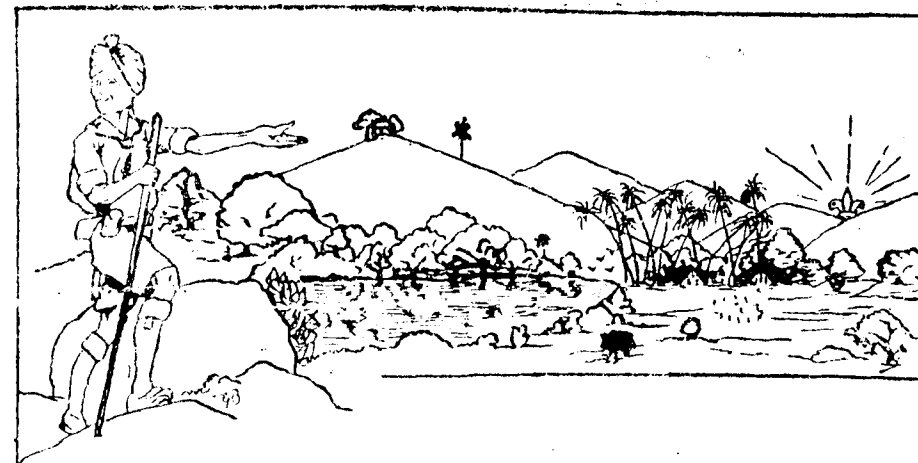




THE SOUTH INDIA BOY SCOUT

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Thought for the Month.

"You are building, if building aright, not only for the present, but for the future generations yet to come. The lessons and influence in Character which you are imparting to your boys today, if surely founded, will last, and they will pass them on to their sons twenty years hence.

You and I may be dead or long forgotten. What does it matter if some of the work we have done to do lives on?"

SPECIAL ARTICLE.

"Indianise Indian Scouting". (IV)

THE Troop-programmes given here below are not the "ideal" programmes or what are usually called "typical" programmes; but they are programmes actually from off the leaves of a Troop-Record. It may also be stated that this Troop does not claim to be, in any sense, above the average Troop.

My purpose in quoting these programmes is to substantiate my statement that nothing calculated to denationalise or un-Indianise the Scout obtains in the every day work of a South Indian Scout Troop, even today.

I.

1st meeting :—1. Chat for 10 mins: to get to know the chaps and as many of their individual peculiarities as possible: Kindly gossip in right good will of the merits and special capa-

cities of one another. (2). A smart line game: (Musical Scarves.)

3. *What Scouts do*: The several interesting things done by a Troop: Outing, Camping, Good Turns, Service, Learning things like First Aid to help others: *An enthusiastic narration of varied activities*: (2nd Camp fire yarn.)
4. Smart practices thro' "O' Grady" game.
5. An introduction to the Ladder of Ranks in the scout scheme: Badge Tests: Take Tenderfoot tests on hand at the next meeting.
6. The troop song (by all.)

N. B.—In the above and the succeeding programmes it might be noted how many kinds of activity alternate and how boys' susceptibilities can effectively be provoked. The boy is likely to be mentally most alert and receptive, all the time.

II.

2nd meeting:—1. Game: "Three Deep."

2. The Patrol-Idea and the Patrol-spirit-idea described: The idea of competition in goodwill—not in individual but in Patrol achievements.

3. A Team-Game:

4. A conversation, rather a chat on "Pets" on the cleverness of the dog, the cat, of the nest-building craft of the bird, of the clever methods of teaching the young—of the manner, of anecdotes from boys' experiences—not information so much as to know boys' experiences—a few birds' cries, animal cries. Incidentally scheme a stroll to a top, abounding in birds—finally land on the Patrol-names of birds or animals—leave it to the choice of the Patrol. Let them christen their Patrols next meeting.

5. Common song. Disperse.

N. B.—A scout is a Friend to animals: Introduction to Nature study: Kindly and appreciative attitude towards the lower kingdom is thus sought to be instilled in Boys through this programme, to a degree.

III.

3rd meeting:—1. Troop Movements through Hand signals.

2. Boy Scout Tests: Requirements of a third class (Tender foot) Scout.

3. Practice Patrol cries.

4. Chat. The lower Kingdom: The Lower Classes: and Brotherhood, the key note of the Movement: the fundamental and natural relationship between man and man: appeal to Sense of Justice: No Snobbery.

5. Scout physical exercises:

6. Common Troop Song.

N. B.—The Law: A Scout is a friend to all and a brother to every other Scout no matter to what social class the other belongs: The spirit and attitude is sought to be instilled.

IV.

4th meeting:—1. Games of the two previous evenings, to find out who played intelligently.

2. The story of 'Kim' the Boy Scout—How he cleverly disguised himself and how he was very self-reliant and how he climbed up: above all how he helped others.

3. Hand signals: Troop formations.

4. Troop song.

N. B.—The idea that the modern Hero is a useful servant of Humanity to be presented to the Boys. How much good a man can do and of how much use he can be is what matters and not merely *how good he is*.

V.

5th meeting:—Indoors. Devoted to Troop management.—How to live by ourselves—what shall we do for funds?—Uniform of members—for a camp to be arranged shortly—Earliest date for the first Badge—Patrol Leaders and seconds—'choice'.

N. B.—The exercise of a little brains in the affairs of the management of a Troop brings out the reliable and resourceful individuals

who will be the future Leaders of the country, in the smaller or bigger spheres in which it is given to them to live and have their being.

I have quoted enough above to show that each meeting is usually a purposeful active hour and more, wherein there is exercise both for body and brains in an attitude of exhilaration and fellowship most healthy for boys. There is nothing of morbid sentimentality which makes the boy moody or emptily fussy. There is high-thinking in a matter-of-fact manner, such as would reflect in action.

I desist here from quoting the whole programmes out of consideration for the patience of the lay reader and wish to state a few significant facts revealed by a

scrutiny of the further programmes of the Troop: One evening's programme contains a chat on the 10th Law: Its report says that it led the boys to discuss with zest the life of Bhishma and Hanuman. Another evening's programme (indoors) contains the mention of a spontaneous debate over Kumbakarna and Vibheeshana as true brothers. The ideals have differed in these cases. At a third evening's programme there has been a

chat on self-reliance and it led to the introduction to the lives of Sir T. Muthuswami Iyer and Benjamin Franklin's anecdotes, a general review of the lives of some of the most remarkable American Presidents and some other great men of the world. At a fourth evening's meeting in exemplification of the rule of obedience, the boys had taken up the scrutiny of the conduct of Lakshmana and the younger Pandavas and it has been directed to the conclusion that, *in spite of differences of opinion, obedience is a virtue and a duty*. Whenever such spontaneous discussions cropped up, they were left to be indulged in to the extent that they were energetic and thought-provoking and the S/M came at a desirable stage to cap it up with his observations in a plain, practical matter-of-fact manner and the originally schemed programme had sometimes to be sacrificed in parts or to be passed through more or less formally so as not to give the boys any idea of indulgence. These moments of true and genuine

discussion are really the moments of inspiration and salutary atmosphere.

I must not fail to add that the particular Troop whose programmes I happen to discuss here is a Hindu Troop.

Now I desire to draw the attention of critics to the fact that the above programmes give full scope to the trainer to actuate the Boy with the ideal spirit of the right type of an Indian citizen and if the trainer is intelligent, and a true servant of the Motherland, national in outlook and a man of views of the sort that would help the regeneration of the country, he can spin these boys round his finger, he can instil a love in them for their homes, ancestors,

SCOUTERS

Please help the Provincial Head Quarters by sending in your census returns and Registration fees promptly.

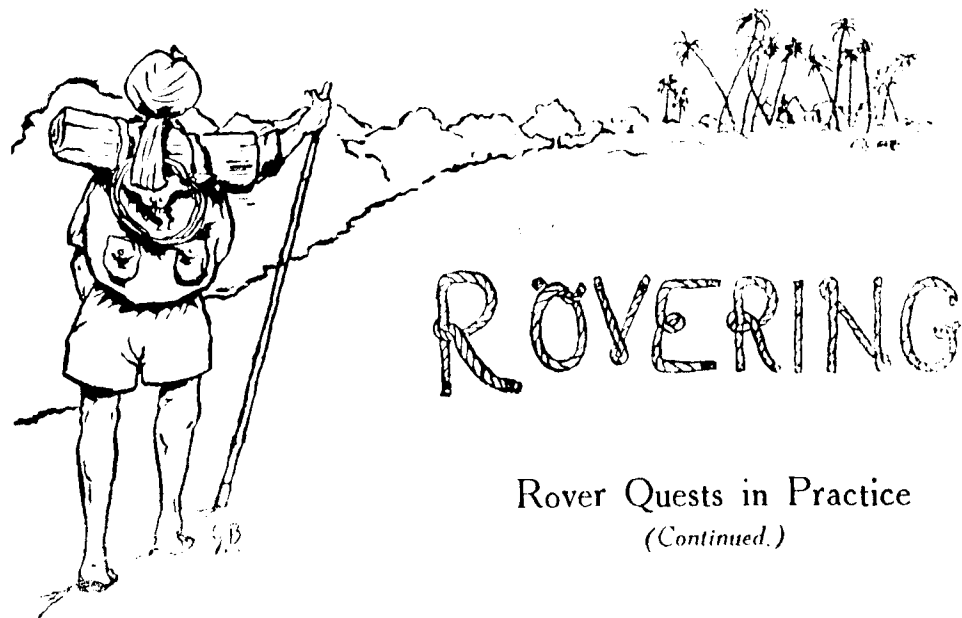
Remember that a Scout is HELPFUL.

and for salutary traditional practices and a just contempt for traditional sins and, above all help to train the boy to bring his common sense to bear upon matters social and domestic, before he acted upon his own responsibility. The trainer at any rate, will help the boys to see his manysided loyalties and stick up to his national moorings. In short, a patriotic Scoutmaster will and can easily, through such a living organism, help the younger generation

to beautify their lives with Truth, Rectitude, Justice, and Wisdom. The Boy Scout Troop gives ample scope for such work. It does not in the least affect the mentality of the Boy adversely; it does not imbue him with any aversion for his environment but, positively, it opens to him the ample scope for his enjoyment of the same, thus engendering in him inevitably a love for his home. Through good turns and service, (if he is led by the example of his men-leaders in these things), the Boy Scout nourishes within himself an attitude of good will and love for his own people. It is a false charge to say that the Boy Scout scheme, as it is, is itself un-Indian or that it un-Indianises the Boys. On the other hand, it is a real fact that in the hands of patriotic Leaders the scheme has no equal in the matter of training the future right-minded citizens of India.

(To be continued.)

K. R. R.



Rover Quests in Practice

(Continued.)

SECTION C. MAKING A START.

WHILE Quests and their organisation will differ in different districts, the following suggestions may help some to get started, after which modifications can be made as found necessary. The term "Round Table" signifies a unit of indeterminate size composed of Questing Rovers, united, that is, for certain Rover Activities just as, for example, there might be a swimming or rowing group in a Rover crew. The existing technical Rover organisation is in no way affected.

(1) As A Patrol.

Suppose that four Rovers in a Patrol of six desire to start and form themselves into a Round Table; in many cases, of course, the whole Patrol or Crew will want to start when they understand what Questing is. They will chat over the main idea of Quests of Service, after which each one will select one or more of the main lines, or parts of main lines, for himself, as a trial trip, admitting that he may launch off on others from time to time as occasion serves. One Rover, perhaps the Rover Leader or a Rover Mate, decides to act as "Scribe," and be the linking point of the Round Table. Now one absolutely vital point of the whole idea if free intercommunication of Round Tables, and the diffusion of information about Quests actually accomplished, is to be established. For this purpose some simple system of recording Quests and Questors is necessary. A second prime essential is that there should be a clearly understood

course of action to be followed as regards dealing with difficulties in Questing as and when they arise. This means that the Scribe must have readily available information on many subjects, and also one definite person to whom he can refer difficulties which, also even so, he does not know how to treat. The Scribe, therefore, on appointment, will obtain in the case used for illustration four of the special index cards provided and fill up one for each Questor. A second variety of card will be wanted for the registering of Rovers and others who have ability to act as "Quest Advisers"; these can be referred to for advice on technical points, but will not be expected ever to act as instructors. This will enable people outside the Rover Movement to be made use of. Most Rovers should be able to be registered both as Questors and as Quest Advisers, not necessarily in the same Quests, however. This will be found to lead up to the adequate supply later on of "Quest Leaders," who are able to organise Round Tables, inspire Questors, and instruct generally. A third variety of card is provided for Quest Leaders, indicating their special aptitudes. The three varieties of cards will be filed in one and the same card index; the system is simple, and easily understood, nor need it involve much labour.

The use of this card index system will also facilitate the transference to other Round Tables of Rovers who take up their residence elsewhere subsequently. When a problem in some line of Questing arises, the matter will be

referred to the Scribe, who will consult his card index, and so find out the appropriate Quest Adviser or Leader to approach. If there is no available person of this kind, the Scribe will communicate with the Association Scribe, who will probably be at first the District Rover Leader or Assistant Commissioner for Rovers; later on the office will ordinarily be devolved on to a senior Rover Mate in many cases, who is in close touch with the District Rover Leader. Quests can be sent to other Round tables or to a central authority for publication in some way. Some Quests will be, of course, of a too personal nature to be recorded at all; others will not be suitable for widespread publication. The Log-book will probably therefore, be kept private, and only open to the members of the unit concerned, but the Scribe will be able, when required to select suitable Quests for publication, perhaps in a Rover magazine or a quarterly report. Since the unit may take up a Quests jointly, each member being registered accordingly, or there may be various different Quests being undertaken by the members, it will probably be found best for the Log-book to take the form of a diary, the Scribe making entries in it after each meeting of reports read. Other information reaching him would be added to the entry. Write on one side of the page only at first, so as to leave space for adding other details later. An alphabetical index at the beginning will enable the piecing together of Quests mentioned on various pages as a connected account.

Meetings may, perhaps, be held at monthly intervals. Any Rover who cannot attend any one, would send a note stating briefly how he is getting on with his particular Quest; such a note would count as attendance. Full allowance is necessary for Rovers absent in body but present in interest and sympathy. At these meetings Questing only would be dealt with; they might therefore precede or follow meetings for other purposes, or be held in the course of an ordinary club night. The scribe should try to arrange at each meeting for a representative of another "Round Table" to be present, so that news of Quests might spread informally, and the general spirit of Rover Brotherhood deepen. Some Rovers, in any case, will not take up Quests at first; for them the ordinary lines of activity of the Patrol remain. There should be no exclusion or threats, because Service cannot be healthily promoted by compulsion; it has to be presented as a desirable adventure. When properly understood it can stand

secure on its own merits as an adventure well worth while: it does not need to be prescribed as a duty. Let Quests be talked about: they will do their own missionary work. Let there be joint hikes and camps of small groups of Questing Rovers of different Patrols or Crews with one hour devoted to a definitely planned discussion of some point of Questing which is of definite interest to the particular Rovers present.

(2) As a Crew.

In some cases the membership of a Crew will prefer to operate as one Round Table, the Rover Mates giving help and advice to the Rovers in their Patrols in the intervals of meetings of the whole. In other cases each Patrol will act fully as a separate Round Table, and the Crew be regarded rather as an alliance of Round Tables with periodical conferences. There is no need whatever to try to fit in Rover Round Tables as a part of the "static" Rover organisation: they are "dynamic." It may very well be that in some Crews at first only a few Rovers will really start Questing; since no compulsion of any kind should be used there should be no difficulty in carrying on, the Crew being run as much for one set as the others. The Questors will have their own meetings at "Round Tables" certainly, but others can attend these as soon as they choose to take up Questing definitely and register accordingly. As a matter of fact it will probably be found to be best for a limited number to be allowed to start questing at first in a crew, say not more than fifty per cent of the whole; in this way there should be no half hearted Questors, and after the experiment has proceeded a little time, and the real adventure of Questing has been discovered, it will be possible to increase the number of those allowed to Quest.

Above all, it should be made clear that questing is not a spare time activity; those who complain that they have no time to go Questing will be found in many cases to have started Questing already, and they only need to have this made clear to them. Then they will be glad to register because they will realise how, by uniting in this way, they can both improve the quality of their own service, but also, and more important, they will be able to help others to intensify their own Service. In a Crew the Rover Leader's task will be to see that all receive the inspiration they need either from himself, or by others who have been secured by him to fill up any deficiencies he recognises in his own ability as an inspirer. He will also ob-

tain such Quest Leader as may be required from time to time to help some of his Rovers in special lines of Questing. Periodical meetings of Rover Leaders who are actively supporting Questing would be held with a view to pooling knowledge and assistance; this leads up to the next point of view, namely, that of the Association.

(3) As An Association.

One of the primary duties of the Association Scribe will be to register Quest Leaders available to organise Quest Classes of instruction, and to act as godfathers to new Questing patrols. In the first instance it will probably be best to collect people really interested in the Quest scheme whether already members of the Scout Movement or not and then to register the particular lines they would be willing to support. The alternative method of waiting for the need to develop before looking for the appropriate Leader will lead to disappointment. Both methods will, however, be combined in most Associations. In some cases the Assistant Commissioner for Rovers or the Rover Leader will act as Scribe at first, later handing over the very interesting technical duties to Rover Mates, etc., and restricting themselves to the work of inspiration and leading. The Association Scribe will keep in close touch with the Scribes and Quest Leaders of other Associations as far as possible, and in this way occasional meetings could be held of what would, in effect, be County Round Table, which would be able to work in more than one Association. The linking up of County Scribes would be the basis of the National Round Table. This principle of linking up is a vital part of the scheme for in this way the difficulties of single Rovers, if sufficiently serious, would call forth the united strength of the Rovers of a country or the nation.

With such a Brotherhood the Scout Movement would go forward to give such Service to the nation as the most enthusiastic dreamers of the past have foreseen. Moreover, the similar grouping of Questing Rovers of different nations could be put on such systematised basis as to bring into effect the ideals which are common to all, though of course, any suggestion of political activity would be rigidly excluded, the Questors keeping themselves strictly within the limits of the ideals set forth in the Scout Laws. Such an extended possibility should be contemplated from the beginning, by an ever-increasing number of Rovers taking up Service, and so being drawn closer together, rather than

that an effort should be made in the first place to design such an organisation and machinery, and then invite Rovers to come into it. The less said about organisation the better; only plan some systematic means of linking up in Brotherhood the Rovers who have worked up to their privilege of Questing.

Notes.

(1) Since many Rovers have desired to make for themselves a small wooden Round Table to be used as a focussing point at Quest Meetings, etc., the following design is suggested: A small circular table, about three feet in diameter, to stand on a single pedestal, splayed out near its lower end into three legs, symbolising the threefold nature of the Movement, which is the basis of Rover Questing. The table surface resembles the Arthurian Table at Winchester, only being partitioned into segments; there should be ten of these corresponding to the Ten Quests, each being defined by lines radiating from near the centre of the table to its circumference. On each segment is the title of the Quest, or some sign to indicate it; one suggestion put forward is that the dividing lines between each segment should have a colour appropriate to the Quest concerned, e.g., red for the Quest of Rover Errantry. At the centre of the table is the sign in crimson, representing (1) the Higher Service to which all the earthly Quests point; (2) the Holy Grail of the Arthurian Legend; and (3) God, this sign being one of the ancient symbols used to indicate Deity manifesting in the World.

(2) The Card index, which is so essential in linking up Questers, and the larger groups of the Scout Movement is designed to be simple to keep. A series of ten sections borders the upper margin of each card. The sections are numbered to correspond to the ten Quests. Those in which the Rover is taking an active interest at the moment have tabs attached thereto. When the Rover changes his Quest the tabs can be easily moved. Cards are also provided of a different colour for "Quest Advisers," and of another colour for "Quest Leaders." All these cards are kept together in the same case which would be quite small and cheap. Thus all the information wanted by the Rover Scribe for any purpose can be kept in a small space, the only additional thing being the log-book, described previously. The cards may be obtained from the Scout Shop, Boy Scouts Association, 25, Buckingham palace Road, S. W. I.

Section D.—The novitiate of Questing.

At the Albert Hall in 1926 the Chief suggested that the start of active Rovering might be marked by a ceremony of "Investiture," directly based on that used by the mediaeval knights. He later published a suggestion for a "Vigil." The full value of both these hints is obtainable when Rovering is regarded as a Quest of Service, according with the practice of the ancient Knight Errantry. The following suggestion of lines on which a Rover novice may be gradually initiated into Questing may help some in devising an impressive and inspiring epoch in the life of the Rovers whom they are trying to lead.

A period of twelve months may well be devoted to preparation and be termed the Novitiate.

This period should be an active period, possibly even more active than that of many more advanced and enthusiastic Rovers who are more limited as regards time than their younger brothers. It should include a certain amount of practical scoutcraft, remedying any obvious deficiency in this respect so far as the individual novice is concerned, and helping him to be ready to take part in hikes, etc. There may also be required the performance of special acts of service, and evidence of an appreciation of what Rover Service can be at its best. The ten lines of Questing would be studied, and some practical work done under the supervision of the Sponsors. Certain definite instruction could be given at this time as regards such matters as elementary legal and social problems arising in ordinary life, the Scout Law from a man's point of view, the ideals of the Scout Movement, etc. The Chief's Vigil or a modification of it suited to local and individual requirements, is studied by the Rover novice, who aims at examining his past life and character, and looking forward thoughtfully to a future life of systematic Service. It is, of course, obvious that the ideals contemplated must be the highest which the novice can visualise at the moment, and with help, for himself; not too lofty and impracticable, certainly, and not too unambitious or unworthy of himself at his best.

He is aided by two "sponsors," who share between them the task of helping the novice

to consider what is weak and what is strong in his character, and for what special lines of Service he is more particularly fitted. One of these Sponsors may, for example, be a clergyman, and the other a Rover Mate, but the individual circumstances must be considered first, the point being that both Sponsors should be, or become, intimate friends of the novice, and be able to affirm solemnly that they believe him to be sincerely desirous of undertaking all the obligations of Rovering, with which they know he is familiar. The division of the Vigil programme between them should be a matter of arrangement, depending on individual circumstances, and not hard and fast. Thus, the spiritual side should not be left entirely to a clergyman, for example, but the Lay Sponsor may well interest himself in seeing that the practical obligations of Religion in the daily life of the novice are clearly appreciated.

Too great emphasis cannot be laid on the importance of the novice being led to do much of the talking and not being a listener only. The Sponsors must find out what he thinks about such details as living the Scout life, both in his home and in his work. Does he think it possible? Has he got the false idea that Questing is a spare-time activity? Does he realise that he must be Questing in his home and at his work before he can hope to grasp the full joy of possibilities of Questing elsewhere? Surprising misconceptions are laid bare by such lines of enquiry but still more arresting is the obvious rush of interest in Questing which comes when such matters have been fairly faced, even though difficulties cannot be solved always and at once. The Sponsor might well take one or more novices for a week-end hike or tour Knight Errantry making opportunities for discussion. Then for a short time, in solitude or during a service in church, the novice reviews the past, looks at the little he knows about himself, thinks of future possibilities dimly seen, and in one great moment dedicates himself, in the silence of his own heart to the Service of God, and the helping forward of His Kingdom. Without such a definite movement the Rover Investiture cannot be what it is meant to be—an outward sign of an inward change of attitude to life in the world.

(I. H. Q. Pamphlet.)



Cubbing and the Group.

Mr. J. F. Colquhoun, the Headquarters Commissioner for Cubs in the Imperial Headquarters writes the following article in the "Scouter" for June. He points out very clearly the underlying aim of Cub training and how the present system of Group Registration helps in carrying out Cub training to the best advantage. We are sure that the article will be of great help to Group Officers, especially Akelas.

(Editor, S. I. B. S.)

THE rapid increase in the number of Cubs during 1928 is a challenge. What are we doing *now* to ensure that all of them are ready and eager to go up into the Scout section when their time comes? The Chief's scheme is marred if the Cub does not become a Scout.

Many people are concerned with the leakage of Cubs round about Scout age. For this reason I venture to reproduce the substance of a recent talk on the relationship between Cubbing and the Group, in the hope that all possible steps may be taken by Scouters of all kinds to help the Cub over a difficult bit of road.

I. The Group Scoutmaster.—I am sure that we should strive towards the ideal of having a fourth man as Group Scoutmaster—to act as the friend and adviser of all his Scouters, and to be the *impartial* Chairman of the Group Council—an older man than the others, with experience of life and some knowledge of all sections of Scouting, content to be in the background when the machine is running smoothly, but keeping an experienced eye on the whole plant, ready to remove the grit that causes friction or to tighten up the loose screw.

II. The Group Council.—The importance of this meeting of all the Scouters of the Group is often overlooked, but Rule 9 (iii) ordains that there should be a Group Council wherever a Group consists of more than one section. It should meet regularly (every month, perhaps), be businesslike, and record its decisions. (How easily two honest people differ in their recollection of the decisions of the last meeting!) It

keeps all the Scouters in close and friendly touch with each other, and will discuss such items as: policy of the Group, programmes of the sections (so avoiding overlaps or gaps between Cub and Scout programmes), use of Headquarters, liaison with Group Committee on matters of finance, records, parents, and difficulties in general.

The importance of the Group Scoutmaster and the Group Council to the family life of the Group cannot be over-estimated. As your Scouters are, so will your boys be also.

III. The Cubmaster.—The 'Old Wolves', as members of the Group Council, must bear their share of responsibility for the Group as a whole.

How can the Cubmaster (including his or her assistants) help the Group as a whole? First and foremost by running a good Pack and really knowing each of the boys. Lead up to Scouting without overlapping, talk often to the Pack about the Troop's doings, teach that the plain Scout arrow head badge is worth all the Cub ones put together—in such ways and many others it can be made a natural and easy thing for the Cubs to pass up.

Welcome the other Scouters to Cub meetings and especially to such functions as parents' socials, so that the parents as well as the boys will feel that it will be a great day when the Cub cap can be exchanged for the Scout hat, the green jersey for the khaki shirt.

Going-up Ceremonies are strongly recommended, for they do help to impress the unity of the family upon both Pack and Troop.

When Akela is a lady, contact with the Troop is necessarily limited, but she can keep in touch with ex-Cubs, take an interest in the Troop's prowess in District Competitions, etc., and lend a hand whenever it may be needed, especially at times of crisis such as a Group Display or Sale of Work.

IV. The Scoutmaster.—If a Cub does not become a Scout, it is the fault of either the Cubmaster or the Scoutmaster in most cases.

What can the Scoutmaster (and his Assistants) do to keep his conscience clear in this respect? I suggest to them that two points are of paramount importance: (1) know something of Cubbing; (2) know the Cubs. "If you would teach John Latin, you must know John as well as Latin," applies to Scouting as much as it does to Latin. And your hold on John will be stronger still if you know him before you start to teach him Scouting.

Put yourself into the position of a small boy about to leave his Pack and his Akela whom he has known so long. It must be a hateful wrench, anyway, but less painful if he knows and likes the man who is to be his Scoutmaster. Still less painful if he knows all the Scouters and the Patrol Leader of his future gang. I know it is terribly inconvenient for many Scouters to visit their Packs, but it is well worth doing once a month or so, even for a short time. And when you go, do something, provided it be Cubbing and not Scouting. Hence the necessity for knowing a bit about Cubbing as well as about the Cubs.

Talk over with Akela the boys who are ripe to come up. What kind of boy is he? Which is the right Patrol Leader for him? Ask your-

self whether your Troop programme is a real adventure for boys. More boys are lost through dull programmes and indifferent Patrol Leaders than through any other causes. Study the boy attentively, and get his previous record from the Cubmaster. In this connection, study the recent articles by "Gilcraft" in *THE SCOUTER*, on *Tracking Rules for Scouters*, and consider, if you have not one already, the institution of the personal notebook in which you record from week to week all the boy's good points and peculiarities as you observe them. Memory and general impressions are apt to be unsafe guides.

Consider, too, whether it may not be valuable for you and the Patrol Leader to train the Cub in his Tenderfoot Test before he actually leaves the Pack, so that he may pass straight from Going-Up to Investiture, and thus avoid that trying time when he is no longer a Cub, but not yet a full-blown Scout.

There are other points which space forces me to omit. Why not discuss them at your Local Association Conference? Thought and trouble and organisation are well worth while if, as the result, we find that the steps we take are retaining our boys for Scouting.

The Play Aspect of Scouting.

(Continued.)

Sense Training Games.

THAT every newly born child is a live bundle of undeveloped muscles and nerves, and that it is only through active use and exercise of those organs that the post-natal evolution is completed, is a psycho-physiological truth realised but very little by modern educators. It should also be recalled that the evolution goes on as far as maturity, and hence, at least until that stage, earnest and consistent efforts should be made to aid the growth of the organs. Enough has been said and done, rightly or wrongly, for the muscular system, but it is beyond any questioning that equal attention is not paid to nerves and neuro-muscular education. There are no definite items in our curriculum to achieve such psychological results, and the number of organised games we have at present are primarily and entirely directed for health and recreation rather than anything else.

A careful anatomical study of the human organism shows very clearly that there are two sets of nerves called sensory and motor, with their delicate endings wonderfully linked up

with the sense organs outside and the brain inside the body. The sensory system carries to the brain messages as felt and dictated by different sensations while the motor carries them out to the muscle groups for action, of course under the direction of the chief controlling agent, the brain itself. It is in this way that the active use of the senses comes in as a very vital and valuable factor in mental development, and no scheme of boy education can ever succeed in its object, if it fails to incorporate plenty of sense training games and activities.

In his famous book entitled 'The Quest of the Boy' Dr. Griffin points out beautifully that Wisdom is a very vital and rudimentary element of the triplicity of human character, the other two being Will and Power. By wisdom is meant two things. The possession of knowledge of the things around us as well as the right application of that knowledge in daily life and conduct. It is only when the child grows up and enters the arena of life, fighting his own battle, meeting with trials, temptations and other vicissitudes of human destiny, it is only then

that he can get the best opportunity to utilise the knowledge he has gained in early days. That is also the crisis when the real test of his worth and personality comes on. But the more serious and initial problem that confronts his educators is, how to equip him with the knowledge he needs to grapple with those trying days of adolescence and youth? How can they help him to acquire and assimilate it? What can be done successfully to train and ground him in the knowledge of surroundings in earlier age? One best step which is also natural and rational consists in helping him to exercise his senses in active and purposeful ways. That is also what wise Nature does for a boy. It is very remarkable how almost all free and spontaneous games he plays call upon one or other kind of sensory functions. For example, we often see him whipping a pillar as his dear horse. He acts that way, because he has more than often used his visual sense organs and looked at a groom driving his animal. Repeated observation of the incident has relayed in his brains certain ideas about the groom, horse and whip, and so, when he plays, he does nothing more than to express and apply those ideas in a practical manner—though of course very silly and boyish from the adult's point of view. All our senses like the visual, do thus serve as the best natural media of tracking out and supplying the knowledge of the environment and we can never, therefore, over-estimate the place of sense training in character development, in as much as the latter is largely shaped according to the knowledge available and experience resulting from its use in every day life.

The Scout movement aims fundamentally at character training. Hence it has very wisely recognised the absolute need for sense training and programmed a number of tests and games distinctively for it. Book carrying or clay modelling of the Cubs, the Second Class test of tracking or Kim's game of the Scouts, the proficiency badges like Artist or Tracker and games such as the Scout's Nose, Sculptors and Grandmother's footsteps are a few typical examples of what the movement can possibly do in the direction of sense education as the chief step to character formation. That it has laid so much emphasis on this aspect of education is

indeed an essential and laudable feature of its own, and it is not out of place to note that all other Boy organisations are found wanting in such scientific and pedagogical methods.

Observation, association and deduction are the three chief principles involved in any ideal form of sense training. All the activities aiming at the training should needs be founded upon them. Observation is not, as is commonly supposed to be, merely the use of one set of sense organs, namely, the eyes. On the other hand, it should call into play all others as well—ears, nose, tongue, skin and muscles. Further, it is also significant that the senses must be employed actively and purposefully or rather with a critical turn of mind. Otherwise they will be found to serve our purpose very little. Let us for example take the case of a boy going along the road at leisure. Suppose a dog is just then running in front of him. Immediately the passive

and casual work of the visual sense organs is started, an image of the animal is taken in and registered vaguely in his brain. But whether the dog was a brown or black one, whether it had long or short ears and whether it had a collar on its neck or not—these and other details about the animal could never have struck him unless he had actively and critically used his eyes and looked at it. Real observation tends to promote the ability and habit of purposive attention. If the sensory practices are not so directed as to conserve this important aim, it is certain they can never be helpful for the boy for the development of the brain and knowledge.

The knowledge gained by observation is cleverly relayed to and retained in the brain by another important mental process of what is technically called 'association'. It is by its virtue that the ideas of different objects sensed are linked up and settled down into knowledge. The moment one idea is switched off, all others are set in rotation and the things related to them recalled or visualised one after the other by the mind. So prominent a part does this phenomenon play in the brain and memory development. The way to introduce it in our games is however very simple. The objects of observation should be grouped by the scoutmaster with that end definitely in view, and by and by

SCOUTERS

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Remember that a Scout is HELPFUL.

the Scout himself helped to form his own association of ideas and impressions. In practice this has been found very successful. It may not be a surprise to us when it is pointed out that this principle is the chief factor in determining the success in our ordinary Kim's game in all its variations.

Observation produces knowledge. Association preserves it. But it is deduction that purifies and clarifies it. Let no scout labour under a false hope that whatever he senses is always real and right. After all, senses by themselves are not sure and infallible guides. Very many times they err, and deceive us, and hence, the knowledge they give rise to is sometimes incorrect unless it is verified by a subtle and critical process of deduction. Quoting a practical instance for illustration: In an inter-patrol competition in observation, a new biscuit tin case served a very interesting item. Scouts came up patrol by patrol, looked at it and other objects and cleared out. But very few took care to look inside the tin, and note down its contents, and the result was that two out of the four patrols lost the game by rendering an inaccurate

report about them. The truth was this. The biscuit tin did not contain biscuits but peppermints, and the scouts jumped at a wrong conclusion misguided by the eye and appearance. They rather relied absolutely on the evidence supplied by their visual sense organs and interpreted it at the face value. Never did it dawn upon their minds that the biscuit case in spite of the labelling as such outside, may not contain biscuits at all but may contain something else, that appearance is more than often deceitful and that there is a wide margin between what is plausible and what is credible. What was actually wanting in their observation was a careful, logical and critical reasoning, which is said to be the basic principle in all deduction. Practices like this and our popular sand tracking practices will come in very valuable in this direction. It is important that all these activities are carried on with a definite and serious purpose in view, viz., of habituating the scout to a well-balanced judgment and broader outlook on human life and relationship.

To be continued.

(JIM)



(Selected from various Sources by Hiwatha.)

Variation of Kim's Game.

With chalk rule off 20 squares on a table. Place some article on each of 18 squares, leaving two squares blank. The whole Troop observes the articles for a minute and then the articles are removed. The Scoutmaster notes the position of each article. In succession, a scout in each patrol is asked to indicate the square in which one of the articles, held up, was located, that article then being restored to the square. Points lost by each boy failing correctly to locate an article. Winning patrol being that with the lowest marks against it.

An Inter-Patrol Game.

Each Patrol is provided with a copy of the same issue of a large newspaper. The scout

mentions something to which he knows there is some reference in the paper, and the first patrol to find it is the winner. A very good test of team work.

A Detective Game.

Each patrol is given a sealed envelope, inside which is a message. This message (a description of a Scout Law, for example) is torn up into small pieces and muddled together. The scrap of paper bearing the main key-word is removed. The patrols must reassemble the message and then fill in what they think are the missing words. For example: The message might read—"Loyalty holds together the Scout Group; whether it hangs together or falls depends on the individual Scout and his personal loyalty." The two scraps of paper bearing the words "loyalty" would be carefully removed, and the essential point would be emphasised in an unusual and unobtrusive manner by the scout in his yarn to the boys.

Some Lively Games.

Chinese Hop.—Each 'Chinaman' takes his position a yard or so from a row of sticks placed within easy hopping distance apart. Each row has ten sticks. At the signal "go", each contestant begins hopping on one foot down the row of sticks, being disqualified for touching any of them with his foot. When the

If we so place our fragment that is focussed upon, say, a coin, and then take a microphotograph of it, we shall find the image of the coin clearly reflected in every one of the facets. But this does not mean that the fly sees several thousand images of what he is observing.

Our two eyes give but one image to the brain and the same is the case with the fly. Each of the facets has a minute curve which communicates with the main optic nerve connecting the eye with the brain.

In this way all the images are fused into a single one. But the compound eye gives its owner two distinct advantages. In the first place, since it is round and prominent it enables him to see behind him as well as straight ahead.

Secondly it makes objects stand out much more clearly from their backgrounds.

We see a telegraph pole as a round thing because as the eyes are an inch or two apart, the right sees a little further round to the right side than does the left, and vice versa. We see things, that is, from two slightly different points of view, and this gives a stereoscopic effect. Consider then what bold relief must be produced by a fly's eyes, which sees things not from two points, but from 20,000! This explains how it is that insects so easily detect the slightest movement.

2. Using pests to fight pests.

Of all Nature's children none are more prolific than those which are harmful. Microbes multiply with a rapidity that is almost incredible; a single specimen may become a million in the course of a day. And so it is with noxious insects, birds and beasts; they increase at an appalling rate.

In many cases Nature herself provides the check by creating enemies for the pests. But sometimes they are too weak or too few to carry out their task properly.

Then Science steps in and sets about discovering and developing the chief enemy of the pest.

There is no greater plague than the mosquito which is responsible for malaria and other diseases.

A Japanese doctor has just discovered a microbe which kills him. By introducing

it into the swamps where the mosquitos breed, he has made it possible for men to live safely in places formerly thought impossible.

Diseases of other kinds are overcome by making microbe fight microbe—the battlefield being the patient's body.

In fighting the plague of rats we call in to our aid another pest in the shape of a bacillus which infects them with a fatal fever.

3. The most wonderful of machines.

What is the most wonderful piece of mechanism made? There can be no doubt that it is the watch. Think how long it lasts in spite of the tremendous number of revolutions that each of its wheels make in a year.

If an express engine averages 80 miles a day for a year, its driving wheels will have made rather more than eight million revolutions in the twelve months. In the same time the balance wheel of a watch swings nearly nine times as often. The locomotive requires gallons and gallons of oil, but a single drop will lubricate the entire action of a watch for several years.

A good watch runs with a degree of accuracy that no other piece of machinery can approach; it goes on working without a change day in and day out.

The motor car however, the aeroplane or the electric motor require constant attention. One day they work with perfect smoothness, the next, nothing will induce them to run as they should.

And there is a further point of excellence in the well made watch: it will continue to give splendid service for the best part of a century. Any other machine begins to deteriorate and to show signs of wear after a very few months of work. No express locomotive can run for more than ten or fifteen years without being completely rebuilt. The very best of motor cars has a life of little more than a dozen years, for the last half of which it is regarded as an obsolete and cranky affair.

There are clocks and watches in existence today which still run well after more than two hundred years of work. Can so much be claimed for any other mechanical device?

The Creation of Woman.

(A HINDOO LEGEND.)

IN the beginning, when Twashtri (the Hindoo Vulcan) came to the creation of woman, he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma, after a long meditation, he did as follows. He took the rotundity of the moon, and the curves of creepers, and the clinging of tendrils, and the trembling of grass, and the slenderness of the reed, and the bloom of flowers and the lightness of leaves, and the glances of deer, and the joyous gaiety of sunbeams, and the weeping of clouds, and the fickleness of the winds, and the timidity of the hare, and the vanity of the peacock, and the softness of the parrot's bosom and the hardness of adamant, and the sweetness of honey, and the cruelty of the tiger, and the warm glow of the fire, and the coldness of snow, and the chattering of jays, and the cooing of the cuckoo . . . ; and, compounding all these together, he made woman, and gave her to man.

But after one week man came to him, and said: "Lord, the creature thou hast given

me makes my life miserable. She chatters incessantly . . . and takes all time up, and cries about nothing, and is always idle; so I have come to give her back again, as I cannot live with her. So Twashtri . . . took her back. Then after another week, man came to him again and said: "Lord, I find that my life is very lonely since I gave you back that creature. I remember how she used to dance and sing to me, and look at me out of the corner of her eye, and play with me, and cling to me . . ." So Twashtri gave her back again.

Then, after only three days, man came and said: "Lord, I know not how it is, but after all, I have come to the conclusion she is more of a trouble than a pleasure to me; so please take her back again". But Twashtri said, "Be off! You must manage how you can." Then man said: "I cannot live with her." And Twashtri replied, "Neither could you live without her. . . ." Then man said, "What is to be done? for I cannot live either with or without her."

F. W. Bain ("A Digit of the Moon").

THE OSTRICH.

BY L. E. YATES.

THE ostrich is the giant among living birds, a full-grown ostrich being 8 feet in height. These birds have quite lost their power of flight, but though their wings have become very small, their legs are long and very powerful. A blow from the two toed foot of this bird is sufficient to kill a man.

The neck is long and swan-like, and the large eyes are provided with long lashes to protect them from the fierce glare of the sun.

The wings can be used like sails when the bird is running and a speed of thirty miles an hour is very common. An ostrich when pursued has been known to run a mile in a minute. Job says of this speed, "When she lifted up her wings on high, she scorneth the horse and his rider."

The ostrich scrapes a hole in the sand to serve as a nest and several birds will often lay in the same nest. The birds do not sit on their eggs by day, but leave them to be hatched by the heat of the sun. At night, the male bird sits on the eggs or they would perish through cold. For this reason, the female bird is often used in the Bible as a type of the wicked.

Arabs travelling in desert places keep a sharp look-out for ostrich eggs, as their flavour is delicious, and one egg forms a good meal for a whole Arab family. The eggs weigh about 3 lbs. each, and are equal to two dozen of our hens' eggs. It would take 40 minutes to boil such an egg hard, but the Arabs usually cut off the top of the egg,

set it upright in the fire and stir it about with a stick until it is done.

The shells are used for all sorts of purposes. Livingstone tells us of African women using them as water-carriers. When an African takes the eggs, he uses a long stick to draw them out, lest the mother-birds should scent his presence and refuse to lay in that place again.

As the ostrich in its wild state lives on grain, it swallows stones to aid digestion. The Hebrew word for ostrich means "daughter of greed", and considering that the birds will swallow old shoes, half bricks, and pieces of iron, there is reason for the same.

Hence we get our expression, "a digestion like an ostrich" applied to a person who can eat any and every kind of food.

The male and female birds differ very much in colour. The male's body is covered with jet-black feathers, while the wings and tail-feathers are of the palest white. These tail feathers form the valuable ostrich-plumes which have given rise to the South African industry of ostrich-farming.

The female bird is of a dusty grey colour, and when she hides her head in the sand, she is quite invisible, so her action is not really so foolish as it sounds.

FAMILIAR SAYINGS.

Not Worth a Rap.

WHEN we say that something is "not worth a rap", most of us imagine that a "rap" means a rap of the knuckles. But the true origin of the phrase dates from George I, when the "rap" was a counterfeit coin in Ireland, which passed itself off for a half-penny, but was really worth practically nothing.

A Mare's Nest.

"Mare" here has nothing to do with a horse. The word is a corruption of Mara, a particularly malevolent demon, possessing, according to our forefathers, a nest filled with marvellous jewels and gold. Whether he existed or not, he certainly influenced our speech, for whenever we refer to "nightmares" we are again unconsciously evoking the same evil being.

Blue Stocking.

Today it means a bookworm of the female

sex. It has nothing to do with anything so delicate as hosiery. But in the sixteenth century in Paris and Venice there really were societies of learned women who wore bright blue stockings to distinguish them from their ignorant sisters.

A Baker's Dozen.

Bakers used to be so heavily fined for giving short weight that they threw in an extra loaf to be sure they were on the safe side.

I don't care a fig.

A knowledge of language makes many expressions clear which have hitherto been dark to most people. Why should you say "you don't care a fig"? Perhaps you may be very fond of figs, and the word would therefore mean nothing. But when you know that "fig" is from 'fico', the Italian equivalent for a snap of the fingers, you will be talking sense.

TALES OF MANY THINGS.

The two buckets.

Two buckets were on their way to the well, when one exclaimed to the other: "How miserable you look this morning!"

"Ah," replied he, "I cannot help it when I reflect on the uselessness of our being filled; for, no matter how full we are when we leave the well, we always come back empty."

"Dear me, that is a strange way to look at the matter," answered the other. "Now, when I think about it, I always rejoice that, though we come here empty, we always go away full."

The rook and the geese.

"Oh, mother," cried a young rook, as she came flying back to the nest at the top of the tree, "I've seen such dreadful creatures; they've frightened me nearly out of my wits!"

"Well, what were they like, my daughter?" asked mother.

"Oh, they were great white things with long necks, and they made a terrible noise, screaming and running all over the common with their necks stretched out in front. I really thought they would eat me."

"They were only geese, my daughter," laughed the mother. "They were quite harmless, and you may take it as a general rule that when any one makes a great deal of noise and fuss he belongs to the same family. Always set down such a person as a goose."

What the world is made of.

A schoolmaster had been giving his pupils a little lesson in physical geography, and had explained that the world is made up of land and water. Then, in order to see if they had grasped his meaning, he said: "Now, boys, can you tell me what it is that land and water make?"

There was a long silence, but at last a little boy put up his hand, and, when requested to give the answer, he called out: "Mud, Sir".

The Victory.

"See me break it!" said a beautiful sharp axe as he rained blow after blow on a bar of wrought iron. But the axe made very little impression, although there was a great deal of noise, and after a time the edge of the

"That's not the way to go to work," said a saw. "I'll do it in a very short time." And, with a sound that would set anyone's teeth on edge, he sawed backwards and forwards until his own teeth were all bent over and worn down.

"Come out of the way," cried a hammer, "and let me get at him! I'll break him in a single blow." But, "when he came down on the iron, all that happened was that the hammer's head flew off and tumbled into a ditch.

"Shall I try?" asked a modest little flame.

"Pooh!" cried all the others in derision, "what in the world can you expect to do when we have failed?"

But the flame curled gently round the iron without noise or fuss of any kind, and in a moment or two the iron had been melted and was divided into two.

The ladies and the window.

In a public restaurant one day two ladies were disputing rather loudly as to whether a window should be open or shut.

"If you don't close that window, waiter," said one lady, "I shall die from the draught."

"And if you close it, waiter," rejoined the other, "I shall die from the heat."

The other diners were smiling quietly at the dilemma of the poor waiter, when a wit present exclaimed:

"Waiter, your duty is plain. Close the window and kill one lady, and then open it and kill the other!"

WHEN GOD SAYS NO.

By "ALETHOMANTIS."

ARE you ever troubled because God does not give you what you think are the right answers to your prayers? I believe that boys and girls are often very disappointed because they expect God always to do exactly what they ask Him. Let us put our thinking-cap on about it.

There was once a little girl who had been in for an examination, and had not put down always the right answers. That night when she went to bed and was saying her prayers, this is the prayer that she added, to her mother's astonishment: "And please God make Rome the capital of Turkey!" What a silly prayer, you say. But wait a moment. Perhaps other folk are silly too. This girl had made a mistake about the capital of Turkey, and wanted God to alter the world to support her blunder. Do you think it would have been right for God to do it? Suppose it had been an arithmetic paper and she had put down 5 for 2 plus 2. Would it be fair or right for God to make 2 and 2 equal 5 just to please some one who can't count?

Yet how many of us are like that. We want the world suited to us whatever it means to others. We ought not to expect God to answer meanly selfish prayers.

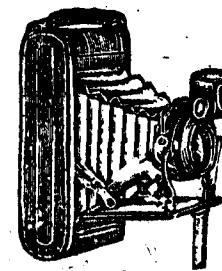
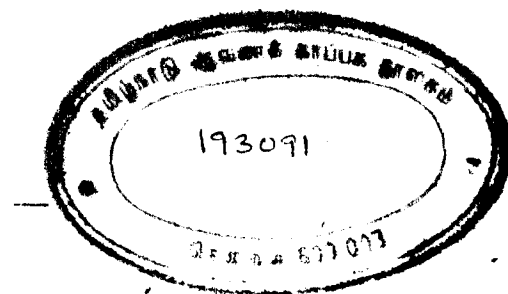
But what a mess we should be in if God always said "Yes" to us. Suppose that

while we slept, to please some ignorant child who had made a mistake in Geography, New York and London changed places! Fancy King George waking up in the middle of the American Republic! Or suppose 2 and 2 were allowed to equal 5 sometimes, how would accounts be kept?

No, we ought to thank God that, like mother, He has the wisdom sometimes to say "No" to our prayers.

Did you ever hear the story of the herdsman who lost a calf, and prayed that he might be shown the thief? He offered to sacrifice a sheep to God if the thief might stand before him. God said "Yes", and immediately the thief stood before him. It was a great lion! Oh! how frightened the herdsman was, and at once he prayed that the thief might disappear, and he promised to sacrifice an ox if only God would take the thief away.

Will you believe, dear children, that God's "No" is only another way He has of saying "Yes" to us? When He says "No" it is for our protection and our blessing, as we shall see when we are older. It is His way of saying "Yes" to that constant prayer that is ever going up to Him to satisfy the real needs of our life, which lie deeper than all our whims and fancies and wants.



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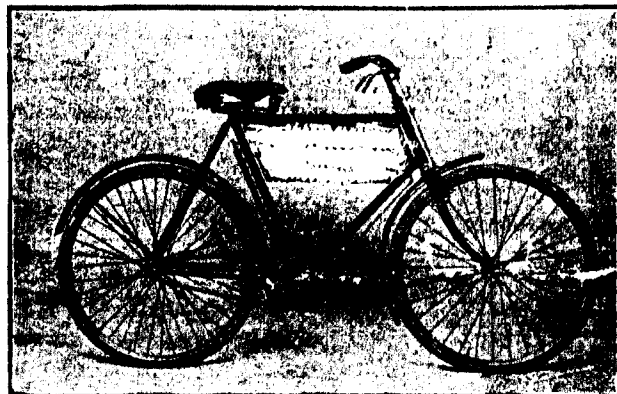
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last stick has been hopped, the player picks it up and hops over the remaining sticks to the starting point. Dropping the stick, he immediately starts back, and so on, each time picking up one stick and bringing it back. Only the hopping foot must touch the floor or ground in this process. The player getting all the sticks home first wins.

Variation.—A patrol relay may be run in this fashion by having 8 contestants to a team

and requiring the players to "touch off" a team-mate before he can begin.

Unmusical Bumps.—Players move round in a circle, whenever leader blows his whistle all sit on the floor, and the last down falls out.

Variation.—Leader tells a yarn, and whenever a prearranged word is spoken, all sit down.

Letters to a Would-be Scouter.

My dear G.,

Now I think I must take you back again to First Aid.

We have still to tackle a good deal more of it. For one thing there is the treatment for unconsciousness and fainting. And again we have to consider how to carry on in case of accidents like Fire, Drowning, Sunstroke and Fainting, Snake Bites and Electric Shock and also what to do when that not unusual emergency of a Runaway Carriage occurs.

I daresay we shall take these up one by one, in the order I have them above.

First then about unconsciousness and Fainting.

Unconsciousness is when the motor cycle of human frame is noticed resting by the way side with the engines working slowly but without any driver like the human brain attending on it.

The Cycle cannot move until some one steps forward and puts on the gears. That is how it is. And even if by any mischance it does get off meantime, you know how it would be almost "running amuck" paying no heed to other traffic or to what might happen to itself.

Unconsciousness comes to us in a feeble way every day. That is to say when we sleep. Sleep is really unconsciousness. The engines are throbbing slowly and gently, but the driver being absent there is no locomotion.

And as there are various stages in our sleep, so are there various grades of unconsciousness.

The first stage is merely drowsiness. The patient is dazed and stupid. He cannot understand what is going on around him. But he can easily be roused.

The second stage is like deep sleep. It is difficult but you can get the patient to respond to shaking or loud shouting. You may not get

him to sleep, but he may by movements or mumbling show that he can speak.

And there is a third stage, one more akin to death, and often preliminary to it. Nothing rouses the patient, neither shouting, shaking nor even pain.

These three are not clear-cut divisions. They just merge into each other and you can't say when one ends and another begins; or even at which stage the patient is.

So you see you have always to be very prompt and circumspect when you have to deal with a case of unconsciousness.

There are various ways in which unconsciousness may be caused. It may result from violence or serious injury, or from illness, or it may be due to stroke, or it may be the result of drunkenness.

Violence such as can cause unconsciousness is violence to the head. The patient may have fallen or may have been struck on his head. You would expect and look for a wound in the head in this case; and perhaps you may notice other injuries also, or signs of a struggle.

And injuries to the head may lead to fracture of the skull with a piece of bone pressing on the brain.

Or, a blood vessel may have ruptured and the blood pouring within the brain.

Or it may be simple concussion or stunning.

If it is due to fracture and a bone pressing on the brain the treatment is to be as for fractured skull.

In this case there is very little for you to do. If there is an open wound, clean and dress it and bandage lightly. If there is bleeding from the ears wipe away the blood, but it is dangerous to stop its flow by plugging.

Having bandaged the open wound, you should get the patient to lie on his back with

head slightly raised. There should be nothing tight round the neck. Cloth wrung out of cold water should be applied to the head, and the patient should be kept quiet until the arrival of the doctor.

If the unconsciousness is due to hoemorrhage (bleeding, that is) you will see the face flushed and the breathing noisy. The blood has formed a clot inside the brain and is pressing hard on the brain.

In this case you should raise the patient's head a little, dress any wound which may be present, and apply cloth wrung out of cold water. The cloth should be dipped in water and when applied should be wet and cold. The patient should not be moved if possible. If that is necessary at all it should be done on a stretcher with the head raised.

In the case of stunning, or concussion, it is possible that the unconsciousness persists only for a very short time. It is equally possible that it may extend and develop into the more serious kinds of it.

You will therefore carefully watch the patient, and get him to lie down for a few hours in a quiet, darkened place.

The patient's face will be pale, and his breathing quiet. That is what you might notice. The proper thing to do is to sprinkle cold water on his head, and also keep the head low! The reason is obvious.

A pale face and feeble pulse may be due to loss of blood. You will of course dress the wound and prevent further bleeding in such a case as that.

Now we come to unconsciousness that is caused by illness.

The kind most often met with is *Fainting*.

This happens frequently in crowded places. And it is more common in women than in men.

It again varies in degree, from a sick, giddy feeling to complete unconsciousness.

You recognise it by the face being pale, breathing quiet and shallow and the pulse very weak.

The patient stands in need of fresh air. You will therefore get him (or her!) out of the crowded room into the open, and will prevent people crowding round.

Clothing round the neck should be loosened. And it is a good thing to sprinkle cold water over the head.

Hot tea or coffee, or hot milk may be given with advantage if the patient is able to swallow. These are excellent stimulants.

As the pallor of the face is due to insufficiency of blood in the region of the brain you would lay the patient down with the head low.

Next we come to *Strokes*. We find the face flushed, breathing loud and the pulse strong and bounding.

Various names are given, shock, fit etc., but it all comes to the same thing.

Flushed face indicates much of blood in the head. You would therefore lay the patient down with head raised. You would also apply cold wet clothes, or ice, to the head, and keep them wet and cold. Hot-water bottles may be applied to the feet to draw the blood downward.

As in fainting you will give plenty of fresh air and loosen all clothing round neck and chest.

When the face is flushed avoid all stimulants.

Last we come to *drunkenness*.

This resembles a stroke very closely. But in the case of drunkenness the patient is not so helpless as in the other case.

Also you can rouse him more readily. The skin under the clothes is cold in drunkenness, hot in the case of a stroke. But when you are in doubt the wisest thing to do is to treat it as a stroke.

There is another point also to remember. And that is this.

If you smell spirits on an unconscious person, do not conclude that it must be a case of drunkenness.

It is just possible some kind passer-by from a mistaken notion, imagined and applied a little whisky or brandy as a remedy.

You should also know about Heat stroke.

This happens when one is exposed to great heat, or to the direct rays of the sun beating down on the head and neck.

The signs are sickness, giddiness, and headache. Later there is difficulty in breathing.

In a serious attack the pulse is very fast and bounding and the skin becomes very hot, while the patient becomes unconscious.

This requires very careful and immediate attention.

You should, in an emergency like this, get the patient into a cool shady place. Clothes on the upper part of the body should be removed, and the patient laid with shoulders well raised. Vigorous fanning should be done.

Coldwet clothes should be applied to the head, to the back of the neck, and spine.

Ice is better if you can get it.

The clothes should be kept thoroughly cold all the time and until the signs subside.

You would not of course forget to send for a Doctor.

Still another kind of unconsciousness are Fits.

The arms, legs and sometimes the whole body jerk vigorously.

The proper thing to do is not to restrain the patient, but prevent him from injuring himself. It is however wise to hold a piece of stick between the teeth to prevent the jaws snapping together and cutting the tongue.

A form of fit seen in women is called hysteria. The patient screams, laughs and sobs alternately. She may also throw herself down or threaten to do so. But you will notice that she does herself

no harm. She is careful about it. Indeed she is not really unconscious and is only hoping for your sympathy. You shouldn't give her any, nor pay any attention to her. Speak firmly and unfeelingly. That is the way to bring her round. Also a douche of cold water is very effective at times.

So much for unconsciousness and fainting.

That has taken us through another short stage in our study of First Class First Aid.

I have already referred you to one good book on First Aid, namely the one published by the St. John Ambulance Association. There are heaps of others, for instance the *Boy Scout Ambulance* or *Rama Rau's First Aid*, which are all very good, each in its own way. But a splendid book which I now wish to recommend to you is "*Gilcraft: Talks on Ambulance*". It is so excellent and so very nicely told that I have drawn freely from it in scribbling this letter for you. Indeed you will find that I have hardly been doing more than let the versatile Gilcraft talk through me!

There is my acknowledgement!!

Now go ahead and let your boys get the hang of it all and be efficient.

So long,

Cheer-i-o!!

Your sincere friend and brother Scout,
SPOTTED DOVE.

Are Warrants Cheap.

(The following article which is a reprint from "Scouting" the Official Journal of the Birmingham Association of Boy Scouts, is a frank, straightforward article on the present position of affairs as regards warrants in the Boy Scouts Association there. A perusal of the article will make our scouters and associations agree with the writer mostly if not fully, considering that we have similar circumstances here. Editor, S. I. B. S.)

SCOUTING is not what it used to be, people sometimes say, and they are right! It is bigger, much bigger, and it is better, much

better, in places. Also it is worse, much worse, in other places.

There is a tacitly-accepted, if seldom expressed idea in some parts of the country that Scouting, meaning Scoutmastership, is just the job for anyone who isn't quite sufficiently influential, important, or clever, to be given a "better" post. Consequently, one still meets in Scout uniform men who are uneducated and rather incoherent and men whose language and manners are emphatically not a suitable pattern for the rising generation. There have

been, indeed, instances of warranted officers whose mental balance has seemed to be more than a little unstable!

That tactless men, jealous men, little-minded men, and unimaginative men, should sometimes be appointed is, perhaps, inevitable. These are faults that may not become apparent all at once. Nor is it entirely unnatural that seekers after self-glorification, good-natured idiots, and non-disciplinarians, should be enrolled; such characteristics can be well disguised for quite a long time.

Nevertheless, it is possible that there is too much attention paid, nowadays, to the numerical strength of the Scout movement. There is a tendency towards forgetfulness of quality in the search for quantity. The desire to expand is natural, but unfortunately, it has led to the enrolment of hundreds of totally unsuitable men who, often unknowingly, bring discredit upon the movement as a whole. Sometimes there is a surprising coolness towards Scouting even in unexpected places, and if an explanation is sought, nearly always the fact is that the movement has been betrayed. Worst of all, old Scouts occasionally join in the chorus of condemnation. They confess to feeling rather hot about the collar when they think that even for a short time they were connected with such and such a troop whose Scoutmaster was so and so. The rest of the opinion is, perhaps, best left unrecorded.

"Anyway, I'll see that you get hold of no lad of mine!" is the final thrust.

Thousands of old Scouts, with loving memories of their old leaders, are willing and anxious for their sons to enjoy similar privileges. What a pity that there should be even a small reverse side to the picture!

For the sake of a temporary gain, and perhaps a temporary good, great harm is done by the appointment of unsuitable men. One suspects that really goodmen are rare and hard to entice; for lack of them, the Commissioner takes hold of the best of the available material, though too often he is painfully aware of how poor it really is. He hopes that time, patience and experience will work a change. There may be something in this man, or that man, though it is not yet apparent. He may turn out quite well, in spite of adverse pointers. And sometimes he does turn out well, for there is a splendid system to work upon, that even an unsuitable man may, with luck, obtain good results. So the Commissioner looks upon the

best points of his candidates, and upon the almost fool-proof system as outlined in *Scouting for Boys*, and hopes, perhaps prays, for the best. Sometimes, too, nominations are forced upon him by Controlled Groups.

Inevitably, failures preponderate. It has been said that for every first-rate Scoutmaster in this country, there are six indifferent ones and six bad ones. This may be an exaggerated picture, and rather hard upon a class of men who, as a whole, work unselfishly to the best of their ability. But there is at least a stratum of truth in the suggestion, as every really earnest worker must know if he has kept his eyes open. **What proportion of the Scouters of your acquaintance are thoroughly good men?**

The truth seems to be that the time has come when the issue of warrants should be less prolific. The appointment of G. S. M. ought never to be made except to men of exceptional ability and long experience. Every G. S. M. would be the better for having worked successfully in a lesser capacity for a good many years before taking out a warrant with such tremendous privileges and such enormous responsibilities. Nor should the Scoutmaster's Warrant be easily obtainable. At least twelve months of active and successful service as A. S. M. ought to be demanded of the candidate. It is really rather ridiculous to appoint a G. S. M. or an S. M. who has nothing more than three months of introductory work to recommend him on the practical side.

As for the A. S. M., his warrant might be given to him immediately he successfully completes Part I. of the Wood Badge Course, but not before. Until then, he would be "Acting A. S. M." In no other way than by training can an efficient start be made. To learn from experience alone inevitably involves many blunders that do tremendous harm to the cause even if they do good to the man!

The oft-heard cry, for more and more men to act as Scouters, should be modified. Let us appeal, instead, for more and more men to study the art of Scoutmastership, with a view to becoming Scoutmasters if ultimately interested in, and qualified for, the work. There is a village, less than ten miles from my pen, where a Scout troop fifty strong has just been formed. The Scoutmaster, a good army man, is in my own opinion totally unfitted for his job, but he prides himself upon being almost an ideal S. M. His first troop parade was held in public on

the village green, with half the village looking on. For two solid hours, I am told, he drilled those boys just as my own Sergeant-Major used to drill me in the far-off days of Kitchener's Army. We say that Scouting is not military, but in the hands of some Scoutmasters it becomes fiendishly and terrifyingly military.

I have another S. M. in mind, magnificent in appearance and promise. He, too, has a new troop; recently he arranged for the boys to repeat the Scout Law and make the Scout Promise *en bloc* at a public investiture. It was something like a repetition of the "general confession" in Church, only much less solemn. In fact, the proceeding was almost farcical, but the new S. M. was not disturbed. "The young beggars can't possibly live up to it, any how," he explained. "I can't myself, so why worry?"

Such an awful mistake would never be made by an experienced Scoutmaster, and it is only the present system of issuing warrants so cheaply that makes possible the devastating blunders of inexperience. Might it not be better, ultimately, to wait for the right man to come along, rather than to warrant the wrong one—even if experience be his chief fault?

Those who are genuinely interested in the Chief Scout's methods have been too long content to suffer fools gladly. I know of a parson Scoutmaster who constantly uses his

boys as unpaid messengers, on the strength of the daily good turn and the third Scout law. He employs them sticking covers on dilapidated hymn-books, and currying parcels at bazaars and sales of work. They distribute tracts and magazines, collect jumble for jumble sales, dust the lamps and shades, clean the windows, and trot about generally in connection with flag days, garden parties and concerts. When they get sick of this programme, they receive a talk upon loyalty, with additional tasks by way of penance. Ultimately, of course, they drop away with a rooted dislike for all that the word Scouting means to them.

A system can never be any better than the men who work it. Our aim should, therefore, be to improve the standard of man-power instead of dallying with the temptation to tinker with the system.

It must be confessed that a drastic revision of the system of issuing warrants might shut out a few good men who are at present attracted to the movement, but the main point is that it would also shut out a tremendous number of unsuitable men, with great ultimate gain of prestige. That which is lightly gained is little valued, and once the real importance of the Scoutmaster's job is realised and legislated for, the Scout movement will sweep the world!

(S. T. James).

HOW TO START A TROOP.

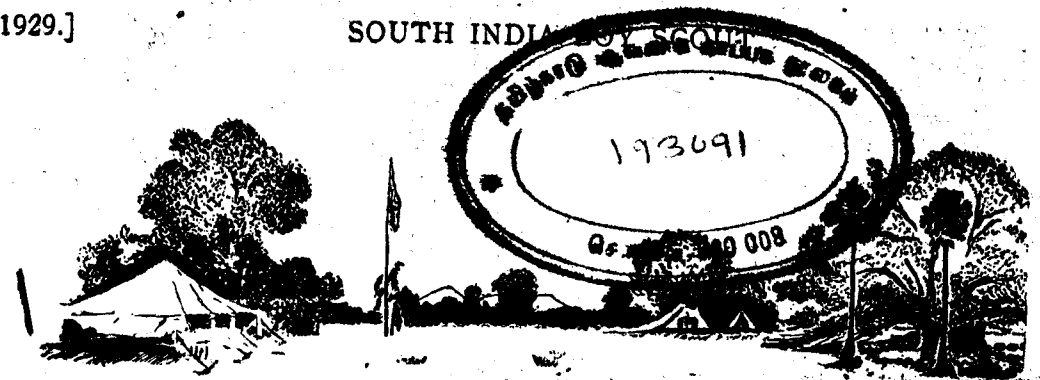
These notes are only intended to indicate the lines on which a Troop should be started. For further information apply to Provincial Headquarters, P. O. 424, Triplicane, Madras.

1. Read *Scouting for Boys in India*, by Sir Robert Baden-Powell.
2. Discuss the whole matter with the local Scout Commissioner, whose address will be sent on application to this office.
3. Apply to this Office if you have any particular difficulties.
4. Obtain as many Assistant Scoutmasters as you can.
5. Enrol names of boys wanting to join when Troop is formed, and of these choose about ten who are natural leaders: they will be the Patrol Leaders later on. Train these in the elementary tests. The efficiency of Patrol Leaders is of prime importance.

It may be necessary to give the Troop a good "send off" with large numbers, but if possible it should be avoided. Start small.

6. When these boys have passed Tenderfoot tests, invest them as Scouts (*see Scouting for Boys in India*) and put them into uniform.
7. After about two months, when the first ten have passed the Tenderfoot tests and are well on with 2nd Class, appoint the best as Patrol Leaders and admit a few recruits, forming them into Patrols.
8. Avoid much drill, only employ as much as will enable order to be kept when massed or on the move.
9. Games are most important. Play as many as you can. They all teach something.
10. When the Troop is started, register it on Form B, (India) through the Secretary of the Local Association. Name and address obtainable from this office.)
11. After serving for the three months with a Troop apply to your Local Association Secretary for Form E, (India) so that you may receive a warrant as Scoutmaster.

(Adapted.)



CAMP GADGETS.

By G. SNOW,

Assistant Scoutmaster, 1st Eton College Troop.

PROBABLY everyone will agree that the first essential of a gadget is that it should be useful, and that its chief aim should be to fulfil a certain object. Comfort in camp does indeed depend largely upon the gadgets made, and gadget-craft is one of the important arts that the camper has to cultivate. But this is not the only purpose for which gadget making should be encouraged in Scout Troops.

From the point of view of the Troop activities, gadget making in camp provides one of the best opportunities for Scouts to practise the knotting and lashing which they have been learning during the rest of the year. If a Scout makes a gadget or two he will very soon discover what is really the best knot for making fast, and that though a wrongly finished lashing may hold long enough to pass a test in the Troop room, it is apt to let one's dinner down if it is used in the construction of a table in camp. Gadget making lends conviction to all knotting and lashing the Scout does, and once he has been to camp he will be keen to develop his ability.

But there is another reason for encouraging the making of gadgets in camp. Gadget-craft, perhaps more than anything else, gives a boy scope for using his ingenuity. The briefest visit to a camp where Patrol kitchens vie with one another in ingenious gadgets and devices, is enough to show the enormous interest boys take in this really practical sort of work and the energy with which they readily set about it. The inter-Patrol kitchen competition is always one of the most successful items of the camp programme.

GENERAL PRINCIPLES.

A gadget must work. This is really more essential than that it should be useful. Utility,

for instance, practically precludes a gate because though a fence round the kitchen may be defended on the grounds that it suggests to straying cattle—and boys—that they are not required, a gate is generally more of a hindrance to the cook than a low struture over which he could easily step. And yet a swing gate is one of the best camp gadgets, and no kitchen seems quite complete without one, and the interest of making and using it always justifies its existence.

Simplicity of gadgets is perhaps another essential, though a temporary device may be set up for necessary purposes, such as keeping plates and cups off the ground, until a more complicated structure can be put together. Simplicity should certainly be looked for in judging a gadget, and unnecessary complications should be discouraged. A further point to be remembered is that a gadget should be constructed, as far as possible, from materials available on the spot.

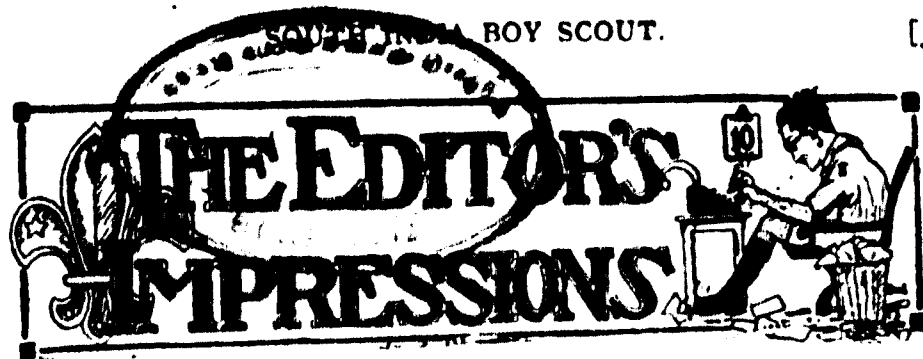
When a gadget is made, it is most important that it should be placed in a good position. Kitchen lay-out hardly comes within the scope of remarks on gadgets, but it is difficult to dissociate the two subjects. Gadgets cannot be useful unless they are in their right places: fireplace central; wood-shelter for chopped wood close by; sump-pit railed off in a corner out of the way; washing-stand close by, for use of the cook; cooking utensils within easy reach; larder well away from the smoke and reversible if possible, so as to keep its back to the wind or sun.

Common sense, in fact, is the final essential in all gadget work.

Perhaps the greatest attraction about gadget-craft is its individuality. There is no such thing as a "standard gadget," and it is the

(Continued on page 329.)

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The International Jamboree.

The Madras Contingent to the International Jamboree, consisting of Messrs. F. Howard Oakley (Leader of the Contingent), Rao Sahib T. S. Subramani Aiyer, M.A. L.T., I.R.S., (Treasurer of the Contingent), G. T. J. Thaddaeus, B.A., D.C.C., (Assistant to the Contingent Leader), Mac Dermott, Vanderholt, and Scouts Fewkes, Weston, Varma, Athmaram, Hari Krishna, Gopi Krishna and Ethiraj, left Madras on the 24th of June by Boat Mail and sailed from Colombo on the 26th June by S. S. Baradine along with the Ceylon, United Provinces, Bengal and Travancore contingents. Our Madras party was met by Deputy Camp Chief Westrop who made them comfortable for the day in Colombo and made things easy for them to have a comfortable voyage. The Editor also accompanied the party and saw them off at Colombo. Along with these, there were quite a large number of Australian and New Zealand Scouts on the Boat and the whole party was very jolly and enthusiastic. In a letter received from Rao Sahib T. Subramania Aiyer we understand that they were nearing Aden on the 3rd July and that they had nothing very eventful except some equally weather while nearing Aden. Almost every one of the party had his chance of being sea sick but got over it soon and they are all reported to be enjoying perfect health. As at present planned, the party arrives in London by about the 24th July and expects to stay there for a couple of days and then go to Arrowe Park. The Provincial Commissioner who could not be present at Madras to see the party off, sent a message of greetings wishing them bon voyage. We are sure that the Madras contingent which was one of the most smartly turned out among the contingents, will acquit itself most creditably and hold up the good name of Madras Scouting in the Jamboree. We are looking forward to very interesting reports which Mr. G. T. J. Thaddaeus has promised to send from time to time.

Rover Quests in Practice.

This month we are concluding the reprint of the Imperial Headquarters pamphlet 'Rover Quests in Practice' in the Rover Section of the S. I. B. S. The concluding portions are the most valuable of the whole theme and a careful reading of the series as a whole cannot fail to make a profound impression on our scouters who have the privilege of leading the youth of the province. Judging from what is suggested in the pamphlet and what is being attempted to be done out in England in the shape of Rovering, we cannot but come to the conclusion that we here have not even touched the fringe of the serious and underlying idea of Rovering. That Rovering is essentially a series of Quests which the young man who takes to Rovering has to find out for himself, has already been hinted in a previous set of articles on Rover Quests contributed independently by J. I. M. But the Organisation of the Quest idea in an active and workable manner has been left to this series of articles and we would invite the attention of every Rover Leader to read, reflect and act in such a manner that every one of his rovers put out a quest for himself. As matters stand for the present, except in one or two rare instances, Rovering in our Province has been nothing but Scouting activity of a very elementary Tenderfoot sort carried on by youths of over eighteen. The series of articles which have appeared for the past few months in the magazine will surely give valuable practical suggestions to a serious-minded, enthusiastic and imaginative Rover Leader. It should be the privilege of every Rover to work in such a manner as to bring about the regeneration of his Mother Country in all aspects and it is hoped that in the coming year Rovering will get a great fillip as a result of this series of articles. A very pertinent objection might be raised by our Hindu readers that the suggestions given in the articles are of a Christian character, but the Chief Scout when he gave to the World his ideas and schemes on scouting, cubbing and rovering, never meant

that they should be confined to one country or to one religious denomination. He has given us full liberty to adopt these to our own environments without prejudice to the policy underlying the organisation. The Editor will be very glad to give more information on this subject to those who are interested in the topic.

Non-Scouts and Scout Badges.

It has come to the notice of the Headquarters that Scout Badges are being used by non-scouts in a certain locality. While emphatically condemning the conduct of those who have been responsible for this, we wish to draw the attention of our readers to the fact that the Scout Badge is the sign of Membership of the Association and no one who has not taken the three-fold promise of a scout worker or a Scout is ever entitled to wear the Scout Badge.

If our scouters made use of the Investiture ceremony to the best effect and took all efforts to make the boy understand the significance of the Scout Promises and the Law and enlisted the sympathy and cooperation of the parents and the public on the matter, such instances would not exist. Will our Scouters and scouts all over the Province help in putting down any such thing if it does exist.

Camp Site at Coonoor.

An appeal is being issued for raising funds to equip the Coonoor Camp Site and for building a Mountain Home and a number of camp huts on the site. This appeal is primarily intended for the generous minded public of the Province. Here is a chance for every Cub, Scout, Rover, and Scouter (12500 of them as per last year's Census) to help in bringing about this worthy object to a successful issue. 'A scout is thrifty' it is said and it would be against the spirit of that Law to expect the Scouts to contribute large amounts for the purpose. But if every one concerned makes it a point to give willingly *one anna from his own pocket*, preferably earned by himself, the total amount would come to nearly Rs. 781-4-0. The cost of one hut is estimated to be Rs. 900-0-0 and with the large increase in numbers this year, it would not be difficult for the whole amount to be collected out of the one anna contribution from every member of the Association. If scouts set about it from now, it would be possible for the money to be ready in three months time and the hut could be named suitably, indicating that it has been a gift of the Scouts of the Madras Province. Will our Scouters all over the Province

put this idea to their scouts, cubs or rovers and make it an accomplished fact? Each Troop might also be made to exercise its imagination and inventiveness by suggesting a suitable name for the hut. The best of the names might be used. All contributions should be in the name of the troop, pack or crew and should be remitted to the Provincial Headquarters, South Beach Road, Triplicane, Madras, for being credited to the Coonoor Camp Hut Fund. Such contributions will be acknowledged from time to time in the magazine.

A correction.

In our last month's Editorial it was mentioned that the two people who went out on a hike to Cape Comorin were scouters. As a matter of fact only one of them is a scouter, the other Mr. Joshua is an ardent supporter of the movement and happens to be one of our valued contributors to the Boys' section. The trip was not strictly a Scout Hike, but it was more or less a walking tour which included some scouty activities.

Wood Badge Part I (Theory).

A fresh supply of official notebooks with instructions are available for sale at the Provincial Headquarters. Scouters who wish to take the course should apply to the "Reader" c/o P.O. Boy 424, Madras, giving their Scout experience in full and the name of the unit they are non-connected with.

The Malayalam Hand Book.

The long expected Malayalam Edition of Scouting for Boys in India has been published and is ready for sale. It must now be possible for many in the Malayalam area who have not known much of the movement, to know enough of it now to come into the movement in large numbers. The Tamil Handbook, the publication of which was delayed on account of unavoidable circumstances till now, is being pushed on and is expected to come out very soon. We hope it will satisfy a long-felt want in our Tamil Districts.

Good Scouting.

Pharajandwami

Editor, S. I. B. S

NOTES BY THE WAY.

SEARCHLIGHT recently has been reading through an address given by Scout Executive J. Harold Williams at the Training Conference, Ithaca, New York in September last and feels that a few notes extracted from the address would be of interest to his readers.

Scouting's aim for boy growth and boy development have been repeatedly stated as character building and citizenship training.

There are still plenty of us who, while seemingly accepting them, conduct Scouting as if the actual objectives were the teaching of subject matter, awarding of badges, the making of King's Scouts, the development of well drilled organisations, etc.

Searchlight need not add that constant reminders are necessary to all of us of the fact that these are only tools, only means to the end of developing character.

Our job as S. Ms. is to influence conduct in the boys' life here and now, in the hope that he will build the desired character. Let us also remember that character is beyond our immediate influence.

Our job is to get him to build habits, to practise the Scout Law in daily life, so that the qualities set forth in the law become traits of his conduct.

Is it necessary to say that our own personal example plays the greatest part in such work?

Let us not think of Scouting as a programme of activities, but as a way of living.

While the boy may look at the Badges, the awards, the camping and hiking as his objectives, ours must always be the fulfilment of the Scout Promise and Law in the life of the boy.

We see every day that boys are developing in some degree through Scouting under trained Leadership. This development cannot but be immeasurably increased as Scoutmasters learn more skilfully and wisely to use the tools which the scout programme and laws of learning provide for our hands.

The greatest value of Scouting to the boy will only be realised as we train ourselves properly to apply it.

Scoutmastership is a gentle pushing rather than vigorous pulling; a quiet suggestion rather than a noisy command; a problem offered rather than a solution given.

A poor Scoutmaster may build obedience, but a good Scoutmaster builds morale.

The boy is interested in Scouting and every one sees it. It is the duty of the Scoutmaster to see that his interest is retained.

But unfortunately there are many instances in which Scouting as it is intended by the Chief to be presented to the boy and Scouting as it is presented to him in actual troop work, are two different articles.

Scouting is built soundly to appeal to boy nature and hence it interests him.

But when we Scoutmasters, remove action and adventure and gang activities and chance for achievement and boy leadership, and dehydrate the programme into a series of drills and classes and business meetings and adult-ordained activities, we are effectively killing the interest of the boy.

And it almost amounts to—murder.

The indoor troop and the indoor-minded Scoutmaster starve and neglect Scouting's interests until they are gone, and so are the BOYS.

There is plenty of interest in Scouting for the boy if one plays the game from the Boy's point of view, if we only try to remember back our days of boyhood, and try to recall how we felt and acted.

To us Scoutmasters, this is the first job.

Mr. J. Harold Williams has many more wise observations on Scouting, the boy and the man-leader, but Searchlight feels that the following twenty hints given at the end of the address would provoke enough thought on the whole question of effective Scoutmastership:

Be a skilful, quiet guide, rather than a noisy promoter.

Build morale rather than obedience. Retain

y. Use the patrol and group activities to build morale and public opinion which will cause the boy satisfaction or annoyance.

Punishment from within is best. An appeal to pride beats a bawling out.

Coercion may be followed by interest, but it is the last choice.

Be sure the boy opportunities and appeals that

With suggestion get the boy to wish what he does.

Act when the boy is ready to act, and create situations for readiness.

Remember one learns by practice. Provide opportunities for the boy to practice that thing to be learned.

See that the right practice is accompanied by satisfaction and the wrong practice by annoyance.

Remember that satisfaction and annoyance are best when they come from within.

Aim to have the boy make successes of the things he undertakes; for successes stick.

Remember that a boy learns many things at once. While he is learning Skill, watch out for the habits of Conduct he is learning too.

Be sure the winning of a badge develops new interests.

Remember he is growing all the time. He likes man-treatment.

Set an example yourself.

(Searchlight.)

(Concluded from page 325.)

little improvements one makes, on one's own or other people's designs, that make gadget-making such an absorbing occupation. For this reason both articles on gadgets and gadget displays or demonstrations are bound to frustrate their own ends if they seek to do more than expound the main principles that govern the use of gadgets, and suggest the general ideals and methods which should be followed in their construction.

(Scouter.)

OUR TAMIL PAGE.

ஓர் அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.

(8)

தஞ்சை,

சுக்கிலவாஸ் அண்ணா

அன்புள்ள தமிழ் பஞ்சாபேசனுக்கு ஆசீர்வாதம்.

தமிழ் நாட்டில் பல ஊர்களில் தேர் விழாக்கள் நடப்பதை நீ கண்டிருக்கலாம். தேர் ஒட்டத்தில் வியப்பை உண்டாக்கக்கூடிய காட்சி, தெரு முலைகளில் தேர் திரும்புவதே. முட்டிக் கட்டைகள் கணக்காக வைக்கப்பட்டு, தேரானது உயிர்பெற்றுத் தன் திசையையறிந்து செல்லுவதுபோல் தோன்றும்.

இப்படி வைக்கப்பட்ட கட்டைகளில் ஒன்று தன்னுடைய இடத்தைவிட்டு நழுவி விழுந்தால் தேர் ஒட்டம் என்ன கதியாகும்! தேரை இழுப்பவர்களும், பக்கத்தில் நின்று நடத்துகிறவர்களும் தேரின் ஒவ்வொரு பாகமும் அதன் அமைப்புக்கேற்ற வேலையைச் செய்யுமென்று நம்பியிருப்பதால் தானே விழா நடக்கிறது.

இது நிற்க, தேர் வடக்களைக் கவனிப்போம். அவற்றைப் பிடித்து இழுப்பவர்கள் ஒரு மனதடனே ஒற்றுமையுடன் இழுப்பதால்லவா தேர் அசைகிறது. ஒழுங்கும், முறையும் இல்லாமல் இழுத்தால் தேர் நகருமா?

நம்முடைய வாழ்க்கையை ஒரு விதத்தில் தேர் ஒட்டத்திற்கு ஒப்பாகச் சொல்லலாம்.

தேரின் பாரத்தைப்போல உலகத்தில் அறியாமை, சோம்பல் முதலியவற்றின் பாரம், முன்னேற்றத்திற்கு இடையூறாய் நிற்கிறது. தேரில் சுவாரி ஏறியதும் முன்னேற்றத்திற்கு வேண்டிய சாதனங்களும் அங்கு வந்து செருகின்மன. ஒழுங்குடனும், முறையுடனும், ஒற்றுமையுடனும் தேர் முன் செல்லுகிறது. ஒட்ட ஆரம்பித்ததும் பாரமும் குறைகிறது.

சாரணர்கள் முன்னேற்றத்திற்கு முயலுகிறவர்கள் ஒழுங்கும், ஒற்றுமையும் அவர்களுக்கு இன்றியமையாத

பல கட்டளைகளைச் சேர்த்துச் சொன்னால், அவற்றை நிறைவேற்றவேண்டிய சாரணன் தெளிவாய்த் தெரிந்து கொண்டதற்கு அடையாளமாக கட்டளைகளைத் திருப்பிச் சொல்லச் செய்யவேண்டும். அப்படி உவன் சொல்லத் தவறினால் நீ இட்ட கட்டளைகள் அவனுக்கு விளங்கவில்லை யென்று அறிந்து, நன்றாய் விளங்கச் சொல்லவேண்டும்.

சில வேளைகளில் குறுப்புத்தனமாக யாராவதொரு சிறுவன் உன்னை எதிர்த்துப் பேசலாம். அப்போது நீ கொஞ்சமும் பதட்டப்படாமல் அவனை அசட்டை பண்ணிவிடவேண்டும். அவனோடு வாதாடினால் வம்பு வளரும்: அது அவனுக்கு வெற்றி; உனக்குத் தோல்வி. ஆகையால் அதற்கு இடங்கொடுக்காதே.

இன்னொரு விஷயம்:—உன் அணியிலுள்ள சாரணர்களுடைய வரலாற்றையும், அவர்கள் கஷ்ட நஷ்டங்களையும் நீ நன்றாய் அறிந்திருக்கவேண்டும்.

படை அல்லது அணிச் சந்திப்பு (Parade) க்கு ஒருவன் வரத்தவறினால், காரணம் என்னவென்று தெரிந்து அதை நீக்கப் பார்க்கவேண்டும். அப்படிச் செய்யாமல் வீணாகச் சிறுவனைக் கடிந்து பேசாதே.

அணிச் சிறுவர்கள் இருவருக்குள் சண்டை நேரலாம். இருவரும் தலைவனிடம் நம்பிக்கையுள்ளவர்களாயிருந்தால் ஒரு கொடியில் தலைவன் அவர்களை சமாதானப் படுத்திவிடுவான்.

நீ இடும் கட்டளைகளெல்லாம் அணியின் மேன்மைக் கென்றும், அணியிலுள்ளவர்களுடைய நன்மைக்கென்றும் விளங்கவேண்டும். ஒவ்வொரு சாரணனும் அதையறிந்தால் கீழ்படிவதில் உற்சாகமும், பெருமையும் கொண்டு சாரண முறையின் பெருமையை நிலைநாட்டுவான்.

கடைசியாக, ஒரு வார்த்தை உனக்கு விருப்ப மில்லாத கட்டளையிடப்பட்டாலும், அதுவ சிறுவன் என்று உனக்குத் தோன்றும் கட்டளையிடப்பட்டாலும் சாரண முறைப்படி அவற்றை நிறைவேற்றுவாய்; அதைப்பற்றி சந்தேகமில்லை. ஆனால்—பெரும் தவறுகத் தோன்றும் கட்டளையிடப்பட்டால்—கடவுள் கிருபையால் அது வேண்டாம்—ஆனால், இடப்பட்டால் என்ன செய்வாய்? அப்போது கடவுள் முன்னிலையில் உன் கடமை யென்னவென்று யோசித்துப் பார்க்க; கடவுளுக்கு உற்ற கடமையைச் செய்வதாக நீ ஏற்றுக்கொண்ட உறுதிச்சொல்லை ஞாபகப்படுத்திக் கொள். மனித கட்டளைக்கும், கடவுள் ஆணைக்கும் விரோதம் தோன்றினால் கடவுள் ஆணையையே நீ நிறைவேற்றக் கடமைப்பட்டவன்.

இப்படிக்கு,

உனதன்புள்ள அண்ணன்,

சந்தான் கிருஷ்ணன்.

Provincial Headquarters Notices, No. 18.

Dated 15th July, 1929.

New Units Registered.

(Registration valid only upto the end of 30th September, 1929.)

Troop.

Reg. No.

37. Dindigul (Elwood) A. M. C. C. Boarding School, Dindigul

38. 1st Thavaram (Vivekananda) Vivekananda Vidyalayam, Thavaram

Census:—Mannargudi Local Association Area.

Troops, Packs and Crews of the Mannargudi Local Association area are requested to send in their individual Census returns and Annual Registration fees for submission to the Provincial Headquarters to:—

Mr. N. Meenakshisundaram Aiyer, Vakil, Hon. Secretary Local Scout Association, Mannargudi, and not to Mr. J. I. Muthaya, Assistant District Commissioner, as mentioned in the Headquarters Notices No. 17.

Annual Report.

As the 8th Annual Report of the Madras Provincial Council of the Boy Scouts Association in India has to be got ready by the middle of September 1929, all District Commissioners and Secretaries are requested, kindly to send in their reports of the scout work done in the Districts during the year, such reports to reach this office during the 1st week of September. The

reports should be under the following heads and should be brief, accurate and to the point.

1. Number of units in the district
2. Number of new units started and registered at the Headquarters during the year under report
3. Total number of Scouts, Cubs, Rovers, and Scouters, in the District
4. Rallies and Displays held
5. Number of Troop camps
6. Number of Training camps for scouters
7. Any special awards
8. Any special good turns done
9. Nature of propaganda work done
10. Condition of District Council and number of Local Associations started during the year
11. What new lines of activity have been introduced among scouts of your district during the year
12. Future plan of work and suggestions for extending scout work in the district
13. General Outlook
14. Names and Addresses of

(a) Presidents and Vice-Presidents of District and Local Associations in your district

(b) Commissioners and Secretaries

(c) Two representatives elected from the District Council to the Provincial Council

C. P. RAMASWAMI AIYER.

Provincial Commissioner.

SCOUTS

HERE IS WHAT YOU WANT



Official Uniforms for Cubs, Scouts, Rovers and Scout Officers:—Scout Hats and Cub Caps, Whistles and Lanyards, Haversacks and Kit Bags, Signalling Flags and Union Jacks, Shoulder Knots and Patrol Flags, Gillwell Axes and Woodcraft Knives. etc., etc., etc. Books on Cubbing, Scouting and Rovering. Price list (illustrated) free on request.

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THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Message for the Month.

There is so much bad in the best of us,
And so much good in the worst of us,
That it ill behoves any of us
To talk about the rest of us.

(R. L. Stevenson.)

WELL DONE!

TO some of us it is very hard to say "well done" of any thing. The critical faculty is so strong and the appreciative faculty is so weak, that we seldom or never feel like saying "well done" to anyone; and when we do feel like it, we refrain for fear of being misunderstood, or for fear of causing undue elation in the one whom we praise. In certain cases a word of appreciation is so rare that when it comes we know that it is but the prelude to some favour which the speaker desires and for which he is seeking to pave the way, not by a word of honest appreciation, but a little judicious flattery. This spirit has become so prevalent in certain quarters, that we have learned to look askance at any attempt at praise.

This should not be. When men do well we surely have a right to say so, and we have a right to say so even when the imperfections of the work are everywhere manifest.

For, well done does not mean perfection; it does not mean that it could not be bettered; it does not mean that the work is equal to or superior to someone else's; it simply means that considering the worker's ability, and taking into account the difficulties of the task, and all the special hindrances to it, the worker has really done well. The man who earned two talents was not equal to the man who earned five, but he also had done well.

A little judicious praise is a stimulus to better work, and it is worth while to use it. It must be sincere and honest, but it should take into account the difficulties of the task and the worker's handicap, just as much as it does the excellence of the finished product. It is well for parents and teachers, and all workers to learn the value of an honest and hearty "well done".

Science And Nature Notes.

By R. W. HALLOWS, M. A.

1. Compound eyes.

THERE are few more remarkable things in nature than the eyes of insects. The higher animals are all provided with a pair of eyes, each of which has but a single lens; most insects however, have compound-eyes furnished not with one lens only but often with several thousand.

Under the microscope a small fragment of a fly's eye looks like a beautifully cut diamond. It is divided into a vast number of facets, each of which is the lens of a tiny perfect eye. The house fly has more than a 1,000 of these in each of his compound eyes, whilst the dragon-fly has quite twice as many.