

South India Boy Scout.

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The South India Boy Scout

The Magazine for all Scout Workers, Officers and Boys.

THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province

SCOUTERS' & ROVERS' SECTION

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

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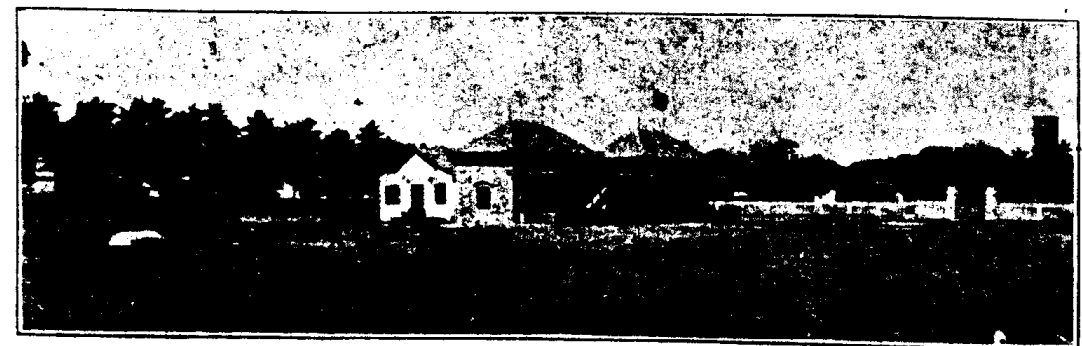


THE BOYS' SECTION

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

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Programme Planning.

CAREFUL programme planning is one of the things advocated in the Handbook, and it has always been insisted upon in training camps. We all admit the need in theory but many of us fail to live up to resolutions. It may make all the difference between an efficient Pack and a slipshod one. Many Cubmasters there are with all the natural qualifications for the job whose work is seriously marred by slackness in this respect. Being naturally good at controlling boys and interesting them, they are able to keep the Pack at average level—perhaps even above it—and are apt to rest on their oars. But the effectiveness of their work would be increased by half if they were more methodical.

It is not enough to plan each meeting as it comes along. We should plan well ahead, not in detail but along general lines. This will help us to avoid over-emphasis on some activities while neglecting others. It will also make for coherency. So much of the training in our Packs seems entirely haphazard; it does not hang together and make a consistent whole. To remedy the defect, we should first take a rapid survey of the work done during the past few months and determine the main lines along which we should work for the coming winter or summer, or other period. The first will help to determine the second. In this connection, it would always be a great help to keep some special pages of your note book for suggestions for the future work of the Pack. For example: there has been no Pack good turn for some time; we are winning too many badges of the Athletic group to the detriment of others; it would be a good idea to start chip-carving because some one has offered to

help; we must really do more Nature Study; it is time we re-decorated the Lair; and so on.

In Programme planning, we must get a proper proportion between games and work. It is very easy to incline too much one way or the other. We have come in Cubbing to appreciate the value of the saying that the boy looks on games and play as the really serious business of life. There is no need at this stage to demonstrate the educative value of games. Discipline, cooperation, concentration, observation, health, good temper, unselfishness, loyalty—all these qualities can be taught through them. We want games to be one of our greatest helps in training the boy. At the same time we must not forget the other side of the picture. Work has a character training value at least equal to that of play. There is nothing like work to teach patience, perseverance, concentration and self-control. It is a mistake to suppose that the boy has no capacity for anything beyond imitating Red Indians and Railway Engines. He looks on play as the grand business of life because it is the only thing in which he is thoroughly interested. If we can capture his interest, he will be only too glad to alternate work with games. If there is no work in the Pack meeting, he will feel the want of it and may even express his disapproval.

Work and games must both find a place in our programmes. The proportions in which they are to be mixed can only be determined by experience and careful thought. No Akela can afford to neglect this problem. In some Packs too much work is attempted and play is neglected. In some other Packs, generally under imaginative Cubmasters, the other side has been over-emphasised and no

solid work is done. As often as not, the worst offenders on both sides are old hands at the job, who feel that they know all about it and needn't bother.

In the same way it is necessary to keep reviewing one's store of yarns, and to see that the stories told are worth while. Cycles of stories and serials must obviously be planned well ahead.

Other subjects which must similarly be dealt with are such things as folk dancing, Nature rambles, handicrafts, displays, camps and the offshoots of Pack life like a foot ball team or a library. These subjects can never be treated thoroughly unless carefully planned in advance.

The programme for each meeting should be worked out in detail beforehand and written down. This will enable you to make the best use of your time, to keep the boys interested, and to cut out tiresome intervals of wondering what to do next, which will spoil both discipline and keenness. There is always the temptation to aim only at thinking out the programme, but in practice this generally degenerates into leaving it to the last moment or omitting it altogether; and experience has shown that such a method cannot compare for efficiency with the more laborious one of jotting it down on paper.

Below is a typical programme for a meeting of one and half a hours:

- | | |
|-------------|---|
| 10 minutes. | <i>Getting going</i> —Grand Howl, Flag-Break, Prayers (if feasible), inspection, subscriptions. |
| 5 " | <i>Game</i> —Something lively to let off steam. |
| 10 " | <i>Work</i> —under Sixers and Instructors. |
| 10 " | <i>Competitions</i> —Connected if possible with the work just done. |
| 10 " | <i>Work</i> —instruction and practices under Akela and Bagheera. |
| 10 " | <i>Jungle Dance</i> —or Play acting game. |

10 minutes. *Games*—of which the last should be a quiet one.

20 " *Yarn*—and any *Ceremonies*.

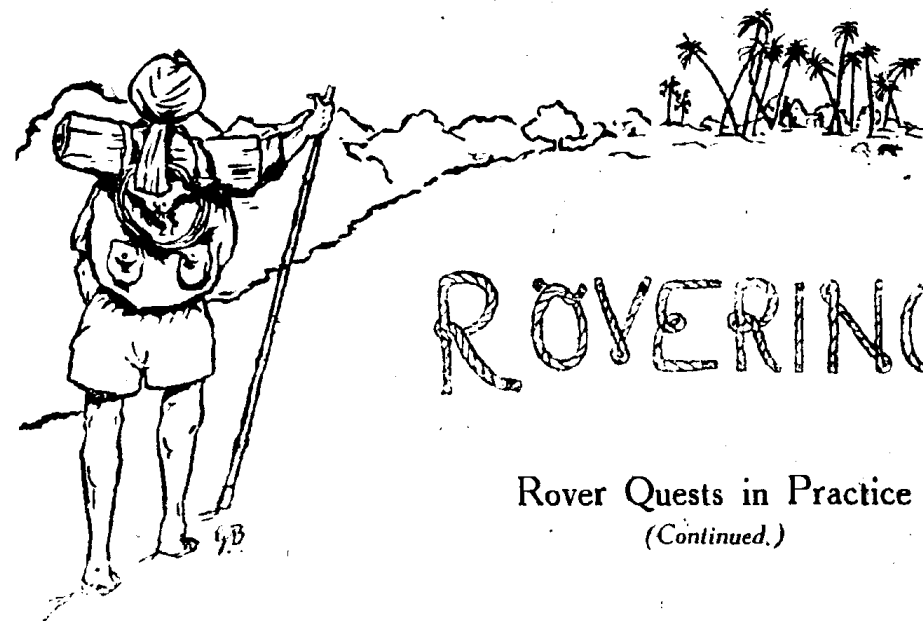
5 " *Winding up*—Notices, Prayers, Grand Howl, Flag Down.

The most important point is to secure plenty of change of occupation. At the same time the changes should not be overdone and it is good to relate one part of the programme to another where possible. For instance, the games and competitions can often be made to bear on the work done, and the yarn should, if possible, lead up to any ceremonies of the evening. Opposite each item a note should be made of the apparatus required, and this should be made ready in advance. It is also wise to have three or four extra games on hand in case they are needed through some unforeseen circumstances. Whenever possible, hold the meeting in the open, but be prepared to carry on without a hitch, if rain should drive you indoors.

Plan to be at the lair a few minutes before time, so that you may be sure of being punctual. Cub people as a whole have a bad reputation for punctuality, and we cannot expect the boys to be punctual unless we are. Punctuality applies equally to the closing of the meeting also. Under no circumstances should the cubs be delayed beyond the allotted time. Let the mothers know at what time you close your meetings and they will know when to expect the Cubs home.

Having got off the mark punctually, encourage smartness, good manners and prompt obedience. Leave no room for idling. Do not allow yourself to be tyrannised by your programme. It should be quite flexible, and you should be alert for any need in altering it. Some time it may be necessary to allot more time than you have planned to for games or work as the case may be. Be prepared also for such contingencies as the non-appearance of some of your Assistants or Instructors or Sixers, which may mean a radical change of programme.

(Adapted from Gilcraft's "Wolf Cubs").



Rover Quests in Practice

(Continued.)

(IV) THE QUEST OF THE YOUNGER BROTHER.

The Fourth Scout Law is "A Scout is a friend to all, and a brother to every other Scout, no matter to what nation, creed or class the other belongs."

The Rover working in a Cub Pack or a Scout Troop, helps to train the character of his younger brother for citizenship. From his friendship, his example, and his instruction, boys learn the Spirit of Scouting, and are inspired to follow him in service. The Rover on this Quest needs definite instruction, for it is not so easy to train scouts as some people seem to think, and badly trained scouts hurt the country as well as the Movement. If such instruction is not available for the Rover in his own Crew it must be provided elsewhere. Similarly, some Rovers will work for boys who are not members of the Scout Movement.

ILLUSTRATIVE SUGGESTIONS.

I. Preliminary work.

(1) Arrange Lecture demonstrations on:—

- The Patrol System, and how to help the Patrol Leaders without interfering with their responsibility and freedom of action.
- The Scout Laws—how to teach them so that they become realities in the scouts' daily life;
- The Badge System, with special reference to the value of each one in character training;

(d) Games—the place of each in character training;

(e) The elementary principles of psychology as regards boys of Cub and Scout age, from the practical point of view, and with reference to the actual programme of the Troop or Pack concerned;

(f) International peace—The difficulties in the way, and how education or other means may be used to overcome them.

(2) Promote study for the Wood Badge or other Gillwell Training.

(3) Form a study circle of "Scouting for Boys" and the essential lines of Scout Training.

II. Practical Application.

(4) Help Scouters by visiting the parents of Scouts and Cubs, preferably taking the Sixers and Patrol Leaders concerned with them.

(5) Compile an Association Register of such trained Rovers who are willing to fill up gaps, temporarily or permanently.

(6) Form a "Round Table" of such Rovers, pledged to help each other in perplexities and difficulties; this will later bring about greater cordiality in some Associations.

(7) Arrange to help in Boys' Clubs, Children's Country Holiday Camps, etc.

(8) Arrange visits of foreign Scouts and Rovers and hikes abroad.

Note.—The "Friendship to all" in this Scout Law implies a Quest of friendliness; this is more conveniently dealt with under the heading of "Quest VIII."

(V) THE QUEST OF BEAUTY.

The Fifth Scout Law is "A Scout is courteous".

Starting with the grace of courtesy which confers Beauty on human relationships, the Rover seeks Beauty in other ways in life. Wherever he has passed by, something beautiful remains as his spoor. Acknowledging gratefully his debt to the rather limited chivalry of the ancient knights, he passes on to a wider and truer chivalry which honours all that is honorable, wherever found. This is one of the most urgent quests, because Beauty to-day, like the princess in old romance, is in danger of being devoured by a dragon (commercialism). Moreover, the Quest of Beauty helps along the road of Quest X.

ILLUSTRATIVE SUGGESTIONS.

I. Preparatory work.

(1) Study the laws of Beauty in form, colour movement, speech, music, literature, and behaviour, as well as in Nature.

(2) Study the effect of Beauty in Music, art, architecture, town planning, oratory, etc., on human life.

(3) Trace the element of Beauty in high ideals, the broad outlook, the sense of proportion, friendship, holiness, and the day's work.

II. Practical application.

(4) Make beautiful such waste places as back yards.

(5) Help to provide window boxes with growing flowers.

(6) Campaign against the ugliness of the dirty camp site; the broken tree or hedge; commons strewn with litter; and slovenliness of all kinds.

(7) Form "Round Tables" which will undertake to develop a cleaner and brighter village, parish or district.

(8) Fight against all false values in art and life.

(9) Teach and practise real courtesy to opponents in sport and the battle of life, and the avoidance of the unworthy retort and act, also of cynical criticism of one's neighbour.

(10) Encourage civility at all times; realise the importance of expressing gratitude, respect the good points in others, and cultivate the beauty of humility—a very different thing from the vice of servility.

(VI) THE QUEST OF KINDNESS TO ANIMALS.

The Sixth Scout Law is "A Scout is a friend to animals".

The Rover undertakes Quests of kindness to animals, realising that we and they are mutually comrades in the Service of the Creator in carrying out the evolution and order of Nature.

ILLUSTRATIVE SUGGESTIONS.

I. Preparatory work.

(1) Obtain instruction from veterinary surgeons so as to be able to advise scouts and others who keep pet dogs, cats, etc.

(2) Arrange discussions on Natural History subjects with a view to increasing interest in animals, and the realisation of their place in the world, including the service they render to man. For example: How birds preserve the human race from destruction by insects and vermin; how the wild characters of some animals become modified so that they are able to help man; etc.

II. Practical application.

(3) Form a local "Round Table" for advisory purposes, and for discussing the increasing possibilities of this Quest. The assistance of qualified veterinary experts can be obtained, and thus the new advances in scientific knowledge can be spread.

(4) Train Rovers and others in methods of First Aid for animals suffering from accidents or illness. Where the help of qualified veterinary surgeons is not available, create dispensaries in poor districts for sick animals under the charge of trained Rovers. Work in connection with the "Dispensaries for Sick Animals of the Poor Association."

(5) Spread the view that the animals have a right to freedom from pain and fear, and also to happiness, so far as it is in our power to give it. Help the straining horse up the hill.

(6) Make trays, baths and nesting boxes for birds.

(7) Undertake charge of household pets during absence of owners on holidays etc.

(VII) THE QUEST OF CONSCIENCE.

The Seventh Scout Law is "A Scout obeys orders of his parents, Patrol Leader or Scoutmaster, without question."

The Rover obeys orders of his conscience without question. The older scout, passing out of the narrower circle of home and school life, has to learn to recognise and submit unquestioningly to the orders of a new authority—his conscience. Recognising that conflicting orders and duties are common in life, he strives to make his Conscience so sensitive that in any such

clash he will recognise and obey the order which comes nearest to the mind of God. Conscience must be rather the Voice of God than the call of fear or sentiment. Thus there may be a clash between the claims of his home and those of his outside life, between his own getting on in the world and his duty to others; or again there may be a conflict between his obligations to an employer and to a trade union. He cannot escape the distress and uncertainty thus caused, and he has to learn that they are an important part of his training for Higher Service. He must strive to reason with increasing wisdom and to make his Conscience more sensitive. Then there will come into his life an Authority which he can obey without question, and he will respect the conscientious scruples of others, even when he cannot agree with them.

ILLUSTRATIVE SUGGESTIONS.

I. Preparatory work.

(1) Arrange discussions on the Rover's duty to his home and parents, repeating them after some months when his outlook may have altered.

(2) Organise debates on the legitimate claims of the employer, the foreman, the trade union, the other sex, the Rover leader, the Scout Movement and self-interest.

(3) Study the I.H.Q. pamphlet on discipline.

(4) Discuss the differences between compulsory and voluntary discipline, and their respective values.

(5) Devote an evening or two to the study of well-known historical cases of Conscience difficulty.

II. Practical application.

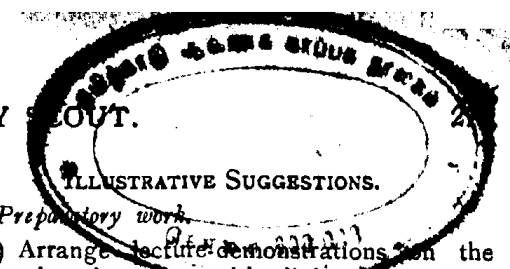
(6) Form a "Round Table" to which can be referred the names of Rovers actually suffering from these difficulties.

(7) Look out for people suffering for Conscience sake, and help them as far as possible.

(VIII) THE QUEST OF HAPPINESS.

The Eighth Scout Law is "A Scout smiles and whistles under all difficulties."

The Rover goes on Quests to make new opportunities for other people to smile and whistle. He takes a spirit of personal cheerfulness with him into all his occupations, and brightens thus the lives of others. He sows the seeds of future happiness for them and thus lays part of the foundation of a happier world. What he gives out of happiness to others repays itself with a return of greater happiness to himself.



ILLUSTRATIVE SUGGESTIONS.

I. Preparatory work.

(1) Arrange lectures, demonstrations on the greater happiness created by living more in the open (sunshine and fresh air treatment); better housing; purer food; etc., so that Rovers may help themselves and others to smile more easily and more frequently.

(2) Discuss the ways in which the false limitations of happiness (for example, the excitement of gambling and the flight from boredom into alcoholism) can be exposed, and be cured by substituting sources of true and lasting happiness.

(3) Cultivate individual contentment and the better use of one's own talents as contrasted with unceasing craving for the "the moon" or mass rushing after temporary pleasures. Jealousy has to be realised as being the deadly enemy.

II. Practical Application.

(4) Organise Christmas parties for poor children; provide comforts for debilitated old people, and wireless sets for the bedridden, etc.

(5) Help to organise and run athletic clubs of various kinds.

(6) Form literary, musical, and dramatic societies, open to other people as well as Rovers.

(7) Organise Quests of Friendliness, both for lonely individuals and for collections of them. Combine with other crews to do something for lonely people on Christmas Day.

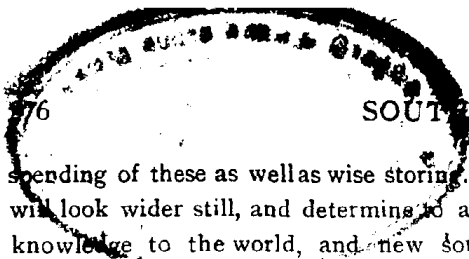
(8) Devise pleasures for war cripples, and other afflicted.

(9) Realise and teach that love of work well done, and delight in the successful accomplishment of a hard task are sources of real happiness, as well as being among the purest and best motives which sway mankind.

(IX) THE QUEST OF PERSONAL EFFICIENCY.

The ninth Scout Law is "A Scout is thrifty."

Thrift means wise spending; this includes wise saving. Moreover as the Chief has told us, the old rule of the Knights about thrift had a two fold object; to avert poverty from themselves and to help others in need. The Rover, taking stock of his worldly equipment, considers the acquiring and due use of money, but also the acquiring of and the due use of muscle and mind power, so as to become personally efficient, and to be able to help others better. He increases his stock of Muscle, Mind, and Money by wise



spending of these as well as wise storing. Some will look wider still, and determine to add new knowledge to the world, and new sources of health and wealth.

ILLUSTRATIVE SUGGESTIONS.

I. Preparatory work.

(1) Arrange for study circles of physiology in connection with sports and training generally; the gaining of self-control; the principle of educating the special senses; etc.

(2) Organise systematic practical classes in observation and applied tracking (for use in business, etc.).

(3) Arrange talks with practical work so far as possible on wireless, book-reading, history, engineering, photography, etc. Include evening classes by definitely recognising them as part of this quest.

(4) Hold discussions on money-making in industry; national and international banking; methods of saving money and increasing it. Value of Friendly Societies, Life Insurance, etc.

II. Practical application.

(5) Plan gymnastic and other physical training, with special classes to teach how different exercises, games and competitions help. Such 'Round Tables' might be called 'Spartans' as compared with (7)!

(6) Promote hikes and other forms of camping, also walking tours at home and abroad.

(7) Form gangs of "Athenians," desiring to learn about new things; thus help on born inventors and researchers.

(8) Create literary associations and run Shakespeare readings, organise musical and dramatic societies.

(X) THE QUEST OF THE SPIRITUAL.

The Tenth Scout Law is "A Scout is clean in thought, word and deed."

A Rover on this quest looks with slowly but steadily clearing vision through the mystery of

physical creation to the Majesty and Love of the Creator, steadying himself by self-control.

ILLUSTRATIVE SUGGESTIONS.

I. Preparatory Work.

(1) Arrange discussions on the Rover obligations as regards cleanliness in thought, word, and deed, with reference always to the main purpose of better Service for God and mankind. If this objective is not kept in view such discussions lose half their value.

(2) Promote the study and practice by each Rover of his own form of Religion, including its obligations, its work of inspiration, and its purpose. The many possible subjects include: study of the Bible and of other sacred literature; comparative religion from the practical point of view of the Rovers; tracking out the Self-manifestation of God in Nature and Human life; practical teaching as regards prayer; the origin, history, aims and achievements of various religious denominations, etc.

(3) Encourage study of such proved sources of inspiration as the Story of the Holy Grail.

(4) Form small classes for the more careful and intensive study of the manifestation in this world of the Holy Spirit of God.

(5) Promote the reading of good books, and explain how the nobler thoughts thus accumulated will crowd out the bad and base.

II. Practical Application.

(6) Form "Round Table" of Rovers to help in definite religious work in connection with Churches, etc.

(7) Study Creation in all its forms, not alienating the physical from the Spiritual, as is too often done.

(8) Indulge in healthy occupations and realise the deep Spiritual values latent in many simple pleasures.

(9) Practise self-devotion to God in Service, study, faith, prayer, meditation, and worship.

(To be concluded)

(I. H. Q. Pamphlet)

The Play Aspect of Scouting.

(Continued.)

SCOUTING is then so serious and indispensable a factor from view-points of character-training, education, and life. Yet, it is but a game. We the elders will do well to keep this point firmly fixed in our minds. Whether we teach a law or tie a knot, let us ever be directed by the important principle of Scouting being a game for boys. That is the only way in which we can practically interpret our ideas to them. As has already been suggested, all the instruction should be carried on as far as possible in the form of real play. There must be in our programme games exclusively, for teaching the law, knots, first aid, and other tests. The whole scheme of our work may be classified under the following heads and tackled accordingly:—

- (1) Physical Training Games.
- (2) Sense Training "
- (3) Test teaching "
- (4) Camping (Scouting). "
- (5) Recreational (quiet) "
- (6) Camp-fire stunts (social).

Physical Training Through Games:

It is often said that Scouting and present day physical training are opposite to each other, and yet every Scouter knows that physical development is one of the four cardinal aims of our training. Our Movement does recognise that a boy has a body and a careful training of the bodily powers is absolutely necessary for good character. But the difference between our system of training and that of other educational agencies is entirely a question of principles. To quote an instance, we seek to improve the bodily health of a boy by making him personally responsible for it. It is not the Scoutmaster or the Drill Instructor who drives him to do the one thing or the other. The boy himself takes interest in his own physical development, with guidance from his elders. He is his own instructor and saviour. We ought to realise very clearly that any amount of external pressure and discipline will be of no avail if the boy himself has no regard for his own welfare. What is the use of compelling a boy to study when he hasn't got the will or mind to? He won't and can't study, and the little effort he seems to make will never do him any good at all. No less equally true it is in the case of body training. In these days of physical culture faddism a great deal is said

about exercises and drill, and they are being advocated as the *sine qua non* of personal hygiene. But the fact that they are very much disliked by boys, and that a special ruling is made in schools forcing them to take part in them is proof positive of their inutility. Then again, there is another time-honoured saying that exercises are after all artificial and that they are a poor apology for free and natural play activities of children. That seems to be the chief reason why neither the grown-ups nor the little ones like them. How cruel and sad it is to catch hold of boys who are yearning for a good romping time in the open and whip them, as it were, through a course of physical contortions and legerdemain, riding rough-shod over their innocent feelings and justifiable remonstrances! That is what we see actually being done in many quarters. All of us are of course convinced that it is absolutely wrong. But the saddest part of the tale is that not only we, but our little ones, are quite helpless in the jaws of an over-rigid machinery of educational tradition and custom.

The Scout Movement has wisely avoided these pit-falls of physical jerks and exercises and rightly held up the supreme value of play and games. Every normal boy likes to be active and play games. To play is his food and drink. So much absorbed and interested is he in games. Scouting takes hold of the things he likes most and uses them for his best advantage. It thus chiefly depends on games for physical growth and development. That is the natural method, isn't it? It is very interesting to see how different kinds of play activities can be directed to produce different and definite results. Games such as Slap-relay, Tunnel ball, and Dodge ball go very far to exercise the vital organs and large muscle groups, and thus bestow a very good hygienic and physiological effect on the human system.

This does not however mean that the movement minimises the value of exercises. What it is not in favour of is the undue stress laid upon group exercises and mass drill, which are more for spectacular demonstration than for the real individual development of the boy. Individual attention is paid in our movement and every Scout is held responsible for his own health. He is encouraged to select suitable exercises and practise them himself. The physical development card system, which

is very popular amongst English boys, comes in very helpful in this respect. Over and above this and other inducements, let us remember that he is left to his own sense of honour, which is the mainstay and the mainspring of our Scout work.

In this connection, just a thought about the six Scout exercises. In his own inimitable way the Chief Scout has chosen and prescribed them as an easy way for the boy to grow healthy and strong. He says, ten minutes will do for them. They should be done both in the morning immediately after getting up from bed

and in the evening before turning in. Not only Scouts, but also Scouters, should make it a point of honour to practise them every day. Every one, whether connected with the Movement or not, would do well to read that incomparable essay on physical health in the Chief Scout's book, 'Scouting for Boys in India,' under the heading, 'How to Grow Strong.' It gives in a nutshell how every one, man or boy could keep himself fit as a fiddle without any expense.

To be continued.

(JIM)



Physical Training Games.

(with simple equipment)

5. Chain Tag.

Two of the players are chosen to be "Its." They join hands and chase the remainder, each player joining up until all are "chained".

The tagging can be done by the players at the ends of the chain, and not by any others, and tagging is permissible only if done when the chain is intact.

Players may escape through the chain, not by breaking it, but by dodging below the arms or through the legs of those forming the chain.

6. Chain Tag by Teams.

Is a variation of the Chain Tag. Each Patrol chains up in turn and chases the rest for one minute. The tagged player does not join up but still remains free. No one can be tagged twice consecutively. The total number of "taggings" done is taken into account in deciding which Patrol did best.

7. Tarzan Tag.

This is specially adapted for a well equipped gymnasium. All the apparatus is put into use—beams, ropes, benches, window ladders, bridge ladders, rope ladders, wall bars and so on. And judicious placing of benches, boxes, horses etc. will enable the players to get around and across the room by running, climbing and swinging from one piece of apparatus to another without having to touch the floor.

Two or three "Catchers" are chosen. These chase the remainder, until they tag all the players; and then the last to be caught become the "Catchers", and the game recommences. This can be made an inter-patrol competition. Every patrol has its turn of catching and marks are awarded in proportion to the number of captures made.

A player is "out" not only if he is tagged but also if after the caution "go" he touches the floor.

The game is particularly suitable for older boys.

Hiawatha.

Letters to a Would-be Scouter.

My dear G,

"Spotted Dove" who has been writing to you every month is not doing so this month as he has been over-working himself and is taking a well-earned rest. Therefore I am taking on this task of writing to you and that with pleasure. Though "Spotted Dove" is the only person who is eminently fitted to put things to you in his own charming and inimitable way, I am making bold to write to you on a topic which, I am sure, he has not thought of yet. He has been giving you his ideas on signalling and how it should be taught to boys, so that you might be guided in your

work, and I daresay you have found his tips very helpful. This month, I shall deal with a similar topic, though not exactly the same. The other day, I was reading the November 1928 number of the Official Journal of the Boy Scouts Association of America—"Scouting" and I found a very good article by William Tomkins on "Universal Indian Sign Language", and I pass on to you a few ideas from that article to practise with your boys. In America, they have included the sign language as an alternative for the Morse and Semaphore codes as part of the Second and First class tests. The sign language is in use in many troops in that country.

Morse and Semaphore codes have been in use for many years and are well established. These systems have usefulness and importance to us as a code or method of transmission of the English language, but they are means of transmission only, in no sense an actual language.

The sign language is a language, real and universal, of use to all people, of all tongues, every where. It speaks among all peoples at once, and its boundaries are not confined.

When you beckon with your index finger, you are saying the word "COME". When you wave your hand outward you say "GO". When you point upward with your index finger you say "UP". When you point downwards with the same finger you say "DOWN". And so on. These are examples of instinctive basic signs, of universal use, used by people of all nations, in all times the world's first language, established perhaps for thousands of years, but developed and brought to the high degree of usefulness by the American Indian, who is therefore entitled to the credit of its perfection.

The advantage's of Indian Sign Language are many:

The gestures used are the basis of the gestures used in oratory, in play acting, in the communication of ideas in daily life. They are in constant use everyday.

It is a means of communication which can be used between Scouts of different countries who cannot speak each other's language. I expect sign language will play a prominent part in the coming of Age Jamboree at Birkenhead!

It is a language for the conveying of ideas rather than words and so is faster than spoken English; and it can be understood as far as the eye can see, though the ear cannot hear.

It develops mental alertness. It is a wonderful stimulus to the mind and develops keenness of perception and rapid, accurate thinking, all important to a real Scout which you wish your boys to become.

It is instinctive and logical and the signs are those that should be made naturally to illustrate the idea. All other codes are essentially conventional and arbitrary, and are more difficult to learn. The Sign Language is more easily learned and remembered than any other language on earth.

There are nearly 800 words in the complete dictionary of sign language and these can be easily taught and learned.

It is of further interest to boys of all nations because it has a strong appeal to the imagination. Its acquisition is a distinct cultural attainment, as much so as that of any other language. It is a complete language with which you can express any thought. It is a language of much beauty, imagery and purity, and therefore there is not an unkind or profane expression in it.

The sign language properly belongs to Scouting, because it is genuine Indian practice, and in the old days in the Indian country every Scout found it necessary to talk in signs.

It is of remarkable use and gives a wonderful effect and romance in ceremonials round the campfire.

It lends itself readily to many Scout games, where silent communication is necessary.

It is of advantage in giving Scouts a rapid form of communication where audible language may not be possible or desired.

Mr. Tomkins the writer of the article which I have referred to above, is the author of a book entitled "Universal Sign language". The book is indispensable to all who wish to acquire a thorough knowledge of the Sign Language. You would do well to get a copy of the book from the supply Department, Boy Scouts of America, Park Avenue, 32—33 streets New York. Mr. Tomkins' address is San Diego, California, U. S. A. He will be glad to hear from any one interested in Indian sign Language and will answer any question on this subject.

Will you, dear G, write to Mr. Tomkins direct and get full particulars as soon as ever you can?

And what is more, will you write to me what you think of the sign language when you have learnt it? You may write to me c/o the Editor, the S. I. B. S., P. O. Box 424 Madras.

Wishing you many happy half hours with the sign language,

Yours in the brother hood.

Brown Owl.

P. S.—You have surely heard of that veteran Scout Ernest Thompson Seton. In his wonderful book "Woodcraft Manual for Boys" he gives you an inkling into sign Language and gives you many signs. Get a book at once and practice them with your boys. You will have to take care, however, that your other work in the troop does not suffer. You will find the study so entrancing and your boys will ask continually for more.



CAMPING.

Camps and Rural Propaganda.

MOST of our camps are near villages where the people do not know anything about Scouts, who and what they are: and most of our hikes lie through the country side where the same ignorance prevails about us, and while people in towns know something about Scouts, at least that they are a boys' organisation and that Service plays a prominent part in their work and programme, village folk are often not only ignorant, but draw their own pictures of who we are.

In the villages of the southern part of the Tanjore District, Scouts are taken to be people connected with the Mettur Canal works; they are called the 'river-diggers.' In the villages of the Pudukotah state and Ramnad District, they are the 'rail laying people.' The most tragic misunderstanding occurred when two Scouters hiking across the South Arcot district were taken for kidnappers of children!

If Scouts and Scouters in their camps and hikes try to get into closer touch with people and are more communicative with them, a great deal of this misunderstanding would disappear. In one or two places Rovers in their camps had visited the neighbouring villages for economic and sanitary survey and had done some practical service to the people by cleaning up the streets and by similar demonstrations. More of this kind of work in all places where Rovers hold their Camps with help to educate the rural population about the Movement.

But cleaning up streets and sanitary demonstrations are not the only means by which Rovers can carry on their propaganda for the welfare of the people and for the spread of Scout methods. Lantern lectures, Katakshapams, games to local chil-

dren are some of the other possible ways by which they can carry on their work.

The service that they thus do is two fold; it is rendered to the people and to the Movement.

Individually, Scouts and Scouters can do much to remove popular misconceptions among the villagers. As a matter of fact, people do sometimes ask Scouts who they are, but it is not always that Scouts have the patience or the courtesy to explain. The Fourth and the Fifth Laws demand that they should, but the bustle of the camp now and then makes them forget their laws. It is a sad thing to admit, but it is true, and between ourselves we should be frank in talking of our shortcomings.

We must admit that there does exist "a spirit of aloofness and false superiority", amongst some of us at least, especially when we are in villages. The *Sunday Times* of Madras points it out in a paragraph under the heading "Scouts: Be Indians First," in its issue



Practice in Sand Tracking—Vattakottai Training Camp, (Travancore)



Negapatam Cubmasters' Training Camp—Seated in the centre: Mrs. D. Scott, President of the Local Scout Association, Negapatam. The Camp was in charge of Mr. T. V. Nilakantam of Tinnevely and Mr. J. I. Muthiah of Mannargudi.

Courtesy of]

of the 28th April. Though the sweeping generalisations must be refuted as all such journalistic hyperbole ought to be (and has been done in the S. I. B. S. in the series of articles headed "Indianise Indian Scouting"), we should admit our faults where they exist and see our way to correct them.

Our school education has brought about this aloofness from the villagers, this shrinking away from those who do not conform to our

standards of decency in clothing and appearance. Like some of the other evils of schooling, this attitude must be shaken off by Scouting.

The remedy is within our own Law. We must cultivate the Fourth and Fifth Laws more intensively. We must educate ourselves to answer questions about us. We must feel as one with the people and cultivate the will to practise what we feel.

In the course of a Patrol Nature Stroll in a recent training camp, the 'river-diggers' were met by a local resident and a member of the Patrol became communicative and told him all

about the Scouts. The man happened to be a local herbal doctor and knowing who the newcomers were and why they had come, he volunteered information about various plants. The Patrol made an excellent collection and the talk with the man about plants and herbs proved an education in itself. When the herbal doctor left the campers, he gave them an invitation to visit his village and tell the people about Scouts.

It is no more than an example of what the Fourth Law can do. (Camper).



For Scouters.

THE present alternatives for First Class Signalling are, in the case of "Vernacular Troops": Bee Farmer Badge, Camper Badge, Dairyman Badge, Farmer Badge, Gardener Badge, Horseman Badge or Poultry Farmer Badge. One of these should be qualified for.

This alternative provision is in the place of "Yoking and driving a pair of bullocks"!

The old alternative does not exist in the case of the First Class, but remains in the case of the Second Class Tests.

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Probably a case of omission.

Anyway it does not matter, so long as one does not offer 'Tree climbing' or 'Message carrying' as an alternative!!

First Class First Aid is made quite as clear as is Second Class First Aid. There can be no mistake. There is no fear now of the boys being burdened with too heavy a training.

Regarding the Journey test it looks as though a pair of brackets have been omitted. It ought perhaps to read "If conveyed by any vehicle, (neither railways nor motors), bicycle or animal, go a distance of 15 miles and back".

It does not make meaning as it is.

Two days should be taken over the Journey. And though no specific provision is made, a report should be made with a proper route map and handed in.

Regarding the King's Scout Badge though it is no innovation it is well worth remembering that the badges should be repassed annually.

That is for the sake of efficiency.

The Patrol Leader is appointed by the Scoutmaster, but he consults the wishes of his Patrol or of the Court of Honour. (Rule 32)

The Second is selected by the P/L.

The P/L wears a white metal button hole badge, in mufti, the special turban or hat badge, two white braid vertical stripes (3" x 1/2") on the left pocket of the Shirt, one on either side of the pleat.

The Second has no special badges, but he wears one Stripe, on the right side of the pleat of the left shirt pocket.

The Troop Leader is not an appointment which every Troop is to start with!

The T/L Should be at least First Class. He should have had at least six months' service as P/L, and in addition to knowledge of the Hand Book, *Scouting for Boys*, he should possess "ability to command."

Rover Scouts in uniform wear the cloth badge and not the metal button hole. This latter is only for mufti. (Rule 34)

The shoulder strap is in green and has "Rovers" embroidered on it in Yellow.

These straps are available at Madras H. Q. They can be slipped, on and off, over the shoulder strap of the ordinary shirt.

All Rovers wear Red, Green and Yellow shoulder knots. Rover Leaders and A/R/L's also wear the same.

Rover Scouts may be P/L's, that is to say if, they were P/L's when they joined they may continue to be—but it can be only as a temporary measure. The group Scoutmaster also should desire it.

The Rover swimming test for the First Class has undergone no change. But it is well to state that the distance to swim is 200 Yards. if the Doctor certifies that swimming this distance is dangerous to his health, then Rambler's Badge or Instructor's Badge in one of the Badges qualifying for Kings' Scout Badge is a substitute.

The Rover Mate is elected by the Patrol with the approval of the Rover Leader. And the Rover Second is selected by the Rover Mate. (Rules 38 and 39)

The R/M wears 2 Red braids 3" x 1/2" one on either side of the pleat of the left pocket. He has badges for the Turban. (See Rule 39)

Senior Rover Mate is not governed by similar conditions as the Troop Leader. The approval of the R/L is the only requirement.

(Scribbler.)

A Swedish youth aged 22 would like to correspond in English with a boy in India. Please let the Editor know if you would like to write to him. His address is—

CARL G. MOLLBERG,
Vastergatan, 5-B,
Gothenburg, Sweden.

Your writing exposes you (III)

By K. R. R. Sastry, advocate.

(All Right Reserved.)

SOME MORE AUTOGRAPHS.

WHILE one has to remember that man is a composite character with many traits and shades thereof. This science enables one to detect the "type" under which a particular character can be brought.

Yours very truly

Alfred Marshall

High refinement and cultivated taste are found in the late Dr. Marshall's handwriting.

H. Cousins.

The writings of Mrs. (now Lady) Asquith who started the literary world with plain-speaking in autobiographies distinctly represent the type of flourish of *egotism*.

Grey of F. Altham.

The extremely tender writing of the venerable head of the Foreign Office on August 4th 1914, stands for a sincere type full of mental gloom towards the end. (vide the ending marked descent of "on")

The grace and form of letters especially "C" has really helped me to detect poetic faculty of a high order in the poet at Adyar.

Rabindranath Tagore

Absolute lack of flourish which is the characteristic of the autographs of Shakespeare and Beethoven is no less conspicuous in our Nobel Poet; but the want of "liaison" in the former group is absent in the latter.

(To be continued.)

Investiture of Patrol Leaders.

THE Investiture ceremony of Patrol Leaders if well carried out, does very much to impress the boy with the responsibility of his leadership, and also enhances his position in the eyes of the other boys.

Here is a ceremony as practiced by District Scoutmaster E. C. Reason in his own Troop, the 59th Toronto, Canada. We are indebted to the "Scout Leader" of Canada for the article (Ed. S. I. B. S.)

Troop in Horseshoe formation. Troop Colours in Centre.

Scoutmaster: Boys of the . . . Scout Troop, we have reached that period in the Troop year where it is necessary for us to

appoint several members of the troop to the rank of Patrol Leader. I therefore call upon Scouts . . . to take their place before the troop.

(Elected scouts take up their position).

We have now before us the . . . Scouts chosen to fill these important positions.

To you who are about to take up this responsible work, and before you are invested with the rank, I would ask that you seriously consider the responsibilities that will be yours. As members of this troop, you have done good work as Scouts. We know you have lived the life of a Scout, kept true to your promise, and accepted the ten scout laws as guide in your

daily thought and action. You have been loyal to scouting and the troop.

In appointing you to this rank, we feel that you have reached a standard of good scouting that fits you to take your place as leader, friend and guide to those who are members of your particular Patrol.

Every boy who joins the troop looks up to his Patrol Leader as a real Scout; and the officers of your troop believe that you will live up to this responsibility, and that no matter where you may be, or whatever you may be doing, your thoughts, words and actions will bring no disappointments to the boys placed in your charge, or discredit to the fair name and honour of the

(Colour Party lowers colours; all to centre)

In investing you with the rank of Patrol Leaders of the Troop, I will ask you to face the Troop, placing your left hand on the flags and with the other coming to the full scout salute.

OURSELVES.

The International Jamboree, Birkenhead.

BY the time this number of the S. I. B. S. comes out, the Madras Contingent for the Jamboree would have left the shores of India. As at present planned, the contingent will leave Madras on the 23rd June and after a day's stay at Colombo, embark on the 26th, sailing the same day. The P & O Boat 'Baradine' in which they sail will carry a good number of Scouts from Australia, New Zealand and Ceylon to the Jamboree. We expect there will be quite a Jamboree on board the steamer and our Scouts will have a glorious time during the voyage.

Already a varied programme of activities and a vigorous course of training on board the steamer have been planned and we are sure our scouts will not have a lazy moment hanging idle on their hands.

Our party will be under the Leadership of our former Provincial Commissioner Mr. F. Howard Oakley who has visited the Wembley and Copenhagen Jamborees. He will be assisted by that veteran Scouter Rao Sahib T. S. Subramani Iyer, M. A., L. T., one of our Provincial Executive Committee members, and probably one or both the Organising Secretaries.

Preparations for the voyage are almost complete and it is hoped that the Provincial

Your left hand, placed on the Colours, means that you love and respect these flags that inspired the traditions of the troop. The right hand raised to the full salute, signifies that with the strength of your physical being, and the intelligence that is yours, you will keep this promise as a Scout:

"I (insert name here), promise on my Scout's honour, that I will do my best,—

To instruct, help, and guide the scouts entrusted to my charge;

To inspire them by my thoughts and deeds to a full understanding of the Scout spirit,

And at all times to be loyal to my patrol, brother patrol leaders and the troop."

(Patrol Leaders take the Promise)

Scoutmaster: I herewith present to you the badges of your new rank, and trust you on your honour to keep this promise. May good luck, good health, and good scouting go with them. Patrol Leaders of the "Incomparable", I salute you.

Commissioner himself will be present at Madras to see the contingent off. We wish the Madras contingent a very good time during the voyage and during their stay in England and their tour on the Continent.

Awards.

We extend our hearty congratulations to our popular District Commissioner Dewan Bahadur P. Parankusam Naidu Garu, I. S. O., on the well-merited distinction of the Medal of Merit conferred on him by the Chief Scout for India. Mr. Parankusam Naidu has been connected with the Movement for the last nine years and more and has been untiring in his efforts to further the cause. We wish him long life, excellent health and good scouting.

Hiking.

The value of hiking is being gradually appreciated by our Rovers and senior scouts and this summer has been utilised by some of them most advantageously in hiking. Two scouts—Rover Scout Leader Navanithakrishna of Chidambaram and Joshua of Christian College, Madras, hiked from Madras to Cape Comorin during this summer. They found the weather very trying, but, as they did the hike in easy stages, all the way, they did not suffer from any

ill effects on account of the heat. They practically saw the strong hold which the 4th Scout Law has on our Scouts and Scouters. During their hike, wherever they went, they were the guests of local scouters and scouts and were given every facility in their tour. Their log is sure to be of great interest to prospective hikers through the south of the Presidency and we hope to publish a short account of their hike with photographs in a subsequent issue of the S. I. B. S.

Similarly a party of six scouters and rovers, under the Leadership of Scouters A. L. Narayanarao, Bh. Krishnarao and V. V. S. Prakasa Rao hiked through the East and West Godavari Districts. They have written to us very enthusiastically of the hike.

Hiking throws the country open to the hiker, making him independent of conveyances and is one of the most glorious means of exploration. We hope other scouters in the different districts will copy the example of these scouters and rovers.

Inter-Association activities.

On the request of the Travancore Boy Scouts Association, our Provincial Commissioner deputed Messrs. G. T. J. Thaddaeus and T. V. Nilakantam to conduct two training camps for South and North Travancore. The North Camp was held at Kottayam and was in charge of Scouter T. V. Nilakantam, while the South camp was held at the historical fort Vattakottai near Cape Comorin and was in charge of Mr. P. S. Narayanswami who took it on, as Mr. Thaddaeus had to be away at Calicut on Jamboree business at the time. Both the camps were thorough successes and we hope that they will be of future use to Travancore State. We are thankful to the Travancore Association and its state Commissioner Capt. Hervey for affording an opportunity to two Madras Scouters to do their bit for the advancement of Scouting in the State.

Permanent Camp Site at the Mount.

The Government has kindly handed over the Camp site at St. Thomas Mount and we are now in a position to offer a good camping site to our Scouts in Madras and the moffusil. The site is a little over 22 acres in extent and near by is a stream with good drinking water and bathing facilities. It is true that there is not much shade in the site, but that difficulty can be tackled successfully, if every

Scout and Scouter who camps there makes it a point to plant a tree on the site. This practice of planting trees obtains very widely in the United States of America and Scouts are famous there for making earnest efforts to preserve and improve woodland and forest. If every one of our Madras Scouts made it a point to do something in the lines suggested above, the camp site would be a veritable pleasure garden in a few years; and the young planters would be planting for the future generation of Scouts whom they themselves would have the privilege of leading, as Scouters. For further particulars on the site and conditions of camping, Scouters are requested to write to the Provincial Scout Headquarters.

The Census.

We draw the attention of Scouters all over the Province to the Provincial Headquarters Notices this month. Detailed instructions are given therein in connection with the coming Census. The importance of the Annual Census can never be over-estimated and it would be no exaggeration to say that the work of the past year will be judged by the results of the Census. We request every Scouter, Commissioner and Secretary all over the Province to do his very best to see that his area sends up the required particulars accurately and IN TIME.

Our Provincial Chief Scout.

On behalf of all the Cubs, Scouts, Rovers and Scouters of the Province, it is our privilege to offer to our Provincial Chief Scout, our hearty congratulations on the high distinction of the Grand Commandership of the Indian Empire, conferred on him by His Majesty the King Emperor. Our Chief Scout will soon be leaving us for Simla and we hope that as Chief Scout for All India, he will sometimes think of the Madras Scouts with whom he was so intimately connected for the last five years and more.

District Boards and Scouting.

So much is now written in the Public press, and so many speeches are made in public platforms on Rural Economy and Reconstruction, but so little of practical work is done, that one feels amused at the way in which the writers and speakers hold forth on the merits of the subject. But few realise the earnestness with which the Chingelput District Board has

begun to tackle the problem in all its aspects. For some time past a batch of 50 Elementary School masters of the various Elementary Schools of the District are being trained, practically, in Rural Economy and rural reconstruction work at Poonamalle and the President of the District Board who holds very progressive and constructive views on the subject, realising that Scouting is one of the most important factors in the improvement of Village life in India, kindly arranged for a course of Cub Training being given to these teachers before they dispersed and went back to their respective spheres of activity. The President feels sure that these trained men will go back and do practical Cubbing with the boys under their charge and thus through the children make village life very much better than what it is at present. We take this opportunity of congratulating him on this step and wish him all success. District and Local Boards have now come to realise the value of Scouting in public life and we are sure that all other Dt. and Local Bodies will follow the example set by the Chingleput Dt. Board. A camp for the teachers undergoing training in Rural Economy, in Poonamalle, was conducted by Mr. T. V. Nilakantam of Tinnevely assisted by Mr. T.P. Navanithakrishna of Chidambaram,

from the 12th to the 17th June. This camp is a forerunner of a series of similar other camps, we are told, and we hope that the good work done in this camp will result in many of our children now waiting outside, coming into the glorious land of Cubbing. We are thankful to the President of the Chingleput District Board for giving the Association a number of men to be trained for active work with boys and Messrs. Nilakantam and Navabithakrishna for coming over with such readiness, though at considerable inconvenience to themselves, to undertake the training.

Welcome.

We welcome all our brothers in the field after the holidays, for another spell of vigorous scouting and wish one and all GOOD CAMPING.

Good Scouting.

T. V. Navanithakrishna

Editor, S. I. B. S.

NOTES BY THE WAY.

PERSONALLY, Searchlight heartily agrees with "Big Brother" in the Totem, that a Scout Troop can only become a good one by the joint hard work of both Scoutmaster and the Scouts.

The Scoutmaster's share of work will be to encourage the boys to learn and to 'Be Prepared', so that they will do all the things implied or stated in the Promises and the Law.

Surely it is a BIG JOB. But where there is the spirit, there is the way.

The right use of the Badge system is one of the ways in which it can be achieved.

For example, the Scoutmaster must realise and make his boys clearly appreciate the idea that Badges are not merely arm decorations, but the means of showing to the world that the Scout is prepared to keep that part of his promise which states . . . "to help other people at all times."

A thorough and intensive course of study and practice is certainly necessary for every one of the badge tests. What is very much more important, the Scoutmaster should see that his boys are "Prepared" in the real sense to meet the examiner.

It has often been noticed that examiners are themselves not quite definite in their notions as regards the standard of efficiency required for a certain Badge test. It is indeed a pity!

But who is to blame? Not the examiners, surely.

In most cases, they are busy men, but willing to give some of their time for the training of the Boy.

It is surely the duty of the Associations to give all facilities to the examiner to test the boys and certify them as FIT to wear the badge.

Searchlight has heard of a case in which a gentleman very busy in his own profession having been asked to be examiner for the Cyclists badge test, by an Association. Another gentleman was asked to be the examiner for the Swimmer's Badge.

The Association was satisfied with their acceptance, but it did not think it necessary to provide the Syllabus and a set of the necessary maps of the locality and environs to the first and a list of places in the locality where swimming facilities could be had, and which had been approved, and also point out the requirements of the test to the second!

Needless to say that in all cases, the boys suffered on account of delay in being tested.

A Scoutmaster who will not take the trouble of showing his boys how to Scout, by his own personal example, will not be much of a success.

Searchlight ventures to hope that every one of his readers, believes in the personal example method.

Big Brother in "The Totem" says—"I know one Scoutmaster who thinks it is a failure. He told me that he had been working with a Troop which had become very slack, so he decided to try and improve this sad state of affairs—for sad it certainly is in the Scout Movement—by his own example. The boys as a whole, failed to respond, so he had to try other methods. Perhaps some of you have a similar experience."

What about the boys?

First of all they should have the correct idea of Scouting. Mere attendance at Troop meetings for the sake of a good time is certainly not the correct idea of scouting!

They must be made to understand that the world is to be improved very much by their good scouting.

And to do good scouting, they must be proficient.

And "Knowledge is useless if it is not used in the correct manner"

Many of Searchlight's readers will have seen troops and judged for themselves what sort of scouts there are in such troops.

A quiet look of observation will surely tell any keen judge whether the boys are eager to do little odd jobs which are always wanting doing either in the troop head quarters or outside; whether the boys have a manly, open bearing, looking one straight in the eye, with a smile on the lips and a merry twinkle in the eye, as if the world is one grand play ground; whether they are personally clean and trim; whether they obey orders without grousing and on the instant.

Searchlight would humbly take the liberty of putting this as a test to his scouter brothers and would like to request them to judge their troops according to the standard indicated above.

If by scouting, our boys are going to bring about a happier state of affairs in this earth of ours, how much is the scoutmasters responsibility in training the boys to such noble work!

"May it be given to every one of us in the field to do our honest, though humble bit to train the boys in such work", is the earnest prayer of

Searchlight.

Called to Higher Service.

Rao Sahib M. C. Thiruvengkatachiar, Manager, C. T. settlement, Aziznagar, and Scoutmaster Nanda Troop, Aziznagar. One who by his personal example made Scouting throb with life among his beloved Adi-Dravida Boys of the Settlement, and by his modest and unassuming life always shunned the lime light and ever strove to work for the uplift of the so called depressed classes.

Rao Bahadur N. Krishnaswami Aiyangar, B.A., B.L., President, District Scout Council, Tanjore. (Born 1863—Called to Higher Service: June 13th 1929.) One who was responsible for the progress of the Movement in the Tanjore District. A gentleman of remarkable abilities, universally respected and loved.

May their Souls rest in Peace!

OUR TAMIL PAGE,

ஓர் அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.

(7)

தஞ்சை,

சுக்கிலாரு வைகாசிமா-

அன்புள்ள தம்பி பஞ்சாபகேசனுக்கு ஆசீர்வாதம்.

சாரணர்களான நாம் பிறருக்கு உதவி செய்ய வேண்டும், எல்லோருக்கும் நண்பர்களாக இருக்க வேண்டும், என்று பொதுவாகக் கொண்டுள்ள கடமை களை இன்னும் மேன்மைப் படுத்துவது நம்முடைய ஆறாவது சாரணச் சட்டம்:

‘சாரணன் விலங்குகளுக்கெல்லாம் நண்பன்’

நான்காவது சட்டத்தைப்பற்றி ஒரு சிறுவனை சோதிக்கும்போது, அவன் ‘சாரணன் எல்லோருக் கும் நண்பன், விலங்குகளுக்கெல்லாம் உன் பிறத் தவன்’ என்று வாய் குளிர்ச் சொன்னாலும், அவன் சொன்னதில் நான்காவது சட்டத்தைப் பொறுத்த வரையில் சொற் பிழை ஏற்பட்டதே தவிர, பொதுக் கருத்தில் ஒன்றும் பிசுரு இல்லை; ஆறாவது சட்டமா யிருந்தால் அவன் சொன்னது சரி. விலங்குகளையும் உன் பிறப்பாய் நினைத்து நடப்பதே அவைகளிடம் எட்டைத் தெரிவிக்கும் வழி.

விலங்குகளில் பலவகையுண்டு. சில உடலெங்கும் இயற்கையாகவே ரோமம் அமைந்து திரிகின்றவை. மற்றும் சில உடம்புகளைச் செய்து போட்டுக்கொண்டு உட்து திரிகின்றவை. எறும்பைப்போல் சிறியவை சில, யானையைப்போல் பெரியவை சில, எருமையைப் போல் மந்தமானவை சில, ஸ்கெளட் மாஸ்டரை (சாரணப் படைத்தலைவரை)ப் போல் சுறு சுறுப்புள்ள வை சில.

ஆனால், வகை எத்தனையாலானாலும், அவை அத்தனை யும் நாம் போற்றும் ஈசனுலேயே படைக்கப்பட்டவை. அவையாலும் உயிரும் உணர்ச்சியும் உள்ளவை. ஆகையால் விலங்குகளும் நாமும் உன் பிறப்பு என் பது உண்மையே ஆகும். அவைகளுக்கும் நமக்கும் ஒருவருக்கொருவர் அன்பும் வணக்கமும் பெருக வேண்டியது அவசியம்.

விலங்குகள் நம்மிடத்தில் மரியாதையாகவும், அன் புடனும் இருக்கின்றனவா, என்று சிலர் கேட்கலாம். பிறப்பு நிலையில் அவைகளிடம் கொடிய தன்மையே காணப்பட்டாலும், மனிதருடைய அன்பினால் அவை களிடமும் அன்பு பெருகும் என்பதற்கு எத்தனையோ உதாரணங்கள் இருக்கின்றன.

மகாகவி ரவீந்திரநாத் தாகூரவர்களுடைய தகப்ப னார் மகசிஷி தேவேந்திர நாத் தாகூர் தன் தோட்டத் தில் இருந்த அணில்களை கையை நீட்டிக் கூப் பிட்டால் அவை அவர்மேல் வந்து விழுந்துக் கொஞ்சு மாம்.

கொடிய விலங்குகளும் கூட அன்புடன் நடத்தும் எஜமானனிடம் தங்களுடைய அன்பைத் தெரிவித் தின்றன என்பது பல விலங்குச் சாலைக் காண்பதற்கு அனுபவத்தில் தெரிந்த விஷயம்.

நம்முடைய காட்டிலோ, வாயில்லா உயிர்களிடம் பெருகவேண்டிய அன்பு பல வழிகளும், பல தூல் களிலும் பாராட்டப்பட்டு வருகிறது. எறும்புகளுக்கு மாலைக் கொட்டுவதும், புற்றுக்குப் பால் வார்ப்பதும், பசவுக்குப் பொங்கல் படைப்பதும், பற்பல விலங்கு களையும் இறைவனுடைய பல வாழ்வுகளாகப் போற்றுவதும், பல உயிர்களிடத்தும் நம்முடைய அன்பைத் தெரிவிக்க நம்முடைய முன்னோர்கள் ஏற்பாடு செய்த முறைகளாகும்.

பிராணிகளிடம் அன்பு ஏற்பட முதல் வழி அவை களுடைய வாழ்க்கைச் செய்திகளை அறிந்து கொள்ளு வதே. நேராய் உற்று நோக்கியும் தூல்களில் படித் தும் அவைகளுடைய பழக்க வழக்கங்களைத் தெரிந்து கொண்டால் நம்முடைய வாழ்க்கையைப் போலவே அவைகளின் வாழ்க்கையும் பெரும் பயனை யுடையது என்று அறிவோம்.

அறியாமையே கொடுமைக்குப் பெரும்பாலும் காரணமாக இருக்கிறது. அறியாமையால் தான் சிறுவர்கள் விளையாட்டென்று நினைத்து நாயைக் கண்டபோது கல்லெறித்து அடித்தும் கழுதைவாலில் பனமட்டையைக் கட்டிக் குதறித்தியும் விலங்குகளைத் துன்ப படுத்துகிறார்கள். இப்படிப்பட்ட விளையாட் டைக் கண்ட விடத்தில் தயை தாடினாயில்லாமல் தடுப்பது ஒவ்வொரு சாரணனுடைய கடமையாகும்.

எறும்புகளுடைய பழக்கவழக்கங்களைத் தன் வாழ் நாளெல்லாம் உற்றுநோக்கி அராய்ந்துக் கண்டறிந்த ஒருவர், கண்தவறி ஒரு எறும்பை மிதித்து விட்டோம் என்று சம்சயப்பட்டாரானால், உடனே பித்துப் பிடித்தவர்போல் தோன்றவாராம். அவர் மனம் அப்படியாவது கோழைத்தனத்தாலல்லவா, எறும்பு கள் இயற்றும் அற்புதமான வேலையை அவர் உணர்ந்தவரானபடியால் ஒரு எறும்பின் உயிரின் அருமை இன்னதென்று அவருக்குத் தெரியும். அதனால்தான் அவருடைய மனம் அப்படிச் சஞ்சல மடைந்து வந்தது.

பறவைகளின் கூட்டைக் கலைப்பதும், முட்டை களைத் திருடுவதுமாகிய கொடிய பழக்கங்கள் சில சிறு வர்களிடம் உண்டு. சாரணர்கள் தாங்கள் அப்படிச் செய்யாமலிருப்பதுடன், மற்ற சிறுவர்களையும் அந்த செயல்களிலிருந்து விலக்கவேண்டும்.

கூட்டைக் கலைக்காமலும், முட்டைகளைத் திருடா மலும், பறவைகளைப்பற்றி எத்தனையோ இரகசியங் களைத் தெரிந்து கொள்ளலாம். முட்டைக்கும் கூட்

டிற்கும் பதில் அவைகளுடைய படங்களைக் கைபால் வறைந்தோ புகைப்படம் பிடித்தோ வைத்துக்கொள்ள லாம்.

பறவையானது கூட்டிலிருக்கையிலேயே, மெது வாக, அதை சஞ்சலப்படுத்தாமல், அதைக் கவனிக்க வும் படமெடுக்கவும் கூடும். அப்படிச் செய்யப் பழகுவதே ஒருவித நுட்பமான பயிற்சியாகும்.

படம் எடுப்பதல்லாமல், கூட்டைப்பற்றியும் முட்டை முதலானவற்றைப் பற்றியும், கிறம், விவரம், தொகை, கவனித்த தேதி எனப் பல குறிப்புகளையும் ஒரு வட் டில் பதிந்து கொள்ளலாம். கூட்டை அடிக்கடிப் பார்க்கப் பொழுது வாய்க்குமென்றால், முட்டைகள் பொரிக்க இத்தனை காட்கள் செல்லுகின்றன, பெண் பறவையோடு ஆண் பறவையும் முறைமறி அடைகாத் திறதா, குஞ்சுகளுக்கு ஆகாரம் என்ன, குஞ்சுகள் வளர்ந்து பறக்க எத்தனை நாளாகிறது என்ற பல விஷயங்களையும் குறித்துக்கொள்ளலாம்.

இந்த மாதிரிக் குறிப்புகளடங்கிய புஸ்தகம் மிக உபயோகமாயிருக்கும்.

உன் அணியிலுள்ள சிறுவர்கள் யாராவது விளை யாட்டுக்காக பறவைகளையோ, அல்லது நாய், பூனை முதலியவற்றை வளர்த்து வருகிறார்களா என்று விசாரி; அப்படி வளர்ப்பவர்களை, அந்த விலங்குகளின் பழக்கவழக்கங்களைக் கவனிப்பதல்லாமல், அவற்றிற்கு என்னென்ன தேவை, இன்றியமையாதவை எவை என்று தினந்தோறும் அரை நாழிகையாவது யோசிச்சுக்கொள்.

ஏனென்றால், அப்படி யோசித்தால்தான் அந்த செல்வப் பறவை அல்லது பூனை சுகமாயிருக்கலாம். இல்லாவிட்டால் எஜமானன் அஜாக்கிரதையால் துன்பமடைந்து மடிபும். நாய்கள் போதுமான ஓட்டமில்லாமல் வீட்டில் கட்டியடைக்கப் படுவதா லேயே பெரும்பாலும் வெறியும், கொடுமையும் கொள்ளுகின்றன. வேளா வேளை ஓட்ட ஆட்டம் இருந்தால் அவை சாத்தமாயும் சுகமாயும் இருக்கும்.

விலங்குகள் வாயில்லாச் செவ்வன் இன்னது வேண்டுமென்று வெளிப்படையாகச் சொல்லக்கூடிய வையல்ல. நாம் யோசித்துத் தெரிந்தே வேண்டிய வற்றைச் செய்யவேண்டும்.

தீக்கிழைக்கும் விலங்குகளையும் கொல்லாமல் விடு வதா? என்று பலர் கேட்கக்கூடும். அவற்றைக் கொல்லலாம் என்றே இந்தக் காலத்துப் பெரியவர் கள் பலர் சொல்லுகிறார்கள். இப்போதுள்ள ஜன நெருக்கம், பிணிப்பரவல், காரியவிரைவு முதலான வற்றைக் கவனித்தால் அவர்கள் சொல்லுவது பொருத்தமென்றே தோன்றுகிறது.

உணவுக்காக விலங்குகளைக் கொல்லுவது ஜீவ ஹிம்சை ஆகாது என்று தலைமைச்சாரணர் சொல்லு கிறார். புலால் உணவையே அடியோடு நீக்கியவர்கள்

பெரும்பாலும் நிறைந்த நம்முடைய காட்டில் தலைமைச் சாரணர் ஏற்படுத்தின விலக்கைக்கூட ஒப்புக்கொள்ளு கிறவர்கள் அரிது, ஆறாவது சட்டம் அந்த விலங்குக்கு இடங்கொடுக்கவில்லை என்று வாதிக்கிறவர்கள் பலர் உண்டு. இந்த வாதம் உன்னுடைய அணியிலும் உண்டாகலாம்.

இதைப்பற்றி நான் சொல்லுவது என்னவென்றால், வாய் வம்பு தொடங்கினால் வளர்ந்து கொண்டே வரும்; காரியம் மறந்து விடும். செடி, கொடிகளுக்கு மும் உணர்ச்சியில்லையா என்று சிலர் கேட்பார்கள். இப்படி இதை வளர்க்காமலே நம்முடைய கொள்கை யை நிறைவேற்றப் பல வழிகளுண்டு. அவற்றை நாம் கவனித்துக்கொண்டிருந்தால் புலால் உணவு தர்க்கம் தீரும் சமயத்தில் தானாகவே தீர்ந்து விடும். அதற்கு அடையாளம் புலால் விலக்கியவர்கள் தொகை நம் காட்டிலும், பிரதானிகளிலும் அதிகப்பட்டுக் கொண்டு வருகிறதே.

ஆனால், உணவுக்கு வேண்டிய பொருட்கள் இருக்கு மிடங்களில், விளையாட்டாய் விலங்குகளை வேட்டையாடுதல் கொடுமை யென்பதில் சந்தேகமே யில்லை.

கடைசியாக, பிராணிகளுக்கு தீக்கிழைக்காமல் காப்பதோடு, கூடுமான வரையில் நன்மையும் செய்ய வேண்டும். அதற்குத் தகுந்த சமயங்கள் பல ஏற்படும்.

உளையிலகப்பட்ட செக்கல் வண்டியை இழுக்க மாடுகள் தினதுவதைக்காணும் சாரணன் கும்மாயிருக்கமாட்டான். தான் ஒரு தோளைக் கொடுத்து வண்டி உளை விட்டு ஏற உதவுவான்.

இதுபோலவே, ஆறு, வாய்க்கால்களின் ஏற்ற இறக்கங்களில் வண்டிகளை யிருக்கும் மாடுகளுக்கு உதவி செய்யலாம்.

மிரளும் கண்ணையும், பசுவையும் கண்டால் குடையச் சுறுக்கிக்கொண்டு அப்புறம் போய் விரித்துக் கொள்ளலாம்.

கோடையில் தாகத்தால் தவிக்கும் ஆடு, மாடு, பறவைகள் பயமில்லாமல் வந்து குடித்துப்போகக் கூடிய படி தண்ணீர் ஊற்றி வைக்கலாம். நீர் நிலை கள் ஓரங்களில் நாம் நிற்பதைக் கண்டு பிராணிகள் பயப்படுகின்றனவென்று தெரிந்தால் நாம் விலகிக் கொள்ளுவது நலம்.

இந்த சட்டத்தைப்பற்றி நான் சொல்ல வேண்டிய வையெல்லாம் ஒரு கடிதத்தில் அடங்காது. குறிப் பாக சிலவற்றைச் சொன்னேன். படைப்புச் சிறப்பை உணர இந்தச் சட்டத்தைப் போன்ற எளிய வழி வேறெதுவுமில்லை.

இப்படிக்கு,

உனது அன்புள்ள அண்ணன்,

சந்தானசெல்வன்.

Provincial Headquarters Notices, No. 17.

Dated 15th June 1929.

The Annual Census.

All Individual Census returns (K1 forms) should reach the Provincial Scout Headquarters on or before the 10th September, 1929. The entries should be as on 31st August, 1929.

The following are the details of the Provincial Annual Registration fee to be remitted along with the Census returns:—

A Cub pack consisting of only Cubs.	Rs. 1/-
A Scout Troop consisting of only Scouts.	Rs. 1/-
A Rover Crew consisting of only Rovers.	Rs. 1/-
A Group consisting of Scouts and Cubs.	Rs. 2/-
A Group consisting of Scouts and Rovers.	Rs. 2/-
A Group consisting of Rovers and Cubs.	Rs. 2/-
A Group consisting of Rovers, Scouts and Cubs.	Rs. 3/-

Note.—Registration fees other than the Provincial Annual Registration fee mentioned above, due by units either to the Local Scout Associations or to the District Scout Councils, should be remitted along with the census returns to the Local or District authorities concerned and not to the Provincial Headquarters.

No unit that has till now not been registered at the Provincial Headquarters by 'B' or 'C' forms should send the Census returns. Such units will fill in 'B' or 'C' forms and forward them to the Provincial Scout Headquarters along with the prescribed registration fee through their respective District or Local authorities.

The following decisions have been arrived at by the Provincial Executive Committee on 'The Annual Census and Important Circulars', at its meeting held on 1st December, 1928:—

"The Provincial Secretary reported that considerable inconvenience had been caused to several scout troops which had either failed to receive the Census forms in time and send them duly filled for purposes of Annual Census and Re-Registration or were ignorant of the necessary formalities in the matter of sending them and of the disabilities that would ensue by not sending them in time to reach the Provincial Headquarters and suggested that in future *Census and Important Circulars* which required the timely compliance by every scoutmaster might be despatched to each scout troop directly from the Provincial Headquarters, copies to be sent to the District Commissioners with the names of Scout troops to which the same had been sent, but the returns to be made by the Scoutmasters through the District Commissioners of the respective Districts. The suggestion was adopted and it was resolved to give effect to the same".

In pursuance of the above decisions of the Provincial Executive Committee, Census forms in Triplicate will be sent direct to each individual unit registered at the Provincial Headquarters.

Scouters are requested to write and obtain the census forms from the Provincial Scout Headquarters, Triplicane, Madras, if they do not receive the same by the 15th August, 1929.

'K' forms of census will be sent to Commissioners and Secretaries and they are requested to consolidate the Census for their respective areas from the Individual returns received by them and send to the Provincial Headquarters one copy of such consolidated 'K' form along with the individual returns of the units and the Registration fees thereof.

Scouters of units in the following areas will have to fill in all the three census forms sent to them, clearly and accurately, retain one copy for their file and send the other two copies to Officers in their respective areas mentioned below with the prescribed Registration fees on or before the 3rd September, 1929. The Officers will kindly consolidate the Census in 'K' forms sent to them and will forward one of such consolidated forms along with the Individual returns of the units and registration fees to the Provincial Scout Headquarters, on or before the 10th September, 1929.

Anantapur District.

Hindupur and Penukonda Taluks.

Mr. T. S. Ramiah, M.A., L.T., Asst. District Commissioner, Municipal High School, Hindupur

Other Taluks.

Mr. P. Venkatesan, B.A., B.L., Secretary District Scout Council, 'Ramachandra Vilas' Anantapur

Arcot North District.

Mr. C. Doraisami Aiyah, B.A., B.L., District Scout Commissioner, Vellore

Arcot South District.

Mr. M. G. Parthasarathi Mudaliar, District Scout Commissioner, Vridhachalam

Bellary District.

Mr. T. Narasimachari, B.A., B.L., Secretary, District Scout Council, Bellary

Chittoor District.

Mr. C. Venkataramana Aiyer, B.A., B.L., District Scout Commissioner, Chittoor

Chingelput District.

Mr. G. V. Job, M.A., L.T., Secretary, District Scout Council, U. F. C. M. High School, Chingelput

Coimbatore District.

Mr. R. Srinivasa Iyengar, B.A., L.T., Secretary, District Scout Council, Sarvajana High School, Peelamedu

Cuddapah District.

Mr. N. Rangareddi Garu, B.A., B.L., District Scout Commissioner, Cuddapah

Godaveri East District.

Mr. V. V. S. Prakasarao, Jt. Secretary, District Scout Council, Bhrigu Astrological Society, Innespet, Rajamundry

Godaveri West District.

Mr. D. S. Raja Rao, Hony. Secretary, District Scout Council, Sanivarapupetta, Ellore

Kanara South District.

Mr. T. M. Parameswaran, B.A., L.T., Asst. Secretary, District Scout Council, Ganapathi High School, Mangalore.

Kistna District.

Mr. P. V. Ramanarao, B.A., B.L., Dt. Secretary, Scout Council, Board High School, Kaikalur

Kurnool District.

Mr. A. Varadan, M.A., L.T., Asst. District Commissioner, Board High School, Markapur

Madras, (Adyar Division.)

Mr. V. Subramaniam, B.A., B.T., District Scout Commissioner, National Theosophical College, Adyar

Madras, (Northern Division.)

Dewan Bahadur P. Parankusam Naidu Garu, I. S. O., District Scout Commissioner, High Road, Purasavalkam, Madras

Madras, (Southern Division.)

Mr. A. J. Leech, District Scout Commissioner, 10/14, Armenian Street, George Town, Madras

Madura District.

Mr. V. Kumaraswami Aiyer, B.A., L.T., Secretary, District Scout Council, 49, Ramnad Road, Madura

Malabar (North District.)

Mr. V. Govindan, B.A., L.T., Asst. District Commissioner, 'Vachaly House' Cannanore

Malabar (South District)

Mr. N. Appu Pillai, B.A., L.T., District Scout Master, Puthiyara post, Malabar

Nilgris District.

Mr. N. Devanesan, Secretary, District Scout Council, 'Ibex Lodge' Coonoor

Ramnad District.

Mr. R. Anantha Aiyengar, Secretary, District Scout Council, c/o The Theosophical Society, Santhepet, Madura

Salem District.

Mr. Bernard Thomas, M.A., Secretary, District Scout Council, London Mission, Salem

Tanjore District.

Mr. P. P. Santhanakrishnan, B.A., L.T., Secretary, Local Scout Association, 1476 South Rampart, Tanjore

Cancellation of Warrants of Scouters and withdrawal of Registration of units.

Warrants of all scouters of units whose Census returns and Registration fees are not received at the Provincial Headquarters on or before the 10th September, 1929, will be cancelled.

If the names of scouters warranted for the respective units are not entered in the individual Census returns (K1 forms) which reach the Provincial Headquarters, such warrants will also be cancelled.

All those units whose individual Census returns (K1 forms) and prescribed registration fees are not received on or before the 10th September, 1929 at the Provincial Headquarters, will have their Registration withdrawn without further notice.

Registration of groups.

Scouters and Commissioners are hereby informed that 'Groups' will be registered from October, 1929. Such of those units as have already been registered by 'B' or 'C' forms will have only to signify their desire in writing through their District or Local Association authorities to register themselves as groups and mention the different sections attached to their units with Registration Number and Names of such sections which have been registered at the Provincial Headquarters and have been published in the Provincial Headquarters notices.

For the registration of fresh 'Groups', Group Registration forms will have to be filled in, and the forms can be had free on application to the Provincial Headquarters.

Mannargudi Local Association area.

Mr. J. I. Muthiah, Asst. District Commissioner, Findlay College, Mannargudi

Kumbakonam Local Association Area.

Mr. N. Ramados Aiyer, B.A., B.L., Secretary, Local Scout Association, Town Extensions, Kumbakonam

Mayavaram Local Association Area.

Mr. T. Subramani Aiyer, Secretary, Local Scout Association, 138 Pattamangalam Street, Mayavaram.

Negapatam Local Association Area.

Mr. K. Subramaniam B.A., B.L., Secretary, Local Scout Association, Negapatam

Tiruvavur Local Association Area including Pattukotah and Thiruthuraiipundi.

Mr. K. S. Sundaresa Aiyer, Secretary, Local Association, Board High School, Tiruvavur

Papanasam Area.

Mr. G. Ramamritham, B.A., L.T., Victoria High School, Papanasam

Tinnevely District.

Mr. T. V. Nilakantam Pillai, B.A., B.L., District Scout Commissioner, Pudupet Street, Palamcottah

Vizagapatam District.

Mr. Nisthala Narasimham, B.A., L.T., Jt. Secretary, District Scout Council, C. B. M. High School, Vizagapatam

The Scouters of the different units in the following areas will kindly fill in the Census forms and send one copy of the forms along with the prescribed Registration fees direct to the Provincial Scout Headquarters before the 3rd September, 1929.

Canjam District.

Guntur District.

Trichinopoly District.

Nellore District.

Railway Concessions.

Only units duly registered at the Provincial Scout Headquarters and announced in the Provincial Headquarters Notices are eligible for concessions.

Special printed Concession application forms should be used for applying for concessions. These forms are available on application to the District Commissioner, Asst. Dt. Commissioner, District Secretary or Secretary of Local Scout Association of your area. In places where there are no such District or Local Organisations, Scouters of individual units will have to apply to the Provincial Headquarters direct for these forms.

These forms have to be correctly filled in and countersigned by your District or Assistant District Scout Commissioner. In areas where there are no District or Assistant District Commissioners, scouters will have to send the applications forms filled in correctly to the Honorary Provincial Secretary, Post Box, 424, Triplicane, Madras, who will countersign them and send them back to the scouters concerned.

To avoid delay in obtaining concessions in time, it is important that Scouters should apply for the forms at least a fortnight before they undertake their trips with their boys. The Railway companies require at least a week's time to send the concession order.

15-6-1929.

C. P. RAMASWAMI IYER,
Provincial Commissioner.

Troops and Packs registered.*(Registration is valid only up to 30th September, 1929.)***Godaveri West and Kistna.****Troop.****Reg. No.**

29. 1st Attili, (Sri Krishna) Board Middle School, Attili (W. G.)

Guntur.**Troops.****Reg. No.**

11. 1st Ongole, 'The Lion' A. B. M. High School, Ongole

12. 1st Tenali (Sivaji) Kothapet, Tenali

Madura.**Troops.****Reg. No.**

32. 4th Pasumalai, (Washburn) High School, Pasumalai

33. 1st Periyakulam (Victoria) Victoria Memorial High School, Periyakulam

34. 2nd Periyakulam, (Janaka) Victoria Memorial High School, Periyakulam

35. 2nd Palni (Bishma) Municipal High School, Palni

36. 1st Pattavirampatti (Sarswathi) N. S. V. V. Sala, Pattavirampatti, via Batlagundu

Packs.**Reg. No.**

7. 1st Periyakulam, (Krishna) Victoria Memorial High School, Periyakulam

8. 2nd Palni, (Do Good) Municipal High School, Palni

Nilgris.**Troop.****Reg. No.**

26. 1st Nilgris (Governor's Own.) Brecks School, Ootacamund

Tanjore.**Pack.****Reg. No. 22**

1st Tiruvarur Board High School, Tiruvarur

Trichinopoly.**Troop.****Reg. No.**

18. 12th Trichinopoly, St. John's Vestry School, Trichinopoly

Pack.**Reg. No.**

1. 12th Trichinopoly, St. John's Vestry School, Trichinopoly

Warrants Issued.**District Commissioner.**

D. N. Strathie, M.A., I.C.S., Chingelput.

Chittoor District.**Rover Leaders.****W. No.**

3. J. Daniel, 1st Chittoor Board High School, Chittoor

4. S. T. Ramaswami Aiyer, 2nd Chittoor, B. Z. School, Chittoor

5. A. S. Venkataraman, 6th Chittoor, Board High School, Chittoor

6. V. Ramakrishnasastri, 8th Chittoor, Govt. Training School, Chittoor

7. G. L. Narasimham, Govt. Training School, Chittoor

Assistant Rover Leader.**W. No.**

2. A. Mahalinga Aiyer, 6th Chittoor, Board High School, Chittoor

Scoutmaster.**W. No.**

31. P. Vemanna, 1st Renigunta, Board Higher Grade School, Renigunta

Cubmaster.**W. No.**

3. C. Krishnareddi, 1st Pakala, Board Middle School, Pakala

Godaveri West & Kistna District.**Scoutmasters.****W. No.**

18. C. Venkatarangara o, 1st Chellapalli, Raja's High School, Chellapalli, Via Masulipatam

19. N. D. Joseph, 1st Kapileswarapuram, Board School, Kapileswarapuram, Kistna Dt.

20. D. V. Durgaprasad, 1st Idupugallu, Board Middle School, Idupugallu

21. K. Kameswararao, 1st Punadipad, S. V. G. K. High School, Punadipad, Kankipad P. O., Kistna Dt.

Guntur District.**Scoutmaster.****W. No.**

11. G. Caleb, 1st Ongole, A. B. M. High School, Ongole

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

29. T. A. Ramanathan, 1st Shevvapet, Gokulanath Hindu Mahajana School, Shevvapet

Cubmaster.**W. No.**

6. K. R. Seshagiri Rao, 1st Namakal, Board High School, Namakal

Malabar District.**Asst. Scoutmaster.****W. No.**

18. S. R. Venkatarao, 3rd Calicut, Ganapathi High School, Calicut

Tanjore District.**Scoutmasters.****W. No.**

52. V. Sebadri, 8th Tanjore, S. S. League School, Tanjore

Vizagapatam District.**Group Scoutmaster.****W. No.**

1. M. K. R. Dikshitalu, 1st Bimilipatam, Municipal High School, Bimilipatam

Scoutmaster.**W. No.**

15. K. Apparao 1st Bimilipatam, Municipal High School, Bimilipatam

Cubmaster.**W. No.**

1. P. Anantharao, 1st Bimilipatam, Municipal High School, Bimilipatam

53. K. S. Krishnamuthi Aiyer, 3rd Kumbakonam, Native High School, Kumbakonam

Cubmasters.**W. No.**

22. N. Viswanathan, 1st Tanjore, North Main Street, Tanjore

23. M. Thiruvengadampillai, 1st Orthanad, Board High School, Orthanad

24. P. R. Rajagopala Aiyer, 1st Papanasam, Victoria High School, Papanasam

25. K. S. Sundaresa Aiyer, 1st Tiruvarur Board High School, Tiruvarur

Asst. Cubmaster.**W. No.**

5. B. Guruviah Reddy, 1st Orthanad, Board High School, Orthanad

Scoutmasters' Training Camp, Saidambalpuram, May, 1929.**List of Campers.****Bull Patrol.**

T. S. Velayutham Assistant, Board High School, Orathanad

T. P. Gopalakrishna 1476, South Rampart, Tanjore

V. S. Vedanayagam, Assistant, St. Peter's High School, Tanjore

T. V. Ratnaswamy, Supervisor of Taluk Board Schools, Tanjore

A. T. Ramanujam, Assistant, Teachers' College Model School, Saidapet

T. A. Tyagarajan, Pupil-Teacher, Government Training School, Tanjore

S. A. Swaminathan, Pupil-Teacher, Government Training School, Tanjore

Cobra Patrol.

K. Sambandam, Assistant, Government Training School, Tanjore

R. Subbiah, Headmaster, Hindu Model School, Manambuchavadi, Tanjore

T. Natesa Pillai, Supervisor of Municipal Schools, Tanjore

S. Rajaraman, Assistant, Hindu Model School, Manambuchavadi, Tanjore

N. Visvanathan, Headmaster, Board Elementary School, Tiruvadi

A. S. Ramaswami, Pupil-Teacher, Government Training School, Tanjore

S. Natarajan, Troop Leader, St. Peter's Troop I, South Main St., Tanjore

Crow Patrol.

A. Joshua Assistant, Government Training School, Tanjore

N. Vaidyanathan, Headmaster, St. Peter's School, Karanthai, Tanjore

R. Purushothaman, Headmaster, Board Elementary School, Mariammankoil

S. Shanmugham, Headmaster, Board Elementary School, Vallam

K. S. Nagaratnam, Teacher, Board Elementary School, Tennamanadu

P. S. Narayanaswamy, Assistant, Teachers' College Model School, Saidapet

R. Krishnaswamy, Pupil-Teacher, Government Training School, Tanjore

Hound Patrol.

R. Narayanaswami, Headmaster, Board Elementary School, Melathirupanthuruthi

R. Rangaswami, Student, B.A. Class, Findlay College, Mannargudi

M. Manthiranayagam, Assistant, Government Training School, Ramnad

V. G. Kaliaperumal, Pupil-Teacher, Government Training School, Tanjore

V. Seshadri, Supervisor, Social Service League Free School, Tanjore

G. Gopalaswami, Teacher, Kallar Reclamation School, Perumangudy

Scoutmaster: T. V. Nilakantam, District Commissioner, Tinnevely

Assistant Scoutmasters: J. I. Muthiah, Assistant District Commissioner for Tanjore

T. P. Santanakrishna, Hon. Joint Secretary, Tanjore Local Scout Association

Quartermaster: M. Manikkavasagam

Assistant Quartermasters: G. Deva Irakkam.

S. Kuppuswami

Camp Secretary: C. Vedachalam, B.A., B.L., Secretary to the District Board, Tanjore

Negapatam Cubmasters' Training Camp.*15th to 30th April, 1929.***List of Campers.****Blacks.**

N. Anandanatarajan, B.A.B.L., Negapatam

S. R. Tyagarajan, B.A.L.T., Negapatam

V. Murugaya Pillai, Negapatam

M. K. Srinivasachari, Negapatam

V. Rajunaidu, Papanacheri.

Tawnies.

Banu Chandrapal, Madras

M. Najamuddin Khadir, Negapatam

N. Gopalaiyer, Velipalayam, Negapatam

G. Ramamurthy, Velipalayam, Negapatam

K. Venkatasubramaniam, Nagore

A. Rajagopala Aiyengar, Negapatam

Browns.

C. Krishnaswami, Madras
M. Balasubramaniam, Madras
N. R. Narayanaswami Aiyer, Negapatam
M. S. Tyagarajan, B.A.L.T., Negapatam
M. Simpson, Negapatam
M. S. Vaitheswaran, Negapatam

Greys.

T. V. Radhakrishna Ayer, B.A.L.T., Negapatam
P. Ramachandra Aiyer, Velipalayam, Negapatam
P. Koil Pillai, Negapatam
N. Subramaniam, Nagore
K. Srinivasa Aiyer, Nagore

Whites.

T. S. Rajagopala Aiyer, Nagore
T. Packianthan, Negapatam
S. S. Muthu Pillai, Nagapatam

M. Venkatarama Aiyer, Palavaram, Arantangi.
V. Pichu Aiyer, Negapatam
T. Nataraja Aiyer, Negapatam

Reds.

S. Ramachandra Aiyer, Nagore
K. Rajagopala Aiyer, Nagore
S. Narayanasami Aiyer, Negapatam
S. Chelliah Pillai, Kivalur
N. Vaidyanatha Aiyer, Velipalayam

Scouters in charge of the Camp.

P. S. Narayansami, D.C.C., *Provincial Organising Secretary*
T. V. Nilakantam Pillai, B.A., B.L., *District Commissioner of Tinnevely*
J. I. Muthaya, *Asst. Dt. Commr. of Tanjore*
Camp Secretary: K. Subrahmanyam B.A., B.L.
Advocate Negapatam

Cubmasters' Training Camp held at Poonamalle under the auspices of the Chingleput District Board School of Rural Economy.

12th to 17th June 1929.

List of Campers.**Akela :**

Mr. T. V. Nilakantam, Dt. Commissioner, Tinnevely

Bagheera :

T. P. Navanithakrishna, Skipper, Rover Crew, Sri
Minakshi College, Chidambaram

Whites :

A. V. Munuswamy Iyer, Avadi
V. Srinivasa Pillay, Pondur
T. Vasudeva Pillay, Irumbuliyur
L. Doraisamy Naidu, Sarapananjeri
M. Ramiyah Pillay, Pattaraiperumbudur

Blacks :

V. S. Vasudevarao, Erukanjeri
M. Aiyasami Aiyer, Mugalivakkam
S. K. Kuppurao, Selaiyur
A. R. Duraisami Aiyengar, Velacheri
R. Kodandarama Iyengar, Ikkadu
D. S. Gopalan, Velliyur

Greys :

P. Krishnamachari, Vadakkuppattu
M. Ranganatham Iyengar, Pondavakkam
P. Ramachandra Rao, Madambakkam
P. Srinivasachari, Villivakkam
K. Srinivasa Iyengar, Koilpathagai
K. Rajagopalachari, Edayarpakkam

Tawnies :

N. Subrahmaniam, Chinnakavanam
N. Rangiah, Vellathukotai
M. Ponuswami Pillai, Panjetti
A. S. Tiruvengada Mudaliyar Minjur
A. Varadarajah, Manjankarani
T. Ramaswami Mudaliar, Kovur

Reds :

T. P. Ponusami Pillay, Mambodu
R. Kulandaivelu Pillay, Periyapalayam
T. P. Ranganatham Pillai, Mukkarambakkam
T. P. Muthusami Pillai, Vadamadurai
P. Shanmugam Pillai, Kaniambakkam
M. Paradesi Chetty, Kalamanaidupettai

Browns :

K. Munivelu Pillai, Vadamadurai
V. R. Punyakoti Pillai, Vengal
C. Ponnuvelu Pillai, Velliyur
V. K. Appavu Pillai, Punnappakkam
M. Sivalingam, Perandur
G. Natesa Pillay, Ekattur

Dark Browns :

J. E. Ramaswami Pillai, Edayarpakkam
P. S. Arumugam Pillai, Kavaraipalayam
M. Kannabhiran Pillai, Karlapakkam
T. A. Ramaswami Naidu, Veppampattu
P. S. Doraisami Sarma, Kilampakkam
T. Naiyana Pillai, Tharakshi



PHOTO BY T. S. RAMAIAH.

The Hindupur Boy Scouts at a Camp Fire.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Message for the Month.

PLAYING THE GAME.

There are creeds and creeds, there are rules and rules, for playing
[Life's complex game.

But there's one stands fast, from first to last, and ever remains the same.
We can walk aright by its guiding light, and keep to the starlit way,
If that one great rule, in Life's mixed school, we stick to day by day!

Do unto others as you would fain have others do unto you!
It's easy to say from day to day, but not so easy to do!
Yet in that one creed all human has echoed since Time began,
Since first the name of Conscience came to haunt the soul of Man.

There are creeds and rules we make for ourselves as we try to jog
[along.

And what seems Right in one man's sight, in another's seems all
[wrong.

But contention's bones, and philosopher's stones, and the ethics of
[priest and sage,
Just lead us back to the same old track we tread from Age to Age.

Do unto others...It's all that counts in this queer and mixed old world!
What a change there'd be, if from sea to sea, that banner were unfurled!
And Heaven above, would crown with love, a record of ancient shame,
When all mankind, one heart, one mind, had learned to play the game!

(The Madras Mail).



The above is a photograph of Mr. A. A. Milne, the author of those delightful books for the young, WHEN WE WERE VERY YOUNG, NOW WE ARE SIX, WINNIE THE POOH, and THE HOUSE BY POOH'S CORNER and of Christopher Robin and Winnie—the Teddy Bear—whom Mr. Milne has immortalised by these world-famous books.

Mr. Milne sent this photo to two of his little admirers in Madras, who, believing that other children like them, would also love to see a picture of their favourite author and Christopher Robin, have, with the approval of Mr. Milne, lent the photo for publication.—Editor.

"FOR HIS FRIEND."

The Story of a boy's heroic sacrifice.

ON Saturday, August 11th, three boys, whose combined ages totalled but fifty seven, swung on to a third-class carriage of the little train that puffs and wheezes its way from Geneva, in Switzerland, to Chamonix, in France. The boys were off for a week's excursion in what is locally known as the "massif" of Mont Blanc. Joseph Paillard was the eldest of the three, just out of his teens. With him were Henri and Charles Fioroli, of Geneva, one nineteen, the other eighteen. The plan of spending a week in the mountains had been in their minds for three weeks, ever since Joseph's father had died. His father's death had been a cruel loss, had shaken and unnerved the lad; and when the brothers Fioroli proposed the excursion, Joseph's mother urged him to go. The very thought of being out in all the majesty and intimacy of his beloved Mont Blanc range, away from cities and noise, on the very edge of the eternal, seemed to cheer him immensely; and as they packed their sacks and made ready for the trip, the boy was radiant in anticipation of what lay ahead.

Mountaineers will tell you that there is no sport in the world like scaling a mountain. No sooner have they uttered the word "sport", however, than they hasten to add that it is far more than that. It has the excitement, the team work, the physical values one associates with sport, but it has something more. And it is this "something more" that brings the lure.

It was so with Joseph. He had a beautiful physique; was stronger, more firmly built than either of his comrades. He was known during his boyhood as a good soccer player, an excellent hiker, a splendid swimmer. But, year by year, his devotion to these waned, and the mountains became his first and chief love.

And how he could climb! The Swiss are not given to exaggeration, as a rule. They are cautious and guarded. Nor are those who know and love the mountains, who risk life and limb many times a day, apt to speak

lightly of a comrade's prowess. Yet the Fioroli brother's will tell you, as they told me, that Paillard was an excellent Alpinist. He had served his apprenticeship on the Saleve, a comparatively low mountainous formation just outside Geneva, but so precipitous in parts that it presents an exceedingly difficult surface to scale. From this he had gone from peak to peak. But the thought of doing the "massif", and particularly some of those crests that are termed "teeth"—crests that literally shoot out of the range—had been a cherished hope for months.

This explains somewhat the infectious radiance that possessed him, despite the poignancy of his grief, as the train coughed and hiccupped its tedious way to Chamonix. At last arrived, the three swung down, shouldered their sixty pound packs containing food for eight days—chocolate, ham, dried fruits, biscuits, stuff that nourishes well and weighs little—and turned in for the night at a mountain shack.

Chamonix is a charming little French village at the foot of the Mont Blanc range, and the centre from which radiate constant and innumerable mountaineering parties. A favourite start, which puts one high up the side to a cluster of huts and stores, boasting one of the most gorgeous views in the world, is by the funicular to Montenvers. By a quarter to eight on Sunday morning, the 12th August, Paillard and his two companions had reached Montenvers, and set out to cross the famous glacier familiar to many a tourist.

The entire day was so spent, the three heading towards the Cabane du Requin, which was to be their base for several difficult climbs. The first one attempted, for which they rose at half past twelve in the night, was the Aiguille du Plan, needle-like as the name indicates, of something over 11,000 feet. The climb, itself, was about 3,500 feet, and was negotiated in nine and a half hours. The Alligator's Tooth, also over 11,000 feet, was next attempted and accomplished that same afternoon.

Eight o'clock on Monday night saw them back in their cabin, tired and hungry.

The plan had been to tackle another peak early Tuesday, but upon waking at two o'clock in the morning, they found it raining hard, so they abandoned the idea, and slept until eight o'clock. At nine, the weather having cleared a bit, they were off with their full packs for the Charpoua Refuge.

Reaching the Refuge, they found there a Frenchman, nursing an injured ankle, and guarding five packs. With that comradeship that is instinctive in the high mountains, they soon got well acquainted, the Frenchman explaining that his four companions had left that morning to scale the Petit Dru, one of the Most difficult ascents in the whole range. He, himself, curse his luck, had twisted his ankle, as they could see, and it had swollen so that he could not make the climb.

The party, it seemed, had not got off until seven o'clock that morning. They had hope to be gone by three, but could not start because of the rain. But about six, when it was clearing, they had decided to try it even though it was late. Because they would have to go rapidly, they took no packs, stuffing their pockets with biscuits and chocolate.

Nothing unusual about that, thought the three boys. Here it was five in the afternoon, and the party had not returned, but if they had got to the top, it was out of the question to expect them back before dark. And since nothing more could be done that day, they decided to turn in early, and tackle the Aiguille Verte—the green needle—next morning. But as dusk came on and brought no sign of the returning party, the Frenchman began to get uneasy. The three lads insisted that there was no cause for worry, as it was too early to expect them. Nevertheless, Henri Fioroli slipped out of the cabin on some pretext or other, and climbed up a bit to see if he could locate them.

For a time, not a thing could be seen but bleak mountain. Then, suddenly, two figures came into view. Two—not four. Fioroli reasoned, however, that the other two might be returning by a different route, so called down to the Frenchman that he had

seen his comrades, and was going up a bit to meet them.

A few minutes later, the Frenchman, who had hobbled out on to the small platform of the cabin, hailed his two companions with the anxious query: "Where are the others?"

The newcomers did not reply until they had gained the Refuge. Then, in the presence of their friend, and of the three lads, they recounted how one of the party, when only about fifty yards from the top of the Petit Dru, after a terrific test of endurance, suddenly weakened. He was the first of one pair, for the four of them had divided, with the two men comprising each unit roped together. This man, a Lyonnais, was trying to pull himself up on to a ledge, when his comrade heard him cry out: "I can't! I can't!... I'm letting go!" The next moment he crashed down on to a shelf of rock, landing on his back and shoulders.

His friends rushed to him, and found him conscious but completely paralyzed. They moved him down some thirty yards to a broader ledge, though it cost the injured man excruciating torture. Obviously, they could not carry him back to the cabin; nor could they leave him alone. So two of them chose to go down for aid, the third staying on with his helpless friend.

The four in that little mountain shack heard the story through. At the close, Paillard, with a glance at his two friends, said simply: "We'll go up tomorrow." All thought of their own well-laid plans vanished. Here was a friend—though a friend absolutely unknown to them—hurt and helpless. They must do what little or much they could.

The two Frenchmen decided to continue their descent to Montenvers and Chamonix, to organize a rescue party of guides, and get a doctor. When they had gone, the four turned in for the night. The last thing heard was the muttering of the Frenchman, again cursing his luck that his ankle would keep him behind.

II.

They set the alarm for two o'clock in the morning, but for some reason, it failed to go off. Because of that, they lost three

hours in getting away, three hours which might have changed this story. For if they could have got back before the storm broke... But the alarm did not go off, and as a result, Switzerland and humanity found emblazoned on the scroll of heroes, the name of Joseph Paillard.

One of the Fioroli's woke up at five; straightway roused the rest; they brewed some tea; ate enough to give them warmth and strength for the climb, and set out about six, each with a very light sack. The weather was fine, and they got up to the shelf a little after mid-day. There they found the two Frenchmen, both of them having suffered terribly from the cold of the Alpine night. The Lyonnais was in awful pain, still unable to move arms or legs. He asked if somehow they couldn't make him more comfortable. They tried to move him into another and easier position, but gave it up when cries of agony escaped his lips. Paillard then bent down and began to move the arms of the injured man, trying to restore circulation. Fioroli did the same with the poor devil's legs. So long as they didn't touch his back, or attempt to shift him, the pain was not more than he could bear. The slight warmth brought about by the exercise seemed to help, and when the other Fioroli bent over with a cup of steaming hot tea, to which a generous portion of cognac had been added, the man's eyes brightened. But he couldn't move to drink; couldn't hold the cup. So out came the little aluminium tube, about a foot or so long, which experienced mountaineers carry in their sack, in order to suck up water through the snow. With this the man was able to drink the tea, and seemed cheered as a result.

Came, then, the problem of making him as comfortable as possible until the rescue party arrived. Another night spent up at this height, with no shelter, would be terrible enough, even if the weather were clear; but a glance at the west showed ominous cloud formations, foretelling an approaching storm. There would be little hope left if a storm overtook them. But there was just a spark of hope if he could be made warmer, and if a partial shelter or wall of

rock could be reared to break the force of the wind, already beginning to whistle about them.

Again, there was no thought but of these two who would be spending the night here alone. Paillard and the two Fioroli's took out the little food they had; removed their heavy jackets and shirts, and gave all to the Frenchmen. That left them with nothing but a thin cotton undershirt above their heavy trousers, and the temperature was falling every minute.

The crippled comrade urged them to start down before the storm came. They wouldn't hear of it, the four of them pitching in to make a wall of rock near the edge of the shelf, hoping, thereby, for some slight protection. The material at their disposal was pitifully meagre. Chips of rock only, with here and there some loose stones. The slope was so precipitous at this point that every rock brought back bespoke a triumph of mountaineering. Little by little the frail wall grew. But when the side of the crests had been stripped nude of every tiny loose rock and stone, they had to stop. Nothing more could be done, yet the wall—the sole possible protection against the ravage of the hurrying storm—was pathetically insufficient. "Wall" they called it, but a mason would have laughed at it. Not so the Frenchman. Eyes that said more than the few words he had strength to utter told the lads how grateful he was for what they had done.

With the wall erected; when they had made certain that the man was as comfortable as human hands could make him; when they had been urged, repeatedly, to start down to safety before the storm came—then, and only then, did they go, leaving behind a little cheer with the promise that help would soon arrive.

It was five in the afternoon; three more hours of daylight. They had no food, no lantern, nothing to drink. Nor had they adequate clothing protection from the storm that now came charging down, dragging night in its wake. Wind like a wall seemed to bar their way; snow drove at them from all sides; hail beat upon them with such force that, for a time, there was

danger of injury, so large were the stones. Still they groped their way. But the furies, themselves, seemed determined to check them. Lightning flashed all about, for, well up in the clouds, they were in the home of lightning. Hair on legs and arms stood out straight. Their bodies tingled with electric current. Thunder crashed against the mountain, rolled over to the peaks across the narrow valley, and hurled itself back at them. They could see nothing, so terrific was the wind and snow, so black the night.

As if in answer to their prayers, they unexpectedly came upon an overhanging shelf of rock, which gave some slight protection. Small it was, but the three of them huddled together under it, the contact of their freezing bodies bringing a slight warmth. For ten minutes they stood there, while the storm lashed itself into a frenzy. Suddenly, the snow stopped. They decided to carry on. In fifteen minutes, snow to a depth of six inches had fallen. The descent was now sheer folly, yet to remain was worse. Before a foot could be set down in a new spot, the snow had carefully to be cleared away, and the surface tested. With such methods, the going was slow and difficult. They were now wet through, and the wind and falling temperature combined to freeze, solidly, their few sodden garments.

The snow, which had held off for a time, now returned, as if freshened by the brief rest. The terror they had lived through seemed trivial before the mad fury that now pounced upon them. Rings of wolves, teeth bared and fangs revealed, seemed to rush upon them. Lightning crackled in front of them, above them, behind them. Each moment seemed to be their last, with death coming by a pitiless, yet merciful, bolt. Electrocuted! Burned to death! Burned—ah God! that would be Heaven in all this freezing agony!

Thunder made the valley roar, sending terror into their very souls. The crack of it was like guns on a rifle range. Each "cla-ack!", "cla-a-ck!" was a bullet aimed at them as they stuck against that 60° slope, clinging with frozen finger tips—with elbows, with knees, with numbed feet

—anything; clinging with the very cords of their hearts to that bleak, God-abandoned place.

In the face of all this, they could not go on. Yet they had to; had to keep moving, or they would have frozen on the spot. Down, down, ever down; inch after inch; each faltering step a victory!

But there is a point where man's resolve to go forward, stern though it be, is not enough. The will says go, but the flesh cannot. Paillard and the two brothers had reached that point. They knew what it would probably mean if they stopped. But they couldn't go on. There was no cabin, no refuge, not even a partial rock shelter from the wind and storm. But, gaining a flat surface on which all could stand, they again huddled close together, and resolved to wait it out. Though fatigue seemed to have wormed its way into the very marrow of their bones, they dared not sleep. If they had, anyone of them, at any moment, might have gone hurtling over the edge, dragging the others with them. There was nothing for it but to wait—and suffer. But wait for what? Perhaps a lull, in which they could get down. Perhaps—ah God! it couldn't get worse!

About five, after hours on the ledge which they knew not how they endured, the storm slackened. Light came in the East. Their clothes were frozen stiff. They tried to move—it was agony. Descend they must, however, so down they went, slowly, painfully. A quarter of an hour later help came. The rescue party from Chamonix had braved the latter half of the storm, knowing how desperately their aid would be needed. They had no sooner arrived, when one of the Fiorolis fainted dead away. Two or three stopped to bring him round, and then help him down. But they had almost to carry him, his feet were frozen. The rest turned to the other two. Paillard was in terrible shape, though gamely protesting that he could make the cabin. To the anxious queries made to the other brother, the response was merely a shrug of the shoulders and a thin smile as he looked down at his hands—they were frozen.

The melancholy party started down. On the way, Paillard fainted. The two brothers saw him suddenly grow limp, his head falling on to the shoulder of one of the rescue party. Half-dragging, half-carrying the three, they made the cabin. Blankets had been brought up. Hands and feet were attended to; tea was forced down their throats. The brothers, in semiconsciousness, smiled a thank-you, and fell into a deep sleep.

Over in the corner men were bending over Paillard, feverishly rubbing and slapping him. The lad lay limp, blue with cold. A doctor stooped down to listen for the heart beat. For seconds that seemed like hours he waited—but in vain. As he rose, a ghastly silence came over the group. A great strapping guide pulled a blanket up over the boy's head.

Some hours later, when the brothers awoke, their first question was for Paillard, whom they noticed was not there.

"Dead of cold," said someone. "Dead of cold?"—they thought, as they told me later, that the man was speaking figuratively, as one often does. Were they not also dead of cold?

A doctor came over to have a look at them. Hands and feet all right; hearts strong. Then he told them. Paillard had passed away, quietly, peacefully, without a murmur, without even a gasp for breath.

He had given his life, the strongest and oldest of the three. He whom one would have expected to stand more than the others, had collapsed under the awful ordeal. He did no more than the other two, he simply paid more dearly. He gave food, drink; clothing to the injured comrade; he stayed up there to build a shelter when he knew a

storm was coming, and knew, also, what an Alpine storm was like. Twenty years old! Safety if he had gone down. A full life ahead. But what are years of life, if the present hour is not worthily lived.

"He had no luck," Fioroli told me a month later. "We all knew there wasn't a chance in the world for the Frenchman. You see, he had broken his spine. But Joe insisted on doing all we could before we left. They told us later he died about the same hour Joe did. Curious wasn't it?"

Medals have been awarded Paillard posthumously. The French and Swiss Governments have done homage to his memory. A subscription is being raised for his mother and four sisters, who, within three weeks, lost the two breadwinners of the home. People have done all they could to honour him. But as the Fiorolis recounted to me what happened that fearful night, speaking so simply, so graphically that I actually suffered with them as their story moved on, I asked myself whether, after all, Paillard didn't give the world far more than the world gave him. There is not a boy in the world who isn't made better for hearing this story of sacrifice. He gave an example that will shine out for years to come. Henceforth, the Alpine glow on the Petit Dru will be a little brighter, a bit more glorious, because of Joseph Paillard.

"Greater love hath no man than this, that a man lay down his life for his friend." For his friend—yes. But when that friend is a total stranger... Ah! There is love; there is sacrifice! Think of a soul finding its Maker in that spirit!

R. W. A.

(The World's Youth, December 1928.)

The Story of the Newspaper.

TO-DAY the newspaper is so common that one forgets its origin. I will tell you how it came into being. Even in ancient times when people had nothing to do but to seek their food, appease their hunger and take rest, they had another want still, namely, thirst after news. They

received news from various tribes living far away across mountains and lakes. Life in ancient India, has been a tale that is told.

Primitive men who kept no records of news had the tendency of communicating their news by inscriptions on implements and stones. The native Tasmanians used

to send news on talking sticks on which messages were cut. A handful of feathers or a few grains of corn conveyed some sort of message or other among the North American Indians.

Although news has been conveyed from place to place by fires and drums yet man has always felt that every bit of news should be written down in some way or other. Perhaps the unreliableness of spoken words has prompted him to adopt such a course.

News was written on various places by various means, not in words but in the form of pictures. Here may be a story of a reindeer which was hunted down by many and at last killed; there may be another picture of a battle between two tribes with their leaders in trim and savage armour leading their tribes to the field of battle. These pictures might either be in canes chiselled with their coarse implements or marked by some material, like our chalk, or they might be on bones or on their implements themselves. No one can misinterpret these pictures and those standing monuments have been culled out of the bowels of the earth, talking volumes of the glories of their authors. Thousands of skins and hides have been found by archaeologists containing inscriptions of topics of contemporary interest. Many centuries afterwards sculptors were employed to carve on portals and capitals and temple walls, the history of their times and so it is we find such carvings in the various Hindu temples. But at first these inscriptions were of a

very elaborate nature. They were often coloured.

But as time passed on they tended to be more and more simple in their design, finally mere lines indicating various actions. Instead of an elaborate representation of a soldier and his armour a few lines (such as those cubs use to represent human beings) very well indicated a soldier. Thus developed the system of having various lines representing various actions until at last, kings even employed experts to write down what they wanted. For this purpose priests were mostly employed. These inscriptions were first made on bricks and then round cylinders from which copies could be taken. From brick tablets, the mode of writing passed to wooden blocks. We read that Julius Caesar caused many of the important proceedings and speeches to be published in writing.

Now came the invention of the printing press by Caxton which gave a great impetus to the spread of news. The first daily newspaper in London was the 'Postboy'. The next one which has survived to the present day is the 'Morning post'.

The mechanism of the spread of news to-day is very elaborate, and it seems a whole world is doing the work. There are thousands of reporters and correspondents to collect news and the distribution of papers is through all conceivable channels, motor, tram, train, steamer and aeroplane.

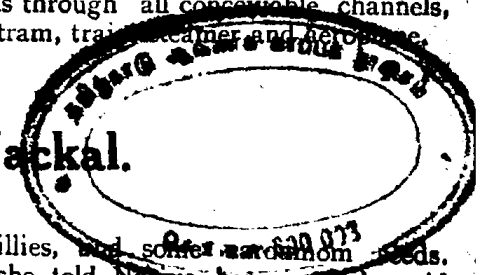
"Nariya" the Jackal.

By R. H. B.

ONE afternoon Nariya, the Jackal, left his jungle cave in the side of a steep hill and went for a walk, looking, as usual for something he could steal to eat.

Presently he met a little girl, whose parents lived near his cave in the jungle, where they collected jaggery for sago puddings. She had been sent by her mother, with ten cents, to buy some arecanut, betel leaves, and chunam or lime, as well as a little saffron, a

few chillies, and some cardamom seeds. When she told Nariya her errand, he said "Punchi Kiri, have you ever tried eating the Dan berries, off this bush? They are far better than those of any other bush I know." Now Nariya didn't eat Dan berries so he could not have known whether the fruit was good or not, but he deliberately said it was, in order to make Punchi Kiri stop there and eat it. That is either telling stories or diplo-



macy, according to how old you are. The berries were good and the visit to the boutique was soon forgotten, until Nariya in his kindest manner said: "It would be a pity to leave those few berries, someone else will only get them, you stop and eat them and give me the ten cents. I will go down to the kadie and get your things for you much more quickly than you can." Punchi Kiri willingly handed over the money and went on eating, while Nariya went away, saying he wouldn't be long. But instead of going to the kadie he ran back to his cave and said to his wife, "Naridena, come with me to Marikkar the butcher's shop; I have got ten cents, and while I am buying meat and bones Marikkar will talk to me, for I shall flatter and please him, then he will not notice if you slip quietly into his yard and take one of those nice fat chickens he keeps." So when they came near the shop Naridena hung behind, while Nariya respectfully addressed the butcher: "Oh! Most favoured of the Prophet! Having here ten cents, which I have this day earned by honest and arduous toil, I thought that nowhere do the poor receive such generous and fair value for the money as from you, who art known throughout the length and breadth of the district as an honest merchant, who cares less for his profits than for the needs of the poverty-stricken. Therefore came I to your magnificent emporium, whereat to buy a few scraps of meat and a bone or two."

Although he knew well the true value of Nariya's words, Marikkar could not help being flattered by this beautiful speech, and busied himself in finding some pieces of meat, when he saw the ten cents on the counter. Meanwhile, with further gracious conversation Nariya kept the butcher's attention fixed upon himself and his purchases, so that a smothered squawk from the compound escaped notice in the shop. But Marikkar's wife, who was in the kitchen, saw the feathers fly as Naridena seized the chicken, and screamed "Abdul! Abdul! The jackel has taken a hen and gone." Her son snatched up his gun and ran to the door of the shop, just as Nariya, who thought it was time for him to be going, disappeared into the jungle. Naridena had already disappeared, and supposing that Nariya was the culprit who

had stolen the fowl, Abdul fired at him without hesitation.

Nariya felt a scorching pain, but dare not stop to see what had happened to him until he was a long way from the kadie, then, on looking round he found that his fine bushy tail was gone. Although the injury hurt him very much, he was even more concerned about what the other jackals would say, and how they would laugh at him when they saw he had no tail. He sat and thought for a long time, until he remembered some traps that a wealthy farmer had set round his poultry yard. This gave him an idea, which he hoped would both explain his odd appearance and also pay off some old scores, so he walked jauntily through the forest until he met another jackal, who with obvious glee said, "Oh Nariya! What have you done with your tail?" "It seemed so useless," replied Nariya, "that I cut it off in one of Appuhamy's traps, and sold it for two rupees to Marikkar to make into a cob-web brush. The two rupees is much more useful than the tail, besides *Ittawa*, the porcupine told me that it will grow again in a few months, so now I can always make my living by selling my tails."

Nariya knew that this news would soon spread, and it amused him greatly to think of all his friends without tails, and also of what would happen to them when they went to Marikkar's shop to try and sell their tails. Still chuckling to himself he reached home, where he told his wife what he had done, as he helped to eat the chicken, as well as the ten cents' worth of bones and meat and two large dried fish that he had snatched as he fled from the shop.

When the meal was finished, Nariya said: "Punchi Kiri will not have dared to return home yet without either the money or the things she was sent to buy. Bind up my tail and put a bandage round my head, and come with me to see what further cleverness I can perform." Together they went to the home of Punchi Kiri's parents, where Nariya pretended to be very lame, and what with his bandages and lack of tail appeared to have been very badly injured. "Ah! Soida," said he to the little girl's mother "to-day I have saved your child from a

leopard. I had a fierce fight but the knowledge that I was defending the innocent gave me strength to prevail. I rescued the little one, who now lies, very much frightened, but safe, at the house of Marikkar, the butcher. As you know, I am very poor, so I pray you to give me money that I may buy herbs and medicines to heal these grievous wounds." In her gratitude Soida gave Nariya two rupees, all she had, as the jackal turned to go, who should come in at the door but Punchi Kiri herself, none the worse, except that her face was stained with dan berry juice.

Too late Nariya tried to slip away; Soidya, who saw through his plot, seized a pot of boiling water from the fire and threw it over him before he could escape, so that all his fur was scaled off, and he was left with no coat, as well as no tail.

Next morning, when he came out of the cave, Nariya found all his friends waiting for him, and none of them had any tails, while all were considerably bruised and

bandaged, as a result of their interviews with Marikkar. They all looked very unpleasant, but when they saw that Nariya had no fur their immediate intention of beating him was overcome by surprise. "Oh! Nariya!" they said, "what have you done with your coat?" "I took it off," replied Nariya, "and sold it to a fur trader from Colombo. How much did you get for your tails?" Then the oldest jackal stepped forward, "Now" said he "we know that you laid a trap for us. What you say cannot be true, because no one would buy your mangy coat, so we are going to beat you." And beat him they did, very severely, and turned him and his wife out of the cave. Nariya has never found another comfortable home yet, he sleeps any where he can, but even after all this his pride is not altogether subdued, in the evening he still calls, "Mam Rajah Ho! O-o-o-o-o-o! Nariya, oriya ari ari ariiii," which means, "I Nariya, am a King," for like most low characters he likes to consider himself important.

How to judge time by the shadow cast by the sun.

IN a Scout Camp held recently, the writer came across a method used in villages round about for finding out the time by the shadow cast by the sun. Although in a village, an hour does not count in the race for eternity, the system was found to work very satisfactorily even in the City of Madras. The result of the experiment made in Madras at 2 p. m. on Saturday, June 1, 1929, is illustrated by the figure given below.

Take a piece of card board, half an inch broad and of any length and divide the length into 32 equal parts, by drawing lines along the breadth with the sharp edge of a pen-knife or a razor blade. When this is done, it should be possible for the card board to be bent at any of 32 parts and made to stand up straight again.

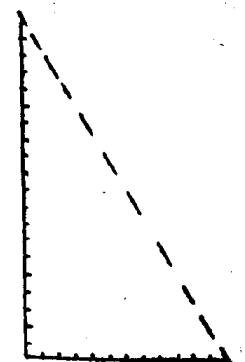
Bend the card board at right angles and place it on the ground at a place where it is quite level, so that the end of the shadow cast by the vertical portion falls right at the end of the piece which rests on the ground. This can be done by adjusting the vertical portion by bending it until you

get the desired result. Count up the number of divisions on the vertical portion

Two such divisions represent one nalika and two and a half nalikas make one hour. Between 6 a.m. and 12 noon, the nalikas will be after sunrise and after 12 noon, to sunset.



2 p.m.
Saturday,
June 1, 1929
Madras.



G. T. J. Thaddaeus.

Why Cocks Crow at Dawn.

(BY AUNT EDITH)

ALL country children know that cocks begin to crow long before other birds are awake. Sometimes one wakes up early on a winter's morning, and it is still so dark that one thinks it must be the middle of the night. Then a cock crows, and in the distance another cock replies, and one knows that although it is as dark as night it is morning, and that dawn will soon be coming.

Have you ever wondered why cocks crow so early? According to an old legend the cock was once a youth called Alectryon, who slept when he should have been awake, and for a punishment he was changed into a cock, which must crow at daybreak to warn the earth that the sun will soon be rising. Here is the story. Alectryon was a beautiful youth who was in the service of Mars, the god of war. Mars was a fierce god, and he loved battle and the noise of fighting. It was the duty of Alectryon to stand at the door, and to warn Mars of the approach of Aurora, the goddess

of dawn. Every morning Aurora drew back the curtains of the sky for her glorious brother, the sun, to pass by in his chariot of gold, and directly Alectryon beheld the pale Pink gown of Aurora staining the black night he would awaken Mars, and tell him it was daybreak.

But Alectryon became tired of always watching for Aurora and one morning he fell asleep at his post and neglected his duty. Aurora passed, and Mars did not realise that day had come till the sun was high in the heavens. This caused him to have a great deal of trouble and annoyance with the other gods.

Mars blamed Alectryon, and he was so angry with him that he changed him into a cock, and condemned him, and all the cocks who should come after him, to crow before the break of day.

(By courtesy of the Editor
of "The Madras Mail.")

"I WILL NOT DIE!"

Boy who Beat the Grave.
Miracle at Death's Door.

IN a tiny cottage in the heart of Essex sits a smiling, brave youth whose will and determination have brought about a miracle. He is the "boy who would not die."

Two years ago as he lay in hospital, Death beckoned to him. His spine was severely injured. His case was said to be hopeless. . . . But he turned his head the other way, and to-day he is able to walk a little, while in a few years it is expected that he will be able to move about comfortably.

The youth is Walter William Turner, of Pebmarsh. To me he told of his grim battle with death.

"DON'T GIVE WAY."

"About two years ago," he said, "when I was nineteen, I fell from a tree I was

climbing and injured my spine. I was told I could not recover.

"But as I lay helpless in hospital there kept hammering in my brain the phrase, 'Don't give way, don't give way.'"

"Visitors were very kind, but I knew what they thought—there was little hope for me. I can see now my relatives weeping at my bedside. I tried to cheer them up. They were more worried than I was.

"One day I found that I could move a little. A great thrill went through me. I was going to get better after all."

Mrs. Turner, his mother, said she could not describe her feelings at her son's wonderful recovery.

"Mother," he said, just when we thought we were going to lose him, 'I am not going to die. I will soon be home.' The pain he suffered must have been terrible. But never once did he complain. He was always smiling."

NATURE LORE.

THE WHITE ANT.

IT was quite early in my life, as quite a boy, that I found myself interested in the "white ant." I had a packing case converted into a type of book-shelf. It was a grand little thing and I was very proud of it as the design was my own and further it was made by me. One morning I found the whole book-shelf and the books very badly attacked by white ants. We were enjoying our school holidays at the time and I could not positively tell you whether it was all done just over night or whether it took them a longer time. But somehow they appeared far cleverer than the owner of the books, for they had eaten and "digested" 2 or 3 text-books in such a short time. I had no scruples about killing little creatures at the time, so I straight-away got busy destroying them. I could not really understand what this little white fellows were up to and whether they even came in search of study, for I never knew that paper was food. Shortly after this incident some old stables of ours were being demolished and it was then that I had the opportunity of studying the ways of the white ant in my own way, greatly helped by one of the coolies, a lazy chap, who on the pretext of explaining all this to me did little work for the day.

Scientists, I find call white ants "Termites." It is like this. The true ant goes through four stages of life. What the Nature Study Teacher most enthusiastically shows us. First the Egg, then the Grub, then the Chrysalis and lastly the Insect. But with the white ant it is not so; it is straightaway hatched out of the egg having the shape and form of the parent. This is why the Scientists prefer calling them Termites. But we call them ants for the simple reason that they are ant-like in their manner of life. And as they are white they are naturally called "White Ants." Termites live in large numbers forming communities and the organization is of a highly complex character. It is said that theirs is the most complex system of life in the whole animal kingdom. Sometimes in one state there are as many as a few millions of termites belong-

ing to several grades or castes. For a superficial study of the organization in a state of termites we may just remember the King and Queen as propagators and the rest as workers. The workers, in this article, include the soldiers. When we ordinarily speak of soldiers we refer to that part of the community that is responsible for the defence of the state. But in the case of Termites, I understand, that the so-called soldiers do not really defend the community. Strictly speaking they should not be tolerated within the state. They are only useful in that they eat up the carcasses of the dead and sometimes even go at the sick, who temporarily turn a burden to society. So that the soldier incidentally turns a scavenger and keeps the territory clean. The real worker-termites form the important section of the community. They build the nest and attend to its repairs. Then they produce the food for the King and Queen and in every other way look after them and further they take care of the eggs. The King and Queen are supposed to be the only members of the community that could claim to be fully developed, for the workers and soldiers are wingless and incapable of reproduction.

A particular nest may be the source of several princes and princesses. They attain a certain age in that nest and then, when they are mature, would all leave the nest on their wings and disperse in pairs to found new states. While on their wings the majority of them are devoured by insectivorous animals. The few pairs that reach some sheltered place found fresh states. After this nuptial flight they tear off their own wings.

Once the state is founded, the worker termites make themselves busy in building the nest. I have examined more than one nest and what interested me most was the Queen's cell which is situated quite within the nest. It has a small opening which would permit the worker-termites to go in and come out, while it would be impossible for the King or Queen to get out. There are soldiers guarding the cell and when the

Queen goes on laying eggs there are numbers of workers engaged in removing the eggs from the royal cell to other compartments where they are hatched. The Queen lays eggs at an enormous rate—something like 3,600 eggs per hour. It is obvious then that the Queen is everything to a community. It is a marvellous fact that the millions of eggs that a Queen lays should hatch out only a few royalties, and the rest all workers and soldiers.

Finally, as we all know, I may mention that white ants are commonly found in Ceylon, and perhaps they attract our attention mainly because they injure our belong-

ings. Books, woodwork, clothing, paddy and rice, and in fact anything that comes their way. I was once interested in observing the damage they could do to different material. It is only hard metal that could stand their attack. Even glass is more or less attacked by them. Perhaps the secretions of the white ant contains touch of an acid which partly eats into the material. Although white ants abound in Ceylon it is not always that we could see them and their states. They believe in working and not being seen. But how many of us could see their point of view?

D. C. M. J.

HOBBIES.

DR. KUNHI KANNAN, M.A., PH. D.

WHY do school boys have hobbies? "Because they have a kink in their brains"; "Because they are fond of show." "They don't want to do the task set to them" so replies will come from their school-mates who have no hobbies of their own if the question is put to them. They are all wrong of course, and some of them a bit jealous too, perhaps. But what is a hobby any how? Most boys understand it alright. They may not be able to frame a correct definition. Definition matters little so long as the thing is understood and so I shall not waste words over explaining what a hobby is. What school boys don't usually understand is what a hobby does for a boy. One has set one's heart in collecting postage stamps; what good does it do to him. He has an array of beautiful stamps in pleasing colours and designs pasted in his book, a pretty thing to see, no two countries having the same design. We may well be proud of that collection. When friends call and have to be engaged for a little while he will have interesting things to tell about them. 'Yes that is about all,' I almost hear one school boy say. No. It is not all by any means. He has had perhaps interesting correspondance with friends many thousand miles away, friends like him in interest and in age drawn to each other by this tie. He has exchanged many a stamp with them

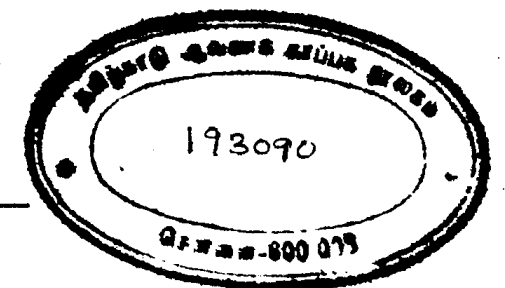
and got back welcome additions which he might not have got otherwise. He had perhaps to make a special effort for one to secure a desired variety and he has now grateful acknowledgements. He has exchanged 'Xmas greetings with many and some of them have become great friends, have asked for and obtained interesting information about his country and he has had similar service done for him. So he has got an insight into their minds, their ways and some of these friendships endure long after the hobby is set aside. That is not all yet. He has had little excitements even finds in unsuspected quarters amongst old papers and documents of his father or a relative or friend. He has had to manoeuvre to get permission to go through them, plead, coax or seek the intervention of a friend. People don't allow school boys to go through their papers. He has to be a diplomat, to learn how to humour them. Sometimes the search is fruitless and he is disappointed. Occasionally he comes across a precious find and his heart throbs in excitement. He could get a heap of money for it if he chose but now he will have it for his collections. One success inspires fresh effort. He starts inquiring where he can find old papers and documents to go through and so the quest goes on with many a disappointment but with many a

success to compensate for it and his collection grows in variety and value. There is yet more to come about a hobby far more important but seldom perceived and it is not so easily brought home to young minds. But I must try. Now all school boys know that their lives are very much under supervision. At home they have their parents to watch over them and at school the teacher and between them they have a fairly hard time, at least in their eyes. One redeeming feature is that unless very poor, their wants are usually provided for by their parents. Their fees, books, clothing and meals, all these are found for them and that is a great deal done. In after life when they have to provide these themselves with their own hard earned money they look back wistfully on their golden days of boyhood when they had none of these cares. But when young, these services done by parents are taken as a matter of course and they do not look upon them as any compensation for the troublesome, often vexatious vigilance of over-jealous parents and over-stern teachers. Whether these overdo it or underdo it, the sense is there ever present, they are under watchful eyes and may not wander beyond the track laid for them without somebody wanting to know the reason why. That sense is good, is necessary, for it is that that helps to keep them to the right path. But it is liable to affect other things no less important. To be directed always, be it by teacher or parent is to need direction. School boys who have had thinking done

for them far too much by teachers often find it difficult to think for themselves even on occasions when they could do it unaided. They helplessly ask the teacher. So it is in other matters. Supervise students, watch over boys a little too much, they learn to need supervision and watch all the time. Now if that fact is understood you will easily understand why hobbies are so necessary. For the hobby of a school boy is a field all to himself which the teacher and parent do not trespass upon where he can fashion things after his own heart, where all the initiative, the enterprise, the spirit, the thinking must come from himself. There he acquires those qualities which will be of use to him so much in after life why, even while in the school. Amidst so much supervision and guidance, it is a tonic to feel one is thrown on one's own resources in a field of activity one has chosen oneself and where success depends on one's own unaided efforts and enthusiasm.

That is the biggest thing a hobby does for a boy. So I should like to see each boy have a hobby. There are hundreds of things of which fascinating collections can be made. Autographs of well known people, eggs of birds, butterflies, picture post cards, coins and many others. Each one of these is a field in which the boy can develop all the qualities of initiative, enterprise, forethought which are of such high value in life.

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