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The South India Boy Scout

The Magazine for all Scout Workers, Officers and Boys.

THE OFFICIAL JOURNAL
of the Boy Scouts Association: Madras Province

SCOUTERS' & ROVERS' SECTION

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

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28 JAN 1930

THE BOYS' SECTION

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

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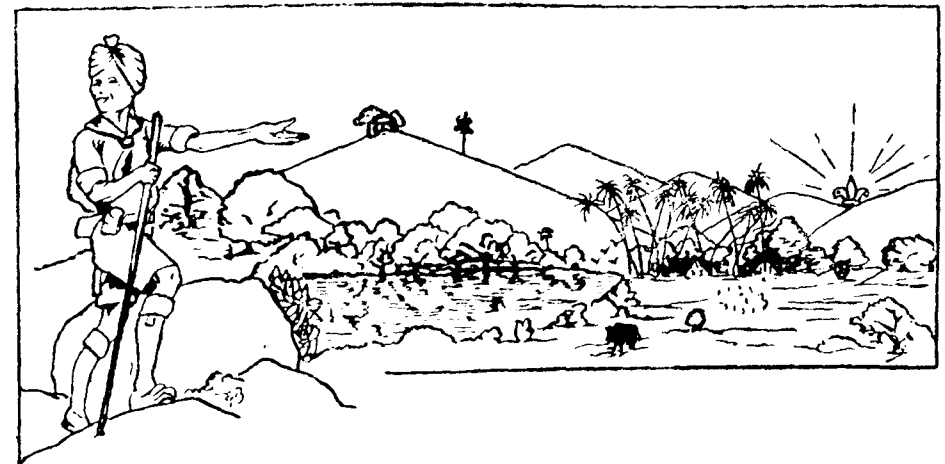
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Thought for the Month.

"The instruments for the quest of truth are as simple as they are difficult. They may appear quite impossible to an arrogant person, and quite possible to an innocent child. The seeker after truth should be humbler than the dust. The world crushes the dust

under its feet, but the seeker after truth should so humble himself that even the dust could crush him. Only then, and not till then, will he have a glimpse of truth."

M. K. Gandhi.

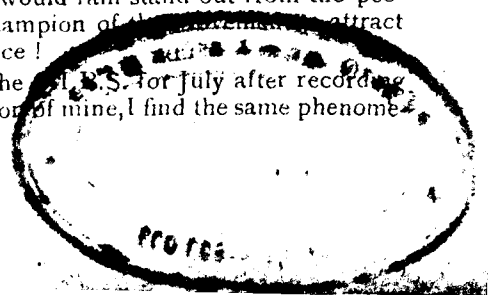
SPECIAL ARTICLE.

"Indianise Indian Scouting". (V)

I CAN very well sympathise with a friend of mine whose nerves have become so highly strung that they cannot bear now a single word of encomium on the Scout movement bestowed by however able a judge. They have suffered such violence repeatedly that they are thoroughly shattered and are unable to stand the least suggestion of praise. He used to talk to me, very often in a distracted frenzy, of the exaggerated eulogies administered, with the least care for desert, by softhearted aristocrats, who surely cared to stint superlatives probably in the hope that they would serve as incentives and of which perhaps honestly meant for possible prospective good-work with not the least idea of the probability of any such work itself being undermined by such cheap words. But my friend had no patience to examine the psychology of such eulogies, for they distracted his senses already and flung them out of order.

He used to complain very often that of all braggarts the Scouts were the worst, thus visiting the sins of weak sympathisers upon our devoted heads! He complained too that he very often caught scouts themselves blowing their own trumpets. In the term Scouts he included Scouters, also. His charges alarmed me so much that I well nigh gave up defending the Scouts and felt turning a sceptic myself, when I perceived in my scrutiny, that very often such scouts, poor souls, were found blowing only others' trumpets and beating others' drums and not their own, in a misguided faith in loyalty. At one time it is probably the advertisement of a school and at another, of some bigster who would fain stand out from the people as the champion of the movement, attract peoples' notice!

Reading the S.I.B.S. for July after recording this impression of mine, I find the same phenome-



non recorded in another part of the world, in the following manner:

"I know of a parson Scoutmaster who constantly uses his boys as unpaid messengers, on the strength of the dandy good turn and the third Scout law. He employs them sticking covers on dilapidated hymn-books, and carrying parcels at bazars 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."

(The above is an extract from the article "Are Warrants cheap?" by S.T. James in "Scouting" of Birmingham.)

But the critics, (very poor judges most of them), are led away unconsciously into delivering a mistaken judgment and hanging to the nearest tree the wrong man. Nevertheless the accomplice is partially culpable, too, if we did not take his circumscribed liberty into consideration and condone his abetment. In nine cases out of ten he does not realise who has to pay for his sins.

In striking contrast, therefore, was a little true story told me about an insignificant member of the Movement, last week. To all intents and purposes this little luminary may be one of Robin Hood's gang. Though Robin Hood has vanished, his spirit lives and his institution survives. The evening had quite darkened and developed into night when two brothers, both of whom were cyclists, and who had accidentally happened to be men-scouters, were picking their way on bikes in a comparatively quiet dark by-lane leading away from a busy bazaar. Among the

cuttings of a tree standing on one side of the road, a branch was lying hidden under twigs and leaves, covering a portion of the road itself. The cyclist in front manouevred his way automatically and successfully, but he felt too listless, at the end of a fading day to think it worth the trouble to warn his brother, behind, at every step, when the hind cyclist's machine got entangled in the twigs and a climb-down was necessary. But a shadow twitted before his eyes, like a fairy, as if waiting just for that happening, and it set to work to extricate the wheel and succeeded before the owner had time enough to realise the help rendered him.

When he did so, and felt inclined to enquire, the little fairy who looked a boy of about 13 anticipated the enquiries, and avoided them by a scout salute and vanished in the dark lane, giving the amazed recipient of the help just the chance of recognising the Scout-knife in his hand but not the owner of it. I am sure he was a boy not long in service and one whose sense of romantic service has been recently tapped by a lively appeal of the Scout-spirit. How new wishes such sensibilities did not get blunted by the examples of confirmed wiseacre, men outlaws.

Believe me, neither loud speakers, trumpets nor cymbals, nor bright, lurid, gaudy tinsel is in keeping with the character of the usual work of Scouts—least of all, jarring noise! Whenever you hear it, you may be sure it is not Scouting. "Unobtrusive service" is their motto. The real Scout does not care to walk even with due noise. He has acquired by constant Scouting, the habit of walking lightly without causing the least noise, and cannot, even on hard ground, get rid of the feeling that he is probably treading on dry leaves. He clothes himself in khaki, for it approximates to the colour

Message from H. M. the King to the Jamboree.

I heartily welcome the Boy Scouts who travelled from their homes from far distant parts of the British Empire and many foreign lands for the coming of age of the Boy Scout movement. This is a unique assembly representative of the youth of all the great nations of the world, and I ask you to remember that the future of the world depends on those of you who are taking part in the Jamboree. I hope you will thoroughly enjoy your stay in this country, and will have a happy and beneficial experience. I am keenly disappointed that it has been impossible for me to be present on this memorable occasion. But I am glad that my eldest son is able to represent me. It has given me great pleasure to mark this event in your history by conferring a Peerage on Sir Robert Baden-Powell, Chief Scout. Ever since its inception, he had been the mainspring of this adventure from its small and almost humble beginning till to-day, when you number nearly two millions in your ranks. This recognition of his valuable service is a cause to be welcomed by all who realise the importance of training the world's youth in mind and body. At the same time I am aware that the splendid achievement of this organisation could not have been possible without the support given to the Chief Scout by his officers. I wish God speed to you all, and may you go from strength to strength, development and prosperity.

of sand. Try and experiment with one clad in khaki, and another, in white, and make them stand at 300 yards distance and you will find that a newcomer will easier spot out white than khaki. Unassuming, unprovoking khaki is his colour. Noise is never in keeping with Scouting. So much passes for scouting that is really not, that it is easier said what is scouting, than understood. You may depend upon it, that it is always the first camp that is loudly talked about, but in spite of this initial, lurid enthusiasm—(perhaps in most cases because of it)—it could not have been anything but a Tenderfoot camp. As further mysteries of camping open out before the mind's eye of the seasoned camper, his tongue gets tied and ceases to brag out and the most silent scout is a seasoned Camper. Every Scout when he was introduced to Scouting started from a particular point and if he persisted, generally, was led further and further towards *Commonsense*, the sixth sense of scouts as it is said, which ties his tongue. You can now guess where the Scout braggarts are in their course of evolution. At any rate, not exactly at the destination of Scouting—I mean the spot of *Commonsense*.

What about the biggest of all noises, the Jamborees and the Scout Rallies and shows all over the world? One might ask. It is true that shows are noises, but some are the noises of sound lungs. When God gave us lungs, He did give them for the purpose of using them. But we must only remember that he meant them for legitimate use. The issue with respect to these shows is whether they are a legitimate use of our lungs or an illegitimate use?

An International Brotherhood to assume reality and solidarity must use an instrument that will serve the purpose of speech effectively. The mistake is often made by looking upon it as an aggressive noise. It is the noise of the Brotherhood made among themselves for the sole end of rallying together round their banner. 50000 Scouts at Birkenhead cannot assemble at a whistle-call. Their banner is the banner of Peace, Goodwill and Love towards man and beast. If a cry serves such a purpose, would you stifle it? This very rallying together involves the smashing of barriers of man-made differences as a sacrifice at the altar of Brotherhood, the fundamental function of man towards brother man, as the sons of the same God.

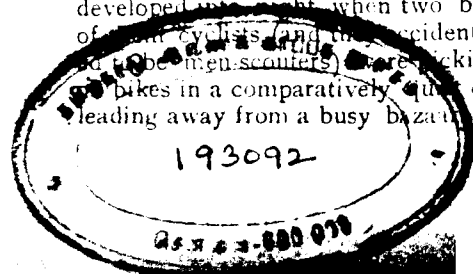
But the defect which makes such noise not altogether an unmixed blessing is the blunder committed, in certain places, by confounded heads in the Movement to stand away from the

people and challenge them by making personal capital out of such occasions. A Rally is as much the people's own as the Movement's. Its success depends upon people's cooperation and good will. It can never be a success if the people stood against it. It is the opportunity to record the evidence of the recognition of the people that it is good to hear the noise of young lungs for the purpose of developing among their generation unity and right understanding. A huge movement like the Scout Movement prevailing over 42 countries cannot live without shouting if only for its own realisation of its existence and Jamborees are necessary noises made for the end of the health of the Movement. All that is novel is not unsound. Similarly Rallies help to hypnotise boys with the desirable notion that the Scout Uniform in itself is looked up to for achievement of noble things and that the Public would honor it if kept untarnished. Without this reminder the vigour of the boy will flag. Let him shout ever so loud, but it is up to the leaders, the Scoutmasters and Commissioners to take care that it is not a vainglorious, meaningless show.

In practice, too, such shows have done much good to boys. Just as national congresses and conferences imbue the participants (men) with the spirit of service for the country and the urge for achievements, these Rallies and Jamborees do inspire and impress boys. Just in the same way, too, that such occasions may be mismanaged with respect to the looming interests of the country, these Jamborees and Rallies leave as results, sometimes, upon weak minds, wrong notions which require to be corrected later on by the standing organisation for steady, persistent and constructive work.

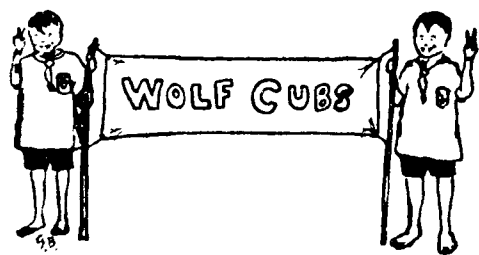
"Make Indian Scouting truly Indian" may therefore be paraphrased as 'make Indian Scouting really Scouty.' If critics mean the slogan to carry this sense and if this meaning is read into it by hearers, I entirely agree with the critics. For I have no quarrel with those who think that the philosophy of Scouting is the philosophy of India in character. Prof. Radakrishnan has proclaimed recently—"Religious idealism seems to be the most hopeful political instrument for peace which the world has ever seen. We cannot reconcile men's conflicting interests and hopes so long as we take our stand on duties and rights. Treaties and diplomatic understandings may restrain passion but they do not remove fear, the world must be imbued with a love of humanity."

We want religious heroes who will not wait for the transformation of the whole world but



assert with their lives, if necessary, the truth of the conviction 'All earth one family', heroes who will accept the motto of the great Stadholder: "I have no need to hope in order to undertake; nor to succeed in order to preserve." But there is something wrong somewhere. That is exactly where these critics and myself the critic of these critics agree. While they say that the present scheme of Scouting must be adopted to a false artificial India, I maintain that genuine real India if it seriously applies itself to Scouting cannot but give it the Indian aspect and that there is nothing for us to do to Indianise the scout scheme except to embrace it wholeheartedly. Indian songs, Indian dances, Indian Heroworship should obtain there even

today if Indian Scoutmasters who carry on were Indian in life, Indian in spirit and Indian in character. When the present generation is still suffering from an inferiority complex and economic distress and when there is such a low percentage of national Indians with aspirations born of a training of an unclarified and mainly imitative character, a Movement devised to be worked out to fight out the effects of bad national training cannot do much good if it were not manned by the live sparks of the Nation. The Scout Movement is the best and most effective of all material to kindle the national flame of loyalty to our country and to our people.



THE CUB INSTRUCTOR.

IF there is one person in the Scout brotherhood who does not at some time or other come in for his share of criticism at the hands of his fellow-workers in the movement, it is the Cub Instructor—the Scout who has undertaken the job of helping Akela to instruct his pack. From time to time we hear of Scoutmasters who, according to the critics, should never have received warrants as such. Often do we hear of inefficient Assistant Scoutmasters, to say nothing of the Cubmaster who would make a firstclass Sergeant Major. But never a word of reproach, nor praise, do we hear about the Cub Instructor.

Surely he cannot be such a faultless person as to be above reproach, or, on the other hand, so young that his inefficiency is overlooked? Or is it that Cubmasters, generally speaking, regard him as an unnecessary adjunct to his Pack and so have never given him a trial? Nevertheless whatever the cause may be for his being so seldom referred to, let it be understood that, used intelligently, he can and will be of the greatest assistance to any Cubmaster; but if sufficient care is not exercised he can and will be the ruination of an otherwise successful Pack.

Two factors must govern the choice of Instructors. First and foremost, the pack must be

sufficiently strong to make their assistance desirable; and secondly, suitable Scouts must be available to act as Instructors. If these are not obtainable, far better to do without them at all than to appoint fellows who are totally unfitted for the job.

There is nothing to be gained and a lot to be lost in appointing Instructors if the Pack is anything less than three sixes in number, for there will be so little work for him to do, that he will become an encumbrance, probably spending most of his time over the fire on a winter's night; or, on the other hand, finding nothing to do, he will make himself "useful" by interfering with the Sixers at their work and so destroying their sense of responsibility. Sixers are appointed to take charge of a Six, therefore the greatest of care should be taken to see that an Instructor does not take upon himself that responsibility, otherwise the whole of the Six system will be thrown out of gear and the Sixer become no more than an ordinary Cub.

Your pack might become efficient in winning badges and stars if an Instructor is appointed to each Six—a system I have known adopted—but it is a system which is much to be discouraged, forcing, as it very often does, a boy to learn something for which he has not the slightest interest; and, again, does an Instructor know the boys in the Six individually as does the Sixer? I think not.

It will almost seem from the foregoing to be inadvisable to appoint Instructors at all. Well, my advice is: If sufficient work cannot be found for them without their becoming overgrown Sixers, better by far do without them at all.

What, then, are the duties of an Instructor? Just this: It often happens that a Scout may have expert knowledge of one of the subjects in

IN the good old days when the world was young, a certain wizard had a number of demons under him. His only difficulty was to find employments for them, for, if they were at any time without work they were likely to create mischief. Whatever job was given to them they finished it in no time. The wizard was worried out of his life in inventing work for them, until at last he set them to make ropes out of sea-sand. The demons were perplexed a little. They met together and discussed the situation. Here was a job which was something like what Pharaoh asked the Israelites to do—making bricks without hay. It is not known how long the demons took to find a way out of the difficulty. Finally a young demon with a scientific turn of mind proposed making the sand into glass, and spinning the glass into threads which they could twist into a rope. Thus the problem was solved and the wizard was compelled to find new and more difficult problems for his demon slaves.

"Lucifer", said the wizard, calling the leader of the demons, "you draw me a square the area of which will be exactly equal to that of a circle that I give you. Beelzebub will make me a cube double the size of the cube that you see here. Mephistopheles and the others will try to trisect an angle geometrically, set a wheel in perpetual motion and get me the elixir of life and the universal medicine. And remember", he continued, "if you fellows find it difficult to solve these problems get human beings to help you. Transmigrate from one human body into another until your tasks are done."

The devils were beaten. Till the present day they have been transmigrating from one body into another trying to solve these problems. Perhaps this explains the large number of alchemists, mathematicians, scientists and all sorts of people whom we meet with in our text-books but who have not yet succeeded in their attempts to solve the problems of the demons.

The first problem appears to be very simple. Make a square equal in area to a circle. For that, it is necessary to find first

the area of the circle. You say it is easy. If r is the radius of the circle, πr^2 gives the area. But what is π ? The demons have not yet succeeded in getting at the exact value of it. They first tried to get at it through a certain gentleman named Archimedes who with great difficulty found out the value to be somewhere between 3.1428 and 3.1408. He dropped it there. He had other important work to do, like discovering his Principle, screws and what not—enough and more to trouble the school children of all ages to come.

Several others have since tried to get at the correct value. Ludolph Van Cevlen found it up to 35 places of decimal. Abraham Sharp carried it to 72 places; Machin to 100 places; Rutherford to 208 places, Shanks found it to 607 places and later reached the enormous number of 707 places. So the demons are still without the correct value of their 'infernal π ' and are not likely to get it in the near future.

What about the second problem you may ask?—This appears to be easier than the first. A cube is to be made of double the volume of another cube. The demons at first placed two cubes of equal size together. They had double the volume but it was not a cube, but a rectangular block. So another cube the side of which was double that of the first was made. This time there was another difficulty. The volume of the new cube was not twice but eight times that of the first. If the side of the first is 'a' its volume is $a \times a \times a$ or a^3 . Therefore the volume of the second will be $2a \times 2a \times 2a$ or $8a^3$. In attempting to find out the side of the cube the volume of which was double that of the first, the demons met with the old difficulty of incommensurability. They had to find the cube root of 2; and finding the cube root of 2 to a definite value is almost impossible. So the demons failed at the second problem too.

To construct a wheel which would turn perpetually without aid, the demons tried their level best. More time and money have been wasted in this pursuit by human beings than in any other research of a will-o'-the-

taken from the elders. On the other hand, even the least amount of interference on their part is very much resented by him. He asserts himself as lord and master in his own play world. Should our tests also prove like these games, it is absolutely necessary that every scout is left to himself, without the scoutmaster poking his nose into each and every detail. There is no good trying to thrust and impose his grown up ideas upon him. He won't and can't take them in. Even if he does, he will eventually prove only as a parrot learning words and sentences by rote. But the more useful and reasonable method of instruction lies in helping the boy to pick up knowledge by his own efforts, ways and experience. Without the individual effort and ambition on his part, no knowledge of tests can be really acquired and assimilated by him, and all that the scoutmaster is therefore called upon to do is to create in him a passionate desire for it and to afford him facilities to fulfil it, through self-assertion, self-improvement and self-achievement, which we know are all at the back of all forms of instructive play.

Romance: Every normal boy is romantic. He lives in a world of dreams, make-believe and ideals. This is very well evidenced by his partiality for such games as "Bear and Hunter", "Army and Captain". Whereas the spirit of romance is only a matter of *pretending* or *play acting*, in the case of a Cub, it assumes a serious turn in the case of a Scout and Rover and develops into a sort of iron determination and will-power for *intending* to be like what has been masqueraded by him in his earlier years.

The boy impersonating, say a puranic, classical, mythological or historical character is not a lifeless statue in marble, but an active embodiment of the ideals of those heroes, though experienced and expressed by him in his own simple and playful ways. With a suitable opportunity, what doubt is there that he might, when grown up, play the role of those heroes in real life? And so it happens that all

boys of all ages are fired with a spirit of adventure and consequently love all such activities that are characterised by it. If we therefore aim at making our scout instruction, especially the tests, as interesting and appealing as possible, the best course open to us would be the incorporation of the element of adventure and romance in all our instruction work. The tests as well as the games and competitions involving them should all be held in the form of romantic and imaginative play. It may be hinted here that activities such as simulation of real incidents, are very powerful means of instruction to scouts. In one troop, e.g., one patrol played the part of wild elephants and laid themselves down on the soft ground with hands folded behind as if they were newly entrapped, while the other patrol as hunters

ran at a given signal and tried to hook the elephants by means of bow-line knots. The elephants were at liberty to move about and dodge in any way they liked, but were not on any account allowed to move or use their hands. When once they were looped, they were considered as captured and offered no resistance at all. This is one of the very many ways in which knots could be

tought and practised. Imaginative scoutmasters will surely have no difficulty in inventing interesting methods of instruction in other tests. The American Scout organisation which is known to be very progressive, has a very interesting way of teaching its scouts to be prepared. Our beloved Chief Scout has also repeatedly commended the method. It is this: All the scouts of a certain locality are given instructions to rally together at a certain place on hearing a bugle call. At the given signal which is relayed to all parts of the city, all the scouts, in uniform, assemble at the quickest possible time at the appointed place. They are then told that there has been a great catastrophe and many people have been injured, and that the troops have to attend to the rescue and relief work. They then have to proceed to their job promptly and attend to it with the knowledge

Her Highness the Junior Maharani of Travancore on Scouting and Guiding.

I attach particular importance to the boy scout and girl guide movements inasmuch as they not only correct a too prevalent tendency amongst us towards sedentary habits but bring to the youth of the country that "open-air" mind which is the result of out-door activity close to nature. These boy scout and girl guide troops are unpretentious but active units of social service and thereby fostered not only the habit of self-help and of cheerful self-effacement but of sympathy with and alleviation of suffering. No single movement equals these in the matter of breaking down the barriers which too often divide man from man. Above all, the instincts of discipline and obedience without which leadership and the pursuit of common objects are impossible are some of the immediate products of these movements. *The "Hindu."*

and equipment they could command on the spot immediately. This stunt is called "Emergency Mobilisation". This trains the boys to be ready for any emergency without their being conscious of it to an uncomfortable degree, which would have been the case if they were prosaically told to attend to a supposed accident in the club room. Besides the instruction, this serves as a very good public display. When modified or varied, this stunt supplies us with a fund of ideas for carrying on scout work in a locality or a troop. The Chief's handbook is replete with very many fertile ideas of this kind and any scoutmaster with a little imagination can easily adapt them and make his daily programme as full of adventure as possible.

Herd-instinct: In the third place, herd-instinct is another potent motive force behind all free games. Even the boy of Cub age who is generally said to be selfish and individualistic gets together his own playmates more than often and occupies himself with many group and social activities. It is however true that only when he grows up and enters the adolescent period that the herd instinct finds its full expression and cements itself into a team or clique spirit. It is curious that almost all games he plays at this stage are of this nature. It is a stroke of the Chief Scout's genius to rightly discern this play impulse of the adolescent and harness it as it were into what is called the Patrol System which is the only method of carrying on Scouting. We will do well therefore to understand this system in all its significance and apply it in our daily work of instruction in tests, and other activities. As a matter of fact, almost all our activities can be converted into a very interesting scheme of Patrol and Inter-Patrol contests. There is none the less the danger to which the Chief himself, time and again has made pointed reference. In such organisation of Patrols, the weaker boy may not get adequate chance for improvement. And the Patrol spirit may sometimes defy the urgent claims of the Troop as a corporate unit. But it is quite easy to avoid the danger. One

suggestion may be ventured here. The weaker boys may now and then be selected as the representatives of their patrols and yoked in for the contest, thus ensuring their getting a chance as well, while the corporate spirit among the patrols can be developed by such events as inter-troop visits, concerts and rallies held under the auspices of the Local Association concerned.

Purposefulness: Last of all, but not the least by any means, the purposeful character of free play is another noteworthy point in our present consideration of test teaching. It is surprising how everykind of game a boy plays of his own accord is contemplated and carried on towards certain definite ends in view. Let us, e. g., observe how all hunting games that he is so passionately fond of are sustained by and directed to objects of capture or escape. Likewise, making the hit, putting the opponent out or getting a ball to a fixed point are all distinctive objects which originate and inspire his play activities. If we therefore determine to make our tests take the place of games, it is our duty to go always along the same lines as those games and try to satisfy the spirit of achievement and purposefulness inherent in him. It is undeniable that to many an enthusiastic boy, badges and the uniform seem to be the only objectives of our tests. He looks at the question from his own boyish point of view and he cannot be justifiably blamed for it. But the thing that concerns the Scoutmaster is not so much the decoration and badges, as character training and his whole duty consists in presenting all the tests to the boy in such a way as to enable him to see them in the proper perspective.

In fine, the sole purpose of the tests is to supply the boy with adequate knowledge to be prepared for service as one essential step for good citizenship and make him act up to his Motto: "BE PREPARED". Whenever this ideal is ignored or relegated to the background, our test teaching and scouting would degenerate into mere badge hunting or pot-hunting and nothing more than that.

(To continue)

JIM.

What is a Scoutmaster?

A sympathetic, friendly leader of Boyhood, holding the respect of the boys through a limitless willingness to instruct and advise, and to be the recipient of endless questionings, a sympathetic listener to tales of accomplishment and failure, and finally of confidences and life plans which come only as a sequel to the other preliminaries. Also a firm, kindly Big Brother, urging on the development of the boy in technique, and skilfully using the Scout Oath and Law to drive home points in character development connected with daily experience.

An Educator of youth in the business of preparedness and usefulness for service to his fellow citizens.

An executive in the successful administration of the Troop unit, developing boy leadership through the Patrol system, and giving personal

time and effort to find and increase leadership ability.

A source of information and guidance in vocational channels, both through personal experience and by securing inspirational contacts for the boys to touch.

To other modern and educational authorities, a co-operation in all work for the education of moral standards for youth, and a helper in every effort to increase knowledge and wholesome experience which will create better citizens.

To the local Council, a loyal supporter of the program of the community in scouting, seeking ever to touch other sources of information and inspiration and to lend every personal effort to better the standard of scouting in our city.

(Scouting)

Scouting and the Community.

(Reprint from the "Hindu.")

"While Scouting is nationally organized and internationally practised, it is at heart a constructive activity in the local community. To accomplish and achieve this constructive activity, relations of mutual good will, service and understanding between the Scouting group and the home, religious organisations, schools and the community as a whole are fundamental."

An efficient Scoutmaster is one who secures active co-operation from the Scouts' home. The value of parental co-operation cannot be over-estimated. Before a Scout could get into a troop as a Scout, the rules require that he should get a form signed by his parent, expressing the latter's willingness to let his boy become a Scout. Any parent before he puts his signature down in the form would naturally like to know what Scouting stands for. The proper procedure for the Scoutmaster who is about to start a troop, therefore, would be to visit the parents personally and explain to them the aims, ideals and methods of the movement. This means that the Scoutmaster has to spend a lot of his time in such visits. To obviate this difficulty, the usual method is to call for recruits and make a list of the applicants. This list is made not on the spur of the moment. The Scoutmaster, if he is wise and resourceful, would not declare all at once his intentions of starting a troop. He would gather together a number of boys and give them some interesting games

and such other activities and see if the boys are interested in them. After about a fortnight of such activities, he would make a list and he is sure to have a very large number of applicants. This list is kept away for some time, say a month, by which time, a number of the boys might drop off and the keenest only remain. Then the opportunity for the Scoutmaster has arrived. He at once takes it and organizes a meeting—it is very easy to do so in a school—to which the members of the staff and the parents of the applicants are invited. In some cases personal invitations might be necessary and the Scoutmaster should not hesitate to do this. An interesting programme of games by the boys, a half hour talk on the Scout movement by the Scoutmaster and an immediate formation of a Troop Committee consisting of the parents of the boys and the prominent members of the staff in the school with the Headmaster or Principal of the School as the President or Vice-President of the Committee is then gone through. Such a Troop Committee is invaluable in ensuring the continuity of the troop and the responsibility for promoting Scouting in the best manner possible in the institution falls on the Committee. "Once the interest of the parents is obtained, the Scoutmaster can count on the boy for more perfect attendance, more diligent work on the Scout tests, and more consistent application of the Scout Laws and the daily good turn. The

Scoutmaster should confer with the parents of his boys often. He must meet their queries and objections, if such there be."

On special occasions, the parents should be invited by the Troop and given a jolly evening. The function becomes all the more enjoyable if the Scouts cook some eatables and provide the catering part of the programme. "The programme must interest the parents, must show the practical value of Scout activities, and must prove that the Scout enjoys the work. There must be plenty of variety and action and the items should be short and sweet. To impress the parents with the serious part of Scouting, the best occasion would be a Troop Investiture ceremony. Certain moral values of Scouting may be revealed by having some Scouts Oath and Law ceremony, followed by reports of good turns so made as to be entirely impersonal. Demonstrations of first aid and signalling are also good items for such a parents' meeting. The presence of a doctor in the meeting to judge the work of the Scouts in a first-aid display will impress the parents with the practical value of the scouts' knowledge. Staff drill, scouting obstacle race, bridge building, tent pitching, an exhibition of articles made by boys themselves, neatly arranged and labelled, photographs of the activities of the scouts are all suitable items for interesting the parents.

During such a meeting the parents will certainly expect a few words from the Scout Master. The speech by the S. M. should be very short. He should give briefly the meaning and aim of scouting and should outline his immediate plan for the troop as concretely as possible. This is the Scout Master's opportunity to quiet the fears of anxious parents by pointing out that the scouts always have adequate supervision during Hikes and Camps. The presence, in the parents' meeting, of a high scout official, or a local celebrity, always adds to the success of such a show. The main point in the whole thing is that the parents should be made to feel that the Scout Master and his assistant feel one with and for the boys and take an active interest in the welfare of their boys and that it is up to them to help the scouters in the good work. The whole function might very well end with a camp fire sing-song in which every one present including the parents is invited to contribute an item.

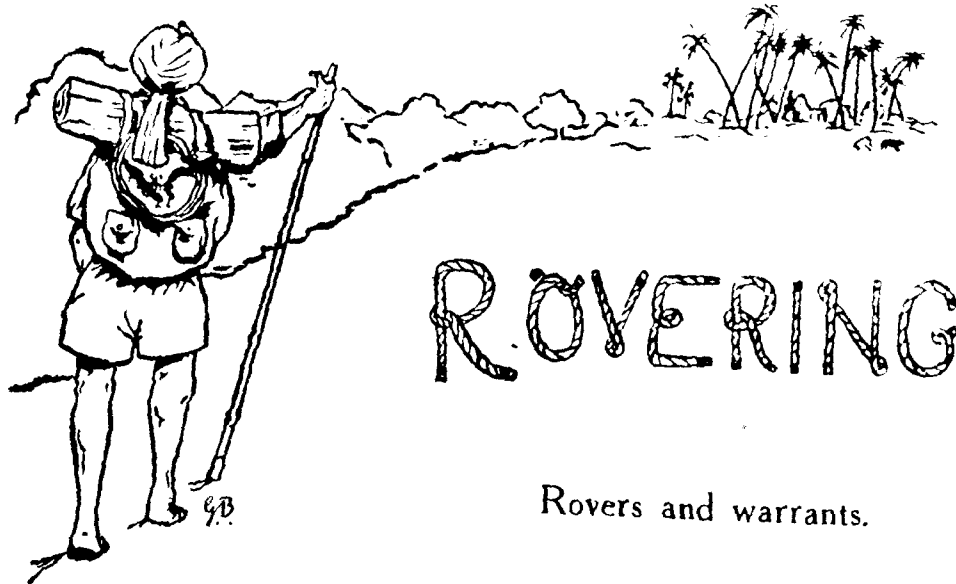
Another method of enlisting the sympathies of the parents is to plan a scout camp and invite the parents to come and spend a night in the camp with their boys. This is an excellent

chance for the father to get acquainted with his son. It is rather a pity that many parents do not have the time to interest themselves more in the activities of their boys. Scouting provides a good opportunity. In America some scoutmasters keep up the interest of the parents by means of periodical reports summing up the work accomplished by the Troop and its future plans. A word of personal comment on their own son will please the parents.

"The better the scout, the more help his parents will give the scoutmaster. The more interest the parents take in scouting, the greater will be the endeavour of the boy to live up to the scout programme." This points to two morals:— (1) Enlist the aid of the parents (2) Keep the scouts efficient and pitched to a high key of enthusiasm, by making the parents take an active interest in the Troop. A doctor may be requested to instruct the boys in First Aid, Public Health, Missioner, Healthyman and other badge subjects. A surveyor might be requested to instruct the boys weekly on surveying, mapping, etc. If a poor parent, having his boy in the troop, follows some useful handicraft, such as weaving, carpentry, etc., he might be requested to instruct the boys. Such a request would go a long way to make the parent understand that scouting is truly democratic and does away with snobbery. Co-operation with the parents helps to maintain the morale of the troop. A boy slow in passing his tests will probably do very much better, if his father is made to speak to him in an encouraging manner. But if his parents "do not think much of the scouts" the boy's interest may weaken and die.

"The parents can do much for the movement, but the movement must also do much for the parents. The daily good turn, by force of circumstances, is most usually performed in or about the home. Regular home duties are not to be thought of as being the boy's good turn. It must be something extra and consciously done. If it is forgotten or neglected, parents may jump to the conclusion that the whole scout movement is a meaningless bluff. "A scout is helpful. Don't let him forget it." It is only when the parents at home find that their boy is slowly but surely improving in every way in consequence of his having become a Scout, that the movement can hope for a career of uninterrupted progress in any locality. The responsibility lies with the scout master and it is up to him to secure parental co-operation.

(Continued on page 351.)



Rovers and warrants.

WITH their characteristic elasticity, the rules of the Boy Scouts Association in India do not lay down definitely the nature of the warrant that a Rover Scout may take up, with the result that they offer no solution to the question whether a Rover Scout after taking up a Scoutmaster's warrant can continue as a Rover.

The minimum age of 18 and 20 respectively for a Cubmaster and a Scoutmaster, which the rules set, does not preclude a Rover Scout from taking up either of these warrants. But the double responsibility undertaken by a young man taking up a warrant continuing to remain as a Rover, raises the question whether it is not desirable in the interests of efficiency that he should confine himself, formally and with authorisation, to one particular kind of work. By so taking up one form of work he is not in any way prevented from keeping himself in touch with other branches, individually and informally. In fact, he is expected to be familiar with what is being done in other sections.

A Rover with the responsibility of a Pack or Troop on his shoulders is not likely to find much time to participate in the activities of the Crew to which he belongs; and while, nominally according to the rules he cannot claim any precedence by virtue of his possession of a warrant, he will still have to be given exemption in the matter of attendance at Crew meetings and similar small privileges, which may virtually amount to a kind of precedence.

On the other hand, if he chooses to take part in all activities of his Crew and begins to work for Rover Badges of efficiency and proficiency—(The All-India Rules still provide for a number of them according to the 1928 October Edition)—the interests of his Pack or Troop will certainly suffer. While he ought to be gaining experience in the wider and larger sphere of organisation and management, trying to solve the problems typified by the Wood Badge (1) Studies, and going up for the Scouters' Proficiency badge of Gillwell membership, he will be spending his efforts in obtaining Rover Proficiency Badges and will thus nullify the spirit of the rules which do not provide multiple proficiency badges for Scouters.

Again, the fact of his settling down to a definite form of service on his own initiative and on his sole responsibility implies that he has to a large extent successfully negotiated the "snags" of a young man's life and has gained steadiness of purpose. His mentality has thus reached a degree of maturity which the ordinary Rover is yet striving for. He is one who has gone through the Rover training and when his training has culminated in his taking up service on his own account, there is no need for him to continue formally as a student. If the younger Rover wants experienced guidance, he will take it from his Rover Leader more naturally than from a Scoutmaster-cum-Rover or a Cubmaster-cum-Rover.

With the Rover who takes up an Assistant's warrant in any unit, the case is different, but it

is one which is very desirable. A Rover has to prepare himself for and render service within the Movement as much as outside it, and no preparation is better suited than that of learning by assisting in a unit—either with a warrant as an A. Sm. or A. Cpl. or without a warrant as an Instructor. The responsibility for the welfare and progress of the units is not entirely his: there is a more experienced man to guide him, to correct him if he goes wrong and to make the necessary amendment in Pack or Troop life if a mistake occurs. On the instructional and technical side, the assistant's responsibilities are limited and well-defined. He has therefore greater freedom than the Scoutmaster to take part in the activities of the Crew, and to learn by being one of its members, while the beginning of his service within the Movement has also been made.

The existence of a few Scoutmaster-cum-Rovers in some places has been due to the feeling on the part of those scoutmasters that their equipment of the practical details of the test subjects and experience of camping is not sufficient and a desire therefore to obtain these by continuing to remain or by joining as a Rover. But the remedy for insufficient training on the part of the Scoutmasters or Cubmasters and the plan for bettering their equipment for their work is not for them to swell meaninglessly the ranks of Rovers but to form Study Circles and Scouters' Unions.

With the forming of these Unions and Study Circles, scoutmasters and Cubmasters will have an organisation of their own for their own further study and training—for bettering their equipment on the theoretical and on the practical sides of scouting. The anomaly of Scoutmaster-cum-Rover will then disappear.

This is a better state of things to expect and work for than any attempt at introducing definiteness in the Rules, which may not after all cover every case. The elasticity of the Rules has its own purpose and any situation not definitely covered by them should rather be dealt with by investigation of the causes and conditions in particular localities than by subsidiary rule-making. (S)

Rover Tests & Badges.

Paper Read by Rover Second Mate W. J.

Kindell (Southend-on-Sea).

It is obvious there is a wide divergence of opinion with regard to Tests, and as we are all anxious to see the Rover Branch of the Scout

Movement placed on a firm foundation, this seems to be a good reason for us to endeavour to steer a middle course and to find some common ground of agreement for a satisfactory scheme.

There are other movements for young men bound together by ties of brotherhood, ideals, and service, but no other movement has quite the same wonderful opportunity as our own, with its traditions and vast resources. Are we going to seize this opportunity? The Scout Movement has always been a practical Brotherhood, with a clearly defined programme of training and service for its younger members. Because of this, the younger branch has made headway, but after several years we in the Rovers are still discussing first principles. Let us hope that we shall all be willing to act up to the Fourth Scout Law, and that this Conference will produce a scheme that will settle once and for all the relationship of training, tests, and quests.

What has led to the present uncertain position? It seems mostly due to the fact that following on the parallel of the Scout badge, tests were laid down first and we made them the end-all and be-all of our training. The test badge was made a sort of prize for the fellow who had the time, opportunity, and ability to win it, and who was willing to study **all** the subjects included.

Naturally reaction set in, and now we have two rival camps—one, all **for** tests, and the other **all against** tests. The "test followers," after some excellent organisation, have certainly done good work and they are making the best of the present system. The "non-testers," though they do not deny the use of training, took another line, and said—probably with the bad points of the badge system in mind—provided the Rover took the Promise, he should be asked to serve, and nothing more should be officially required of him. Again there is no denying that many such Rovers have done excellent work. We hope they will agree, however, that when we promise to serve God and the King, we should remember it is our duty to God to develop in the best all-round sense the mental, physical, and spiritual gifts which each of us possesses. It is also a duty to our King, as representing our Country, to train ourselves that our lives are of definite value to the nation. It is possible to estimate the cost to the country of mistakes made by bad, careless, or ignorant citizens, but no one can gauge the net value of a good citizen.

Thus we see that a **minimum groundwork** training is essential to all and that this should

be provided as a definite part of the Rover life. This training would leave the Rover free to specialise according to his inclination and Quest.

What is meant exactly by this minimum training? To answer this question it is necessary to remind you that a vast amount of vital knowledge that should be in the possession of every one of us is available if only we knew how to get at it. The world is full of fears, fallacies, and ignorance of a dangerous type which brings misery and wastage in its train. We need help at all times of our lives, especially in matters of health, citizenship, and right beginnings in self-culture. This minimum training should only attempt to point the way by a series of "signpost" activities, demonstrations, yarns, etc., that would be self-contained and independent of each other. Nowadays a fellow has evening classes and other duties connected with his home and job, and he has little time for preparing for ordinary tests, but this course would be spread over a period of at least four years, with alternative dates, and would demand no greater strain on the busy Rover than his attendance on the average once or twice a month. The slogan would be "Learn by doing and seeing when possible." The evening-class atmosphere would be done away with and introductory talks by experts would be combined with some sort of social activities. A sense of brotherhood and co-operation would be fostered that would be a source of inspiration and help to a Rover in his quests. Every effort would be made through local and national round tables of experts to standardise the course.

Let me explain how this idea of minimum training arose and you will then more readily understand the new testing scheme.

Southend-on-Sea set up a board of examiners to deal with tests. During the last year about 100 have passed C3—some of the meetings consisted of 8-12 Rovers, and others 25-40. Oral questions and answers were given and the Rover was asked to keep his own score. In the Personal Health Test the questions were so framed that most of the Rovers present learnt more from the tests than they knew before, and later the examiner restricted his questions and spent most of the time in giving information that was new in fact or form to many of the Rovers. From this, the examiner came to the conclusion that a minimum course of training should be arranged that would deal with vital matters and knowledge necessary to every man, whatever his job or station in life, and that if

this knowledge could be presented in such a way that every Rover attending would gain obvious benefit with little mental effort, then the experience and attendance would be an important factor in a new testing scheme.

Before giving details of this scheme, it might help to have some clear definitions before us.

The Quest.—As most of you know, this is the name now officially recognised for any service objective the Rover has in view. For the purpose of this paper the Quests may be divided into two divisions:

Personal Quests.—Those that may be carried on without any particular training. There are a number of these to choose from.

Main Quests.—Those that need special training. We may recognise three: The Quest of the Boy (Scouter), the Quest of the Brotherhood (Local Association Worker), the Quest of the Outside World (Public Service).

The Rover.—In one dictionary he is described as a robber, a wanderer, and a fickle person—take your choice!—We may perhaps use the second meaning, a wanderer, in the sense of a knight-errant, but a better definition might be a man-Scout who accepts the Scout Promise and Law as his guiding principles in life, and embarks upon personal quests with minimum training, and later a main quest for which special training is provided.

The Rover Life is seen, then, to include minimum training, personal and main quests, with special training if necessary.

Minimum training.—A series of "signpost" activities, demonstrations or yarns in ground-work knowledge vital to every Rover, whatever his class, creed, or job in life. Course spread over three to four years, and taken every two months. The minimum training would be standardised and constantly subject to revision by a national board of training experts. It is emphasised that this would be a course of "right beginnings" and "right knowledge" in every aspect of life. No "tests" of acquired knowledge. A minimum number of attendances an important condition for passing tests.

Tests.—The main conditions are the acceptance of the Scout Law and Promise, attendance at training activities, and progress in quests.

For the purpose of this paper, Tests may be defined as a measurement of progress in Service Quests and a record of the amount of training completed. They provide visible service qualifications, and a definite objective in train-

ing; and measure keenness and effort rather than a capacity for acquired knowledge.

Special Quest Training.—A special course of training for one of three main quests.

The Quest of the Boy.—Courses at Gillwell and other training centres. If necessary, special local Rover Courses run for would-be Scouters.

The Quest of the Brotherhood.—Courses for instructors, committee workers, sports officials, etc.

The Quest of the Outside World.—Courses for public service, i. e., St. John's Ambulance, Traffic Control, Welfare Work, etc.

Special training is not always needed for the main quests, but when it is a test of knowledge gained, may be necessary, e. g., Wood Badge, St. John's.

To Continue

(I. H. Q. Pamphlet.)

How to obtain recruits for your troop?

WE publish below a letter which a scoutmaster of a particular troop has sent out to a number of parents in his locality. Together with this letter was sent a letter addressed to the parent by the Chief Scout giving in outline the scheme of boy scout training and the benefits which the boy stands to gain by joining it. The parent who receives the letters is thus interested and if he thinks it worth while, writes to the scoutmaster back, fixing some time when they could meet and talk the matter over. It is needless to state that the letter has had very good effect in interesting the parents in the locality. Why not you try the same in your place also? The Provincial Headquarters (P. O. Box 424, Madras) can let you have a few copies of the Chief Scout's letter free on application (please do not forget to enclose stamps for postage when you write). The Editor will be glad to know of your success in this venture.

Dear Sir,

In enclosing herewith a letter from Lieut. General Sir Robert Baden Powell, G.C.M.G., G.C.V.O., K.C.B., F.R.G.S., L.L.D., the Chief Scout of the world, we are to request you to send your son or ward to join our troop of Boy Scouts.

The Chief Scout in his letter (enclosed herewith) clearly explains the need and the objective of the Boy Scout Movement and we do not think there is any need for us to dilate upon it further, since no one is better fitted to do the job than the Chief Scout himself who is also the founder of the Boy Scout Movement.

Some of us young men who have had the privilege of being trained as Boy Scouts when we were quite young have derived much good from the training and we have been actuated by a sincere desire to help our younger brothers by giving them the Boy Scout Training in our spare moments. It may interest you to know that there are as many as 800 such men trying their best to give the Scout training for about 13,000 boys in this presidency.

The Troop is one of the 600 registered units of the Madras Provincial Council of the Boy Scouts Association wherein Boy Scout training on approved lines is given to boys.

Boys between the ages of 9 and 14 are admitted into our Boy Scout Troop and we will only be too glad to have your son or ward and try to do our humble best to help him to grow up into a fine, real young man

We beg to remain,
Sir,
Yours always in service,

(for Scouters of the _____ Troop.)

PLEASE TEAR AND POST THIS

To The Scoutmaster,

Troop,

Dear Sir,

Will you very kindly come and see me in person between _____ since I desire to talk over with you certain details connected with my Boy and the Scout training before admitting him to your Troop.

Yours faithfully,
Please fill in the following particulars:
Name of Parent.
Address (in full).
Name of Boy.
Age.
School in which he is reading.

(Concluded from page 347.)

"The Troop Committee should not be understood to be a supplementary organisation. It is fundamental and its activity is basic to the life of any troop. As a rule, troops definitely supported by a permanent organisation are more apt to survive loss of the scout-master and other accidents. It is therefore imperative that the scout-master should insure the future of the troop by organising a Troop Committee or parent's association."

(N)



For Scouters.

THE new edition of the Indian Rules deals with the First Class Rover Scout and the Rover King's Scout, and no doubt the provisions hold good. But it is perhaps well to know that Imperial Headquarters have decided that "The First Class Rover Scouts and the Rover King's Scout be discontinued." Vide the Scouter of February 1929.

Another point about Rovers, decided by Imperial H. Q., but not taken cognisance of by Indian H. Q., yet, is the altered requirements for admission as a Rover.

Rule 34 of the Imperial H. Q. rules is reproduced in the Indian H. Q. Rules as Rule 35. But the I. H. Q. has itself revised its notions on this matter.

Before he can be invested he must carry out the following to the satisfaction of his Rover Leader.

"(a) Practical Scout-craft: Must have taken part in at least three week-end hikes or one week camp, under instruction, except in the case of a First Class.

"(b) Elementary study of social needs, Civics, Hygiene and First Aid.

"(c) Performance of special service.

"(d) Study of ideals of Scout Movement (Scouting for Boys, Rovering to Success etc.)

"(e) Study of interpretation of Scout Law for Rovers.

"(f) Vigil.

"(g) Have at least three months service "with the Rover Crew."

This again is from the February Scouter.

It goes on further to say:

"He may then present himself for investiture as a Rover Scout, making or re-affirming the Scout Promise. He is then entitled to wear the badges and uniform of a Rover Scout.

And again, "In the case of a non-Scout joining and wishing to wear uniform before he is presented, he must pass the Tenderfoot Test and make the Promise, and be enrolled as a Scout."

If these provisions are not immediately binding on the Indian Rover for want of the formality of adoption by the Indian H. Q. they at least will be found helpful to the Scouter who wants to go ahead with Good Rovering.

Coming to the *Executive Ranks Rule 42*.

One notices the provision: Local Associations and Commissioners should take every precaution to ensure that no one whose morals are open in any way to suspicion should be admitted into the movement, and they should show no false mercy in any case where such a person has gained admission."

This is nothing new. But it bears restating any number of times.

And so is the following one:

"When a Scout worker, whose antecedents are not fully known offers his services to a Group in any capacity, it is very desirable that enquiry should be made before accepting him as a probationer."

Change of rank within the same Group means the issue of a new warrant, no less than giving up connection with one Group and taking up work in another.

There are some changes in respect of the uniform of Scouters, that is to say some portions of it.

The Cubmaster wears no shoulder knot, nor any shoulder patch.

The Scoutmaster wears a green shoulder knot now. The white one belongs to the Group Scoutmaster.

The Group Scoutmaster wears a hat badge with green and white plume, and a buttonhole badge in green and white enamel.

The District Scoutmaster has no shoulder knot, but wears a hat badge with white plume.

The following provisions about "Flags" approved by Imperial Headquarters in September 1928 have been incorporated in the 1929 rules (I. H. Q.)

"Rule 69 (a) Imperial Headquarters Rules 1929—"Scouts can use any of the following:

"1. The Nation Flag: On land the Union Flag . . . , at sea the Red Ensign.

"2. The Scout Flag—a green (Scouts) or yellow (Cubs) flag of an oblong shape bearing the Scout Badge and if preferred the title of the Troop.

"3. A Standard

"4. A Burgee
"5. Patrol flags"

This is a very salutary provision and Indian H. Q. will do well to give it the stamp of its recognition.

Regarding Registration of Groups, Indian Rules (73) is not so comprehensive as the parallel one in the Imperial Rules.

"The addition of a further section to a Group which has already been registered only requires the unwritten approval of the Commissioner and Local Association. The new section must however be shown on the next annual re-registration return."

Latest Imperial Rules (78) deals with salutes, the methods and occasions. Indian Rules are silent.

(Scribbler.)



GAMES

For Teaching Tests.

(From various sources)

Knotting Rounders. Rounders played without bats or balls. The pitcher and batsmen each have rope. The pitcher calls the name of knot and throws his rope to a fielder. If the batsman reaches first base first, with the knot correctly tied, he stays there; if the fielder's rope, thrown or carried, gets there first with the knot correctly tied, the batsman is out. If the batsman cannot tie the knot he is out: if the fielder cannot tie the knot the batting side count one rounder, whatever else happens. A correctly knotted rope may run out a player on second or third base, as in rounders, if the fielders wish.

It must be remembered that the pitcher throws the rope to the fielders in turn, not all ways to the best knoter.

Another Knotting Game. This is played between pairs of players. Every player has a rope which he must join on to that of his opposite number with a reef, sheet bend or fisherman's. Each player may use only one hand. The first pair correctly joined up wins.

Fire lighting relay. The patrols form large circles, the Scouts in each being at regular intervals of 20 yards. Each Scout has sufficient firewood gathered by him, and is provided with a quarter sheet of paper and two match sticks. The leader of each patrol is provided with, in addition, an empty match box. When ready, five minutes are given for building the fires. At the end of the time, all stand to the alert and the umpire gives 25 points to the best patrol and proportionately to the others.

On the whistle call for starting, the leader runs up to No. 2 and lights his fire, No. 2 takes up the match box and runs up to No. 3 and lights his fire and so on, No. 6 running up and lighting No. 1's fire. The Scout who lights must keep the fire alive for ten minutes. Each fire alive at the end of ten minutes is given 5 points; and for every match stick left over with the Scouts, 2 points are awarded. The patrol that completed lighting its circle will get 10 points, with 1 point less for late patrols for every minute less than the first. The patrol gaining most points wins the game.

Variation. (1) Each Scout might be made to boil a measured quantity of water during the

ten minutes he minds the fire. The one who does it quickest wins 5 points for his patrol.

Variation. (2) Each Scout is given a measured quantity of flour and is asked to have it ready mixed with water and well kneaded, and is to bring up a well baked chuppatty in the quickest time in the fire he lights and minds. Credit is given for choice of wood which gives good hot embers, and the neatness with which the chuppatties are produced. Points lost for charred and partially baked cakes.

Mapreading test Game. The patrol leaders on arrival at Head-quarters, find a sealed letter to each, not to be opened before a certain time. When the envelopes are opened at the stated time, a rough outline map with directions of road marked, and instructions to meet at a certain point are found. The patrols will go into the correct formation, suited to the country to be traversed, and will make for the place depicted in their map near where the Scout-master will be hiding. The area should cover a mile or two so that the discovery may not quickly take place and to give the patrols a chance of tracking their way.

Sea Scout Games.

Modelling :—Patrols are given some plasticine, tissue paper, fine wire and thread, and have to model ships and rig the models. Can be played either (a) each Patrol is given the same ships, (b) they draw names from a pool. They can either (a) combine to model one ship per Patrol, or (b) each Scout model one ship: flotillas to be judged in Patrols.

Sails :—A large number of paper sails are placed in a pool at one end of the deck. Patrols in circles. Skipper calls a rig. Each Patrol Leader sends his Patrols up one at a time to collect the sails required. The first Patrol to assemble the rig correctly wins. A wrong sail brought must be sent back before another one may be drawn.

Knot Game :—Patrol in files numbered, each with a bit of rope. Leader spins a yarn of ship life. Whenever a knot is introduced he calls a number in each Patrol, ties the knot he consider correct. First one seen by the leader wins.

On sick Bay :—Prepare slips of paper, one set for each Patrol bearing name of some requirements for dressing severe burns e.g., warm water, bicarbonate of soda, lint, scissors, hammock, hot tea, etc., and also some not required, e.g., iodine, boracic lint, etc., and place them in the sick bay. A story of an accident on board which resulted in burning is then told. Leaders then send up their Scouts in turn to collect from the sick bay what will be required. Patrol Leaders then arrange the articles in order in which they would be required. If a wrong paper is brought the P. L. may omit it and the next Scout replaces it when he fetches another. Marks given for the most correct list.

Variation :—Pile on the centre of the deck a number of things which could be used for emergencies prepared. Give each Patrol Leader a slip or slips describing some accident which might happen on board ship, such as: "Two Lascar firemen have a quarrel, fight and one hits the other on the head with a bottle, inflicting severe scalp wound which bleeds profusely; or a painter at work on the outside of the ship falls over-board, he cannot swim and unconscious when picked up; or one of the Scouts slips on the ladder and falls heavily on his right hand. The arm seems helpless and he clutches his elbow and complains of pain in his shoulder. Ask them what treatment they will give for each case. The Scout who gives the correct answer wins.

Pictures :—Skipper holds up or pins up a large marine picture and the crew studies it for three minutes. Picture put away, Patrols sit in Patrol corners. Skipper reads out question on pictures, Patrol Leaders write down answers in consultation with their Patrols. Most correct list wins.

Artists :—Each Patrol selects an artist from its number, who is given a large sheet of brown paper and a box of crayons. He sits in the Patrol corner face to wall. Patrols come up and study a marine picture exhibited by the skipper for three minutes. They then return to the Patrol corner and describe it to the artist, who draws it from their description. The pictures are then exhibited besides the original and voted on.

(Hiawatha).

Letters to a Would-be Scouter.

My Dear G.,

How to rescue people from fire is one of the things we have yet to take up.

Fire is of rather frequent occurrence, particularly in the villages, and a patrol of Scouts well up in Fire Rescue work will be of valuable help to their neighbours.

The most important thing when Fire breaks up is, well, to *keep cool*! Easily said no doubt, but it takes a well trained Scout to do it. It is a test of one's preparedness whether in an emergency one can keep one's head and tackle the situation one has to deal with.

Your first object in a case of fire should be to rescue human beings. Other work is only secondary—that is to say for the time being. Look out for every one inside, every one known to be inside, especially if it is at dead of night. Ascertain from the neighbours the exact strength of the household, and the number that was sleeping within. Ask particularly about babies. People are apt to forget them, those who are not their mothers, that is! Having ascertained the exact number that has to be rescued you next proceed to rescue them.

Get one or two of the Scouts to go round the building and knock as loudly as they can at every door and window and give the alarm. The Scout staff will come in useful especially to reach windows. And when you have discovered in which room or rooms there are people to be rescued, you will lose no time in reaching them.

If you find there are people on the upper floor, and that the stair case is in good order, one or two of the Scouts will rush up—but not before they have put on their "Gas mask," that is to say the scarf or the stockings well soaked in water and tied round the head, and nose, to avoid getting choked by the smoke.

But sometimes the stairs are burnt down or are otherwise inaccessible. And you may find a few of the inmates at the top floor window screaming for help.

You must then improvise a "Jumping sheet" out of any **Durrie** or **Jamkal** you can get hold of, provided it is big enough. The kind one sees used at marriages and other func-

tions will quite do and stand the strain if it is folded double. Get all the boys and also some of the by-standers to hold on to it for all they are worth, and let them each pull towards himself so as to keep the sheet stretched taut. Below the sheet so stretched you must remember to heap all the available pillows, mattresses etc., or at least a large quantity of straw. This precaution is necessary to break the fall should by any mischance (or the want of care on any one's part) the jumping sheet give way.

Suppose you do not notice all the inmates screaming for help but only some of them. Well, that will mean that the missing ones are lying unconscious somewhere or are imprisoned and can't get away.

If the staircase is inaccessible or is burnt down you are not going to bother about it, but you know how to use the Scout staff and get up to the top of the building. Or at a pinch you will improvise a "Scout Ladder" out of your scouts by getting them to stand on each other's shoulders and one of you climbs along.

All this of course needs constant practice.

On reaching the top, the Scout who does so will fasten a rope (or a few turban cloths tied end to end) to the balustrade or rails of the upper verandah or to the middle post of the window frame and let down a "Rope way" for the others to go up and down.

I needn't say how careful one should be when using knots. If one does not make them the right way one will be in a jolly mess when one is up midway and the knot slips.

Little children, old people and women and of course people who are unconscious can't be made to jump on to the jumping sheet. You have to send them down by the "chair knot." It is a good thing when starting out for fire rescue work to remember to take with you a rope suitable for this purpose. It should be long enough and sufficiently strong. Every one of the boys should be able to make the chair knot and indeed, every other knot. Under every difficulty and in every conceivable position, before or behind, eyes open or blindfolded, head erect or topsy-turvy, and awake or asleep!

(Continued on page 358.)

SCOUTERS!

Your Census Returns and
Registration Fees are due
at Provincial Headquarters
by the 10th Sept., 1929.

PLEASE CO-OPERATE.



THANKS to the united efforts of Scouts from all the world, assembled at Arrowe Park, one of the most notable events in the history of the World's Youth has just been successfully concluded.

The coming of Age Jamboree at Birkenhead demonstrated to the World and especially to the critical and despairing world that "The best is yet to be" and that there is nothing wrong with the world so long as the Youth of the world were given their chance to train themselves for the future. The 50000 members of the movement, most of them yet in their teens, coming from every corner of the earth, and doing homage to their beloved Chief with the 'Prince Charming' by his side, should have gladdened the hearts of the hundreds of thousands of spectators at Arrowe Park and made them long for their youthful days again. The visible demonstration of the fourth Scout Law must have been an eye opener to snobs of whom, unfortunately, there are still many in this world. The Prince staying in camp with his brother scouts, sharing the same comforts and suffering the same difficulties, if there could be any at all in a Scouts' camp, and moving in the most brotherly manner throughout the whole camp, should have proved clearly to the world that before God there could be no real difference between man and man. If the Jamboree did not produce any other good results except this spirit of brotherliness alone between man and man, the Movement would surely have justified itself in the eyes of the world. This Jamboree has been a visible proof of the value of the movement in that direction.

Those of us who still remember the Madras Jamboree saw with our own eyes the way in which scouts of different castes and creeds felt that they were no strangers, but were brothers striving for the same results with the same ideals before them. This feeling should have been a hundred times or even a thousand times more intense in Arrowe Park where Scouts from forty different Nations were assembled.

The Indian Contingent was congratulated for its excellent turn out by the Chief Scout and the Madras Contingent must have come in for a large share of praise. It was a very noteworthy feature that many of our local Associations and individual units celebrated this great event by holding special rallies and parades in honour of the occasion and sending greetings to the Scouts assembled at Arrowe Park.

It should have given us very great pleasure indeed to have published full accounts of the doings at Arrowe Park but details have not yet been received from the Officer in charge of our Contingent. Elsewhere in the Boy's section will be found a short account of the visit of our contingent to the Pyramids in Egypt. We are indebted to the Madras Mail for the news and feel, in a way, sorry that our Contingent Chief has not yet sent us news of the contingent and its activities from time to time. Probably he might have reserved the best bits for our delectation and we are hoping that a very full account will be sent to us for publication in the S. I. B. S.

Greetings to our Beloved Chief :

His Majesty the King who was unable to be present on account of ill health, sent his warm greetings to the Jamboree and set his seal of approval and admiration of the movement by conferring a Peerage on Our Beloved Chief. Our Chief now becomes Lord Baden-Powell of Gillwell—a most appropriate title—and we take this opportunity of conveying to him our heartiest greetings for better scouting in future. The honour is not for the Chief solely; it is for the whole movement of which you and I have the privilege to be members. Let us pray to God that we fully deserve that privilege.

Good Scouting.

Pharaya Andwami

Editor, S. I. B. S.

Reviews :

Messrs., The South Indian Scout Equipment Co., of Madras—the official Scout suppliers, have very kindly sent us a sample set of cards for maintaining individual records of Scouts on the card indexing system. The cards have been very carefully planned and prepared and the system is so simple that any scoutmaster can easily maintain the records. The worry of maintaining lengthy and elaborate records of various kinds is obviated by this system and we commend it to our scouters. Together with the cards, a beautifully bound file is also supplied so that the cards might be kept safe

and clean. The price is very moderate and we hope that every scouter will get a file and sets of cards and begin the maintenance of the records in up to date style from the beginning of the new scout year at least.

Two very good books have been received, which will be of great interest to scouters, boys and lay men. These are "The Boys' life of Baden-Powell" by Rowe (Sharp) and "Twenty one years of Scouting" by Wade (Pearson). Both the books form very entrancing reading and deserve to be very widely read by scouters, scouts and others.

Important.

We are asked to announce to all Scouters and Scouts that the stream near the Association's Permanent Camp Site at St. Thomas Mount

provides only bathing facilities. **The water is absolutely unfit for drinking purposes.**
Editor, S. I. B. S.

NOTES BY THE WAY.

WE all talk very eulogistically about 'Scouting for Boys' that most inspired among the Chief Scout's works, and speak of it as being the Hand Book, in the sense that it ought to set the pace in Scouting. But to judge from our action not all of us seem to mean what we say.

Searchlight is not pessimistic, but is really not sure if there are many among Scout workers who keep themselves thorough with all that is said in Scouting for Boys.

The Chief himself—who is its author—makes it a point of reading it through carefully once a year, not presumably out of self-love nor even actuated by a desire to boost his own production, but so as to re-vivify his ideas about Scouting.

But we who are trying to carry out the Chief's behest, we who are expected to translate to the best of our abilities the ideas contained in S B imagine we can carry it out without worrying very much about the contents of that Handbook.

That is deplorable.

Men come into the Training Camps to hear for the first time about the existence of "Scout-

ing for Boys". They go through the course of training without being able to read it through, but leave it with firm resolutions to wade through it the moment they are back home. But this resolution like a host of similar good ones gets forgotten!

The glimpses which these men-in-training get of the grandeur of the structure that Scouting is and the rather meagre acquaintance they acquire at the Training Camp of the practical side of a Scout's Training are hardly sufficient to enable them to get on when they start the training of their own particular unit. It never was, nor can it ever be, the objective in a Training Camp to stuff the novices in the art with knowledge in every possible branch of Scout Craft or make them veritable Cyclopaedias of Scout information. The aim of Training Camps is rather to expound to the aspirant the higher significance and scope of scout training, to infuse into him the proper spirit and to enable him to acquire the correct outlook in regard to the training of boys.

Nothing is therefore more foolish than running away from the training camps with the idea that one is the last word in Scoutmaster-ship.

But many there be that do it!

If only prospective workers took the training camp instructors sufficiently seriously and made it a point of reading through the Handbook over and over again and be sufficiently imbued with its spirit and outlook before they rushed to take up the onerous responsibilities of running their unit! If only they did so what a really efficient brotherhood we can be!!

What is said of "Scouting for Boys" is equally true of the "Wolf Cubs Handbook."

These two books were primarily written for the Boy in each case, for the Scout and the Cub for whose benefit the Movement has been set on foot and kept going.

And these two books are written in that splendid delightful inimitable language that is the Chief's very own, so attractive to every one and most so to the boy for whom the Chief wrote them.

The boy who can read these books and understand them cannot fail to acquire for himself the proper scouty spirit and outlook which will not itself fail to reflect in the spirit and the outlook of the Troop and improve them.

The task of the Scouter who has in his charge boys who can read and understand these handbooks is far easier than that of his brother whose lot is otherwise.

But most of our Indian younger brothers are unable to read or understand even the language of the Chief.

Which surely is a severe handicap.

Searchlight brightens up with no small pleasure to see the Malayalam edition of the Handbook. Searchlight could do little more than "gaze" through its pages but he expects it is going to make Scouting in that linguistic area vastly more easy than hitherto.

Searchlight can also hear the clanging of the Power Press over the printing of the long-looked for Tamil Ed.

Very good news and very encouraging.

For when it comes out of the Press it will in its turn stimulate and foster better Scouting in the Tamil Area.

But what about other South Indian Languages?

Searchlight will look forward with great eagerness to hear of reproductions of the Chief's inspiring work in Telugu and Canarese as well.

And when that day comes, South Indian Scouting will receive a fresh impetus.

But the Scouter who wants to go ahead and do well should not leave all the reading to his boys but himself go to "Scouting for Boys" over and over again and get his inspiration from the Chief first hand.

(Searchlight)

(Concluded from page 355.)

In making the chair knot one should see that the two loops (or bights as they are called) are not both the same size, but one is slightly bigger than the other. And in using the knot you get the smaller loop under the arm pits round the trunk, and the bigger loop under the knees of the person you are rescuing. The patient will thus assume a position not much unlike sitting on a chair, and his hands are free to take hold of the rope near the knot, so that he is perfectly safe.

In addition to the two loops, the chair knot has two lengths of free rope either of which should be at least equal to the height of the building. One of the free ends you keep hold of and gently lower the person you are rescuing. While you do so, your boys hold on to the other end and pull it towards themselves to prevent the patient's head knocking against corners and the like, or his back rubbing against the wall.

Well, there is more to follow. But meantime I must stop and leave you to practise these with the boys. So just plod along!

So long!!

Cheer-i-o!!!

Yours sincerely,
Spotted Dove.

CORRESPONDENCE.

"ARE WARRANTS CHEAP."

The Editor,

SOUTH INDIA BOY SCOUT, MADRAS.

Dear Editor,

I am quite sure that the above mentioned article which appeared in the South India Boy Scout in the July issue might have had the attention of most of the Scouters and Commissioners of the Madras Presidency and I am certain that we all agree with the Editor's comments in stating that we have similar difficulties here also.

Of course some of the scouters who perused the article might have been impressed with the idea that it was meant only for Scout Masters, but, in my opinion it is applicable to all warranted officers in the scout movement.

The Scouter is however responsible for the growth of the scout movement. In fact he is the hub of the wheel which will not enable the wheel (scouts) to run true if it gets out of order. All the time the success or failure of the scout movement is solely dependent upon the scoutmaster. He must fully realise the responsibility with which he is entrusted (viz.) that of training the young boys. He has to devote a certain portion of his time in making preparations to give the boys interesting items, to take them to week-end camps to help them in passing the tests etc.,

If only all the scouters have taken up to scouting in the real spirit as the Chief desires, it is well and good but it is not often so. For instance, what do you think

of one going to a place hundred miles off, attending a scoutmaster's training camp just to get himself confirmed in his post by taking up Scouting? After his return from a Scoutmaster's training camp he starts a Cub pack not knowing the elementary principles of cubbing of which he had probably never heard anything! And probably, the Commissioner does not know anything about the matter also. The Pack will of course get registered!

To give you another concrete example, a troop was started in a certain locality and they camped out in their area proclaiming themselves as scouts. After a couple of months they wanted to go on a long camp and applied for railway concessions. The Railway authorities referred the same to the Hd Qrs. as they did not find the troop's name in the list of registered troops given to them. The troop did not get the concessions.

If only the Commissioners of that particular area had been more vigilant, things of this nature would not have occurred.

I wish to conclude by saying that at present as affairs stand, the commissioners are responsible mostly, and unless and until the time for reformation in the higher ranks comes, difficulties of this nature are sure to exist. If only the commissioners exerted themselves a little more, misfits among Scouters would gradually decrease and the movement would gain in strength.

Sincerely yours,

C. KRISHNASWAMI,
Cub-Master,

Srikrishna Group.

Triplicane, }
2-8-1929 }

OUR TAMIL PAGE.

ஓர் அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.

(9)

தலைவர்,

கச்சிலாரு ஆபீஸ்.

அன்புள்ள தமிழ் பஞ்சாபேசனுக்கு ஆசிரவாதம்

சாரணச் சிறுவர்கள் அணித்து கொண்டிருக்கும் உடை முதலான செயற்கை அடையாளங்களைத் தவிர அவர்கள் அணியவேண்டும் இயற்கை அடையாளமும் ஒன்று உண்டு. அது அவர்களுடைய புன்னகை. 'சாரணன் எவ்வித கஷ்டத்தைக் கண்டும் தளராத புன்சிரிப்பைத் கொண்டவன்' என்று எட்டாவது சாரணச் சிறுவர்களுக்கமையத் தெரிவிக்கிறது.

து முதல் முதலில், 'சாரணன் சிரிப்பைத் கொண்டவன்,'

ந சிறுவன் சமயம் தெரியாமல்,

தெரிவிக்கவேண்டிய இடத்

து சிரித்துவிட்டான். அதி

யுள்ள விளக்கமான சட்டம்

தூக்கண்டு சேர்வு அடை

யுள்ளவனுடன், பிறர் கஷ்டம்

களைக் கண்டும் சில சமயங்களில் நாம் புன்னகை கொள்ளவேண்டியிருக்கும்; ஏனென்றால் நாம் கலங்கினால் அவர்கள் அதைரியப்படக்கூடும். கஷ்டத்தைச் சிறியதாகப் பாரித்து நாம் சிரித்தால் அவர்களுக்கும் அதேரிய முண்டாகும்.

ஆக மொத்தம், முக மலர்ச்சியும், புன்சிரிப்பும் கொண்டு நாம் நம்முடைய துன்பங்களையும் பிறருடைய துன்பங்களையும் போக்கவேண்டும் என்பதே நம்முடைய கருத்து.

சாரணர்கள் தெருவழியாகப் போகும்போது அவர் களுடைய கோல்களைக் கண்டு சிலர், எங்கே நாயடிக்கப் போகிறீர்கள்? என்று கேட்டுக் கேலி பண்ணுவார்கள். அதனால் சாரணர்கள் கோபமாவது துன்பமாவது அடையக்கூடாது. சாரணர் 'நாயடிக்கும்' கோலைக் கண்டாவது ஏதோ ஆனந்தம் உண்டானதே யடையவேண்டும்.

'கவுட்' என்றும் 'கிவுட்' கோணல் பெயர்களை வைத்து

Reg. No. 100
 Troop, No. 100
 Madras, India

சிலருக்கு உற்சாகம். அதனால் நாம் கொஞ்சமும் கோபம் கொள்ளக்கூடாது, நாமும் சேர்த்து சிரிக்க வேண்டும். அதுதான் எட்டாம் சட்டத்தின்படி நாம் சட்டக்கீழும் என்பதற்கு அடையாளம்.

மலர்க்கு முகம் பார்ப்பவர்க்கும் முக மலர்ச்சி சேரிக்ஞம்.

அனாதையான கிழவி ஒருத்தி கண் குழியைப் பக்கமாக எங்கோறும் வேலைக்குப் போகும் ஒரு சிறுவனை ஒரு நாள் கூப்பிட்டு, "அப்பா, நீ என்னைச் செய்தவரும் கண்பைக்கு மஹாராஜை வாழ்வாய்." என்று ஆசிரவதித்தாள். "நான் என்ன நன்மை செய்தேன்?" என்று சிறுவன் ஆச்சரியத்துடன் கேட்டான். அதற்கு அந்தக் கிழவி, "நீ சிரித்த முகத்தோடு போவதையும் வருவதையும் பார்க்கப் பார்க்க, ஒரு துணையும் இல்லாத எனக்கு ஒருவித மனக் குளர்ச்சி உண்டாகிறது. அதனால்தான் என் கண்பைகளைக் கவனிக்காமல் நான் பிழைத்து வருகிறேன்," என்றாள்.

இப்படிச் சாரணர்களுடைய புன்சிரிப்பு எச்சனை பேருடைய வாழ்க்கையை உற்சாகப்படுத்தும் என்பதை யோசித்துப்பார்.

லண்டன் பட்டணத்தில் எழைக் குடும்பத்தைச் சேர்ந்த சாரணச் சிறுவன் ஒருவன் இருந்தான். அவனுடைய தாய் ஒரு கோயாளி. பையனுடைய சாரண ஆசிரியர் (ஸ்கொட் மான்டர்) ஒரு நாள் அவர்களை வீட்டில் போய்ப் பார்த்தார். அப்போது சிறுவனுடைய தாய் தன் மகன் சாரணஞ்சேர்ந்த நாள் முதல் வேலை முடித்து சாயங்காலம் தோறும் வீட்டுக்குத் திரும்பி வருப்போது சிரித்த முகத்துடனே வருவது வழக்கமாயிருக்கிறதென்றும், அதிலிருந்து தானும் சந்தோஷமடைந்து வருவதாகவும் தெரிவித்தாள்.

பிறகு சாரண ஆசிரியர் (ஸ்கொட் மான்டர்), பையனைக் கண்டுத் தனியாக இதைப் பற்றிக் கேட்டார். அதற்கு அவன் தன் வீட்டு வாசல் சுவையின் மேற்புறத்தில் "சாரணன் எப்போதும் புன் சிரிப்பும் முகமலர்ச்சியும் கொண்டவன்", என்று பேரூதக் கத்தியால் செதுக்கி வைத்திருப்பதாகவும், வெளியிலிருந்து

வந்து வாசலுள் நுழைவதற்கு முன் அந்த வார்க்கைகளை ஒரு முறை சோக்கிவிட்டு உள்ளே செல்லுவதை வழக்கமாக வைத்திருப்பதாகவும் தெரிவித்தான். அதனால் சென்ற இரண்டு வருஷங்களாக தினந்தோறும் சிரித்த முகத்துடனே தன் தாயைப் பார்ப்பதை முறையாகக் கொண்டு அவளை சந்தோஷப்படுத்திக்கொண்டிருந்தான்.

கோபத்தாலும், அதைரியத்தாலும், மனமுறியப் பாலும் கைகூடிய காரியம் ஒன்றும் இல்லை. சாத்தையும், பொறமையையும் பற்றி உம்மகையுடன் லேரர்கள் பல விக்ரகங்களும் புகழ்த்து சொல்லுபவர்களைக் கிராக்கள். அன்றாடம் புன்சிரிப்பும் இருந்தால் தான் எதிர்த்து நிற்கும் கட்டத்தை வெல்லலாம்.

எது நிகழ்ந்தாலும் அதன் பலனாக கண்டையச் சீமையும் கலக்கே ஏற்படும். கோழை செஞ்சையுடையவன் சிமையைக் கண்டு மனக்கலக்குவான். லேரர்களும், கைரியமும் உடையவன் கண்டையப் பாராட்டி முன்னகடவான். பன்னகையையே வழக்கமாகக் கொண்டவன் கண்ணுக்கு கண்டையன் எப்போதும் பெரியதாகப் பலப்படும். அதனால் அவனுட இன்பமடைவான். அவனைச் சுற்றி ஏழுமுகவர்களும் இன்பமடைவார்கள்.

உன் அனியில் உள்ளவர்கள் இரண்டாம் வருப்பச் சோதனைகளில் தேறிய பின், "தயாய் இரு" என்று எழுதப்பட்ட சுருள் ஒன்றைச் சின்னமாகப் பெறுகிறார்களே. அந்தச் சுருளின் தாங்கல் மேல் கோக்கி விளத்திருப்பதற்குக் காரணமுண்டு. சிரிக்கும்போது உத்தமன் தாங்கல் மேல் கோக்கி விளத்திருப்பதால் அனைத்து மூலகப் படுத்துவதற்காகத்தான் சுருளும் அப்படியே விளத்திருக்கிறது.

அந்தச் சுருள் விளத்திருப்பதுபோல் உறுதியை உகடுகளும் மலர்த்து நாம் எவ்விதக் கட்டத்திலும் முறுவல் புண்டு நடமுடைய சந்தோஷத்தைப் பிரதையும் சந்தோஷப்படுத்தத் "தயாய் இரு"த்த வேண்டும்.

இப்படித்து,
உண்கன்பன் அண்ணன்,
சத்தான சிநிஷா.

Madras North District.

Troop.

Reg. No.
20, 3rd Perambur (Rovers.) B. & C. Mills School
Institute, Stephens Road, Perambur, Barracks Post
Office

Tanjore District.

Troop.

Reg. No.
37, 1st Orthanad, (Serfoji) Board High School,
Orthanad

Warrants Cancelled.

Madras South District.

S. M. 18, V. N. Sharma, 5th Adyar, National Theosophical College, Adyar

A. C. M. 4, A. V. Ramaswami, 5th Adyar pack, National Theosophical College, Adyar

Madura District.

A. S. M. No. 3, L. Krishnan, 1st Andipatti, Board School, Andipatti

Important.

Note to Scouters. In view of the absence of both the Provincial Organising Secretaries from Hd. Qrs., for some time, Scouters and District and Local Association authorities are requested to minimise correspondence with the Provincial Headquarters as much as possible. Urgent affairs will always be attended to if addressed to 'The Provincial Scout Headquarters, Post Box, 424, Triplicane, Madras.'

C. P. RAMASWAMI AIYER,
Provincial Commissioner.

Provincial Headquarters Notices, No. 19.

Dated 15th August, 1929.

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* *

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9, 9th Madura (Sivaji) Setupathi High School,
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Can you recognise any one from Madras in the Group?

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[The "Hindu"

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Life is Sweet, Brother.

Life is sweet, brother.

Do you think so?

Think so! There's night and day, brother, both sweet things; sun, moon and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die?

I would wish to die.

You talk like a gorgio, which is the same as talking like a fool; wish to die, indeed! A Romany Chal would wish to live for ever!

In sickness, Jasper?

There's the sun and the stars, brother.

In blindness, Jasper?

There's wind on the heath, brother; if I could only feel that, I would gladly live for ever.

George Borrow.

The English Language.

Here is a clever indictment of the inconsistencies of the English Language.

When the English tongue we speak,
Why is break not rhymed with freak?
Will you tell me why it's true
We may sew but likewise few,
And the maker of a verse
Cannot cap his horse with worse?
Beard sounds not the same as heard;
Cord is different from word;
Cow is cow, but low is low;
Shoe is never rhymed with foe.
Think of hose and dose and lose,
And of goose and yet of choose.

Think of comb and tomb and bomb,
Doll and roll and home and some.
And since pay is rhymed with say,
Why not paid with said, I pray?
We have blood and food and good,
Mould is not pronounced like could.
Wherefore done and gone and lone?
Is there any reason known?
And, in short, it seems to me
Sound and letters disagree.

From 'Great Thoughts.'

Nature and Science Notes.

The Sleep of Plants.

PLANTS belonging to the Pea, Cassia and Mimosa families sleep during night—sometimes in the afternoons too when the sun is very hot. In the day time the leaves are generally spread out horizontally but when darkness sets in, the peduncle (common stalk of the leaf) alters its position by rising up in some plants and by coming down in others.

In the Horsegram plant the peduncle of the three leaflets begins to rise up and the leaflets hang down vertically. When the leaf is in this position, we say the leaf "sleeps". In the morning the leaf resumes its original position. These movements which are very regular are conducted by the swellings at the junction of the peduncle and the main stem of the plant.

In the Cassia family, a plant called "Bauhinia" (Mandara in Tamil) has peculiar two-lobed leaves which at night fold over their mid-ribs. This is another way of going to sleep.

In the Mimosa family, the Acacia Arabica tree has bipinnately compound leaves. That is, their surface is reduced and broken up into numerous linear segments thus avoiding too active an evaporation for the thirsty places the Acacia lives in. The leaves possess the ability of folding their leaflets. By placing the leaflets vertically they cause the sun's rays to fall on them in acute angles and so reduce the heating effect of the sunshine and thereby check the rapid evaporation.

There is another most curious plant belonging to the family and it is the "Touch Me Not" plant or the "Sensitive Plant". It has highly sensitive leaves which fold and bend when touched. This movement is a protection against grazing animals which may be often attracted towards them by the rich green foliage. But the first plant the animal approaches droops its tempting leaves, sensitive even to the vibration of the ground caused by the animal. Thus what was so tempting a moment before becomes within no time a

scrubby thing for the animal. The stems bear strong and sharp spines. And now when they have turned down their leaves out of harm, they present to the animal for its first chew nothing but prickly stems. So the animal leaves the plant alone and walks off to some other spot. This interesting behaviour of the plant can be compared with little children's pretending to sleep when they are called for to do some work which does not please them.

This curious behaviour of the leaves met with in the plants belonging to the three orders mentioned before, means a great deal to the plants. Plants take from the soil nourishment which, dissolved in water, ascends to their leaves where the water is evaporated leaving the salts of the earth behind it in the leaves. When dew settles upon the leaves, evaporation by the leaves is obstructed and the work of pumping up new food to them is stopped. Now, it is known that articles laid horizontally on the ground have a greater deposit of dew than such as hang vertically. It is therefore advantageous to the leaves to assume a position which prevents the dew from covering them and thus obstructing the process of evaporation which is very essential to their growth.

When the heat of the sun is great so as to cause more evaporation than the roots can absorb, the leaves are also seen to assume their sleeping attitude. As they place themselves parallel to the sun's rays, they are struck only by a few of them and at oblique angles; consequently they do not get so hot as would be the case if they were at right angles to them. This is another remarkable protective arrangement.

Putting the blood into training.

Almost every one of the diseases and sicknesses which the human race suffers from is caused by microbes of one kind or another. This was not known until quite recent years, when the science of bacteriology came into its own. Now the doctor's main task is to combat the activities of the microbe by helping nature to help herself.

Have you ever seen a drop of blood under the microscope? It is a very wonderful sight. The fluid is not red as one would naturally think it to be, but yellow; the red colour is given to it by immense quantities of tiny red bodies, called corpuscles, which are present in it. They look rather like minute scarlet draughtsmen. Besides these red corpuscles, there are others of a different kind, which are not easy to see even with a microscope, since they are white in colour. These white corpuscles are Nature's defence against the microbes that bring disease. Scientific men call them "phagocytes"—a Greek word which means "devouring cells"—and to attack and devour harmful invaders is their whole mission in life.

Noxious microbes are always invading the human body; they enter as we breathe, through the mouth or through the nose; they make their way in through cuts or chafes; they are taken in with every mouthful of food that we eat. As soon as one of them enters the blood of a healthy person it is set upon and devoured by the white corpuscles, and it is thus unable to do any harm. But sometimes when we are "run down" the devouring cells cannot cope with the stream of invaders; a few escape, and then the damage begins.

Most microbes multiply in the simplest way by splitting into two, each part becoming a perfect microbe. The process is a very rapid one, occupying in many cases only about ten minutes. If a single disease microbe escapes the attention of the white corpuscles, it will have become two in quarter of an hour; in half an hour there will be four; in three quarters of an hour, eight. The process of doubling is so extremely rapid that, as you may calculate for yourself, at the end of five hours the single microbe has become no less than one million, eight hundred thousand, five hundred and twenty-six. That is why a cold sometimes develops so

rapidly. In a few hours your whole body is permeated by countless millions of cold-microbes, simply because one managed to escape the guardian white corpuscles.

As soon as Science had discovered this, the means of combating disease was quickly discovered. We must put the devouring cells into training and make them so "fit" that they will allow no intruder to escape. Some microbes, such as those of small-pox, typhoid fever, or consumption, are so tough that even the fittest white corpuscles find them hard nuts to crack. The only way is to give the devouring cells the chance of attacking such microbes when they are in a very weak state. Once they get the knack of it they will be able to attack stronger and stronger microbes, until eventually none of them, no matter how powerful it may be, can live for more than a moment in the blood. We capture some of the microbes in question and breed from them for a long time—it may be for years. Now inbreeding, as you know, always produces a weak strain. When the microbes are thoroughly weakened, we introduce a few of them into the blood; the white corpuscles attack and easily vanquish them. Then we inject a stronger strain, which again is conquered. Finally we train the devouring cells to such a pitch that they can deal with any microbe of that particular disease.

This is the way in which the bacteriologist works by means of what we call vaccination or inoculation. By developing this theory he has been able to wipe out small-pox, typhus, typhoid and a host of other diseases previously very common. Bacteriologists are working now upon consumption and other scourges, and before long we shall hear that they have been conquered in the same way. Put the white corpuscles of the blood into training and they can deal with the microbes of any disease.

R. W. HALLOWS, M. A.

The Romance of Nick Van Stann.

I cannot vouch my tale is true,
Nor swear, indeed, 'tis wholly new;
But, true or false, or new or old,
I think you'll find it fairly told.

A Frenchman, who had ne'er before
Set foot upon a foreign shore,
Weary of home, resolved to go
And see what Holland had to show.
He didn't know a word of Dutch,
But that could hardly grieve him much;
He thought, as Frenchmen always do,
That all the world could parley-voo!

At length our eager tourist stands
Within the famous Netherlands,
And, strolling gaily here or there
In search of something rich and rare,
A lordly mansion greets his eyes.
"How beautiful!" the Frenchman cries,
And, bowing to the man who sate
In livery at the garden gate,
"Pray, Mr. Porter, if you please,
Whose very charming grounds are these?
And—pardon me—be pleased to tell
Who in this splendid house may dwell?"
To which, in Dutch, the puzzled man
Replied what seemed like "Nick Van Stann" *

"Thanks!" said the Gaul, "the owner's
taste
Is equally superb and chaste;
So fine a house, upon my word,
Not even Paris can afford,
With statues, too, in every niche,
Of course, Monsieur Van Stann is rich,
And lives, I warrant, like a king,—
Ah! wealth must be a charming thing!"
In Amsterdam the Frenchman meets
A thousand wonders in the streets;
But most he marvels to behold
A lady dressed in silk and gold.
Gazing with rapture at the dame,
He begs to know the lady's name,
And hears—to raise his wonder more—
The very words he heard before.

"Merci!" he cries, "well on my life,
Milord has got a charming wife;
'Tis plain to see, this Nick Van Stann
Must be a very happy man!"
Next day our tourist chanced to pop
His head within a lottery shop,

And there he saw, with staring eyes,
The drawing of the Mammoth Prize.
"Ten Millions! 'Tis a pretty sum;
I wish I had as much at home!
I'd like to know, as I'm a sinner,
What lucky fellow is the winner."
Conceive our traveller's amaze
To hear again the hackneyed phrase!
"What! No! not Nick Van Stann again?
Faith! he's the luckiest of men!
You may be sure we don't advance
So rapidly as that in France.
A house, the finest in the land;
A lovely garden, nicely planned;
A perfect angel of a wife,
And gold enough to last a life
There never yet was mortal man
So blest as Monsieur Nick Van Stann!"

Next day the Frenchman chanced to meet
A pompous funeral in the street;
And asking one who stood near by
What nobleman had pleased to die,
Was stunned to hear the old reply.
The Frenchman sighed and shook his head.
"Mon Dieu! poor Nick Van Stann is
dead!"

With such a house and such a wife,
It must be hard to part with life;
And then, to lose that Mammoth prize—
He wins, and—pop—the winner dies!
Ah! well, his blessings came so fast
I greatly feared they couldn't last;
And thus, we see, the sword of Fate
Cuts down alike the small and great!"

JOHN GODFREY SAXE.

(From Great Thoughts.)

*Ik kan niet verstaan—I don't understand.

The Problems of the Demons.

IN the good old days when the world was young, a certain wizard had a number of demons under him. His only difficulty was to find employments for them, for, if they were at any time without work they were likely to create mischief. Whatever job was given to them they finished it in no time. The wizard was worried out of his life in inventing work for them, until at last he set them to make ropes out of sea-sand. The demons were perplexed a little. They met together and discussed the situation. Here was a job which was something like what Pharaoh asked the Israelites to do—making bricks without hay. It is not known how long the demons took to find a way out of the difficulty. Finally a young demon with a scientific turn of mind proposed making the sand into glass, and spinning the glass into threads which they could twist into a rope. Thus the problem was solved and the wizard was compelled to find new and more difficult problems for his demon slaves.

"Lucifer", said the wizard, calling the leader of the demons, "you draw me a square the area of which will be exactly equal to that of a circle that I give you. Beelzebub will make me a cube double the size of the cube that you see here. Mephistopheles and the others will try to trisect an angle geometrically, set a wheel in perpetual motion and get me the elixir of life and the universal medicine. And remember", he continued, "if you fellows find it difficult to solve these problems get human beings to help you. Transmigrate from one human body into another until your tasks are done."

The devils were beaten. Till the present day they have been transmigrating from one body into another trying to solve these problems. Perhaps this explains the large number of alchemists, mathematicians, scientists and all sorts of people whom we meet with in our text-books but who have not yet succeeded in their attempts to solve the problems of the demons.

The first problem appears to be very simple. Make a square equal in area to a circle. For that, it is necessary to find first

the area of the circle. You say it is easy. If r is the radius of the circle, πr^2 gives the area. But what is π ? The demons have not yet succeeded in getting at the exact value of it. They first tried to get at it through a certain gentleman named Archimedes who with great difficulty found out the value to be somewhere between 3.1428 and 3.1408. He dropped it there. He had other important work to do, like discovering his Principle, screws and what not—enough and more to trouble the school children of all ages to come.

Several others have since tried to get at the correct value. Ludolph Van Cevlen found it up to 35 places of decimal. Abraham Sharp carried it to 72 places; Machin to 100 places; Rutherford to 208 places, Shanks found it to 607 places and later reached the enormous number of 707 places. So the demons are still without the correct value of their 'infernal π ' and are not likely to get it in the near future.

What about the second problem you may ask?—This appears to be easier than the first. A cube is to be made of double the volume of another cube. The demons at first placed two cubes of equal size together. They had double the volume but it was not a cube, but a rectangular block. So another cube the side of which was double that of the first was made. This time there was another difficulty. The volume of the new cube was not twice but eight times that of the first. If the side of the first is 'a' its volume is $a \times a \times a$ or a^3 . Therefore the volume of the second will be $2a \times 2a \times 2a$ or $8a^3$. In attempting to find out the side of the cube the volume of which was double that of the first, the demons met with the old difficulty of incommensurability. They had to find the cube root of 2; and finding the cube root of 2 to a definite value is almost impossible. So the demons failed at the second problem too.

To construct a wheel which would turn perpetually without aid, the demons tried their level best. More time and money have been wasted in this pursuit by human beings than in any other research of a will-o'-the-

wisp nature. Some have indeed invented clocks and watches which would go without winding. But on careful examination it is found out that although no human agency is winding the clock, yet the energy required to run it is derived from the change in temperature of the atmosphere or by the movement of a weight which rises and falls at every step a person takes with a watch of such a construction in his pocket. So making perpetual-motion wheels seems as difficult a problem as the other two.

And so also with the other problems which the wizard set before the demons. No demon or human being has yet found out a geometrical construction for the trisection of an angle and no alchemist or doctor has yet discovered the elixir of life. There seems to be some doubt only about the universal medicine. What one of the demons heard in a railway compartment about the virtues of Eucalyptus oil has made him get hold of a bottle of the same as a sample of the universal medicine. But he has not yet succeeded in finding his master.

THE TONGUE.

BY L. E. YATES.

THERE is a story told of Xanthus, a Greek philosopher, who wished to make a great feast for his friends.

He called his servant and told him that on the following evening he was to prepare a grand supper at which everything served was to be of the best.

When the feast was served, Xanthus discovered that each dish consisted of tongues of various animals cooked in different ways.

After supper, Xanthus sent for his servant and rebuked him, but the servant explained that he had but obeyed his master's word.

"How is that?", inquired the wise man.

"Oh master," replied the slave, "the tongue is the best of all things, for it is the organ of kindness, truth, benevolence, praise and worship."

"That is true," said Xanthus, "but tomorrow prepare for me a feast at which everything is to be of the worst."

Again a feast was served, and again Xanthus discovered that each dish consisted of tongues in different forms and shapes.

Sending for his servant, the wise man asked why he had dared to disobey. "Did I not tell you," he said, "that everything was to be of the worst?"

"Truly, master," replied the slave, "and everything is of the worst as you bade me, for is not the tongue the organ of temper, lying, slander, deceit and all unkindness?"

If we examine this little story for a few moments, we shall see that it has a meaning for all of us.

The tongue is but a small thing—three inches long perhaps, or a little more—but we frequently find six-foot men and five-foot boys and girls who cannot rule their little tongues.

It is not without reason that the tongue has two gates to it—the teeth and the lips. It is not a bad plan to shut both teeth and lips quite tightly upon those untrue, unkind, uncharitable or irreverent words that are so common among us.

There is a little story of the "Three sieves". Here it is. A man supposed that his words were put through three sieves as follows—

When he was tempted to repeat any story he had heard against another, he asked himself three questions—

(1) Is it true?

If it is not true, or even it may possibly be untrue, it got no further. If true, it came to the second sieve.

(2) Is it kind? How many words would fail to go through that sieve?

Then for the last—

(3) Is it necessary? Let us sieve our words a little, when our tongues burn to tell that unkind story which, after all, may not be true, and almost certainly is not necessary.

(Concluded from page 370.)

The Aborigines of Australia.

THE aborigines of Australia are of a distinct race from that which inhabits the Indian Archipelago, and are black, with some slight variety of shade from brown-black to jet. Their hair is curly, but is not the crisp wool of the negro. Their faces are well developed, broad at the base; their lips less protruding than those of the negro; their bodies are deficient in muscularity and strength, but are capable of great endurance. It is said that they readily adopt European habits. These natives seldom build huts or other fixed dwellings, but use as a shelter a strip of bark or a large bough.

They kindle fires by rubbing two dry sticks together, but they often eat their food raw, and their cooking is of the most primitive sort, and consists in making a hole in the ground, lighting a fire in it, putting in the dead animal, and covering it with earth until the fire is out, when it is sufficiently cooked. In the wild districts they generally go with only the covering which Adam and Eve had, although in the neighbourhood of the settlements they wear sheep skins or the blankets and clothing they receive through their intercourse with the settlers. They are expert with the spear, and use the club or waddy, and the boomerang, a peculiar missile, resembling a double edged wooden sword, bent to an ellipse. On being thrown into the air, it strikes the ground and rebounds towards the thrower.

The different tribes have often been engaged in feuds with one another. The use of ardent spirits has made great ravages amongst them. They are polygamists, and their marriages consist chiefly in the bridegroom carrying away the bride, with or without her consent. The dead are buried in the exact places where they die, and these spots are never inhabited again by the members of the tribe of the deceased. The names of the dead are never pronounced, and those bearing the same names are obliged to change them. They believe in a good and a bad spirit. In regard to whites, they believe that white men are the reanimated souls of the blacks; but whether this is to be taken as advancement or as retrogression is not clear. At the same time it brings to mind the views of some of the Africans, who believe the evil spirits are all white, while the good ones are of their own ebony shade. The Australian aborigines are said to be rapidly decreasing in number, and it is thought that many years will not elapse before they are extinct.

'Great Thoughts.'

A walking tour from Madras to Cape Comorin.

MY friend Mr. J. P. Joshua and I started from Madras in the early hours of the morning on the 1st of April 1929. We were clad in khaki shorts and shirt; we had stockings and shoes on but we discarded them after 10 miles, since we found it was more comfortable to walk barefooted. We had hats on and we found them of great help in protecting us from the severe sun in the day. My ruc-sack contained an extra pair of shorts, one khaki shirt, one dhotie, one banian, one kudtha, an upper cloth, a thick bedsheet and two towels. Also a shaving set, first aid box, soap, mirror and comb and a vessel for carrying food whenever necessary. My friend was similarly equipped except for the last items which both of

us could use. I carried a camera slung over my shoulder and extra film packs inside my ruc-sack, while my friend carried a large scale map of the Presidency and we consulted this map very often. Between us we had a stick also and used it with effect to scare away the dogs which invariably greeted us loudly at the entrance to and during our passage through every village.

Our route lay along the Buckingham canal and along the coast up to Pondicherry. From there we got on to the high road and kept to it except for a few miles now and then. Up to Markanam, a place 20 miles north of Pondicherry, we had no road but just walked along the sea coast, the banks of the canal and foot paths.

In most of the places, we stayed with friends and Scouters—in other places we could buy food after a little enquiry as to where it could be bought. The people whom we met were uniformly kind and hospitable. The Fourth Scout Law exhibited by those who were not in the Movement was marvellous, that the Scouters exhibited it goes without saying.

As it will take a long time to tell you in detail about the tour, I shall give a short log. On the whole, we walked about 440 miles.

April 1st: Madras—Sholinganallur—Covelong—(There is a Bungalow belonging to the Roman Catholic Church. We stayed in the Bungalow) Distance travelled 21 miles.

April 2nd: Covelong—Tiruporur—Seven Pagodas—Sadras (We stayed in the Traveller's Bungalow at Sadras which is an old Dutch seaport and very picturesque) 21 miles.

April 3rd: Sadras—Seringulam. 13 miles.

April 4th: Seringulam—Cheyyar—Markanam. 21 miles.

April 5th: Markanam—Pudupet—Pondicherry. 21 miles.

April 6th: Pondicherry—Cuddalore. 14 miles.

April 7th: Cuddalore—Alappakkam. 10 miles.

April 8th: Alappakkam—Portonovo—Chidambaram. 20 miles.

April 9th: Chidambaram—Shiyali.

April 10th: Shiyali—Nangur—Mayavaram. 18 miles.

April 11th: Mayavaram—Aduthurai—Kumbakonam. 21 miles.

April 12th: Kumbakonam—Papanasam—Tanjore. 24 miles.

April 13th: Tanjore—Panakulam. 10 miles.

April 14th: Panakulam—Gandharvakottai—Perungalur. 18 miles.

April 15th: Perungalur—Pudukkottai—Tirumayam. 22 miles.

April 16th: Tirumayam—Kilasevalpatti—Tiruppattur. 18 miles.

April 17th: Tirupattur—Sathra Sankarankottai—Melur. 21 miles.

April 18th: Melur—Madura 22 miles.

April 19th: Madura—Triumangalam. 13 miles.

April 20th: Tirumangalam—Virudunagar. 19 miles.

April 21st: Virudunagar—Veppilappatti Chatram—Nalli. 23 miles.

April 22nd: Nalli—Koilpatti. 21 miles.

April 23rd: Koilpatti—Gangaikondan—Palamcottah. 26 miles.

April 24th: Palamcottah—Munradaippu. 10 miles.

April 25th: Munradaippu—Nanguneri—Panakudi. 21 miles.

April 26th: Panakkudi—Cape Comorin 18 miles.

The clothes we wore during our walking were washed as often and frequently as possible. We usually walked from 5 to 8 in the mornings and 3 to 6 in the evenings, thus avoiding travelling in the hot part of the day and during nights which we mostly spent in the open. Our expenses were very little, as we had to pay for food only at places where we were not the guests of friends, scouters or hospitable strangers. Even the little expense we incurred could have been minimised if we had been a larger company and cooked our own food instead of paying for cooked food.

We met Scouters at Cuddalore, Chidambaram, Mayavaram, Kumbakonam, Tanjore, Pudukkottai, Tirumayam, Tiruppattur, Madura, Palamcottah and Nanguneri.

T. P. NAVANITHA KRISHNA,

Shipper, Sri Minakshi Crew.

(Concluded from page 368.)

There is a definition in the Bible of a perfect man. Do you know it? You will find it in the epistle of St. James iii. v. 2. "If any man offend not in word, the same is the perfect man".

Perhaps some of you may like to read the whole chapter—It is quite short—and then just think for a moment of the slave of Xanthus who died some three centuries before that chapter was written.

Madras Scout Contingent.

MR. F. HOWARD OAKLEY, WRITES:

THE passage through the Red Sea was most uneventful. The heat was considerably modified by a strong head wind throughout,—cabins were of course hot, in fact the inner ones on the middle deck adjoining the engine room were almost unbearably so. The Australian Scouts continued to give their evening concerts and India gave two lantern talks one on a Scout tour in Ceylon and another on a selection of slides made specially with a view to the interest of the passengers who were alighting at Suez. These included Burma, India, Italy, Denmark and Great Britain.

On Sunday the usual services were held and a most impressive address was given by the Scout Padre to the "War grave Pilgrims" which was fittingly followed by Stainer's beautiful Anthem "What are these that are arrayed in white robes?"

In Egypt.

Monday, July 8, will be remembered by the Indian Contingent for many years to come. The boat reached Suez about 3-45 A.M., and tied up at 4 o'clock just as the dawn was breaking. One regretted the rush as the lights on the Rocks of Suez and the sunrise over Port Tewfik were so delightful that a quiet corner, a paint box, a sketch book and camera were distinctly indicated, but what chance for any such thing with 224 Australian, Ceylon and Indian Scouts waiting on the leash to get off for the great drive over the desert to Cairo. Orders changed every few minutes—"All to fall in on the deck for Medical inspection"—then "all to fall in in the dining saloon in troops"—next "fall in in alphabetical order"—then the news that the medical officer had accepted our clean "bill of health" and all was done. Then a message came if the Indian party under "Thomas Cooks" would get their breakfasts at once, they could leave immediately and as a result six o'clock found them safely seated in four fine cars speeding through Suez and away over the desert.

The road was well marked by white stones on either side and Arabs were very frequen-

tly passed sweeping from it the all-prevailing sand. The pace was such that one realised that Nimshi the son of Jehu had as many descendants in Egypt as elsewhere. The morning was fresh and we were thankful as we speeded over the desert mile after mile, that we were almost the first on the road and the Sun was not yet unpleasantly hot. The Australian Contingent of 206 did not get away in their cars until nearly two hours later. The first stop was at one of the little sentry stations where we all got out, stretched our legs and ate refreshing water-melons we had brought with us. Camels were often seen on either side and we could not help wondering what they really found to feed on. A skeleton of one by the road side indicated that they sometimes fail to find anything. We passed the eight sided Towers built by Napoleon on this famous road in the time of the French occupation of Egypt and they helped us to some extent to realise that we were passing over a road of historic interest, a road over which the traffic of the East wended its way to Cairo or Alexandria as far back as history goes, a road over which most probably the children of Israel, Joseph and his brethren and later Joseph, Mary and the child Jesus had passed.

Cairo.

After a three hours run covering about 80 miles we got our first vision of Heliopolis, the new residential quarters of Cairo. Most of us had started out under the impression that Cairo was a small Eastern town something like Aden or Suez and the magnificent three and four storied private residences were a great surprise. Cairo itself was still more surprising with its palatial buildings, Museum, Theatre and Mosques, its busy electric tram service over and under ground and its magnificent bridge over the Nile.

Our first stop was at Cook's office; from thence we drove to Mahomed Ali's Mosque situated on a hill dominating the city. The Mosque and the Citadel adjoining, now occupied by British Troops, were built out of the stone removed from the top of one of

the Pyramids. Why they should have sent out so far for the stone did not seem very obvious as the quarry from which it was originally obtained was pointed out quite near by. The explanation given was that it was ready-dressed stone. The Mosque contains a great number of lamps and was much more orderly and ornate than, say, the "Palace of Lights" Lucknow. The pulpit and the interior are surprisingly richly decorated for a Mahomedan Mosque, but apparently the "Faithful" are not so strict in Egypt as elsewhere in this respect, as we noticed that they also have a monument to another Mahomed leader in the city.

The view of the city from the top of the citadel is exceptionally fine and the Pyramids and the old Roman Aqueduct can be seen easily, some seven or eight miles away. After this we drove down to the Museum which for the first time in its history had been opened on a Monday, (which is a holiday), for the benefit of the Scouts. Even Royalty had never been so honoured. The visit was somewhat hurried, but the jewels and relics of King Tutankhamen proved most interesting and one would have been glad of some more time to study these and the many recent discoveries and other antiquities there.

The Pyramids.

From the Museum we drove to the Zoological gardens and saw some very fine lions, zebras and hippopotami. We then drove out 7 miles to Mena Hotel where we were to take lunch. As most of us had only had a very light breakfast of bread and marmalade, and some not even that, we were all ready for lunch, unfortunately lunch was not ready for us. Knowing that some 200 Scouts were on our heels we risked visiting the Pyramids without having lunch. The party was soon mounted on camels with one exception. As there were not enough camels to go round, in most cases two had to go on one and in one case his lordship the camel absolutely refused to take the load. The journey to the Pyramids from the hotel is only ten to fifteen minutes ride and in spite of the approach being made on camels the scene was too much like a common English seaside resort on a Bank holiday to leave

any pleasant lasting memory. Restaurants, shops, post offices which were not ever functioning just when required, a photographic stores with large placards exhorting you to use . . . films helped to dull the spirit of awe and veneration in which one had expected to approach these monuments of antiquity. One can but feel that the Egyptian authorities have been sadly lacking in imagination in allowing the precincts of these hoary monuments to be encroached on by some of the ugliest aspects of modern developments and one fears lest they may not yet be letting out space on the Pyramids themselves for advertising.

The excavations round the Sphinx are not yet completed, but the temple of the Sphinx is now exposed and we understand an adjoining buried city is in course of excavation, but at present no one is allowed to see this.

On returning to the Hotel we had a sumptuous lunch which we were all ready for; after this we rested and wrote letters and then several indulged in a most refreshing swim in the Hotel swimming pool, the water of which comes from a well in the desert and was most beautifully cool and clear.

News was received that the High Commissioner of Egypt, Lord Lloyd, late Governor of Bombay was coming only to meet the Australian Scouts and after tea he did so and spoke to that contingent. The Indian Contingent moved off soon after his arrival in order to see more of the city of Cairo. The scene outside the hotel was enough to move even the Sphinx. 200 Scouts some with their newly purchased Fez caps stuck on the top of their Scout hats and almost all mounted on camels marching up and down with motor cars and mounted police and Arabs made a sight not easily forgotten.

Leaving the Pyramids we proceeded over the fine and newly built Kasr-el-Nil bridge over the Nile into Old Cairo—our first quest being the old Coptic Church. Down and down we went, poorer and poorer the locality appeared, but ever more picturesque old bridges and doorways, finally we were asked to get out and we passed through narrow passage after passage until

we came to a flight of stairs leading to the underground Church. Primitive in the extreme, below this is the crypt with no natural light, three small rooms of arched stone, one with an altar and another with a font at which all the babies of the Coptic community are baptised. The crypt is said to be the original crypt in which the Holy Family sheltered during the flight to Egypt and it is reported that here also Peter preached. The bare possibility of its being the actual spot where "He" rested and the extreme simplicity of it all strangely stirred the heart.

A short visit to the bazaars was paid and then we were driven to the station to join our very comfortable 2nd class "special" to Port Said. Dinner prepared by a French Cook was much appreciated, the only difficulty being that of obtaining water to drink.

We reached Port Said at 10 45 P.M. most of us having slept the last portion of

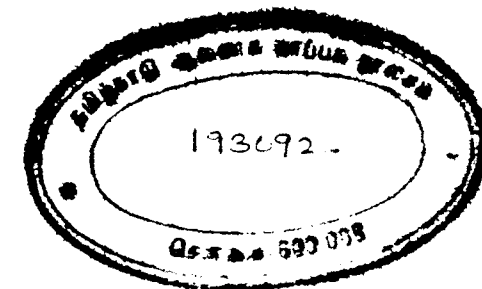
the journey. The train drew up at the new siding for specials on the quay, so that we were unable to see anything of Port Said itself as we had to be on board at 11 P.M., although actually the boat did not sail till 1 A.M.

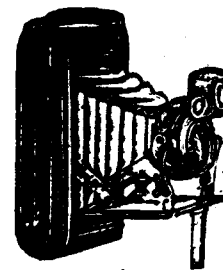
Bargaining was in vigorous progress on our return to the boat, the first experience some of the party had had of it as no one was allowed aboard at Aden.

Tuesday and Wednesday have been much as before. We have had a somewhat rough sea from Tuesday after-noon with the result that some are having generous thoughts of the fishes.

We hope to reach Malta this evening and have had several talks about it, one by a Maltese gentleman. Few of us realised how brimful it is of historic interest, and we sincerely hope we shall be there in time to see something of its sights.

(From the "Madras Mail")





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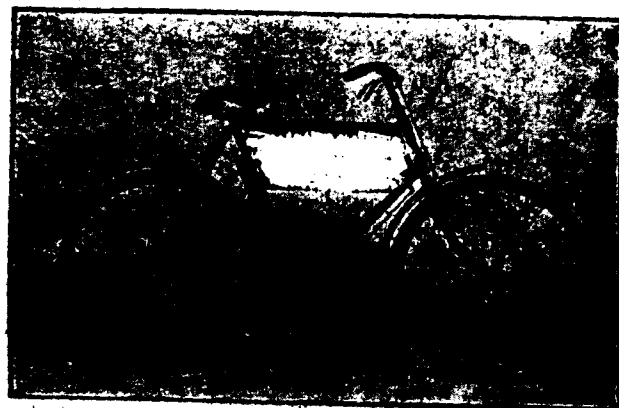
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