Movement which has undertaken just to build up the elements of Character in a boy, i.e., the traits of Self-Reliance, Honor, and Helpfulness, should mainly concern itself with the development of body, mind and spirit where it believes that there is room for much that could be done to supplement the work carried on by present day Schools.

The Parents and the Public are misguided in being led to expect Political education or agitation in the Boy Scout Movement. Surely, the Boy Scout Movement is not the authority to decide upon Dominion Status or Independence for the Boy.

They would be like asking for piece goods at a Baker's shop, to expect Propaganda for Swaraj to be carried on as the main concern of the Boy Scouts!

They modestly leave that matter to agencies that exist for such purposes. It is the Parent who must choose for the Boy under eighteen or even 21 whether he must send his boy to such organisations.

But the Boy Scout Movement aims and professes merely to give training for Character,

Health and Service as they are the requisites of success in life even for a political agitator not to speak of other careers.

Searchlight hopes that Parents will not be carried away by false allegations made against the Boy Scout Movement.

How Political Education does not come in as an item of the Programme has been indicated above.

The Chief Scout has declared that between the interest of his country and another's, the Boy Scout who does not stand by his, will not earn the esteem of the Boy Scout of another Country. And every Scoutmaster, in expounding the Scout Law, tells his Scouts this fact with all the emphasis he can command.

The International aspect of the Boy Scout Movement too is no more than what a Tagore and Gandhi hold on this aspect.

Could not parents who have misgivings read the foreword of "Scouting for Boys" and think on it? They will also do well to read the chapter on "Patriotism" and judge if better things could be taught Indian Boys by any Indian.

In "Rovering to success" the chapter on 'Cuckoos' puts young men over the age of 18 on the right path to judge in Political matters. "Both sides of the question" on every Programme is recommended to them. This chapter and the Chapter in the same Text Book on "Irreligion" will surely knock off all the misconceptions which have been formed out of a hostile snobbish attitude towards the Movement. For Searchlight feels that snobbery has in no small measure contributed to the hostility.

Finally Searchlight desires to make it clear that he has no quarrel with young men serving in the Seva Dal, if their guardians or (provided they are of age) if they elect to join it for Political education. It is none of his concern. But in the capacity of an organisation existing for the welfare of boys he has to venture to submit that it is positively injurious to *them* in political theories and prejudices in a party atmosphere to boys whose judgment is not mature. This fact surely deserves examination by the parents and the public. (Searchlight.)

The Executive Committee of the Headquarters Council

A meeting of the Executive of the Hd. Qrs. Council was held on Saturday the 23rd February 1929 at 6 P.M. Present: Sir C. P. Ramaswami Iyer, Provincial Commissioner (in the chair) Mr. F. Howard Oakley, Rao Sahib T. S. Subramanya Iyer, Rao Bahadur R. Krishnarao Bhole, Mr. V. Subramanyam, Mr. G. T. J. Thaddeus, Mr. P. S. Narayanaswami and Mr. K. Sanjivakamath.

The Minutes of the last meeting were read and approved.

Arrangements for holding a farewell Rally in Honour of H. E. the Provincial Chief Scout were considered.

The following fresh applications to the Birkenhead Jamboree were approved: Pattabhiramiah P/L Vizagapatam; T. S. Ramiah, S/M Hindupur; M. V. John, P/L Madras; Y. Ramalingaswami, A. S-M Vizagapatam; Bh. Krishna Rao, D.O.S. Cocanda; Md. Abdul Khader, A. S M Madras; Vander-Holt, Rover, Madras; Rao Sahib T. S. Subramanya Iyer, of the Prov. Executive, Madras.

It was resolved that only scouts together with such officers as may be put in charge, to form the Official Contingent and the other scouts should be merely attached and given the usual letters of introduction. The time for receiving any further applications was extended to 15th March 1929. In the case of accepted applications, it was further resolved that a deposit of Rs.900/- should be made with the Provincial Treasurer by the first week of April 1929.

The first fortnight of May was fixed for the training of the Madras contingent by Mr. F. Howard Oakley.

The question of deputing one of the Organising Secretaries to the International Jamboree was considered.

The application for an award of Gallantry from Kumbakonam Local Association was referred to the Association for further details of the act of rescue. It was also decided that in future all recommendations for awards should be accompanied with the proceedings of the meeting of the District or Local Association in which the subject was discussed and the recommendation made.

It was resolved to hold a Wood Badge Camp sometime after September 1929 before Christmas 1929.

The letter from the District Commissioner Madras requesting the Provincial Council to reconsider its resolution regarding two of the Bye-laws of the District Council was read. As regards one—that of making green turbans compulsory for Madras District, it was resolved that this bye-law could not be accepted in view of the clear provisions of Rule 26 of the AN India Rules (1928 Edition), which make Khaki turbans the rule and other colors the exception, to be approved at the discretion of the District Commissioner. Regarding the other, that of examination of scouts by the D. C. or by some one approved by him, it was resolved that this bye-law also could not be approved as it was the inherent privilege of the Scoutmaster to examine his scouts for the Tenderfoot and Second Class tests, and any modification in this direction would not be desirable. It was pointed out that the rules provided for the D. C. examining the scouts at any time to satisfy himself if the badge was properly awarded, or not.

The recognition granted to the South India Scout Equipment Co., as Official Scout Suppliers was extended up to September 1929.

Financial and other matters were discussed.

OUR TAMIL PAGE

தான் அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.

(5)

தஞ்சை,

வீபவனாமி மாசியம்.

அன்புள்ள தமிழ் பஞ்சாபகேசனுக்கு ஆசீர்வாதம்.

செவ்வாட்டகளுக்கு முன் நான் ஒரு பள்ளிக்கூடத்தைப் போய்ப் பார்த்தேன். அது சாதாரண பள்ளிக்கூடம் அல்ல. இல்லை அது உன்ன சிறுவர்கள் குற்றம் செய்து கைகூக்காக அனுப்பப்பட்டவர்கள். அந்தப் பள்ளிக்கூடத்திற்கு வந்த பிறகு அவர்கள் ஒழுங்காகவே நடந்து வருகிறார்கள். அப்படியிருக்க, அவர்கள் என்ன குற்றமான் வழிகளுக்குப் போனார்கள்? கொஞ்சம் யோசித்துப் பார்த்தால் காரணம் தெரியும். சரியான தோழர்கள் இல்லாதபடியால் அல்லவா, கெட்டவர்களோடு சேர்ந்து இந்த கதிக்கு வந்தார்கள்!

எங்கே பார்த்தாலும் இதே கதைதான். சத்திரம் களிலும், சாவடிகளிலும் அழுக்குத் துணியோடும்,

அழுக்கு உடம்போடும், செவ்வாட்டகப்பலகை யார் களால் கஷ்டப்பட்டுக்கொண்டும் கிடக்கிறவர்கள் யார் தெரியுமா? அவர்கள் சிறு வயதில் ஒருவராலும் கவனிக்கப்படாமல், நட்பு என்பதை ஒருகாலும் அறியாமல், பிச்சை எடுத்தோ, திருடியோ வயிறு வளர்த்து இந்தக் கேட்டை அடைந்தவர்கள்.

தஞ்சை சமயத்தில் சரியான வழியைக்காட்டும் கைபர்கள் கிடைக்காதபடியால்தான் அநேகமாய் மனிதர்கள் செட்ட வழியில் திரும்புவது. "நாம் கெட்ட வழியில் நடந்தால் கம்மித்தில் புகழாக உன்னைவர்களுடைய மனம் புண்படுமே" என்று தோன்றினால் தானே ஒருவன் நெறி தவறமாட்டான்! அப்படிப் புகழின் கண்பர்கள் இருந்தால்தானே அவனுக்கு அந்த எண்ணம் தோன்றும்! நண்பர்கள் இல்லாவிட்டால், "நான் எக்கேடு கெட்டால் யாருக்கு என்ன?"

1929.2.23

என்று நினைப்பானே யொழிய வேறு எல்ல எண்ணம் ஏதாவது தோன்றுமா?

“நீங்கள் சொல்லுகிற மாதிரி சிகேதிகள் இந்தக் காலத்தில் ஏதையா, எங்கே அகப்படுவார்கள், ஐயா?” என்று கேட்டால், அதற்குப் பதில், சாரணர்களான சம்முடைய நான்காவது சட்டமாகும்.

“சாரணன் எல்லோருக்குச் சிகேதின்” என்பது அந்த சட்டத்தின் முதல் பாகம்.

இந்த சட்டத்தில் செய்கைக்கூரிய காரியம் ஒன்றையும் காணோம், என்று சிலர் சந்தேகப் படலாம். சிகேதம் என்றால் நம்மை அடுத்து வருகிறவர்களிடம் அன்பாயிருப்பதெயொழிய வேறென்ன, என்று கேட்கலாம். ஆம், அன்பாயிருப்பது தான்; ஆனால் அது மாதிரியல்ல. சிகேதிகளை சம்பாதித்துக் கொள்வதையும் இந்த சட்டம் குறிக்கிறது.

‘கிம்’ என்ற பையனுடைய கதையை நீங்கள் கேட்டிருக்கலாம் “உருவில் சிறியோன், உலகிற்கெல்லாம் உரிய நண்பன்” என்ற பெயரை அந்தப் பையன் பெற்றான். எப்படி? பலவிதமான ஜனங்கள் மத்தியிலும் பழகி அவர்களுக்கெல்லாம் சிகேதின் ஆனது தான் அவனுடைய முறை.

எனக்குத் தெரிந்த ஒரு நண்பர் தன்னுடைய ஊரைவிட்டு ஒரு கலாசாலையில் போய்ப்படிக்கப் புறப்பட்டபோது, ஒரு ஜோசியர் அவரிடம், “நீ போகும் இடத்தில் ஐந்து சிகேதம் பெறுவாய்,” என்று சொன்னாராம். “இதென்ன பெரிய ஜோசியம், என் படித்தப்போதும் கலாசாலையில் ஐந்து மாணக் கணம் இருப்பார்கள்,” என்று சொன்னார். “இந்த ஐந்து சிகேதம் பெறும்படி சொன்னால், கலாசாலைக்கு வந்ததும் அந்த மாணக்கர் சாரண இயக்கத்தில் சேர்த்தார். பல ஊர்களிலும் பல காரியங்களிலும் அநேக ஜனங்களுடன் கலந்து அவர்களுடைய மனப் பூர்வமான நட்பைப் பெற்றார். பத்துநாள் ஒரு ஊரில் இருந்து திரும்பும்போது, “அண்ணா, உங்களை இனிமேல் எப்போது என்கள் ஊரில் பார்க்கப்போகிறோம்,” என்று அந்த ஊர் நண்பர்கள் புலம்பும்படியாக அவர்களுடைய சிகேதத்தை அந்தச் சாரணர் பெற்றார் என்று அந்த ஊரிலிருந்து ஒருவர் எனக்குத் தெரிவித்திருக்கிறார். ஜோசியம் பலித்தது பலிக்காதது இப்போது பேச்சில்லை, ஆனால் சிகேதம் என்பது கலாசாலை அல்லது பள்ளிக்கூடத்து மாணக்கர்களுக்குள் உள்ள முகப்பழக்கம் அல்ல என்பது மாதிரியும், இவருடைய அனுபவத்தில் விளங்கவில்லையா?

அன்பான சிகேதின் ஒருவன் இல்லாத குறையால் எத்தனை பேருடைய வாழ்க்கை இருட்டரை வசமாக இருக்கிறது. ஆனால் அந்தக் குறை அவர்களுக்கே எப்போதும் தெரியாது. அவர்களைச் சுற்றிலுமுள்ளவர்கள் அதை முகக்குறியால் தெரிந்துகொண்டு அதை நிவர்த்தி பண்ணவேண்டும்.

சிகேதின் இல்லாமல் வருந்தும் ஒவ்வொருவரும் சாரணர் இயக்கத்தின் பலனாக, “எனக்கு ஒரு சாரணன் நண்பனாகக் கிடைத்திருக்கிறான், இனி எனக்குக் கவலை இல்லை,” என்றும் சொல்லும்படி ஏற்பட்டால் உலகம் எப்படியிருக்கும்?

உன் அணியிலோ, அல்லது உன் பண்டையலோ, முக வாட்டமாக உள்ள ஒரு சிறுவன் இருக்கலாம். அவனுடைய கவலையை நீ தெரிந்துகொண்டால், உன்னால் அவனுக்கு ஆறுதல் ஏற்படலாம். இப்படி இந்த நட்பு என்னும் குணமே சாரணப்பண்பையில் சகோதர ஒற்றுமையாக விளங்குவதாகும். இதுவே நான்காவது சட்டத்தின் பின் பிரிவுமாகும்—“சாரணன் மற்ற சாரணர்களுக்கெல்லாம் சகோதரன்.”

இந்த சகோதர முறையினால் அல்லவா சாரணர்களான நாம் எல்லோரும் பூமாதேவி என்ற ஒரு தாய் வயிற்றுப்பிள்ளைகள் என்பதை உணருகிறோம்! சென்னையில் 1925-ம் வருஷத்தில் ஒரு பெரிய சாரணக் கூட்டம் கூடியது. அப்போது பல பாண்டிச்சேரி பேசும் சிறுவர்கள், பல ஜாதிச் சிறுவர்கள், பல தரத்துக் குடும்பங்களில் பிறந்த சிறுவர்கள் எல்லோரும் ஒன்றாய்ச் சேர்ந்து, உயர்ந்த ஜாதி தாழ்ந்த ஜாதி என்றும், ஏழை, பணக்காரர் என்றும், புது நாகரீகம், பழைய நாகரீகம் என்றும் ஒருவித வித்தியாசமும் மனதில் தோன்றாதபடி வசித்தார்கள்.

நம்முடைய இயக்கத்தின் பெருமைக்கு முக்கியமான காரணங்களில் ஒன்று இந்த நான்காவது சட்டம். ஒரு சாரணன் மற்றொரு சாரணனைக் கண்டால் அவன் அறிமுகம் இல்லாவிட்டாலும் அவனோடு பேசி அவனுக்கு வேண்டிய உதவியைச் செய்யவேண்டும்.

நம்முடைய சகோதர உணர்ச்சியைப் பெருக்கவே நாம் எப்போதும் சாரணப் பதக்கத்தை அணிந்து கொண்டிருக்கவேண்டும் என்ற ஏற்பாட்டை அவசியமாகக் கொள்கிறோம். அந்த அடையாளமே பார்ப்பவர்களுக்கு நாம் சாரணர்கள் என்பதை முதலில் தெரிவிக்கும் அடையாளம். இதை மற்றொரு சாரணன் கண்டால் உடனே கைவிரல்களால் அதே அடையாளத்தைத் தெரிவித்து, நீயும் நானும் ஒன்று என்று கைகுலுக்குகிறான்.

கைகுலுக்கு இடது கையால் கொடுப்பது உடலின் இடது பக்கத்திலுள்ள இருதயத்தைக் கொடுப்பது போலாகும். அது அன்புப் பெருக்கின் அடையாளம்.

இந்தச் சட்டத்தைப்பற்றிப் பேசும்போது உன் அணிச் சிறுவர்களிடம் உன் அனுபவத்திலும், பிரம் அனுபவத்திலும், சரித்திரக் கதைகளிலும் நட்பின் பெருமை விளங்குவதை எடுத்துச் சொல்லவேண்டும். ஆனால் கதையோடு நிற்கக்கூடாது. காரியத்தில் கண்ணாக இருக்கவேண்டும்.

இப்படிக்கு

உனது அன்புள்ள அண்ணன்,

சந்திரனகிருஷ்ணன்.

General Headquarter Notice.

Dated 21st February, 1929.

1929 JAMBOREE.

278. Provincial and State Scout Associations are requested to inform the undersigned without any further delay how many Scouts they intend to send to the 1929 Jamboree. This point has already been mentioned in Headquarter Notice No. 62, dated 14th January, and the time is now getting very short.

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

Silver Cross for gallantry.

Patrol Leader Amar Nath of Himarpur Sidhar Troop, Jammu. For saving the life of a boy from drowning in a river.

Scout Isher Dass of Hamirpur Sidhar Troop, Jammu. For saving the life of a boy from drowning in a river.

280. All Central India Jamboree.—It is notified that the Central India Boy Scouts Association is holding a Jamboree at Indore from the 25th February to 3rd March at which most of the Central India States Associations will be represented. Will Provincial and State Scout Associations please communicate with Captain R. M. Lindsey, Provincial Commissioner, Boy Scouts Association, Central India, Indore Residency, Indore, if they wish to send Scouts to attend the Jamboree from their area?

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

Provincial Headquarters Notices, No. 15.

dated 15th March, 1929.

Corrections to the Provincial Headquarters Notices No. 14.

dated 15th February, 1929.

Change of Address.

Asst. District Commissioner, Vizagapatam

M. K. R. Dikshitulu B.A., L.T., Bimlipatam

Troops and Packs Registered.

Arcot South.
Troop.
Reg. No.
14. Sri Pataliswara, Sri Pataliswara, Free Secondary School, Tirupapuliyur
Godavery West & Kistna.
Troop.
Reg. No.
21. 1st Akividu, Board Middle School, Akividu, W. Godavery

Kurnool.
Troop.
Reg. No.
17. 6th Nandyal, S. P. G. High School, Nandyal
Tanjore.
Pack.
Reg. No.
19. 1st Mayavaram, (Gurumurthi) National Secondary School, Mayavaram

Warrants Issued.

Anantapur.
Scoutmasters.
W. No.
9. Mathew Kurien, 1st Gooty, London Mission High School, Gooty
10. F. Maltus Smith, 2nd Gooty, London Mission High School, Gooty
11. T. Lakshimipathy, 1st Penukonda, Board High School, Penukonda

Arcoi South.
Scoutmaster.
W. No.
10. M. Venkatarama Aiyer, Vridhagiri Troop, Board High School, Vridhachalam
Cubmaster:
W. No.
1. K. Srinivasarangaiah, Sri Pataliswara Pack, Sri Pataliswara Free secondary school, Tirupapuliyur

Asst. Cubmasters.
W. No.
1. N. K. Devanathachari, Sri Pataliswara pack, 9 B. Erumairaja Agraharam, Tirupapuliyur
2. D. Sundaresam Pillai, Vridhagiri pack, Board High School Vridhachalam

Chittoor.
Rover Leaders.
W. No.
1. P. S. Ramasarma, 3rd Chittoor, Govt. Training School, Chittoor
2. P. M. Natarajan, 4th Chittoor, Govt. Training School, Chittoor
Asst. Rover Leader.
W. No.
1. V. Ramanatha Sastry, 3rd Chittoor, Govt. Training School, Chittoor

Scoutmasters.

- W. No.
 13. A. Munuswami Naidu, 1st Chittoor, Board High School, Chittoor
 14. A. Kandappachetti 2nd Chittoor, B. Z. School, Chittoor
 15. T. N. Krishnaswami Rao, 4th Chittoor, B. Z. School, Chittoor
 16. D. Purushotham, 5th Chittoor, Market Street, Chittoor
 17. P. K. Rama Aiyengar, 1st Pakala, Board Middle School, Pakala
 18. C. Rajagopalachari, 1st Tirupathi, Devasthanam Hindu High School, Tirupathi
 19. K. Vyasara, 2nd Tirupathi, Govt. Training School, Tirupathi
 20. T. A. P. Ananthavar, 1st Chandragiri, Board High School, Chandragiri
 21. D. P. Lazarus, 1st Tiruthani, Board High School, Tiruthani
 22. R. Nalarao, 1st Vayalpad, Board Middle School, Vayalpad

Asst. Scoutmaster.

- W. No.
 8. C. M. Samara, 1st Pakala, Board Middle School, Pakala

Coimbatore.**Scoutmasters.**

- W. No.
 20. S. Venkataramanan, 1st Peelamedu, Sarvajana High School, Peelamedu
 21. M. G. Kuppuswami, 2nd Peelamedu, Sarvajana High School, Peelamedu
 22. K. R. Venkatesesban, 1st Kodumudi, Sankara Vidyasala, Kodumudi
 23. V. Tirumorthy Aiyer, 9th Coimbatore, V. M. School, Coimbatore
 24. M. R. Madhavarao, 10th Coimbatore, Govt. College, Training Department, Coimbatore
 25. T. B. Gopalacharya, 6th Coimbatore, Avanasi Road, Coimbatore
 26. G. N. Bhuvaneshwara Aiyer, 1st Thukkanaickenpalayam, Board Higher Elementary School Thukkanaickenpalayam

Assistant Scoutmasters.

- W. No.
 6. C. S. Subbarathnam, 1st Peelamedu, Sarvajana High School, Peelamedu
 7. R. Gopalakrishnan, 3rd Peelamedu, Sarvajana High School, Peelamedu

Godaveri East.**Scoutmasters.**

- W. No.
 1. E. Prasadara, 5th Rajamundry, Municipal High School, Rajamundry
 2. G. Henry Moses, 1st Cocanada, Mc Laurin High School, Cocanada
 3. M. Ramamurthi Sarma, 1st Cocanada, Mc Laurin High School, Cocanada
 4. V. V. S. Prakasa Rao, 3rd Rajamundry, Junior Certified School, Rajamundry

Asst. Scoutmaster.

- W. No.
 1. A. Venkatarao, 2nd Rajamundry, V. H. School, Rajamundry

Godaveri West & Kistna.**Scoutmasters.**

- W. No.
 1. Gollapudi Madhavarao, 1st Gannavaram, Board High School, Gannavaram
 2. Josula Satyanarayanamurthi, 1st Vundi, Board High School, Vundi
 3. D. Venkatasastri, 1st Palakole, Municipal High School, Palakole
 4. M. Venkatasubbarao, 1st Kaikalur, Board High School Kaikalur
 5. S. Seshagiri Rao, 1st Narsapur, Taylor High School, Narsapur
 6. V. Varabalu, 1st Maruter, S. V. G. High School, Maruter.
 7. D. S. Rajarao, 1st Ellore, Sanivarampuppetta, Ellore
 8. A. Venkatasubhaya, 2nd Masulipatam, Govt. Higher Elementary School, Masulipatam
 9. G. Satyanarayana, 1st Nuzvid, S. R. R. High School, Nuzvid
 10. Syed Rahimatulla, 2nd Ellore, Municipal High School, Ellore
 11. D. Mallikarjunarao, 3rd Ellore, Municipal High School, Ellore
 12. T. B. Venkatarao, 1st Penugonda, Rajamundry
 13. Y. Srinivasulu, 1st Bezvada, Bezvada
 14. M. Abraham, 1st Vidyannagar, C. M. S. Central Training School, Vidyannagar, Kondapalli P. O.
 15. D. Bushanam, 1st Masulipatam, Noble College Masulipatam

Asst. Scoutmaster.

- W. No.
 1. P. Venkataramana Rao, 1st Kaikalur, Board High School, Kaikalur

Cubmaster.

- W. No.
 1. M. Hanumantharao, 1st Narsapur, Taylor Elementary School, Narsapur

Guntur.**Scoutmasters.**

- W. No.
 1. V. Suryanarayanamurthi, 1st Kollur, Board High School, Kollur
 2. P. Triyambakara, 1st Repalli, Board High School, Repalli
 3. M. Chandrasekhara Rao, 1st Bapatla, Board High School, Bapatla
 4. M. Basaviah, 1st Bapatla, Board High School, Bapatla
 5. K. Gopiah, 1st Appikatla, Board Higher Elementary School, Appikatla
 6. J. Yengnanarayanasastry, 1st Appikatla, Board Higher Elementary School, Appikatla
 7. N. Elisha, 2nd Guntur, C. E. School, Guntur
 8. U. Krishnamurthi, 1st Peddanandipadu, Board Middle School, Peddanandipadu

Asst. Scoutmaster.

- W. No.
 1. N. Jacob, 2nd Guntur, C. E. School, Guntur

Kanara South.**Scoutmasters.**

- W. No.
 8. T. M. Parameswaran, 2nd Mangalore, Ganapathi High School, Mangalore

9. B. Mukunda Baliga, 1st Putur, Board Higher Elementary School, Putur
 10. David Abraham, 2nd Udipi, Basel Mission School, Udipi

Asst. Scoutmasters.

- W. No.
 2. U. B. Ananthayya, 1st Udipi, Board High School, Udipi
 3. M. Manjaya Bhandari, 1st Farangipet, Board School, Farangipet
 4. C. Subbanna Nayak, 1st Puthur, Board Higher Elementary School, Puthur

Kurnool.**Scoutmasters.**

- W. No.
 7. S. V. Ramamurthi, 1st Atmakur, Board High School, Atmakur
 8. V. Seshiah, 2nd Kurnool, Municipal High School, Kurnool
 9. P. Kamanjuluchetti, 1st Pattikonda, Board Middle School, Pattikonda
 10. M. Venkataramiah, 1st Kurnool, Coles Memorial High School, Kurnool
 11. R. Sadhu, 4th Kurnool, Coles Industrial School, Kurnool
 12. K. Ramamurthy, 1st Giddalur, Board Middle School, Giddalur
 13. Syed Fayyazuddin, 1st Cumbum, Board High School, Cumbum
 14. G. Abdul Kareem, 5th Nandyal, Municipal Mohamedan Middle School, Nandyal
 15. Syed Ameeruddin, 2nd Nandyal, Municipal High School, Nandyal

Assistant Scoutmaster.

- W. No.
 2. V. Narayanappa, 1st Cumbum, Board High School, Cumbum

Cubmasters.

- W. No.
 1. A. Varadan, 1st Markapur, Board High School, Markapur
 2. S. Lakshminarayana, 1st Cumbum, Deputy Inspector of Schools, Cumbum

Asst. Cubmaster.

- W. No.
 1. K. Ramachandra Rao, 1st Cumbum, Board Feeder School, Cumbum

Madras North.**Group Scoutmaster.**

- W. No.
 1. F. Howard Oakley, 4th Vepery, Eversleigh Boy's Club, Rundal's Road Vepery

Rover Leader.

- W. No.
 1. G. B. W. Woodroffe, 4th Vepery, Post Box 122, G. T. Madras

Scoutmasters.

- W. No.
 25. C. Lurthusamy, St. Gabriel's Troop, St. Gabriel's High School, Armenian Street, G. T., Madras
 26. F. H. Gravely, 5th Egmore, Museum House, Pantheon Road, Egmore, Madras

Asst. Scoutmasters.

- W. No.
 24. N. A. Raghupathy, 5th Egmore, 55 Seeyali Mudali Street, Pudupet, Madras
 25. D. C. Mills, 5th Egmore, c/o Museum House, Egmore, Madras
 26. P. Shunmugam, 5th Egmore, 61, Gengureddi Street, Egmore, Madras.

Asst. Cubmasters.

- W. No.
 5. George C. Eling, 4th Vepery, 2 A Lawder's Gate Road, Vepery
 6. C. O. Sivaprakas, 5th Egmore, Victoria Technical Institute, Egmore

Madras South (including Adyar.)**Scoutmasters.**

- W. No.
 35. K. J. Sharma, 4th Adyar, National Theosophical College, Adyar
 36. C. N. Vaithisvaran, 5th Adyar, National Theosophical College, Adyar

Madura.**Scoutmasters.**

- W. No.
 23. K. S. Mahadevan, 2nd Uttamapalyam, Board High School, Uttamapalyam
 24. N. Iyyemperumal Pillai, 1st Tirumangalam, P. K. N. Seconday School, Tirumangalam

Malabar.**Scoutmasters.**

- W. No.
 36. S. V. Krishnan, 3rd Calicut, Ganapat High School, Calicut
 37. C. S. Peter, 6th Calicut, Malabar Christian College, Calicut
 38. C. Krishnan Nambiar, 8th Calicut M. M. Middle School, Francis Road, Calicut
 39. T. V. Ananda Kurup, 7th Calicut, Govt. Training School, Calicut
 40. M. Thomas Vadakan, 9th Calicut, Govt. Training Model School, Calicut
 41. C. K. Krishna Aiyer, 1st Mannarghat, High School, Mannarghat
 42. Samuel Nappally, 1st Tellicherry, Mission High School, Tellicherry
 43. Ninan Thomas, 2nd Palghat, Basel Mission School, Palghat
 44. P. V. Appu, 1st Palghat, Govt. Victoria College, Palghat
 45. A. K. Gopalan Nambiar, 2nd Cannanore, H.E. School, Chowa, Cannanore
 46. T. E. Nann Nambiar, 1st Badagara, Govt. Training School, Badagara
 47. P. R. Subramania Aiyer, 4th Palghat, Board High School, Kottayi
 48. M. Sivarama Menon, 1st Alathur, N. E. High School, Alathur via Palghat
 49. K. Balakrishnan Nayar, 2nd Alathur, Board Middle School, Alathur via Palghat
 50. Ch. Gopalan Nambiar, 1st Panur, B. E. M. Middle School, Panur via Mahe
 51. P. Gopala Menon, 1st Manjeri, Board High School, Manjeri
 52. K. G. Vaidyanathan, 1st Koduvayur, Board High School, Koduvayur

53. K. Gopalan Nayar, 1st Cherpallcheri, Board High School, Cherpallcheri
 54. O. Karunakaran Nambiar, 3rd Cannanore, Govt. Training School, Cannanore

Assistant Scoutmasters.**W. No.**

8. T. Alikoya, 8th Calicut, M. M. Middle School, Francis Road, Calicut
 9. K. V. Kunhikannan Nayar, 1st Chirakal, Raja's High School, Chirakal
 10. A. R. Ananthasubramanian, 1st Alathur, N. E. High School, Alathur via Palghat
 11. O. D. Mathew, 1st Chowghat, Board High School, Chowghat
 12. A. Muhamad Kipi Rowther, 2nd Alathur, Board Middle School, Alathur via Palghat
 13. J. W. Titus, 1st Panur, B. E. M. Middle School, Panur, Via Mahe
 14. R. Kasinathan, 1st Br. Cochin, c/o Rev. J. H. Preston, Parsonage, Br. Cochin
 15. T. Govinda Varier, 1st Quilandy, Board High School, Anthatta, Quilandy
 16. Obed Nappally, 2nd Palghat, Basel Mission High School, Palghat

Cubmasters.**W. No.**

8. K. Gopalan Nayar, 1st Calicut, Govt. Fisheries Model School, Calicut
 9. K. Kunhikannan, 1st Cannanore, Talap School, Cannanore
 10. V. Kumaran, 2nd Cannanore, Devatharkandy School, Cannanore
 11. C. Kunhikaruvan, 3rd Cannanore, Nelliatt Elementary School, Cannanore
 12. P. Kunhikannan, 4th Cannanore, Kanathur P. O. School, Cannanore
 13. P. Anandan, 5th Cannanore, Kanathur Kavu School, Cannanore
 14. T. M. Kunhambu, 6th Cannanore St. Antony's H. E. School, Thayil, Cannanore
 15. M. Gopalan, 7th Cannanore, Parakkandy School, Cannanore
 16. M. T. Karuvan, 8th Cannanore, Thavakara School, Cannanore
 17. A. Ramunni, 9th Cannanore, Kannookara School, Cannanore
 18. P. Anandan, 10th Cannanore, Mooliyil School, Cannanore
 19. Muhamad Salih, 11th Cannanore, Muhamedan School, Camp Bazar, Cannanore
 20. P. Krishnakurup, 12th Cannanore, Puthiya Peetika Muslim H. E. School, Cannanore

Assistant Cubmasters.**W. No.**

1. P. Govindan Nambiar, 1st Cannanore, Talap School, Cannanore
 2. P. Achuthan, 4th Cannanore, Kanathur P. O. School, Cannanore
 3. P. Karuvan, 8th Cannanore, Thavakara School, Cannanore
 4. K. V. Kannan, 8th Cannanore, Thavakara School, Cannanore
 5. T. Govindan, 9th Cannanore, Kannookara School, Cannanore
 6. P. Eramu, 11th Cannanore, Muhamedan School, Camp Bazar, Cannanore
 7. V. V. Ambady, 1st Calicut, Govt. Fisheries Model School, Calicut

8. A. V. Appu, 2nd Beypore, Govt. Fisheries School, Chalyam, Beypore
 9. T. Krishnan, 1st Beypore, Govt. Fisheries School, Kadalundi, Beypore

Nilgris.**Scoutmasters.****W. No.**

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

Rannad.**Rever Leader.****W. No.**

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

Scoutmasters.**W. No.**

16. K. N. Rangarathna Sastry, 3rd Villiputur, Govt. Training School, Srivilliputur
 17. M. S. Sivasubramaniam, 1st Tirupatur, N. M. School, Tirupatur
 18. Daniel Edward, 1st Kamuthi, C. S. M. Elementary School, Kamuthi
 19. R. S. Srinivasan, 1st Alagianlur, Board School, Alagianlur
 20. K. Subramania Aiyer, 1st Tirushuli, H. N. K. Vidyasala, Tirushuli

Asst. Scoutmasters.**W. No.**

1. G. Venkataswamy Pillai, 3rd Villiputur, Govt. Training School, Srivilliputur
 2. P. Samuel Paul, 1st Tirupathur, N. M. School, Tirupathur
 3. Edward Muthusami, 3rd Villiputur, Govt. Training School, Srivilliputur
 4. R. Raghava Iyer, 1st Pallatur, A. C. High School, Pallatur

Salem.**Scoutmaster.****W. No.**

26. K. R. Narayana Rao, 1st Krishnagiri, Board High School, Krishnagiri

Tanjore.**Group Scoutmaster.****W. No.**

1. J. I. Muthaia, 1st Mannargudi, Findlay College, Mannargudi

Rever Leaders.**W. No.**

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

Scoutmasters.**W. No.**

40. K. V. Ramakrishna Aiyer, 1st Nannilam, Board High School, Nannilam
 41. Kasthuri Ranga Aiyengar, 2nd Tirukutapalli, High School, Tirukutapalli
 42. S. Kuppuswamy, 7th Tanjore, Tamil Sangam School, Tanjore

Tinnevely.**Scoutmasters.****W. No.**

20. J. Pandiaraj, 8th Palamcottah, St. Xavier's College, Palamcottah
 21. S. Muthusami Pillai, 1st Kulasekarapatnam, P. M. School, Kulasekarapatnam

Assistant Scoutmasters.**W. No.**

13. G. E. Thomas, 6th Palamcottah, Home & School for the Deaf and Dumb, Palamcottah
 14. K. G. Subbayer, 1st Kulasekarapatnam, P. M. School, Kulasekarapatnam

Cubmaster.**W. No.**

3. N. Venkatachalam Iyengar, 1st Kulasekarapatnam, P. M. School, Kulasekarapatnam

Trichinopoly.**Rever Leader.****W. No.**

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

Scoutmasters.**W. No.**

15. A. P. Venkataramani, 1st Trichinopoly, Nangavaram Stores, Teppakulam P.O., Trichinopoly
 16. N. Krishnaswami, 1st Ariyalur, Board High School, Ariyalur
 17. L. K. Venkataraman, 10th Trichinopoly, Tea Merchant, Mattaikara Street, Trichinopoly

Warrants Cancelled.**Madras North.****Scoutmaster.****W. No.**

2. F. Howard Oakley, 4th Vepery, Madras

Salem.**Scoutmaster.****W. No.**

16. J. N. Somasundaram Pillai, 1st Omalur, V. C. Secondary School, Omalur

Tanjore.**Assistant Scoutmasters.****W. No.**

4. S. Balakrishna Aiyer, 1st Kornad, Municipal High School, Kornad
 17. K. Narayanan Nair, 2nd Tanjore, Govt. Training School, Tanjore

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

The Creed of Optimism.

"I believe in God, I believe in man, I believe in the power of the spirit, I believe it is a sacred duty to encourage ourselves and others; to hold the tongue from any unhappy word against God's world, because no man has any right to complain of a universe which God made good, and which thousands of men have striven to keep good. I believe we should so act that we may draw nearer and more near the age when no man shall be at his ease while another suffers."

HELEN KELLER.

A Word to Boy Scouts.

Brother Scouts,

Every one likes to be asked for his advice though in all probability it is never taken when given. Anyway that is why I want to reduce to writing what little I want to tell you for your benefit. There are really a thousand and one things on which I could profitably talk to you on a troop meeting, but I think I could give you a few points today on the Scout laws and camping profitably, having had occasion to observe that you have not had many opportunities in the past, of enjoying the pleasures of camp life in the history of your troop. You can enjoy the camp life at best only when you fully appreciate the meaning and interpretation of the Scout laws which is nothing but common sense. One of the joys of camping is that there is always something new to learn—some new gadget, a patent sort of tent or a better way of cooking a dish of curry; one can never stop learning about camping and my own bit of experience of a scout camp is that there is always something new to learn and add to your experience which certainly stands in better stead when you camp next.

So you will agree with me that camping is the most important part of a scout's life.

I don't consider a boy a scout just because he happens to wear our uniform and has learnt the scout law by heart. Anybody can do that—even a parrot could do it—but a first rate A1 scout should have camped well and have brought the scout law in every part of his life in scouting. A scout will certainly show himself off whether he is fit to be styled A1 or C3—a real scout or a monkey scout—when he is hard put to, while in camp. Because as I will presently show you, he has to put into action all the Scout laws by which he is governed, when he is in camp with other fellows of his troop.

The ten laws are the ten fingers of the hand and camp life is only the glove and you should have been told—aye, actually experienced how the glove fits the fingers. You will have understood, I am sure, how each scout law operates on us when we are in camp and if you have not realised, then, you are not fit to be called scouts at all; you should be only a medley of boys in what is termed uniform, grouped together as the occasion demands it or to put it in the worst form 'Tailor made scouts'.



Cubbers at the Training Camp at Cannanore.

A WORD TO THE PATROL LEADERS.

There are two sorts of Patrol Leaders, one who really tries to lead his patrol and the other a fellow in the patrol whose only qualification is that the Scoutmaster has allowed him to wear two white stripes on his left pocket. Which sort you are I wonder! I wish you would answer me boldly, unreservedly and with a clear conscience, if you are really possessed of these—I am sure you are—that you belong to the first category. Anyway think about your own qualifications to be the Patrol Leader.

Patrol Leaders should really carry on their own show. They should determine to be the smartest in the patrol and always a little ahead of the others in the way of Scout efficiency. To enable you to keep to these expectations I am sure you are having Patrol Leaders' Instructional groups every week, where your Scoutmaster teaches you something which you, in turn are expected to impart to the members of your patrol. Even if such a thing is not a routine in your troop you can do a great deal to help yourself in the way of trying to improve your knowledge of scouting and keeping up these things which you have once by chance been taught, but have since forgotten.

For a leader there is only one way of leading and that is by personal example. On you lies great responsibility. If you are of the right sort, what you do will be watched and followed by the others in your patrol and this is the right emulation you have to set up. If you are not of the right sort, the others may either follow you, which is setting a bad precedent and example or they may ignore you altogether and the net result will be that the Troop will go to the rack.

So it is your job to see that you make your patrol the best in the troop, by best I do not mean boys who have most badges, but who have reached a certain amount of efficiency and try to keep it up. I mean scouts who are proud of their uniform, regular and are always on the look out for a good turn.

And in camp a good Patrol Leader has his best chance to show himself what he is

really made of. The Patrol Leader, if he is really keen on his work can take a lot of work of the Scoutmaster and relieve him from a good deal of worry and minor details of troop work.

The Patrol leader has generally the charge of the Patrol corner of the camp and if he wills, can keep it tidy and clean as a new pin. He has charge of young boys who probably have never been in camp before and they might need all the advice and help to keep themselves comfortable in camp life. Especially at nights they may be tempted to go to bed with damp clothes on, and if they are not prevented from doing so, probably all the pleasures of camp life will be lost to them by the consequent ill-health; and the ultimate result would be that such enthusiastic young boys will be a loss to scouting; I mean to say they would become indifferent and begin to talk glibly of the movement thereafter.

When they look upon you as their guides and landmarks in scouting is it not your duty to set yourselves as a beaconlight for them to follow? Sometimes the older fellows insist on talking while the younger ones want to sleep. It is one of your jobs to watch out for this kind of thing and prevent it. If you yourselves begin to disturb them there is absolutely no remedy for it.

And then there are a lot of things to be done in camp such as digging rubbish pits; bringing or gathering firewood, water and food supplies. Some of these jobs are too much for a tenderfoot and so it is up to the Patrol leader to be the first to help. It is no good to feel that he is in the rung of the ladder and as such cannot, should not, descend to do all such routine and mean acts.

So camp is the best chance for you Patrol Leaders. See that you like it well and make yourselves really useful to your Scoutmaster. See also that all the scouts in your respective patrols are real campers both in the way they do things and in the spirit with which they do them.

Remember that your patrol is your own little show—your own. If you forget that, it means you forget yourself. Then the

two white stripes which distinguish you as the Patrol Leader will mean that only much labour is lost in sewing them on and nothing else.

Our movement is often let down very badly by bad camping. One can understand it in a troop of Tenderfoots, who really don't know better, but there is not the same excuse for those who have or who are expected to have done a lot of camping and for those who desire to decorate their left arm of the khaki shirt with patches like the stars in the sky.

So my advice to you patrol leaders and scouts is that we should all resolve to make our camps the perfect piece of scouting they should be, whether we are going out on camp for one week end or for a half a day. We should acquire the spirit of the old pioneers. We have read lots of the work of the pioneers in every country. Let us at least carry with us something of their team spirit, their unselfish work for the common good and community, their skill and readiness in overcoming difficulties and getting over trying situations, their cheerfulness, their love of Nature and their

simple and true faith, in the Allwise and Allpowerful Almighty.

Let us above all remember that each should play his part in the game of scouting. If one shirks and does not pull together along with others the cheer in the game of scouting is lost. So I appeal to you and expect that you should play your part really well and up to the mark, if you wish to be in the great game of Scouting or quietly give room for others to take your place and act out their best. The world is full of young, enthusiastic, cheerful boys, out to play the game well. So be not under the impression that you are the only one, born to play the game. So let us pull together or pull not at all. It is the privilege of every one. Let us play fair. Let us pray that the Lord of the Seven Hills who rules over us and shapes our Destinies, give us strength and will and courage to play the great game of scouting as well as it lies in our power to do it and be His emissaries to discharge truly our second solemn promise—"To help others at all times".

Thank you! Good Night! Good luck and Good Camping to you all. T. S. V.

How the Water comes down at Lodoe.

Here it comes sparkling,
And there it lies darkling.
Here smoking and frothing,
Its tumult and wrath in,
It hastens along conflicting strong;
Now striking and raging,
As if a war waging,
Its caverns and rocks among.
Rising and leaping,
Sinking and creeping,
Swelling and flinging,
Showering and springing,
Eddying and whisking,
Spouting and frisking,
Turning and twisting
Around and around;
Collecting, disjecting.
With endless rebound:
Smiting and fighting,
A sight to delight in,
Confounding, astounding, [sound.
Dizzying and deafening the ear with its

Receding and speeding,
And shocking and rocking,
And darting and parting,
And threading and spreading,
And whizzing and hissing,
And dripping and skipping,
And brightening and whitening,
And quivering and shivering,
And hitting and splitting,
And shining and twining,
And rattling and battling,
And shaking and quaking,
And pouring and roaring,
And waving and raving,
And tossing and crossing,
And flowing and glowing,
And running and stunning,
And hurrying and skurrying,
And glittering and flittering,
And gathering and feathering,
And dinnping and spinning,
And foaming and roaming,

And dropping and hopping,
And working and jerking,
And guggling and struggling,
And heaving and clearing,
And thundering and floundering.
And falling and crawling and sprawling,
And driving and riving and striving,
And spinkling and twinkling and wrakling,
And sounding and bounding and rounding,
And bubbling and troubling and doubling,
Dividing and gliding and sliding,
And grumbling and rumbling and tumbling,
And clattering and battering and shattering,
And gleaming and streaming and steam-
ing and beaming,
And rushing and flushing and brushing
and gushing,
And flapping and rapping and clapping
and slapping,
And curling and whirling and purling and
twirling,

Retreating and meeting and beating and
sheeting,
Delaying and straying and playing and
spraying.
Advancing and prancing and glancing
and dancing,
Recoiling, turmoiling, and toiling and
boiling,
And thumping and bumping and bump-
ing and jumping,
And dashing and flashing and splashing
and clashing,
And so never ending but always descend-
ing,
Sounds and motions for ever and ever are
blending;
All at once, and all o'er, with a mighty
uproar,
And in this way the water comes down at
Lodore.

ROBERT SOUTHEY.

Do You Know—?

BY "THE WISE MAN"

1. That sound can break glass?
2. That animals do dream?
3. That the largest diamond ever found was 'Cullinan,' and weighed before cutting 3025½ carats?
4. That sound can travel better on water than on land?
5. That the second oldest city in the world is Delhi?
6. That one of the best pieces of literature ever written is "Shakuntala"?
7. That *all* the religions of the world were founded in the East; and that the Buddhist religion has the largest number of followers?
8. That there is still some area in the Antarctic regions which is not yet explored and possesses many secrets?
9. That there are more than 200 separate bones in the human body?
10. That Louvre in France, is the largest Museum in the world?
11. That pure water is harmful to the eyes and other delicate parts of the body? That is why tears contain some salt.
12. That the Woolworth Building in New York (55 stories; measuring 793 feet) is the highest inhabited building ever constructed?
13. That there are not less than 40 Educational Institutions in the West in which Sanskrit is studied?
14. That at the rate of 60 miles per hour a body will take 40 million years to reach the nearest star—if such a thing is possible?
15. That there are about 100000 words in the English language?
16. That it is possible to measure accurately to millionth part of an inch?
17. That the highest water-fall in the world is in India—in the Mysore Province, called 'Gersoppa'?
18. That there are railways that run on a single rail?
19. That nearly two millions of Indian people are scattered all over the British Empire (excluding India)?

A World League of Friendship.

How the League of Nations helps the World to Co-operate.

WHEN the Great War came to an end the nations decided that they would devise some plan that would make wars less likely in the future and which would at the same time enable the nations to help one another in various ways. So it came about that the League of Nations was established. At present fifty-six States belong to the League, but two other countries—Turkey and Egypt—have told us that they hope to join the League soon. If they do so there will only be two big countries outside the League—the United States of America and Russia.

The first thing the League has to do is to help countries, which have disputes with other countries, to settle them peaceably and without going to war. The League has already settled a number of disputes, likely to lead to war, in this way.

We have only space here to tell the story of how one such dispute was settled.

Just before the outbreak of the Great War the little country of Albania became an independent nation. Before her frontiers had been properly defined the war broke out. In 1921 her frontiers were still in doubt and this led to trouble with her neighbours of the Serb-Croat-Slovene State. Things were brought to a crisis by some Serbian troops marching right over the Albanian mountains and penetrating the country for a considerable distance. Now this was an act likely to lead to war and the Council of the League had at once to take action. No sooner did it become known that the League was acting and that this might mean that the Member States of the League might refuse to trade with Serbia until she withdrew her troops, than Serbian money threatened to become worthless. Serbia, therefore, without further delay withdrew her troops and both Serbia and Albania came to the Council of the League and discussed their differences. As a result, the Albanian frontiers were defined and both countries concluded a friendly commercial pact with each other instead of going to war. The following year both the Albanian

delegate and the Serbian delegate to the League Assembly got up and thanked the League for what it had done to cause their two nations to become friends instead of enemies.

But whilst this is the first duty of the League, it has many other tasks entrusted to it as well.

For instance, there is the fight against disease all over the world. It has been truly said that "microbes know no frontiers" and however much any one country may try to fight an epidemic of say, typhus, it cannot prevent the epidemic being brought from a neighbouring country unless that country too, is helping to prevent the epidemic from spreading to other countries. That is why the nations have been able to check epidemics from spreading when they have all worked together in the League, although they could do little when working individually.

Here is one of many examples of the way in which the League has done battle against epidemics.

In May 1920, the whole of Europe was threatened with an epidemic of typhus brought by the refugees who were crowding out of Russia. They were arriving in Poland in thousands, often after a week, huddled together in cattle trucks on the slow Russian railway. Any kind of cleanliness was impossible for them, and infection spread terribly. At every station dead bodies were lowered from the trains. Soon there was no village in Poland without its typhus cases. The Polish Health Authorities were quite unable to check the disease and the Polish Government, therefore, asked the League to help them. A small body of doctors and nurses was sent out to Poland by the League. They took their lives in their hands for there is no inoculation against typhus, and it is very often fatal. They set up a line of sanitary camps all along the Polish frontier, wherever roads or railways entered the country. They let no refugees through with-

out disinfection, and took in those who were already infected in hospitals and quarantine stations. In this way the League at length checked the danger to Europe.

Then again, the League has been able to do much to help refugees, particularly Russians, Turks and Greeks. These refugees were to be found in many countries and that is why the nations found it more useful to work through the League of Nations than only to work separately. Many of these refugees were women and children and this side of the League's work should therefore particularly interest the readers of this magazine.

During the Turko-Greek War, thousands of Turkish refugees poured into Constantinople where they were faced with starvation. The League of Nations arranged for transport to take ten thousand of them to Asia Minor in time for them to do their autumn sowing and so become self-supporting citizens once more.

Later on there began the great trek of Greek families when over a million men, women and children, on foot or in rough carts, many with only light summer clothing, made westwards with what speed they could. The first thing the League did was to have two hundred tons of flour rushed to Smyrna which had been burnt down. In Greece itself the number of refugees equalled one-fifth of the whole population. There was no accommodation for them and they had to huddle on the seashore, which was just bearable in summer, with no prospect of anything better when the winter came. Cholera, smallpox, typhoid and diphtheria raged till the League of Nations Epidemic Commission carried out a vaccination campaign amongst them. Some idea of the value of this work can be gathered from the fact that 60% of the refugees (some 550,000) were vaccinated against smallpox, cholera and enteric, and that the mortality amongst them decreased by 90%.

The League of Nations also enabled the Greek Government to raise a loan so that the refugees could be settled on the land in productive employment. In this way, up to the present time, no less than 622,865 people have been settled in towns and on the land

by the League of Nations Refugee Settlement Commission.

The League of Nations also tries to make better conditions for men, women and children who have to work in mills and factories. Through what is called the International Labour Organisation, the representatives of the workers and the representatives of the people who employ them, as well as the representatives of the Governments of all the countries in the League, meet together at Geneva every year in conference.

Some countries find it difficult to make good laws protecting their workers unless neighbouring countries, or countries which do the same kind of trade, have similar laws. At Geneva the countries decide what Bills shall be brought before the Parliaments of the different countries so that all the countries may have the opportunity of making similar laws for the protection of their workers. In this way hundreds of new laws have been passed all over the world giving better protection to workers, and in particular to women and children.

The League decided at one of its Assemblies that children in the schools should be taught about the League and what it is doing to promote goodwill and understanding between the different nations. The children of to-day or the statesmen of to-morrow and we want them to grow up believing in the League and in the principle that international disputes should be settled by Law and not War. Many countries, therefore, have instructed teachers to teach the children about the League and to help them to understand and respect the peoples of other lands.

In order that adults may also have the opportunity of learning about the League, and to help teachers and schools that want to teach the children about the League, there have been established what are known as League of Nations Societies which are to be found in most of the countries belonging to the League as well as in one or two which do not yet belong. These societies arrange for lectures and talks on the League and

(Continued on page 229.)

WHAT IS LIFE?

Once upon a time, when the birds rested from singing, a lark breaking the silence asked: What is Life?

Some were frightened at the suddenness of the question but the lark at once replied: *Life is a Song.*

No, *life is a struggle in darkness*, said the mole coming forth from her hole.

I believe, thus spoke the rosebud opening its petals that *Life is Evolution*; a butterfly joyously kissing the rose exclaimed: *Life is Joy.*

No, I call it a short summer' hummed a fly passing by.

It is but difficult and hard work, complained the ant dragging a straw far bigger than itself.

A wagtail smiled, thus hiding its lack of thought.

Big raindrops falling down whispered: *Life is nothing but tears.*

You are wrong, called out the eagle from far away up the skies: *Life is freedom; life is power.*

Darkness came and the wind whispered among the trees: *Life is but a dream.*

Silence rained and the day began to dawn when a lonely student turning out his lamp, said, *Life is a school.*

In a quiet street while most slept in dreamless sleep, some returning home from their night of revelry said: *Life is an unfulfilled wish*; they yawned.

It is an eternal secret, thus whispered the fresh morning-wind.

Sunrise—golden clouds—gilded tops—and daylight kissed the awakening earth and the words went forth as one great harmonious sound: *Life is a beginning.*

Every view-point is a correct one; yet Life more rightly understood is nothing but "Service and Sacrifice;"

So says an unknown Voice.

And I would add that *Life is a Quest after the Unknown*. No, it is a search after my Beloved; so says the youth of the world.

BASKET MAKING.

By K. NARASIMHACHARI,

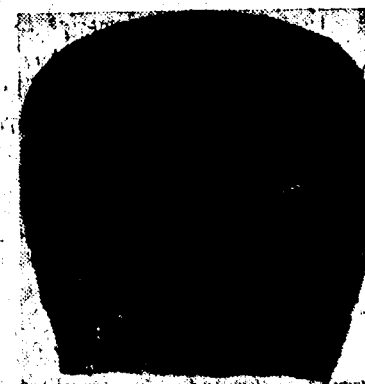
Kindergarten Assistant, Teachers' College, Saida pet.

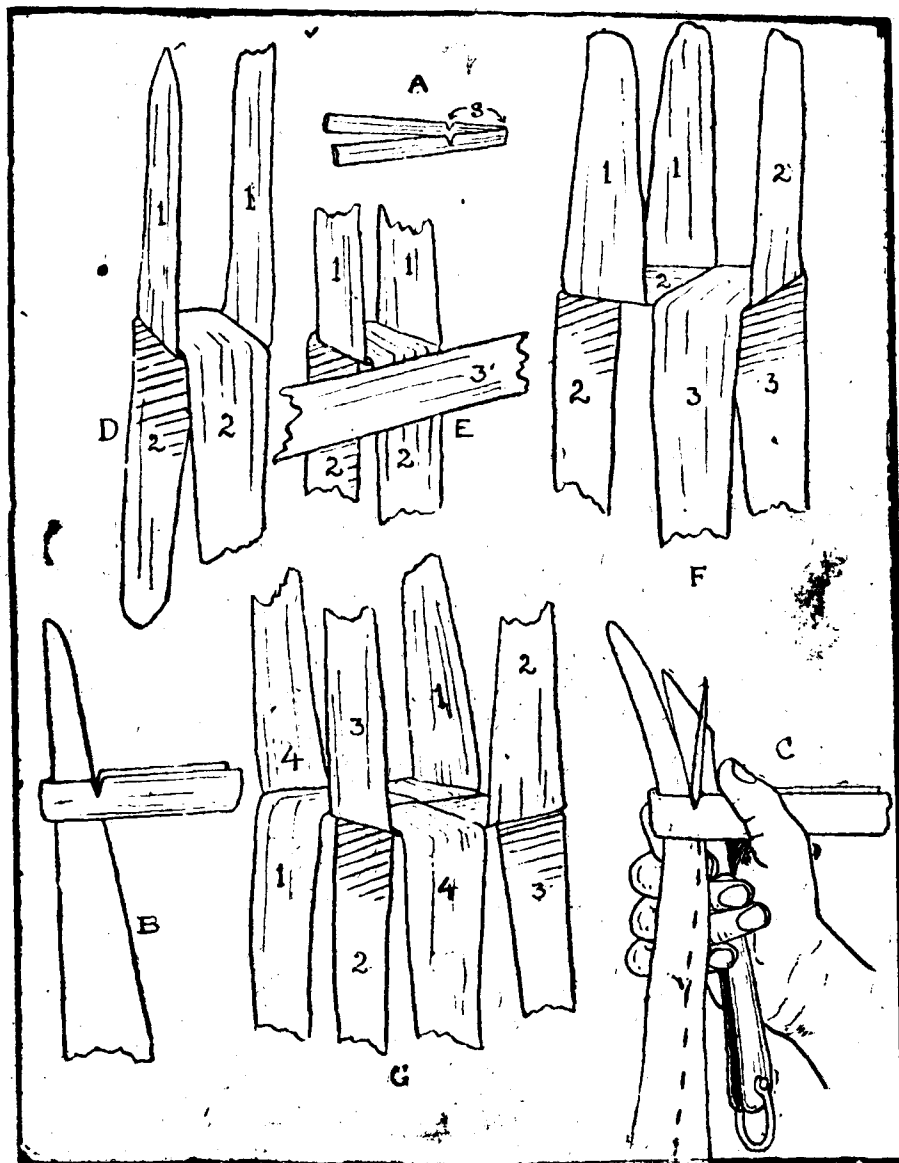
BASKET making is a useful and interesting hobby and it may be easily practised by children with benefit. We can begin with the simplest form of basket making and as it is learnt the child may be

able to use his imagination to overcome difficulties and find new ways. The hobby trains him up to self reliance and cultivates in him, as many hobbies do, a taste for form and beauty.

To make a basket all that is required is a good supply of cane and a sharp knife. The canes must be soaked in water for a considerable length of time to make them bend easily and any way, without snapping. While the work is going on we should be damping them now and then to keep them fit throughout.

First, four short stakes of suitable length to make the bottom, are taken and small slypes are made in the centres (fig. 1). Two of the stakes are put together and the other two together with a long cane with a similar slype cut in it, are placed crosswise with





their slypes downwards to fit into those of the bottom pair (fig. 3). Then the sticks are held tight in position and the long cane which is pointing to the left is taken from below the bottom pair to the right, then passed over the top sticks, below the bottom ones and finally under one of the bottom sticks (fig. 4).

There are now nine radials in the bottom. After the long cane has made one circuit, a second cane is taken and fixed in position as shown in (fig. 5 c). The two long canes are taken round, one passing below and

the other over each of the radials alternatively. After making one circuit in this manner, the two canes are taken together over the rest of the bottom (fig. 5) which is now complete.

The next stage is to fix the verticals and weave the side. Take a long stick and trim its thick end to a point so that it may be driven between the stakes easily to give a blended surface (fig. 2). It is then driven in alongside the central radial of the three formed by the odd stick in the bottom (a, figs. 4 and 5). Other rods similarly

trimmed are driven in, one on each side of the other radials making the total number of rods seventeen for the nine radials (b, fig. 6). The number of rods and radials should always be odd. Then, one by one, all the rods are bent gently upwards as shown in (c, fig. 6).

We have now to do the weaving of the side with other sticks. First three sticks are taken and inserted one by each vertical rod beginning at the odd stick of the verticals (fig. 5, a). Each stick is then carried in front of two and behind one of the verticals until one circuit is made up. As this is being done, the verticals should be adjusted so as to keep them equidistant from one another (fig. 7). The bottom edge is thus

strengthened and the rest of the weaving is done with the canes worked in pairs as explained below.

A cane is taken and placed where the previous stick finished. It is then taken in front of the next vertical, behind the third and in front of the fourth. Another cane is then placed behind the next vertical and taken round so that it forms pair with the first one. This is continued till the desired height is reached bringing the verticals nearer towards the top so that the basket gives a globular appearance (fig. 9). The remaining lengths of the verticals are then pulled down and each one is taken in front of two and behind the third and left outside as shown in (fig. 8). The basket is now ready for use.

Where the Bottle Stoppers Come From

BY NELSON COURTLANDT BROWN.

SUMMER styles in winter, beautiful blue water, Monte Carlo, palms, white villas with red roofs, Capri, Arabs in beard and burnoose, leisure and climate. All these, and more, are products of the shores of the Mediterranean, pictured in color and rotogravure to lure the stay-at-homes to the travel bureaus or to day-dreams.

Under the warm, bright skies of Spain and Portugal, in Southern France, Italy, Sardinia, Algiers, Tunis, the north coast of Africa and the eastern shores of the great azure sea, there grow forest like old, gnarled, bushy-crowned apple trees. Every seven or eight years a swarthy native flashes a sharp knife lengthwise up one of these trees for about five feet. The knife glints in the sun as it girdles the tree above and below this cut. Deftly a prying tool slips in and the cork oak has yielded its bark to stopple our bottles, to line our ice chests and to serve us in many ways that invention has devised.

Treedom knows more than three hundred varieties of oaks, but only one of these furnishes bark having the qualities of cork. This is an ever-green oak of the shores of the Mediterranean, which for one hundred and fifty years or more, with careful treatment, will give up regularly its coarse, thick, light, soft and somewhat spongy outer bark.

The fishermen of ancient Greece and Rome buoyed up their nets with cork, just as do the Seiners of today. It provided stoppers for jugs and earthen bottles. With the introduction of glass in the fifteenth century, the cork oak was called upon even more to supply stopples for these new and widely used containers. Inventive genius of modern times has made even greater demands upon this gift of Nature, and an important industry has resulted.

The Spanish provinces of Catalonia, Andalusia and Estremadura and the Tagus River valley of Portugal are the two greatest centres of cork production and manufacture. Here the forests resemble closely the ever-green oaks of our own southeast and California valleys. The trees are not tall, rarely boasting more than fifty feet, and generally grow wide apart. They prosper with irregular abandon, growing from eight to eighteen inches through the trunk.

July and August are the months for removing the bark, which then yields readily. Since the clear trunk of the tree from which the cork overcoat is taken is seldom more than fifteen feet high, the bark from each tree is somewhat limited. On the larger trees the limbs are often peeled, giving a

high quality of cork. The Spanish Government, however, forbids taking the bark from trees less than five inches in diameter. In the average cork orchard, the trees number between thirty and sixty to the acre, compared with between one hundred and two hundred trees in our own white and red oak forests.

Undaunted by having lost its bark, the cork tree sets about immediately to grow another layer. In seven or eight years this new coating can be harvested, and the forests can be, and are, managed according to rotation of crop and the best methods of forestry. Young trees produce the best quality of cork save for the first stripping. This virgin bark is only used for granulated cork, being ground up and pressed together in blocks or sheets for refrigeration uses.

After the cork bark is harvested it is dried in the open. Only experienced workers do the task of stripping. Following the harvest, the bare tree trunks become deep red in color, making a spectacular sight in the harvesting season. The bark varies

from one-half to two and one-half inches, depending upon the size, age and vigor of the trees, and each tree yields from forty-five to fifty pounds according to these same factors. Once dried, the strips of bark are taken to the manufacturing centres, where each piece is flattened out by a steaming or hot-water process and the rougher bark is scraped.

From refrigerator cars to cigarette tips, cork has come to assume an essential place in our daily life. Light, elastic, compressible, resisting air and liquids, reluctantly conducting heat and cold, it is made into floors and pincushions, bath mats and washers, carburettor floats and fishing rod handles, mattress stuffing and penholders, furniture and insulators, life belts and inner soles.

Some interesting experiments are now being carried on at the University of California, and cork oak forests in America are certainly possible.

Nature Magazine.

The Tale of a Turnip

BY ELIZABETH CLARKE.

ONCE upon a time, there was a little old Man, and a little old Woman his wife, and a little Girl their grandchild, and a little black-and-white Cat, and a little Mouse (that lived where nobody knew but only the little black-and-white Cat); and they all lived together in a little house.

One day the little old Man said to the little old Woman his wife, "I'm going out to the field to plant a seed," and she said, "what kind of a seed?" and he said, "A turnip seed." So the little old Man went out to the field and he dug a little hole, and he put in a seed (and it was a turnip seed), and he went back to the house and said to the little old Woman, "I've planted it!" And they both said, "We hope it will grow."

And it did grow. The sun shone and the wind blew and the rain rained, and a little green shoot came out of the ground, and it grew and it grew, and it grew, and it grew,

till it grew to a very big turnip (as big as this!) So one day when it was grown (as big as this) the little old Man said to the little old Woman his wife, "Put the pot on the fire and boil some water and mind it's a big pot, for I'm going to pull up the turnip, and we'll all have turnip soup."

So the little old Woman made up the fire and got the biggest pot she had and filled it with water, and put it on the fire, to boil the water to make the turnip soup. And the little old Man went out to the field and he caught hold of the turnip, and he pulled, and he pulled, and he pulled, and he pulled, but he couldn't pull up the turnip.

So the little old Man called to the little old Woman his wife, "Come and take hold of me, that we may pull up the turnip."

So the little old Woman his wife left the pot boiling on the fire, and she came running out of the house, and the little old Woman

his wife had hold of the little old Man her husband, and the little old Man her husband had hold of the turnip, and they pulled, and they pulled, and they pulled, and they pulled, and they pulled, but they couldn't pull up the turnip.

So the little old Woman his wife called to the little Girl their grandchild and said, "Come and take hold of me, that we may pull up the turnip."

So the little Girl their grandchild came running out of the house, and the little Girl the grandchild had hold of the little old Woman the grandmother, and the little old Woman the grandmother had hold of the little old Man her husband, and the little old Man her husband had hold of the turnip; and they pulled, and they pulled, and they pulled, and they pulled, but they couldn't pull up the turnip.

So the little Girl the grandchild called to the little black-and-white Cat, and said, "Come and take hold of me, that we may pull up the turnip."

So the little black-and-white Cat came running out of the house (with its tail in the air, as little cats do when they're pleased), and the little black-and-white Cat had hold of the little Girl the grandchild, and the little Girl the grandchild had hold of the little old Woman the grandmother, and the little old Woman the grandmother had hold of the little old Man her husband, and they pulled, and they pulled, and they pulled, and they pulled, but they couldn't pull up the turnip.

So the little black-and-white Cat called the little Mouse (that lived where nobody knew, but only the little black-and-white Cat), "Come and take hold of me that we may pull up the turnip."

So the little Mouse popped out of its hole (that nobody knew but only the little black-and-white Cat), and the little Mouse had

hold of the little black-and-white Cat, the little black-and-white Cat had hold of the little Girl the grandchild, the little Girl the grandchild had hold of the little old Woman the grandmother, and the little old Woman the grandmother had hold of the little old Man her husband, and they pulled, and they pulled, and they pulled, and they pulled, and they pulled, but they couldn't pull up the turnip! But the little old Man fell over on top of the little old Woman his wife, and the little old Woman his wife fell over on top of the little Girl the grandchild, and the little Girl the grandchild fell over on top of the little black-and-white Cat, and the little black-and-white Cat fell over on top of the little Mouse (that lived where nobody knew but only the little black-and-white Cat), and on top of them all was the turnip!

But nobody was hurt, and it was a very good turnip, and it made very good turnip soup. There was enough for the little old Man, and the little old Woman his wife, and the little Girl the grandchild, and the little black-and-white Cat, and the little Mouse (that lived where nobody knew but only the little black-and-white Cat)—and there was enough left over for the person who told the story!

(From Child Education).

(Concluded from page 224.)

prepare pamphlets and other information on the subject. Once a year representatives of all these different societies meet together for a conference and compare notes as to what they have been doing in their respective countries during the past year. Thus, through these societies, ordinary folk all over the world are able to help forward the cause of international goodwill through the League of Nations.

HEBE SPAULL,

League of Nations Union, London.

The Story of the Typewriter.

IT was a July day in 1867. The chief operator in the telegraph office at Milwaukee, Wisconsin, had just finished taking a message, when a tall, slender man with long flowing hair and a faraway look in his clear, bright eyes approached the desk and asked for a sheet of carbon paper.

Fifty-six years ago, carbon paper was something of a curiosity. About the only use that had been found for it was to make quickly several copies of newspaper dispatches as they were taken from the wire and written down in longhand. So naturally the chief operator wondered at this request from a Government customs official.

But he knew that his visitor, Mr. Christopher Latham Sholes, was already quite a celebrity in Milwaukee as a newspaper man, a city post-office official, a former member of the State Legislature, and an inventor. So when Mr. Sholes, in leaving, turned and said, "Come up to my office to-morrow about noon, Charley, and I'll show you something interesting," the young man, who was Charles E. Weller, determined to accept the invitation. He expected to see something new, nor was he disappointed.

With a few pieces of pine board, an old telegraph key, a square of glass, and some other odds and ends, Sholes had made a mechanism which he was showing to two other men, when Weller arrived. Taking the borrowed sheet of carbon paper and a thin sheet of white paper, he slipped them into his machine against the piece of glass. Moving the paper slowly with one hand, he tapped the telegraph key with the other. On the end of his key was the letter "W" cut in brass. And the device was a "writing machine," which wrote WWWWWWWWW over and over again. But Sholes explained that with thirty or forty such keys, each carrying a letter or figure, he could make a machine that would write anything. This was the first practicable demonstration of the typewriter idea, though a number of earlier efforts towards the same end had been made by other men.

The two friends who, with the young telegrapher, were invited to this first demon-

stration, were Carlos S. Gilden and Samuel W. Soule. Mr. Sholes took them into partnership, and in their little Milwaukee machine-shop known as "Kleinstuber's," they began at once to build the first typewriter. Weller shared their interest, for while not mechanically inclined, he was studying shorthand with the idea of becoming a Court reporter, and had a vision of the great possibilities of the typewriter in relieving those who were obliged to write hundreds of pages of records by hand, making the reports so costly that few could afford them. And Mr. Sholes promised the young man the first machine that left the shop, with the understanding that it must be used in actual Court reporting.

The work went slowly, for every part of the mechanism was strange to the mechanics. It was during this construction period that Sholes named his invention the "typewriter," because it came the nearest to telling what the machine really did.

The first typewriter was finished in the autumn of 1867. "It did not look much like the compact machines of to-day, and yet it did, in some ways," says James H. Collins.

The movable carriage and the lever for turning the paper from line to line, and the converging type bars, and even the keyboard, made it look more like the typewriter of to-day than any writing machine that had been invented before.

This first typewriter was followed by others. In their little Milwaukee machine-shop, Sholes, Gilden and Soule began five years of change, experiment and improvement. They soon saw that something was wrong with the keyboard, and finally hit upon the plan of arranging the letters something after the order of type in a printer's case, so that those most often used are near at hand instead of following the order of the alphabet. So they worked out a four-bank keyboard, very much like the one in use to-day. After the better keyboard had been worked out, they changed the wooden keys to metal rods, and set their type bars in

steel bearings. The paper had rested in a flat frame against which the type struck in writing. This was replaced with a rubber roller.

Just here, a well-to-do business man living in Meadville, Pennsylvania, James Densmore by name, asked that he be taken into this firm of three as a partner. They agreed if he would pay all past expenses. He accepted without even knowing how much the expenses would be, so great was his faith in the future of this invention. Soon after this, Soule dropped out of the partnership.

But as time went on, it became clear that something was radically wrong. The idea was evidently all right, but the machines broke down under steady use when tried out by reporters. They wrote well enough for a week or two, then something would break or wear out. One reporter in Washington, D. C., James O. Clephane, ruined machine after machine, and found so much fault that even the gentle Sholes lost his patience and said: "I'm through with Clephane!" But Densmore encouraged him to go on with the work: "This candid fault-finding is just what we need," he urged. "When Clephane points out a weak lever or rod, let us make it strong. Where a spacer or an ink'er works stiffly, let us make it work smoothly. Then depend upon Clephane for all the praise we deserve."

During the five years they worked in Milwaukee, fifty machines were built at a cost of \$250 each. "This is just what we want!" said business men. "But unless you can build machines that stand up, typewriters that anybody can use, you might as well stop right here."

As they seemed to be making little headway, Sholes and Densmore took their typewriter to, and asked for the advice of, one of the best mechanical experts in Milwaukee, Mr. G. W. N. Yost, who afterwards became a typewriter inventor and builder himself. He suggested various changes, and stated his conviction that such a machine must be built with the same accuracy and skill needed in the making of fire arms. It was through his influence that they took their invention to the Remingtons at Hion, New

York, and interested them in its manufacture.

Up to this time the typewriter had been the work of amateurs, but now, in 1873, it ceased to be an experiment. The Remington experts took the machine apart, talked it over, found out what was wrong, and made improvements. They had fine machinery and skilled machinists to carry out their plans. In a few months they were building typewriters that would do satisfactory work. They could turn them out by dozens, hundreds—yes, and thousands, if people wanted that many.

The Remington Company was anxious to secure exclusive rights to the manufacture of this machine, and it is said that Mr. Sholes sold his share in the invention for \$12,000 cash. His partner, a shrewder business man, took a royalty, which in after-years paid him many times that sum. But Sholes never complained.

"All my life I have been trying to escape being a millionaire," he said humorously, "and now I think I have succeeded!"

Returning to Milwaukee, he continued making typewriter experiments, with the assistance of his two sons. They invented a new machine, which was much more simple than his first attempt, and also "visible"—that is, one could see what was written as the keys were struck. But he had never been a strong man, and his health began to fail under constant work at his desk and in his shop, and the last nine years of his very useful life were spent in search of health. Even when he was not strong enough to sit up, his bed became his workshop.

"Father Sholes, what a wonderful thing you've done for the world!" said a daughter-in-law, shortly before he died, in the early nineties.

"I don't know about the world," was the reply, "but I feel that by the invention of the typewriter I have done something for the women who have always had to work so hard. This will help them earn a living more easily."

The spark of his enthusiasm fired Mr. Yost's ambition, and he invented the first machine that wrote small letters as well as capitals, the Caligraph. Franz X. Wagner, who was working with the Remingtons when they first took up the manufacture of typewriters, turned inventor himself, and perfected the first front-stroke, visible writing machine sold to the public. It was

patented in 1894, under the name "Underwood".

We can hardly imagine a world to day without the typewriter. It has revolutionised nearly every branch of industry. An American invention, it is made almost entirely in the United States. In ordinary times every other typewriter we make goes to some foreign customer.—

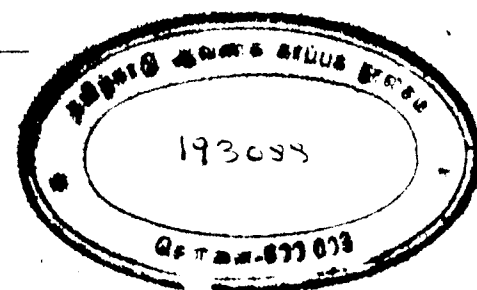
From the Young Citizen.

THE TRUMPET-CALL

Sing not
Murmuring songs of dulcet notes
That lull the world to sleep;
Nor lovelorn dirges,
Sad and haunting,
That turn the bubbling stream of Hope
Into dark and dreary caverns
Of despair infinite.
But blow,
Blow the trumpet
With all thy might!
Let its clarion sound
Pierce the martial castles
Where Peace weeps imprisoned
By murderous Science.
Let tyrants tremble and feel
Their thrones shaking to foundations.
Blow.
Blow louder!
Let mountains be sundered,
And the stagnant pools of thought
Be churned to their bottom.
Let the walls that separate
Man from man and Nation from Nation
Crumble to dust,
And leave all free
To see their brothers face to face!
Standing atop the tower of Truth.
Seest not thou the Dawn approaching?
Spend, then,
Thy breath to the last,
And let the trumpet's thunderclap

Smash to atoms the narrow limits
That twist the Future
Into a sickly plant.
Break,
Break the barriers that press
Knowledge into costly ware.
What if hoary Usage storms strong
Desperate at Death's approach!
Hold high the Flag
Whose sight scatters the night-crawlers
And the dust-seekers
Like withered leaves
In Autumn's sunlit breeze.
And which flutters the more
In mighty gales.
Louder, and louder,
Blow, blow!
Let the world be shocked out of its stupid
decorum.
Let all, wakened at last,
And frightened out of their dungeons.
See the Morning Star that Heralds
Apollo's approach!
And let all know
That He comes
The Redeemer of the Past
The Builder of the Present
The Moulder of the Future
And the giver
Of strength and Truth.
Love and Beauty!

M. D. Shahane.



**New Badges available at the Provincial Scout Hd. Qrs.
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Tenderpad Metal	each		0	2	0
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Cub Proficiency Badges	"		0	4	0
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1st class badges	"		0	5	0
King Scout Badges	"		0	7	0
Patrol Leader Buttons	"		0	4	0
Patrol Leader Hat Badges	"		0	6	0
All Round Cords 1st Grade	"		1	8	0
All Round Cords 2nd Grade	"		1	8	0
All Round Cords 3rd Grade	"		2	8	0
Scout Proficiency badges	"		0	4	0
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R. S. Bars	"		0	4	0
Rover Shoulder straps	(Pair)		1	0	0
Rover 1st Class Badges	each		0	8	0
Rover King Scout Badges	"		0	8	0
Rover Rambler Badges	"		0	8	0
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Thanks Badge Silver	"		3	0	0
Thanks Badge Bronze	"		0	8	0
Bushman Thongs	"		1	8	0
Medical Officers Badge	"		2	8	0
Chaplain pins	"		2	4	0
Chaplain Cloth Badges	"		0	8	0
Lady Workers Badges, Silver,	"		4	0	0

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