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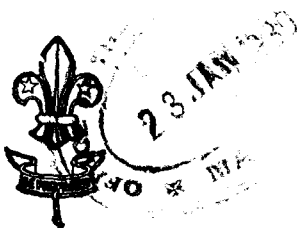
The Magazine for all Scout Workers, Officers and Boys.

THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province

SCOUTERS' & ROVERS' SECTION

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

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THE BOYS' SECTION

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

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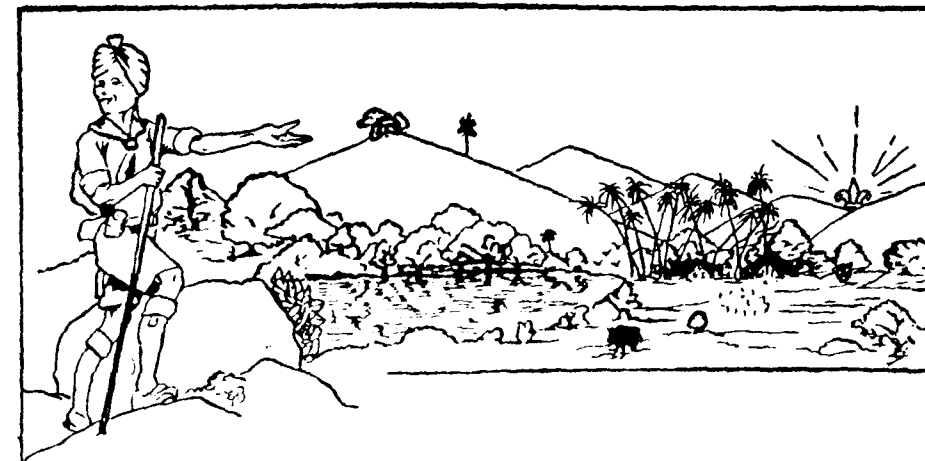
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Thought for the Month.

In order to accomplish anything great, a man must have two sides to his goodness: a personal side and a social side. He must be upright himself, and he must believe in the good intentions and possibilities of others about him.

No matter how high the ideals for which we stand, we cannot expect others to follow us unless we have confidence in them. We cannot expect devotion if we re-

turn it with distrust. We cannot expect co-operation unless we are prepared to give freely of our confidence. The man who lacks faith in other men loses his best chances to work, and gradually under-mines his own power and his own character. The man who has this faith in other men gets his work done and impresses his own personality and ideas upon his age and his nation.

A. T. HADLEY

SPECIAL ARTICLE.

"Indianise Indian Scouting". (VI)

IT is a curious and misleading irony of Divine Will that it was left to a retired British Army man to preach of World-Peace and World-Brotherhood, and International Good-will and Love to India's boys and girls.

India is no stranger to this ideal. Her Rishis did see the vision of the possibility, nay the obligation, of universal fellowship and set it as the ideal relationship not only among men but even with the lower kingdoms. But today even lip-homage to that ideal was in danger. A Gandhi and a Tagore had to struggle their

way to reannounce it to India, in the first place, and to the world incidentally. Still it must be confessed that this ideal has not been embraced by the present and the passing generation of men very enthusiastically though the incontrovertible logic of these great men did carry an intellectual appeal to them.

Still less was this message made to appeal directly to the juvenile hearts. Rare instances like a T. L. Vaswani and his Asram did preach in India to the youth an internationalism consistent with National Patriotism.

But it was given to Lord Baden Powell to prove himself a friend of the young all the world over.

"You cannot make peace with documents; peace must be made in the hearts of men" said he.

One of the Imperial Headquarters' Pamphlets clearly and definitely announces that:

"Scouting believes in patriotism, but it is only through an understanding, appreciation and love of one's own country that one can hope to come to an understanding and appreciation of other countries as well. The love of a well-ordered home begets a well-ordered community, the love of a well-ordered community begets a well-ordered country, the love of a well-ordered country begets a well-ordered world".

So much about the relationship between patriotism and internationalism in the Scout Ideal. The policy that has been definitely laid down with regard to the Loyalty of the Scout of one country towards his country during times of war or conflict, runs as follows:

The International Brotherhood:

The First Scout Promise

versus the Second Scout Law.

1. We hope the time may never come when brother scouts of different nationalities find themselves in arms against each other. We are doing what we can to prevent such a catastrophe by encouraging a spirit of goodwill and comradeship between scouts of all countries, but

2. True friendship must be founded upon mutual respect; and, as scouts, we could not respect a brother scout who did not recognise that loyalty to his own country is the first condition of good citizenship.

3. It is in the interests of all scouts, whatever their nationality that their foreign brothers should be trained in good citizenship, because it is hoped that the result of such training will be a realisation of the fact that the interests of their countries can best be served by international co-operation and goodwill.

4. Scouting as an international Brotherhood was not dreamed of when the scout Law was first conceived by the Chief; but it is obvious that, in times of friction between two countries, the Law of Loyalty to one's own must supersede for the time being that of brotherhood as between the Scouts of the countries in question. This would be mutually expected.

Just as we realise the necessity of a strong police force at home, so we must realise an equal necessity, at least for many years to come, of the maintenance of forces sufficient in coping with our responsibilities of protecting our food supply, garrisoning the outposts of the Empire, and taking our share in maintaining the peace of the world".

The next pertinent issue may be stated in the form of the question: "Is India's Homage to Baden-Powell unreasonable?"

The Chief Scout cries with Benjamin Kid:

"Oh you blind leaders who seek to convert the world by laboured deputations! Step out of the way or the world must fling you aside. Give us the young, Give us the young, and we will create a new mind and a new earth in a single generation".

A study of the Chief Scout's views will show India how this man is wonderfully qualified to lead India's younger generation. Let us examine his views on life along with certain statements of his and note how well they would appeal to India:

On Civilization.

He observes "God made men to be men.

"On the other hand civilization, with its town life, tramcars, hot-and-cold water laid on, everything done for you, tends to make men soft and feckless beings.

"That is what we want to get out of."

Again on Success.

He says "What is success?

"Top of the tree? Riches? Position? Power? No bit of it!

"These and many other ideas will naturally occur to your mind. They are what are generally preached as success, and also they generally mean overreaching some other fellows and showing that you are better than they are in one line or another. In other words, gaining something at another's expense.

"That is not my idea of success.

"My belief is that we were put into this world of wonders and beauty with a special ability to appreciate them, in some cases to have the fun of taking a hand in developing them, and also in being able to help other people instead of overreaching them and, through it all, to enjoy life, that is, To BE HAPPY.

"That is what I count as success, to be happy. But Happiness is not merely passive; that is, you don't get it by sitting down to receive it; that would be a smaller thing-pleasure.

"But we are given arms and legs and brains and ambitions with which to be active; and it is the active that counts more than the passive in gaining true Happiness."

On Soul.

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

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

"The funny thing is that there has been more fighting and quarrelling in the world over religion than for any other cause. It is worse than funny, it is ridiculous, but at the same time true that the more we care for our own reli-

gious beliefs the more narrow-minded we seem to become towards the religious ideas of other people.

"There is one thing, however, that I feel sure of myself, and that is that God is not some narrow-minded personage, as some people would seem to imagine, but a vast Spirit of Love that overlooks the minor differences of form and creed and denomination and which blesses every man who really tries to do his best, according to his lights, in His service."

Above all, it may be asked "Does he see visions like India's Great men? If so what are they?

His special vision is embodied in his own words thus:—

"Looking back we see that in primitive times men had to fight for the privilege of being alive. Tribes formed themselves for mutual defence and all were dominated by fear. Tribes then combined to make nations and maintained their position by force.

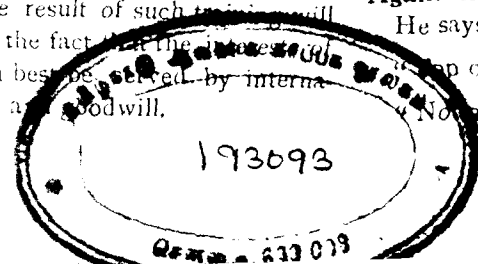
"Gradually reason prevailed, kingdoms were formed, our outlooks became more human, and we have now arrived at the birth of the democratic era."

What of the future?

If we were groping blindly the Great war at any rate showed us the futility of force; if peace and happiness are to be brought about in the world it will not be through force of arms. Rather it must be through a spirit of brotherhood coupled with the recognition of the rights of others.

True democracy is Unity with Freedom, and is not, as is sometimes supposed, rule by men of one particular class—and that class often the least educated.

What seems to be needed as an elementary step is unity within each nation. If mutual selfish interest are subordinated to the adoption of a general ideal for the good of all, strife between classes, creeds, politics, etc., would be over-ruled and put out of court.



The exquisite colour of the ocean, lakes, springs and rivers hints of shadows as the secret of its beauty. If the waters in the earth were absolutely pure they would be without tints or shades of any kind. Because they are shadowed by various particles, they lock the sunbeams in each sparkling wave and gem the earth with glory beams.

Much the same thing is true of landscapes. If these were in solid and unchanging colours, they would appear as parched and scorched as a burnt carpet. Only because they are fleeced and flecked by shadows do the fields and hillsides bask in a variegated beauty of their own.

Not the least ministry of the trees is the shadows they cast. Trees appear very aged, when they stand in skeleton form against the sky. But their leaves give them a touch of immortal youth, as they reach forth to greet the air and to reflect and soften

the driving, scorching light into softer shades and quieter tones. Without the play of the goodly shadows, the earth would be as hot and as arid as a desert.

One hardly needs to point the parable of shadows. There are few human lives into which some shadows do not enter. Sometimes they appear in the form of treadmill drudgery that clips the wings of the spirit.

Again they may come in the form of disappointment, failure, or some besetting weakness. There is hardly a human pathway that has complete sunshine all the way, and it would not be well if it did.

The shadows of human life, even as those of Nature, are goodly shadows. More often than not they condition and make possible a higher beauty within the heart. Not in spite of shadows, but because of them, are many made strong both to do and to endure.

Dead, But Not Buried.

TO PULL the breath in and blow it out again, to eat, to walk about merely, is not to live. There is a great difference between existing and living. Many men are dead years before they cease to breathe and are buried—

dead in their higher impulses; dead in hope, in love, in charity; dead in aspiration, in ambition—dead but still breathing.

To be dead but still breathing is a curse indeed. *Selected.*

Don't Give Up.

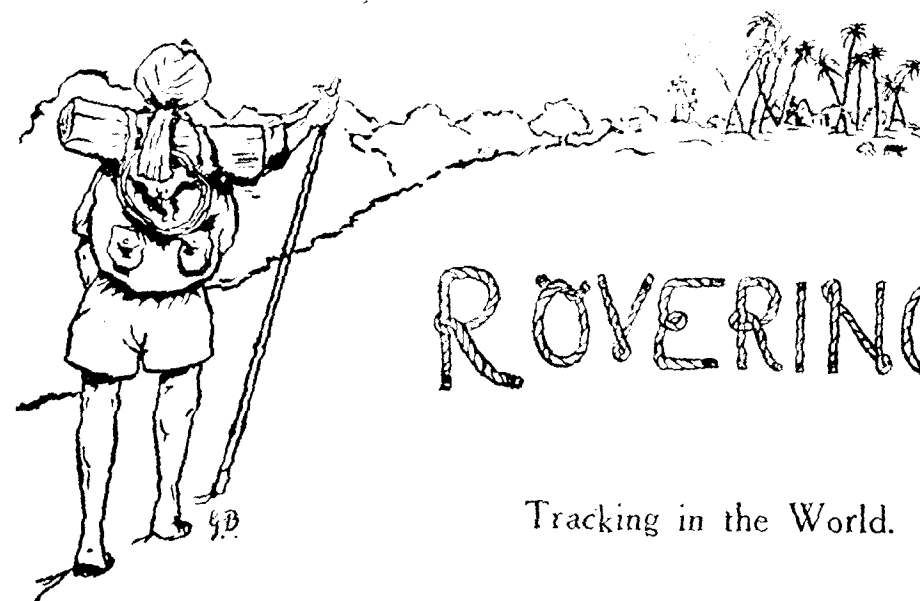
THE attitude taken by some people to obstacles and difficulties is a revelation of character. There are so many who, when confronted by hindrances, say weakly, "I may as well give up." But there are plenty of people of another sort, who face obstacles boldly and fight difficulties bravely and persistently. They realise that growth comes through struggle and conquest; that life would not be worth while without its constant call to meet opposition.

Of course they know better than to go out of their way to find difficulties, but they do not falter and cringe when obstructions rise in the path of duty. If they cannot go forward with propriety and in the interest of the best, they stand and give battle.

Concerning most of this valiant battles and glorious victories the world knows

little or nothing. Fortunately history and biography tell some of the heartening stories, while everyone of us has personal knowledge of others that will never be known to more than a narrow circle.

At the beginning of the nineteenth century there lived in the north of England a boy whose place in life was limited by poverty and ignorance. He was successively a cowherd, a driver in a coalmine, and a fireman's helper at a shilling a day. Yet he had the vision of something better. He realised that the lack of education was the great obstacle in the path of achievement. So, when he was eighteen years of age, he went to a night school, learned his letters, kept at his tasks till he was able to read. Thirty years later he built the first railway locomotive and made the name of George Stephenson famous.



Tracking in the World.

ROVERCRAFT—a convenient contraction of Rover Scoutcraft—can mean no less than the application of Scoutcraft to a man's life in the world. It may, of course, mean other things in addition, but in this article I am not concerned with them. By its aid the Rover is enabled day by day to add to his life new interests, new abilities and new ventures. By the exercise of a little ingenuity and imagination, it can be made to cater for all tastes and circumstances. It helps the character to grow healthily. Not only does it bristle with signposts indicating quests of service, but it hints at a multitude of hobbies and lines of exploration.

Rovercraft begins where Scouting in the Troop leaves off: it is the continuation of Scoutcraft into a wider field. One of the first principles in Scouting is training in observation. The Scout learns to follow a trail, to become an adept at such observation exercises as Kim's game, and to count it a dishonourable thing if he is not the first to spot something unusual. All this must live on in Rovering. The Arrowhead badge of the Scout, itself, proclaims the vital principle of tracking, which is one department of observation. The Rover wears the same badge and shares in the same tradition of following trails, but he now wakes up to the joyous discovery that he has in Scouting a key to success in life as well as in Service to God and man. It is therefore obvious that "tracking" is one of the fundamental principles of Rover Service, distinguishing it sharply from other forms of service. I am not

disparaging these other forms of service; far from it! Take every chance of service that offers, but then put some real Scouting into it, so as to make it Rover Service.

A Rover doing any sort of service in any sort of way is not carrying Scouting into the world; he only blazes the trail of Scouting when he (1) seeks out a job of service for himself; and (2) applies Scoutcraft to its performance. This "seeking" by the Rover is a distinguishing characteristic. It is not the duty of a Rover Leader, Rover Mate, or Rover Scribe to hunt for jobs of Service for Rover; there is no necessity for this if Rovers are properly initiated into Rovering. Moreover, the well-meant attempt to save Rover trouble in this respect blunts the edge of their interest in Rovering. You will at times help your brother Rovers in tracking out opportunities for Service, when it is really certain that they need this help; but you want to aim, first and foremost, at getting them to realise what they can do for themselves. I do not think you will do this best by setting out to provide a general programme of lectures and activities; a better way, perhaps, is to study the individual characters so as to see what form of Service is best fitted to each, and will therefore be most gladly accepted by him. Rover Mates are the people vitally concerned in this branch of Rovering, just as Rover Leaders are chiefly responsible for interest and warming up ideals.

The application of Scoutcraft to life must begin with realisation of the vital importance of

tracking. For example, a Minister of Religion has a Message to give. We will take it for granted that he has studied his Message from all points of view and is fired with its value. But this is not enough. If the Message is to win acceptance, it must be delivered so as to appeal to the hearer, and success in this respect depends very largely on the nature of the hearer. So the Minister who is also a Rover starts tracking: he studies the characters of individual hearers, or else he will waste much time and suffer unnecessary disappointment. To the lad bubbling over with energy he proclaims opportunities for activity. To the quiet thinker he suggests points for thought. The man who likes a spot of limelight is led to see himself standing out more prominently in consequence of his accepting the message for himself. (Do not misjudge him; he may so move a larger audience than you can, and, anyway, it is the nature God gave him to use aright.) The unimaginative person is stimulated by a clearly-presented, sparkling idea: the imaginative is given a subtle hint of something which will enable him to turn his imagination to good use. So each different type receives the same Message, but in the way suited to him, and the seed falls on fruitful soil. Incidentally, the Minister realises with delight how many sides there are to his Message, and escapes boredom and monotony. The same applies also to Rover Leaders. This involves character study, at first a little exacting to some, but such a "stitch in time" saves nine.

To take another example of tracking, successful salesmanship can only develop on some such lines as this. It is not only necessary to have a good article to sell, you must have a good way of advertising it. You must not address the cautious person in the way that you use for the chap who is always looking for a sporting uncertainty. You must be able to size up a possible buyer, and then know enough about your article to be able to convince him that he wants it, fitting your mode of approach to his temperament. I have often been amazed at the indifference displayed by some whose future success depends on their powers of salesmanship; I always try to avoid troubling them again! Here is a most happy hunting-ground for the Rover tracker, who, in this way, becomes a far more useful citizen.

These are illustrations how Scouting can be carried in to the world. It should soon become evident that Rovers have both high ideals and a high degree of worldly ability. We shall then see in advertisements of situations the

words: "A Rover preferred." There will be better jobs for Rovers when Rovers, through such tracking, are better at their jobs.

For a third illustration of the value of applied tracking, the Quest of the Younger Brother will serve admirably, though a word of caution is necessary here. Such a scheme of character types as was mentioned last month can, with a little practice, be made to work well with grown men. It has to be used with care in dealing with boys, because the types are as yet less shapely defined. * You are dealing here with indications of what the future character may be; but, even so, the help given by the list of types is very useful indeed, if you do not try to apply it too exactly. Use the types as pointers to give you hints, but never, in the case of the boy, as labels. Even when you dare to classify, do not dare to judge, in the sense of finding fault. It is a psychological as well as a religious truism that he whom judges another is, by that very fact, self-condemned as having blinkers on; to know all is to find excuses for all.

Questing involves tracking, because the word "quest" implies search. In the Quest of Personal Efficiency, for example, this meaning stands out vividly. You define first what you are looking for, be it muscular development, better physical health, more adequate mental equipment, or more money in the bank. You then track your way to your goal. Similarly, in the Quest of the Spiritual, the need for tracking is clear, and some hints of possible paths to follow are to be found in *Rover Quests in Practice*.

A word on how to start tracking may fitly close this article. If your previous education in tracking has not been all you could wish, it is never too late to mend; but you want to get the hang of the thing first. The first book I would mention is *Training in Tracking* (by Gilcraft), which ought to be in every Rover Library. Another useful book is *The Open-Air Guide* (by Ashton & Stocks), which is published by John Heywood (of Manchester and London). It gives many hints how to devise and conduct such a hike as mentioned last month. The series of articles in *The Scout* on "Tracking Rules for Scouters" (Gilcraft) is being published in pamphlet form by Imperial Headquarters at 2d.; get it, and be helped in Troop work, etc. Look up, also, the qualifications for the Tracker Badge, unless you won it as a Scout, and see how many of them can be made to apply to various jobs in life. Character typing, for example, is an extension of Clause 2a. A

good evening discussion in the Crew can be arranged on this subject if two or three people study the badge beforehand from this point of view.

Such discussions are most helpful and, failing them, there is always the assistance of the Post Office which, for a small financial consideration, links up Rovers all over the world. For

example, will any who think I have left out some good points in this article be so sporty as to send them to me in a letter; address them to care of the Editor. Send in also any questions you want to ask, and I will try to find someone to answer them.

—Dr. F. W. W. Griffin
(in Scouting.)

The Play Aspect of Scouting.

(Continued.)

Scouting Games.

THESE are a series of games which can be conveniently played only in the open. Hence camps come in as very congenial places for them. What is chiefly required for success in these games is a variety of tactics and manoeuvres, which it is impossible for us to adopt in the absence of a wide range of space and cover. It is therefore right that they all go under the heading Camp-games, and that facilities for playing them serve as an important criterion in the selection of Camp sites.

It is not unusual to identify with camp a few games like Rooster Fight, Cock Fight and Badger Baiting. But these do not call for any such open air surroundings or stalking practices that mark out Scouting Games. For this reason if not for any other it is only proper to classify such games as Recreational, and give them a place in our ordinary parade ground.

As has already been pointed out, every species of games we have scheduled for our purpose is based upon and governed by certain principles evolved out of practical observation and experience. We have had rules for physical and sense training games. So also for test teaching. Following the same trend of thought and discussion, the three cardinal points we have to bear in mind for the successful conduct of any scouting games are:—(1) Suitable surroundings. (2) An adequate knowledge of stalking. (3) A clear understanding of methods of win or capture and release.

That surroundings have a dominant part to play in scouting games is seldom realised adequately. It is remarkable how the amount of interest and enthusiasm we can put forth for them varies according as there are facilities for cover, camouflage and hide-and seek-movement. Why, in a bare and barren site, devoid of all natural scenery, it is not at all possible

for us to play and derive real benefit and enjoyment. Similarly towns and man-made buildings do not really serve our purpose. Many scouting games cannot be carried on there without disturbing traffic or quiet of the neighbourhood. Let us take games such as Trek Cart and Flag Raiding which are both good samples, and note how they can be successfully played only in those localities gifted with Nature's gifts, with crowded bushes and trees and stunted rocks. Even a simple play like Scout Hunting needs plenty of cover and ambush, and when these are at our command, we can have it played with increased sense of zest and romance.

The question of background is another vital point in our consideration of suitable environment. In spite of very good covers and shelters, if they do not harmonise with the colour of the players' uniform, they are of very little value. There is something worse than that too. They would prove rather harmful, betraying as they do in most cases our presence and movement and thus lending an undue vantage to our opponents in the game. It is therefore of supreme importance that as complete an identity as possible is kept up between the playground and players in the matter of colouring. Changing the complexion of the ground is out of question for obvious reasons. But with little effort, and, may be, little expense as well, we can adapt our clothing so as to answer to the needs of the background and carry on an aggressive play. In many places and for many games the ordinary khaki uniform of the scouts is more than enough. If, however, the ground does not favour it, we may then have to change and disguise ourselves according to the varied situation. It may be suggested that every troop would do well to select the scarf, shirt

and other parts of the uniform with an object in view of the advantages they can individually offer for scouting games.

After all that has been said and stressed, the environment is not everything that counts for the success of the game. Equally absolutely necessary, if not more, is an expert knowledge of how to stalk on the part of players. Hunting is one of the old primitive instincts in boys. Our ancestors have been using it in struggle for life in those dark and barbarous ages.

Either to defend or to feed themselves, they were obliged to fight with wild animals or kill wild birds, employing very many tricks and tactics of hunting, which are nowadays termed as stalking. Hence, it being instinctive in them to hunt, boys have got a passionate love for such activities as would involve stalk and chasing. Our scouting games are supremely of this order. Aren't they?

To be continued.

JIM

Character Building.

BY DR. WILLIAM H. KILPATRICK.

*Professor of Education, Teachers College, Columbia University
in the American Scouting.*

THE thing that we are concerned with is how we may help build such character, personality, or individuality as promises best the kind of living that we wish—living now and living later, beginning now.

What kind of living are we driving at? The kind of life we wish, as I see it, is a life rich in content, a life that thinks, that pays attention to the really good things and wishes them for others, as well as for one's self. I am thinking more particularly of a character that assumes responsibility and learns to assume more and more responsibility, so that as we look ahead we contemplate a person who thinks as to what ought to be done, who chooses after thinking, and who does according to his best judgment and conscience. This person is going to live in a world which you and I know more or less about, but it lies in the future for him to do things that none of us know about. We have got to get a person ready to take a worthy stand in a changing civilization.

You will notice I have left this person free to decide when the time comes; I have not told him what is right and what is wrong, what situation he is going to face and not to face. What we want is a character that when the time comes is able to size up and dispose of the situation that he sees. I want a character that is able to be a positive factor in a changing world. This, as I see it, is the chief concern of all those interested in the training of boys.

The kind of character we wish is one that more and more thinks before it acts, that in its thinking takes more and more things into account, and takes them into account more and more according to their wider significance and according to how much is at stake. What we

are after is a personality that will find out what ought to be done, and then have the energy and the determination to go ahead and do it.

Where does the promise of desirable character lie? That promise is in the habits that go to make up character—not separate habits alone, but habits as forming parts of a whole. Do not mistake my word "habit." I am thinking of habit in a very broad sense as an acquired characteristic, acquired trait, acquired response. It may be a way of thinking, it may be a way of feeling, it may be a way of evaluating.

We have got to be exceedingly careful because habit can be that kind in which we tell the boy the answer to the problem, we tell him how to behave, build that in him as an inflexible habit. That is a narrow kind of habit that makes an unadaptable, unintelligent and at bottom an immoral person.

We have discussed the kind of character that does, the thinking character, the character that assumes responsibility after thought and carries the responsibility. We have also seen that the reliability for expecting this sort of thing is in the kind of habits formed, using the word in the broad sense to include habits of thinking, habits of feeling, habits of judging, as well as habits of doing.

How is such character built? At the outset I said that our job is to build or rather help these boys build. The truth is in the second clause. We cannot build character in anybody else. He has got to do it himself. Where do we come in? We can come in if we know how he builds it, we can come in then to help him. On the question as to how character comes, first, I would say that it is always already here,

partly. You never do get hold at the beginning, no matter how early you start. There is always something to begin with already growing. You are dipping into a stream that is already running. We are trying to help it run better and to help it grow.

How does the boy build character? He starts with what he has. He has certain ways of thinking, feeling, behaving, a whole lot of them; that is where he starts. We must start where the boy is. No matter how or what poor specimen you have to work with, you have to start with him.

A boy builds or learns only what he does. You cannot learn what you do not practice. You can not acquire what you do not do. It is a fact that you will not build anything in your habit unless you practise that thing. For example, consider the case of the child who keeps quiet because father says: "If you do not keep quiet, you go to bed right away." Is the child practising consideration for the tired father? No. I guess it is something more like prudence. But I know this—if he is practising prudence he is not building consideration. You cannot build consideration unless you practise consideration. You cannot build anything

unless you practise that thing, and more than that you have to practise it inside as well as out.

Now how do you build responsibility? You can only practise responsibility where you can do something that you are responsible for and where you feel the responsibility and act on it. Now you begin to see why this thing of character building is difficult. You cannot compel unselfishness; you cannot compel consideration; you cannot compel any fine quality in any character any-way. They do not come that way. They have got to come because there is something in the situation, something in the quality of life that brings it out of the boy.

Another point I want to make is that you do not learn everything you practise. It is always true, as far as I can make out, that whenever you try anything, if it meets the case for you, you are learning to do it that way. If it does not meet the case, you are learning not to do it that way. We get ourselves as teachers, parents, and boy leaders in difficulty because our boy will learn only what he practises and even then he will learn it only if it meets the case with him.

DR. WILLIAM H. KILPATRICK,
*Professor of Education, Columbia University
in American Scouting.*

Letters to a Would-be Scouter.

My dear G,—

So you have been having a go at those rescue methods I suggested for fire. They are jolly exciting, some of them, isn't it? I have no doubt your fellows enjoyed the attempts to learn them. Well, but, you must keep them constantly at the practice, or they would not in an emergency come up to the scratch.

Well, yes, the chair-knot needs some practice both in making and in using it properly. It is a good idea to practice it well and thoroughly.

Equally important with it is "Rope-climbing". This is a very useful bit of exercise for the young 'uns. It is strength giving, to say the least about it, and it is one that can't lead to over-strain. To that extent it is "fool-proof." But the greatest value of it is in a real case of fire when one has to go up and down pretty often.

Infants and little children who can't be expected to jump on to the jumping-sheet, or even to sit in the "chair" of the chair-knot may be slung on to one's back, with say one's turban-cloth or something else equally handy,

as you see gypsy women do, and then one slides down the "patent rope way."

This needs constant frequent practice. It is all really idle for any one to imagine that he would manage it all right at the proper moment.

If the staircase or some improvised ladder provides communication with the upper storey, the unconscious patient who is picked up by the Scout First Aider is brought down the stairs with the help of the Fireman's Lift.

This consists of throwing the unfortunate victim over your neck and shoulders with one of your hands going round the hanging legs of the patient and taking hold of the nearer one of the hands of the patient on the other side. If the patient wears a bifurcated nether garment the First Aider's hands pass over one only of the patient's legs.

What I have given here is merely the final result; but the method of doing it requires some forethought.

Every one can lift up his own weight, but like so many things this requires practice.

The patient is stretched on the ground with his face up ward. This to start with. Next he is gently rolled with the elbow of the hand nearest the ground bent at right angles and "buffering" the fore-head or the nose from knocking on the ground. The patient now lies face downwards on the ground. Stages number 1 and 2 are over.

Now for 3 and 4.

'Three' is raising up the patient. Your hands are passed downward from the head side of the patient and under his armpits. You then raise or draw up the patient till he assumes more or less a standing position. Now you swiftly duck down a little so as to throw the patient over your neck and shoulders; and while you do that you do retain hold of his hands.

The last thing to do is to lift the patient up on your shoulders and adjust him so as to balance nicely over you, and you effect this adjustment by passing your hand over (or between) the patient's legs and gripping his hands in the way suggested already.

It is a very good plan to train up every one of your fellows in this very valuable method of carrying a patient who is unconscious.

Fire man's-lift should be attempted "to numbers" to start with and finally it should be run as a competition and also worked into games so as to retain a lively interest in it.

The great advantage of Fireman's Lift is that it leaves one of the hands free so as to get down the stairs with ease.

Next in importance to rescuing human beings comes the rescuing of horses, cattle and other domestic animals. One should remember that these are easily scared. Indeed they may resist attempts to take them out of the burning house or cattle shed. The proper thing to do is to do what Jack Corvit did when he once noticed some horses in this kind of distress. You should in a case like that cover up the eyes of the frightened animal by throwing a gunny bag over its head and then lead it out. Your boys know that a scout is a friend to animals and will not deem any life too insignificant to be saved. I know they will even risk their personal safety and do their best to do their duty by them.

Side by side with the rescuing of life you will also do all you can to rescue property. You must do your best to put out the fire and do all you can to prevent it from spreading to the neighbouring houses.

The usual way to effect this is to remove the thatch or other combustible material on the roof. And these combustible stuff should on

removal be kept clear of the fire, or even of the possibility of a spark reaching them.

You must also organise a "Chain of Buckets," a human chain that is to say, and put out the fire in the burning house.

This work will require several hands, in fact every one that can be found will be needed, depending of course on the distance of the source of water. If you have buckets of your own and remember (!) to take them with you when out on fire duty, it is well and good. But you can improvise.

The neighbours usually are kind, and will lend you water pots: at least you can find some cast off broken or unserviceable earthen pots in most neighbourhoods.

The chain of buckets is organised in two lines one facing the other, both extending from the fire to the water. The water goes up one line and the "empties" return by the other. At short intervals you give a "change" order, so as not to over tax either line. The man at the fire-end of the chain has to be a stalwart fellow, in addition to being sensible, and must know how best to throw the water to the greatest advantage.

And you keep on till the fire is well under.

While this goes on, a few Scouts enter the house, carefully, and rescue as much of the property as possible. Those who attempt to do so should take care to wear their "Fire Mantle"—which is no more than a rug or *Jamkal* well soaked in water and thrown over the body dripping wet to serve as a mantle. It is a wise precaution for these rescuers to have their clothing also thoroughly wet.

Nor can they afford to forget their shoes!

The younger boys can attend to lots of useful little jobs, as for instance rendering first aid to the patients, looking after the safety of the articles rescued, and so on.

If we are in a big city and there is any fire, and the Fire Brigade arrives, our job after that is to ask the Fire-master of the Brigade whether we can help, and then do just what he asks us to.

Now that is about all, and I must leave you to think it all over again and practice it with your boys. Keep them constantly at it, not at all the various things every time, but work them in, every bit of them, so that should there be a call for service your boys will not only know what to do but will also be able to do it.

Now peg away.

So long!

Chee--ri--o!!

Your Sincere friend and brother Scout
SPOTTED DOVE.



Romance: or How to weave Instruction into Games.

IT is knotty games this time, almost all naughty! And these are intended as tips for real Akelas, and not for mere Cub-masters!

For the one who is satisfied when his cubs have learnt to tie their knots, and lets them off at that, is killing the romance of the knot, and misses and makes the boys miss a lot of FUN. He is no Akela!

Having taught the boy his knots, he should be kept at it, but in a way he will enjoy. Usually after learning a knot—say the Reef—and making it over and over again, the Pack may get fed up and say they don't want to tie it. But ask them to tie a parcel, using the Reef knot, in competition with the other sides, or better yet, to "tie up a Wild Elephant and drag him home to their den—".

Well an Akela that hasn't tried it can't imagine the difference!

For the Reef knot.

(a) *Parcel Race*. Each six is given a paper and cord, and something with which to make a bulky parcel. As soon as parcelled and tied, the package is tossed from one to another down the line of the cubs. The parcel that stands this best, the knot being correctly tied, wins.

(b) *Capturing Elephants*. Each boy is given a rope of the same length. At the opposite end of the Room is a chair, one for each six. The chairs are wild elephants (!) wandering in the jungle (!) On the word go each sixer runs to tie up his elephant. He finds his rope too short, so shouts for help and more rope. At this signal the rest of the six rush to his aid. In order, they join the ropes to his, using the reef knot, and ultimately all drag the Elephant to their den (the starting point.) The first six that is back with its Elephant wins, all knots being correct. If the knot is wrong the elephant escapes, of course!!

Fisherman's Knot.

Life-line rescue. We are on the beach, all with our pieces of rope of different thicknesses, when we see a boat capsize. Being an organised body we decide that each six shall rescue one person. The sixers being the leaders are chosen to wade out to the rescue. We had been on a fishing expedition and had been caught in several showers. Therefore the ropes are wet. At the word go, the ropes are joined together by the Fisherman's knot, and when they are tied, away goes the sixer after his object—which might be a cap or anything placed at a given spot. First home with the object wins. If knot not correctly tied the Sixer has been washed out to sea! This game suggests variations.

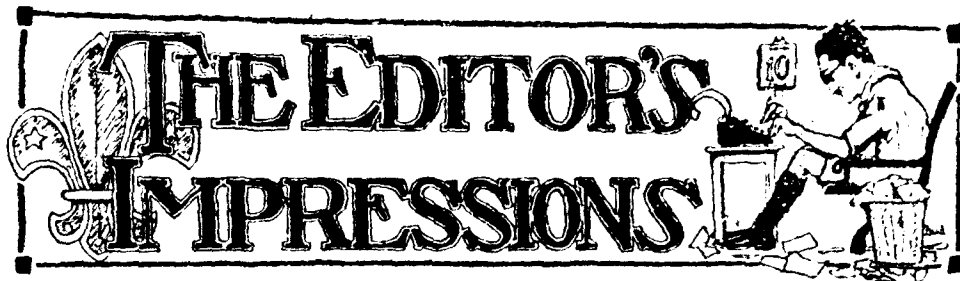
Sheet Bend.

Ship wreck. One six represents a number of boats which have been floating about the ocean, having put away from a sinking vessel. The passengers in the boats are too exhausted to help themselves, so the mate sixer of the other six, who represents the rescuing ship, tells off one seaman to swim to each boat, to tie them together for towing. Now each boat has a thin rope for'ard (in front) and a loop of thicker rope aft tied to their belts. The sea is fairly rough, and tying the boats together is a bit of difficulty.

To make the sea 'rough' the 'boats' are allowed to bob about, up and down, providing they do not move their hands and feet.

The rescuers tie the boats together with a Sheet-Bend. The game is played by the watch, the sixes then changing over. If the rope is not bent on correctly, one or more of the boats may be lost, which of course means marks off.—

Adapted from Aussie's notes in the Australian Scouter's Gazette.



WITH this number we are leaving yet one more milestone behind in that we are completing our ninth volume. And if today the South India Boy Scout finds itself ranked with the best magazines devoted to scouting, it goes without saying that we owe it to the assiduous attention and unceasing effort of the good people who have shouldered the responsibility. The history of the S I B S has not been uneventful or uniformly encouraging. Its earlier years were a period of anxiety. Indeed it is no exaggeration to say that Mr. P. S. Narayanaswami effected its resuscitation some five years ago. And thanks to the unceasing care and attention bestowed on the magazine both by Mr. G. T. J. Thaddaeus, his Joint Editor and colleague, and by himself, the magazine is now something we can well be proud of. To both these gentlemen the thanks of all the Scouts of the Province is due.

It is particularly lucky that for the nonce neither of them is in possession of the editorial pen, as then it would be impossible to say what we so much wish to say.

The usefulness of a magazine depends on the number of its readers. Brilliant as is the S I B S, careful as it always is to shed a plentiful light on every topic and every problem that is connected with the threefold aspect of scouting the fear is not ungrounded that its usefulness is not availed of to the fullest advantage by every one whom it is out to serve.

The Temp. Ed. has no statistics with him, but he knows from personal knowledge that the number of Troops taking copies of the magazine is not very high. Every Scouter, every Patrol Leader, indeed every Scout, every Rover and Rover Mate, should go carefully through the pages of this *their* magazine and be benefited by doing so. Shall we, every one of us interested in the movement, make a

really strenuous attempt to see in the coming year that every boy has his copy, or at least that every boy does read it.

We have been constantly on the Look-out Post straining our eyes to the utmost hoping to catch a first glimpse of any message stick that may be coming from our brothers at the great Jamboree. After long waiting we got one.

It was from our Contingent Chief, Mr. F. Howard Oakley; and sent to us in our private capacity, not as Temp. Ed.!

"Just a few lines" says he "to thank you for your very kind wire wishing us *Bon Voyage* which reached us just as we left. We all appreciated the kind thought.

"You will no doubt have read of our doings so far. The visit to Malta was a great surprise and pleasure. The Australian Chief and I were not disposed to wire the Maltese Scouts about our arrival but Ceylon did so, and advised 40. The result was a launch to meet us and Scouts to show us round, and generally a very hearty welcome.

"The Australians are very friendly and were exceedingly good to us on our arrival when all but about three were down with sea sickness.

"I wish you were with us to enjoy the time" he concludes. And so no doubt we also do!

Here is message not meant for us but "tapped" from the Zion Hill Chronicle of Kottayam. We offer our apologies to that contemporary, for not being able to resist the temptation of giving our readers a few first hand details about the Jamboree Camp.

But Deacon John who is the author of the letter quoted here is though representing the Scouts of Travancore was one of the Madras

contingent. And being in addition a personal friend of us we take full advantage of his communication.

"The Indian contingent reached Arrowe Park on the 25th July. The Jamboree opened on the 31st, and on that date the whole number expected was present. They say it totalled to 50,000, but I am not sure..... The camps are in separate places extending about ten square miles, and there is another auxiliary camp about five miles away from us: that is for those who stay only for a short time. From India there are 188 scouts, from America 1500, Denmark 1500, France 3000 and so on. From these numbers you can judge the size of the camp. The 31st of July was a great and unique day. 50,000 young men from all parts of the world, and another 50,000 visitors met in the rallying ground, when there was a March-past of the 50,000 scouts, the Chief and the Duke of Connaught taking the salute. The Chief, Baden-Powell must have been the happiest man in the world at that time, at least from our point of view. The movement which he started with a small troop, twenty-one years ago, has now extended to all parts of the world, the total membership being two million; and he has lived to see the happy day to receive the salute and greetings of 50,000 of the youth of the world.....

"One unfortunate thing is that the weather is very unkind. Almost every day we have showers making the ground wet and muddy. The whole field looks like our paddy fields. It is not possible to go out of our tents without soiling the shoes in the sticky mud. Yet no item of the Jamboree programme is being left out, I think. The Prince of Wales took the Salute and greeted the scouts in the name of the King-Emperor. Last Sunday's service in the rallying ground was unique. The Archbishop addressed the scouts. About twenty to thirty thousand scouts attended the service, and there was complete silence. With the help of loud speakers we were able to hear it all.

"I am with the Madras Contingent, which numbers only twelve. All the scouts and chiefs live in tents. The Madras Contingent brought with it two huts from Malabar, and I am living in one of them. Of course, the putting up of the hut had to be done by me more or less. The very day I came here the chief scout, Lord Baden-Powell visited our camp, and Mr. Hogg introduced me to him as the only representative from Travancore, and so I was fortunate enough to shake hands with the

Chief! (That is a privilege for which some scout masters and officers are hungering here!) 'They have a fine chief scout in Travancore!' the chief then said. The huts we have put up have aroused great interest and curiosity. There is a continuous stream of visitors to the various camps, and every one wants to see the huts, and comes to us. Some have the idea that this is the kind of huts in which Indians ordinarily live, so we stand near and explain things. Yesterday there were 35,000 visitors to Arrowe Park. Each visitor is charged a shilling, thus they make some money, but a good deal is being spent. I was told that the arrangements for the Jamboree began two years ago. Each Contingent had its luggage carried free of charge from the railway stations, and had free passes in the buses for the first arrival. The organisation is wonderful. Only a military race could do this. 50,000 persons to be fed for fourteen days is no easy job. Each Contingent has to do its cooking separate. We get daily rations, bread, butter, jam, cheese, force, shredded wheat, oatmeal, cocoa, tea, coffee, fish, meat, tinned meat—these are given to meet the requirements pretty well. There is some grumbling in some quarters but that is bound to be. I have a few vegetarian friends, and we cook curry and rice once every day. We have to eat bread three times a day. There are no arrangements for bathing. We have to go to the public bath where we have to pay 4 d. for a bath, and 4 d. bus charge. I usually take a dive in the swimming pool where we have to pay only 1 d.

We are bothered a great deal by people coming for photographs and autographs..... There is a rule against autograph collecting but it cannot be stuck to. With the cold, wet weather the scouts are suffering very much, but there is no discontent, and everybody takes everything in true scout spirit. If scouting can make so many young men endure the difficulties here with a smiling face that in itself is a great thing,.....

.....Last Sunday when I stood as one of the vast multitude singing and praying, I felt sure that after all the differences in race and religion will surely be done away with, once. It was a faint and shadowy realisation of it here on earth. Hindus and Muhammadans joined in the hymns and repeated the prayers though perhaps without realising the meaning of it all. The nations who met on the battlefields a few years ago now meet in Arrowe Park, and they remembered in prayer their valorous dead. It was a brave thing for the Archbishop to do, but

he did it. These experiences are sure to bear good fruit. It is only a movement like scouting that can do it.

The Jamboree must have been a great experience for those who were lucky enough to be there. It is indeed a pity we could not send many more. But time and money, money more than time, stood in the way of several who were otherwise eager to go.

Ceylon must be really rich! At least money is never lacking there when there is a good cause needing it. And perhaps the Ceylonese outlook on things is also different. How else could they collect such a large amount as was required for the undertaking?

The contingent was 48 strong and a thousand rupees was spent on very one of its members. It is interesting to see that members of the contingent paid their mite and the rest of the thousand in each case came from collections or subsidies from Local Associations. Indeed some members of the contingent contributed sums as low as Rs. 70, 30, 20 and 55 and little more.

Madras ought to take a leaf from Ceylon in this matter.

We are sure that our contingent is having a good time and that they are picking up experiences which are going to give a great push forward to scouting in our area when they return. We wish the Contingent Chief, Mr. Thaddaeus, Mr. Subramania Iyer and

the other members of our contingent a pleasant and profitable time while touring England and Europe.

The Provincial Commissioner and Mr. P. S. Narayanswami, Deputy Camp Chief, have since the Jamboree left for England, the former on professional work and the latter with the object of getting into touch with the up-to-date methods and ideas about Scouting and Scout organisations. We wish them both a safe voyage and a happy time.

A Rolls Royce, car and a cheque for a few thousand pounds sterling were among the gifts that the Scouts of the Empire gave the Chief on this the coming of age celebration of the movement. When we realise that these were provided out of voluntary contributions from Scouts and Scouters, of a maximum of one penny in the case of the former and of one shilling in the case of the latter, we have some idea of the popularity of this great man who has done so much for the growing generations.

And by the way our Chief is now Lord Gilwell. On the granting of a Peerage to him by His Majesty the King-Emperor, and being asked to choose a name for himself, what should the Chief do but take for his peerage the name of the world's chief training centre for Scouting?

And in this manner has he yet once more emphasised the important fact that Scouters with proper outlook are the *real key men* in his great scheme of character-training.

TEMPORARY EDITOR.



THERE are some new points as regards the Salute as could be gleaned from Rule 78, of latest edition of Imperial Rules.

The ordinary hand salute either for cubs or Scouts remains the same. And when not carrying a staff or thumb stick scouts and Rovers will give the hand salute in the ordinary way.

The salute on the staff is well known. It is as we have been accustomed to do it.

But Rovers when carrying a thumb stick do not (as they often do) salute on the thumb stick but they should "pass the thumb stick into the left hand" and give the ordinary hand salute.

Officers carrying a thumb stick pass the thumb stick into the left hand and salute in the same way as Rovers carrying same.

Officers give the three fingered salute whether scout officers or cub officers.

Scouts riding bicycles need not remove either hand for the salute. In former years it used to be "should not". Now perhaps the option lies with the cyclist.

The "half salute" does not occur in the new rules. Instead we have the expression "*The Scout Sign*", which though an old name for it is an improvement on the other. The Scout Sign is used at the making of a promise, and also as a *greeting*. "If a staff is carried the sign is given with the *left hand*."

The salutes laid down are used in all cases, whether a scout is covered or uncovered. The only exception is during religious services, when scouts merely stand at the alert instead of saluting.

As regards the occasions.

(1) As a greeting.—All wearers of the Scout badge salute each other once a day. The first to salute should be the one first to see the other scout, *irrespective of rank*.

(2) As a token of respect. At the hoisting of the Union Flag; at the playing of the National Anthem; to the uncased National Colours; to Scout Flags, when carried ceremonially; and to all funerals.

On these occurs if the Scouts are acting under orders they obey the orders of the officer in charge as regards saluting or standing to the alert. If a scout is not acting under orders he should salute independently. In all cases, Officers, if covered, should salute.

Among other points made clearer by these new Rules are the following.

Scouts Own is a gathering of Scouts for the worship of God and to promote fuller realisation of the Scout Law and Promise, but supplementary to, and not in substitution for, the religious observances referred to in rule 3.

"County, Group and other Emblems are authorised on condition that these are not to be worn until they have in each individual case received the approval of Imperial Headquarters. They are to be worn either below the Second Class Badge or on the shoulder, on the breast, or on the point of the Scarf at the discretion of the commissioners"—Rule 69.

This last must set us thinking. For here in India we have come to have some device at the point of the scarf as a Troop or Group Emblem without so much as hesitation about its adoption, let alone I. H. Q.'s permission.

Camps for Wolf Cubs: The following rules (in addition to those in Rule 63) apply in the case of camps for Wolf Cubs:—

(a) Some form of clean, permanent shelter, or a weather proof marquee, large enough to accommodate all the Cubs in camp in case of wet weather must be available.

(b) In normal circumstances there should be at least one adult for every six cubs in camp. In no circumstances should a camp be held with less than two adults.

District Officers are dealt with in Rule 46 I. H. Q. Rules (Rule 47. Indian Rules.)

The District Cubmaster is appointed annually and his appointment expires with 30th September each year. Similarly the District Scoutmaster and the District Rover Scout Leader.

The appointment of other officers like the Scoutmaster, Group Scoutmaster, Cubmaster, Commissioner is permanent and not merely annual.

Scribbler.

NOTES BY THE WAY.

THE annual census is being taken. Every unit, every Scouter, every local organisation, is busy with the figures, and there is some amount of stir in regard to this event.

Perhaps when the final results are made available, the figures will show an increase. In all probability we shall be much stronger in numbers in the province than we were earlier in the year. But whither are we moving?

Ipisee?

Can we feel sure that with increase in numbers we are also increasing in efficiency. Were it otherwise, it should make us feel despondent rather than elated.

The number of First Class Scouts is a working criterion in the matter of efficiency. At least there is none much more convenient.

The census figures do not give the number of First Class Scouts, at least the totals for each area do not: which leaves those who are anxious to know it absolutely ignorant of where we stand. The number of First Class Scouts, and the number of Rovers who have become full fledged will prove a very useful bit of information if only they could be furnished. Indeed, Searchlight thinks it would be eminently worth while to take a separate census, or at least prepare the figures from the present reports obtained from the individual units.

No scout is indeed a finished product, in the sense that no human being is perfect. But none is on the road to perfection so long as there is contentment about remaining second class. For to be second class is to remain second-rate.

The number of First Class Scouts (and in the other sections those who correspond thereto) will furnish a safe index about the attitude that the boys and men in an area have towards the game of scouting. And judged by this standard, Searchlight is afraid that there not likely to be many areas or units which would pass muster.

Which indeed is a pity!

We have not gone sufficiently far ahead in Madras with thirteen years of scouting. The

number of boys who have earned at or secured the higher grades in scouting and the number of old scouts who have come back to serve and spread and invigorate the movement have been much lower than we have reason to expect.

This circumstance should set the leaders in the movement furiously a thinking.

If scouting is a good force, if we feel that it is good training for the younger generation, for the young boys and the young men, what boots it if we give the advantage of it to just a handful of them it is intended to benefit and leave out a vast majority of them untouched?

Every one for whom it is intended should be in it, and every one should reap the fullest advantage out of it.

But is it how it is?

Searchlight would suggest that a sort of Commission go into the question, as regards Madras at any rate, and see where the shoe pinches. An attempt like that to find out all causes which conspire to retard the growth of the movement, will not fail to be salutary in its effects in so far as it will tend to revitalise and invigorate it.

As a preliminary, Searchlight would suggest a conference of commissioners and other workers who have had a fair share in the actual work of spreading the movement. If such a conference would provide ample opportunity for threshing out all aspects of the matter, it is quite likely that many a valuable solution may be discovered in the course of that discourse, and the progress of scouting would receive a great push forward.

This suggested conference should not boil itself down to the ordinary run of conferences and be merely a gathering for reading papers or passing resolutions. It should rather be an opportunity for the exercise of the most anxious thought over the problems of South Indian Scouting and should draw out the most unreserved discussion on all of them.

But will this idea be taken up? Perhaps, only perhaps!

Progress is not where there is not pronounced efficiency.

There ought to be more intensive Rovering and Cubbing. The people and even some of the workers are not clear about these aspects of scouting. Notions should be cleared and there should be discussions and talks among the workers, and all available literature should be studied and questions studied with reference to local conditions.

Rovering is even yet mistaken for "Scout training given to the grown up." It can never be. The substitution of young men for the boys in the most efficient of Scout Troops, one with every activity properly planned and carried out, will never constitute 'Rovering'. But many there be who imagine it does!

And some of these be even those who have come to hold the torch,—to lead.

Cubbing suffers a similar handicap. Somehow the notion has gained ground that the Elementary School is the best soil for the seeds of cubbing, and this has in its turn led to the corollary that the Elementary School teacher is the best agency for nurturing the plant when the seeds have sprouted and taken root.

The problems of cubbing are of a type which frankly cannot be tackled by the average teacher of our average elementary schools.

It is only those who are familiar with the requirements of a pack, with the literature that is available, with the problems of psychology that arise in practice in the every day life of the pack, it is only those who can have a clear perspective of the relationship between the cubmaster and the cub, and of the life of romance and adventure for which the cubs have an almost unquenchable thirst. It is only those that can in some measure understand the

justice of this observation. Others will put it down for priggishness.

But cubbing requires all the culture and all the psychology that one can command.

The average village school master will find it too difficult to tackle it if he is mindful of making it a living reality. At least he cannot do so if there is not some one very near him all the time who can inspire him in the right way and guide him in the details of his work.

Little "moot clubs" could be of much valuable help. The details of the training of each pack have got to be carefully and sympathetically looked into. For all this an efficient D.C.M. or D.C. for Cubs has to be found who being an expert can guide and help the cub-workers in a practical way.

A Scout District should not aim at being conterminous or co-extensive with the political or revenue districts with which we are familiar. These latter are far too extensive for the influence of one individual to reach all the units comprised in the area.

What has been said about cubbing will apply *mutatis mutandis* to Rover organisations and to Rovering.

Rovering is not training in Scoutcraft merely. Every Rover is a research worker—finding out for himself things he most desires or requires. Nor is he to be satisfied with picking up scoutcraft alone. His aim is rather to equip himself for Life.

Some of these points, and similar ones should be taken up before long and every endeavour made to stabilise the movement and make it an effective force in the training of the young man and the younger boy.

—Searchlight

OUR TAMIL PAGE.

ஓர் அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.
(10)

நீக்கை,

சுக்கிலாருடைய அணிவாழ்வு.

அன்புள்ள தம்பி பஞ்சாபகேசனுக்கு ஆசிரவாதம்.

சிறுவர்களைப் பெற்றோர்கள் சாரணப் பயிற்சிக்காக சேர்வதற்கு முன், அதனால் உண்டாகும் பணச் செலவைப்பற்றி யோசிப்பார்கள். அவர்கள் யோசனைக்கும், கேள்விக்கும் தகுந்த விடை முன்பே சாரணர்களாகச் சேர்த்திருக்கும் சிறுவர்கள், “சாரணன் சுருக்கமாய்ச் செலவு செய்வான்”, என்னும் ஒன்பதாவது சட்டத்தை எவ்வளவு தூரம் கட்சையில் கிறைவேற்றுகிறார்கள், என்பதைப் பொறுத்திருக்கும்.

சாரணன் செட்டாயிருப்பவன் என்று சொல்லிக் கொண்டு, படையில் சேர்த்தும் சேராமலும் இருக்கும் போதே, “உடைக்காகக் கொண்டுவா இத்தனை ரூபாய்”, என்றவது, “உடையில்லாவிட்டால் சேர்த்துக்கொள்ள மாட்டோம்” என்றவது உன் அணியில் சேர்வதற்கும் சிறுவர்களை வற்புறுத்துவது ஒன்பதாவது சட்டத்திற்கு விவோதமாகும். “உன் அணி” என்று நான் பொதுவாகச் சொன்னேன். நீ நடத்தி வரும் அணியில் அப்படியில்லை என்று நீ எழுதின கடிதங்களிலிருந்து எனக்குத் தெரியும். இருக்காலும் இது ஒவ்வொரு அணித்தலைவனுக்கும் ரூபகத்தில் இருக்கவேண்டும் என்று எண்ணி இதை விளக்கமாக எழுதினேன்.

சிக்கனத்தைப்பற்றி தலைசாரணர் சொல்லுகிறார்: “சாரணனைன்பவன் தன்னால் மீத்துவைக்கக்கூடிய ஒவ்வொரு பைசாவையும் சேர்த்து சேவிங்ஸ் பாங்கில் போட்டு வைப்பான்; சம்பாத்தியம் இல்லாத காலத்திலும் வேலைக்காகத் தேடி முயற்சி பண்ணும் காலத்திலும் தன்னால் பிறருக்குப் பாரமில்லாதபடித் தான் சேர்த்துவைத்த பணத்தை உபயோகப்படுத்திக் கொள்ளுவான்; அல்லது, பணத்தைக் கொடுத்துப் பிறருக்கு உதவிசெய்ய வேண்டியபோது அதையும் செய்யத் தயாராயிருப்பான்.”

சிக்கனம் வழக்கத்தால் வளர வேண்டிய குணம்.

ஒவ்வொரு சிறுவனும் மாதத்திற்கு இவ்வளவு, அல்லது வாரத்திற்கு இவ்வளவு என்று வழக்கமாக மீத்து வைக்கலாம். அப்படிச் சேருவதை சேவிங்ஸ் பாங்கில் போட்டால் ஒரு ரூபாய்க்கு மேற்பட்டு சொற்ப வட்டியும் கிடைக்கும்.

ஆனால் அப்படி மீத்து வைப்பதைச் சொன்னால், அல்லது மீத்து வைக்கும் பிதானையைக் கொண்டுவந்து ஒருவன் கொட்டாய் இருக்கிறான், இல்லவே என்று சொல்ல முடியாது. மீத்துவைக்கும் தொகை ஒருவன் சம்பாத்தியத்தையே சிலையை யும் பொறுத்ததாகும்.

ஒரு பாரில் ஒரு சிறுவன் கூட சம்பாத்திய வேலையிலிருக்கிறான். அவனுடைய வருமானம் அவ்வாறையும் கோயால் வரும் தன் தாத்தாபத்தியமான உணவுப் பொருள்கள் வாங்கிச் செலவழித்து வருகிறான். அவன் பணத்தை மீத்தி வைக்கவில்லை என்றால் செட்டாயிருக்கிறான் என்றே சொல்லவேண்டும்; என்னால் செலவான பணத்தைவிட முக்கியமானது தவறுதலாய தாயார் தேக்கம்; அதைப் பாதுகாப்பதே அவன் சிக்கனத்தைத் குறிக்கும்.

அவனுடைய தாயார் சுமபடைத்தவன் பணம் மீத்தி வைத்து பைவகின் வாங்க உத்தேசித்திருக்கிறான்.

சாரணஞ்சுச் சேருவதற்கு முன்பே அவன் செட்டாய் இருந்து வந்தான். சாரணஞ்சுச் சேர்த்த பிறகு ஒருவர் அவனுடைய ஸ்கென்ட் மாஸ்டர் கொளைக் கூப்பிட்டு, விளையாட்டுக்காக, “சாரணர்களுட்குத் திசுக்கனமாயிருப்பதைப்பற்றி எதாவது புதியதாய்க் கற்றுக் கொண்டாயா?” என்று கேட்டார். அவர் தினைத்தது, “முன்பே செட்டாயிருப்பவன் இப்போது புதியதாய் கற்றுக்கொள்ளுவதற்கு என்ன இருக்கிறது, அவனல்லவோ சாரணர்களுக்குக் கற்றுக் கொடுக்கவேண்டும்,—என்பது. ஆனால் அந்தப் பையன் பதில் சொன்னது ஸ்கென்ட் மாஸ்டருக்கே ஆச்சரியமுண்டாகும்படி இருந்தது. அது என்ன வென்றால்—“ஆம், சாரணஞ்சுச் சேர்த்தபிறகு சிக்கனத்தில் புதிய விஷயங்களைக் கற்றுக் கொண்டேன். இதோ என்னுடைய பூட்ஸ் எவ்வளவு அழகாயும் புதியுமாயும் இருக்கின்றன என்ற பாருவர்கள்,” என்றான்.

ஸ்கென்ட்மாஸ்டரும் பார்த்தார். “இவை எப்படிக்கிடைத்தன?” என்று கேட்டார். அதற்கு அவன், “நாங்கள் எங்களுடைய அணியில் தோல் தையற் காரர் சின்னத்திற்கு வேண்டி வேலை செய்து வருகிறோம். இரண்டு, மூன்றுதடவை உட்கார்த்தப் பழகியதும் சலபமாக நாங்களை எங்கள் பூட்ஸுக்கு

அவ்வளவு வட்டித் தைக்கத் தெரிந்துகொண்டோம், உட்கார் வேலையின் லாபம் இது,” என்று சொன்னான்.

ஆகையால் சிக்கனமென்பது பணத்தைச் சேர்த்து வைப்பது மாதிரியல்ல. மேற்கொண்டு பணச் செலவு ஏற்படாமல், உள்ள பொருளைக் காப்பாற்றுவதும் சிக்கனமாகும்.

முன்னே சொன்ன பையனுக்கு ஆறு வயதுள்ள தங்கை ஒருத்தி இருக்கிறாள். அவள் பிறந்தநாள் கொண்டாட்ட சமயத்தில் ஸ்கென்ட்மாஸ்டர் அவளைப் பார்க்கப் போனார். அப்போது அவள் தன் அண்ணன் அன்றையதினம் தனக்கு வெகுமதி கொடுத்த ஒரு சூதகான சொருகுப்பெட்டி அடுக்கு ஒன்றை அவரிடம் கொண்டுவந்து காண்பித்தாள். அந்த அடுக்கு, பழைய நெருப்புப் பெட்டிகளைப் பசையால் ஒட்டிச் செய்தது. விலையுள்ள சாமான்கள் ஒன்று மல்லலை அப்படியிருக்கும் அந்தக் குழந்தைக்கு அவ் வெகுமதி எவ்வளவோ ஆனந்தத்தைக் கொடுத்தது. அவளுடைய அண்ணன் கொடுத்த வெகுமதி காசு பணம் செலவு செய்து வாங்கிக் கொடுத்ததல்ல.

வெகுமதி வர்த் அடுக்குக்குள் பொம்மைகளுக்கு உடுக்க உடைகளும் இருந்தன. அவை எப்படிச் செய்யப்பட்டனவோ, தெரியுமா? கிழித்துபோன கைக் குட்டையைக் கத்தரித்து சிகப்பு மையால் சாயம் தினைக்கப்பட்டவை எழையாயிருந்தாலும் இந்த மாதிரியான சிக்கனமான முறைகளால் அந்தச் சாரணச் சிறுவன் தன் தங்கை மனம் சந்தோஷமடையச் செய்யவில்லையா?

இவ்விதச் செய்கைகளால் நான் உண்மையான சாரணத்தன்மையை விளங்குகிறது.

காப்டன் டோலண்ட் பிரிபஸ் என்ற ஸ்கென்ட் மாஸ்டர் ஒரு சாரணப் படைையைப் பார்க்கப் போயிருந்ததைப்பற்றித் தன் புஸ்தகங்கள் ஒன்றில் விரிவாக எழுதியிருக்கிறார்.

தெருவில் நின்று இவர் வருகையை ஒரு சாரணன் எதிர்பார்த்திருந்து; வந்ததும் கேர்மையாக வந்தனம் செலுத்தி, மனப்பூரிப்புடன் இடது கையைக்குலுக்கி, படைக்கூடத்திற்கு அழைத்துக்கொண்டு போவானாம்.

உள்ளே போகக் கதவைத்திறந்தால் புதியதாய்ப் பூசப்பட்ட சாயம் மேலே ஒட்டிக்கொள்ளும்போல் இருக்கும். உள்ளே போனதும் வழியில் தடுக்கி விழ இருந்தாலாம்—எனென்றால் குறுக்கே ஒரு சாரணன் ஒரு வாளித் தண்ணீரை வைத்துக்கொண்டு வெகு சுறு சுறுப்புடன் தரையைக் கழுவி சுத்தப் படுத்திக்கொண்டிருந்தாலாம்.

கூடத்தில் இருந்த மற்றச் சாரணர்களைப் பார்த்தார். அவர்கள் என்ன செய்து கொண்டிருப்பார்களென்று நினைக்கிறாய்? முதற் சிகிச்சையும், முடி போடலும், கொடி வீசலும் மும்முரமாக நடந்த தென்று நினைக்கிறாயோ? அதொன்றமில்லை.—“பிரகு?” என்று கேட்டார்.

அந்தப் பயிற்சிகளெல்லாம் அவர்கள் நடத்திக் கொண்டிருக்கவில்லை. ஆனால் அவர்கள் நடத்திக் கொண்டிருந்ததும் சாரணப் பயிற்சிதான். “அது என்ன சாரணப்பயிற்சி” என்றால், ஒரு பக்கம் சில சாரணர்கள் கூடத்திற்கு ஒரு புது ஜன்னல் வைத்துக் கட்டிக்கொண்டிருக்கிறார்கள். மற்றொருபக்கம் சிலர் ஜன்னலுக்கு வேண்டிய லேல், கதவு முதலியவற்றைச் செய்கிறார்கள். ஒருவன் படத்திற்குச் சட்டம், கண்ணாடி போட்டுக்கொண்டிருக்கிறான். அதற்குள் வைக்கவேண்டிய படம், போன வருஷம் இந்தச் சாரணர்கள் ‘காய்ப்’ இல் இருந்தபோது அவர்களில் ஒருவனே எடுத்தது.

இன்னொரு மூலையில் பார்த்தால் பரண்மேல் ஏற இறங்க ஒரு எண் தயாராகிறது. அதற்கெதிர்த்த மூலையில் தையல் வேலை தெரிந்த சில சாரணர்கள் உட்கார்த்து கூடாரங்களைச் செப்பணிட்டுக் கொண்டிருக்கிறார்கள்.

ஒவ்வொரு அணிக்கும் கூடத்தில் ஒருபாகம் விடப் பட்டு அங்கே அந்த அணியால் செய்யப்பட்ட பொருள்கள் ஒழுக்காக வைக்கப்பட்டிருக்கின்றன.

கூடமெங்கும் அங்கங்கே குறிச்சொற்கள் எழுதிய பலகைகள் தொங்க விடப்பட்டிருக்கின்றன. பொதுவான ஒரு இடத்தில் சாரணச் சட்டங்கள் பத்தும் சிக்கரமாக எழுதிய ஒரு பலகை நிறுத்தப்பட்டிருக்கிறது.

அங்கே காணப்படும் ஒவ்வொரு பொருளும் சிறுவர்களைச் செய்தது. பணம் செலவு செய்கிறதென்று ஆரம்பித்திருந்தால் ஐம்பது நாறு ஆயிருக்கும். ஆனால் அந்தப் படைச்சாரணர்கள் முதல் ஒன்றமில்லாமல் தங்களுடைய முயற்சியினாலேயே அவ்வளவையும் செய்து முடித்திருக்கிறார்கள். ஒன்றமில்லாமல் தொடங்கி முதல்தரமான படைக்கூடம் ஒன்றை ஏற்படுத்திவிட்டார்கள்.

அதோடு போகவில்லை. அவர்கள் செய்த வேலை யின் மூலமாக சுமார் இருபது கலீப்பதக்கங்கள் பெறக்கூடும். அதற்கெல்லாம் மேலாக சாரணத் தீர்வையென்ற விலக்கு வாங்க முடியாத பொருளை யும் பெறுகிறார்கள். நமக்கு வேண்டியவற்றை நாமே சம்பாதிப்பதல்லாமல் பிறருக்கும் தேவையான காலத்தில் உதவி செய்யக்கூடிய வலியையே உண்மையான சிக்கனம்.

சிக்கனம் என்பது பணச்செலவை சுருக்குவது மாதிரியம் அல்ல, உடல் நலம் முதலிய பல நலங்களை யும் பாதுகாத்துப் பெருக்குவதையும் குறிக்கும்.

இப்படிக்கு,

உனதன்புள்ள அண்ணன்,

சந்தானசீரவ்ணன்.

Provincial Headquarters Notices, No. 20.

Dated 15th September, 1929.

NEW UNITS REGISTERED.

(The following units were registered in August 1929, and the Registration of these units are valid only up to 30th September 1929.)

Madras (Adyar Division.)

Packs

- Reg. No.
3. 2nd Adyar (Akbar) National Theosophical College, Adyar
4. 3rd Adyar (Shivaji) National Theosophical College, Adyar
5. 4th Adyar (Dhruva) Olcott Panchama Free School, Adyar

Madras (Northern Division.)

Troops

- Reg. No.
21. Agastya, Corporation School, Nungambakam, Madras
22. Thyagaraja, Thyagarajachetti Hindu Sec. School, Washermanpet
23. Darathi, 1/19-A, Alathur Subramanya Achari Street, Choolai
24. 1st Kilpauk M. E. M. School, 'Baraca' Kilapuk, Madras
25. Napoleon, Buckingham and Carnatic Mills School Premises, Stephenson Road, Perambur Barracks, P. O., Madras

Madras (Southern Division.)

Troops

- Reg. No.
22. Ganapathi, Corporation Model School, Eldam's Road, Tevnapet Cathedral Post, Madras
23. 12th Triplicane, (Rama B.) Hindu High School, Big Street, Triplicane, Madras
24. 14th Triplicane, (Vijaya) Corporation Model School, Vallaba Agraharam, Triplicane
25. 15th Triplicane, (Arjuna) Corporation Boys School, Bangaru Naiken Street, Thiruvateeswarpet, Triplicane
26. 16th Triplicane, (Krishna) Corporation School, Bells Road, Triplicane
27. 5th Royapettah, (Neeli) Wesley College School House, Royapettah
28. 8th Royapettah, (Ahamed Muslim) Corporation Muslim Boys School, Mirsahibpet, Royapettah
29. 9th Royapettah, (Bhishma) Corporation School, Pycroft's 1st Street, Pudurakkam, Royapettah, Madras
30. 7th St. Thomas Mount, (Bishma) c/o S. Ramalingam, 1160 Subramani, Koil Street, Alathur, St Thomas Mount
31. 10th Royapettah, (Emmanuel) Corporation School, Begum Sahib Street, Mirsahibpet, Royapettah

Warrants Cancelled.

West Godavery and Kistna.

Scoutmasters.

W. No.

12. T. B. Venkatarao, 1st Penugonda Troop
20. D. V. Durgaprasad, 1st Idupugallu Troop
21. K. Kameswararao, 1st Punadipad Troop

Madras,
15th September, 1929.

Madras Southern Division (Adyar.)

Scoutmaster.

W. No.

35. K. J. Sharma, 4th Adyar Troop

Cubmaster

W. No.

5. K. Srinivasan, 5th Adyar pack

K. Srinivasan

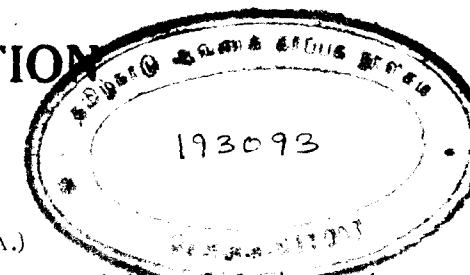
Honorary Provincial Secretary

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION

Nature Notes.

(BY R. W. HALLOWS, M.A.)



Nature's Camouflage.

ONE of the great differences between man and nature is that he loves straight lines, whilst she hates them. In almost everything that is of human origin you will see straight lines, but you will never find them in Nature, and she is always endeavouring to break them up into curves when she finds them in Man's handiwork. If we build a house that is all straight lines she at once sets out to rectify what she considers a fault. Her winds and her rains gradually wear away the edges of walls, pillars and windows, whilst ivy, mosses and lichens cover up their straightness so that it no longer strikes the eye.

Man learned this lesson during the past Great War. He saw that anything straight must be conspicuous amongst Nature's curves. He saw too, that though you could not actually conceal great ships, buildings or batteries of guns, you could render them unnoticeable if you broke up their straight lines by means of patches of colour. He could have gone to a finer teacher, for Nature is always at War; everyone of her children is preying upon his weaker brethren, and is himself preyed upon by the stronger. They must be protected to some extent against each other and against Man.

She accomplishes her task in several ways, the most general of which is to give an animal a scheme of colouring that will blend with the surrounding landscape. Have you ever wondered how such a large animal as a hare can disappear from sight in grass that is only an inch or two long, or in the shortest of stubble? Certainly she cannot be covered by either grass or stubble, yet you

can see nothing of her. It is simply the wonderful blending of colours and lines that does it. Hares and rabbits, rats and most birds do not vary greatly in colour from year's end to year's end; Nature has given them a colouring which will fit in with general conditions, and so long as they are in their proper surroundings they are well protected. The same applies to larger creatures such as deer and antelopes. Any big game hunter will tell you that often in tall grass or in bushy country he has been within a few feet of a large animal, which, though he knew it must be visible, he could not see until some slight movement betrayed its position.

Some animals, however, inhabit countries which, though warm in summer time, are always snow-bound in winter. Nature has given these the power of putting on a white coat in winter, which makes them almost impossible to see in the snow. Such animals are the mountain hare, who is bluish grey in summer; and the stoat, who changes his colour only in cold countries. Of birds there is the ptarmigan, a dweller on high mountains, who is brown in summer to harmonise with rocks and heather, but snow-white in winter. Fish, too, change their colour to suit their surroundings. In very clear water for instance, trout are silvery, or the palest yellow; but if they live in peaty moorland streams, they assume a brownish hue—sometimes, indeed, they are almost black.

Some of her children, insects especially, she protects by allowing them to assume a ferocious appearance, though they are really perfectly harmless. Have you ever seen the

caterpillar of the puss-moth? As you approach him, he draws his head into his shoulders and turns what seems to be a most threatening face towards you; at the same time he curls up his tail, from which shoot out two red spikes that look for all the world like formidable stings. No child who did not know his real character would dare to touch this caterpillar, and his forbidding appearance protects him from animals and birds.

Why Are We Right Handed?

NINETY-EIGHT people in every hundred use the right hand for work or play rather than the left. There must be some reason for this, for everything has its reason; but most of the explanations given so far have not been very satisfactory.

No animal save man shows any preference for one hand or one foot over the other. Even apes and monkeys, which are provided with true hands use either the right or the left hand indiscriminately. Yet if we visit the Eskimo in the frozen North, or the barbarous, barely human people of Terra del Fuego, or the savage tribes of Africa, we shall see that everywhere man uses the right hand. Even if we go back tens of thousands of years to times before history began, we find that the most primitive men were right handed, as we can tell them from their weapons, their tools and their drawings.

When man became civilised, that is to say, when he began to do things in cooperation with others, he naturally found it far more convenient that all who were engaged on a piece of work should use the same hand. Imagine what would happen if one left hander took his place in a line of right-handed men cutting a field of corn with scythes! For fighting purposes, too, it was obviously an advantage at the time when men bore shields on one arm and wielded swords, spears or clubs with the other. The shield of the left-hander would always be getting in the way of his neighbour on the right, whilst neither he nor the man on his left could use their weapons with freedom.

At some time then, thousands, it may be millions of years ago, man decided that it

Again, do you know the bee-flies, wasps which hover over flowers in a garden during the summer? They have stings; they have taken on the striped line of bees and wasps in order to be mistaken for insects that can retaliate if attacked. One or two moths have done the same thing; the bee moth and the hornet-clewing are so like their namesakes that the difference is not easily detected.

would be to his advantage to have "better" hand. But why did he choose the right rather than the left? Why do we find nowhere a race or even a tribe of man who decided in favour of the left hand?

The first reason is that the right side of the body is a little heavier than the left, the extra weight being due chiefly to the liver, which is one of the heaviest organs. This makes it easier for us to turn to the left than to the right, a fact which you can verify for yourself—see which way you turn naturally when you are bicycling, skating or dancing. Now in throwing a spear or in thrusting with a sword held in the right hand, a man does make a swing to the left; it is therefore natural for him to use this hand since it allows the easier turn to be made. The second reason is that on the left side of the body lies the heart, which is its most vulnerable spot. If you wield your weapon with the right hand, the left will be free to hold the shield over the heart. These then are the reasons why, having decided to become "one-handed" instead of ambidextrous, man chose the right hand rather than the left.

But why are we today right-handed? Why do most children naturally use the right hand from a very early age? Here again we can find a reason. It having been decided that the right hand was to be the working or fighting hand, parents trained the children to use it, and prevented them from employing the other. For generation upon generation, this went on until Nature, which always weakens what is not used, and strengthens what is used, gradually made it

machinery for moving the right hand stronger and more efficient than that which controls the left.

Curiously enough the left half of the brain controls the right side of the body, and its right half the left side. The vast majority of people are now born with the left side of the brain larger and more powerful than the other, so that they

naturally use the right hand which it directs and controls. And there are two other curious results: we have become right-footed as well as right handed; and the right side of the body, being the better provided for, has become the more healthy. It is by far the freer from deformities and defects, and it has greater powers of resisting diseases of various kinds.

Making Music.

I WONDER how many of us try to make music in our lives, as we step on through fine and through rough weather. Some go through life mute, content to let others sing for them, cheerless and joy-lacking, when by rousing themselves, and determinedly trying, they could make their own music, too. Nobody knows, till he tries, just what notes he has in him, just what beautiful life strains, only waiting for utterance, lie deep within. But supposing each one, the mute ones especially, were to

try making the very sweetest sounds possible, how inspired we should be!

Shall we not endeavour to emulate the birds, who, when the clouds are darkest, and the storm seems near, burst into song, not one whit afraid of the elements. So we, if in times of apparent danger and dulness, will just keep our music as sweet and as brave as possible, will be doing much toward helping ourselves and our comrades.

Service, then Glory.

THE autumn tragedy of the leaves is the story of sacrifice and reward. All spring and summer each leaf toils at its task of seizing sunshine, warmth, and gases from the air, and moisture from the parent tree, and turning these into chlorophyll, that transforming agent which, from earth's mineral substances, makes food for animals and men. This agent the leaf passes unstintingly into the tree. As summer advances the leaf's vitality weakens, yet it continues its unselfish giving, continues until, when autumn arrives, it is drained of all life, and hangs on the tree wasted,

withered, yellow—a martyr to service. Then the nature artist comes and paints the leaf a russet, scarlet, or flaming gold; the unselfish servant is glorified.

This is nature's parable for us. If we would follow the law of all life we must serve—unselfishly, persistently, unrestrainedly. As we serve we shall give our very life to those whom we serve. But cannot we believe that when our sacrifice is complete, we, too, shall be transformed? Our faded lives will glow with flaming beauty; God's unselfish servant will be glorified.

Shadows.

SHADOWS are commonly associated with gloom, discouragement, unhappiness and trouble. But to one working in the blaze of the hot summer, they are a most welcome relief. They soften the meteor eyes of the sanguine sun, they tone down the glare of mid-day, they announce the approach of

evening, and they unroll to usher in each new day.

Artists and photographers know just how much shadows enhance the beauty of things. They girdle the moon with pearl, and crown each morning and evening with a million coloured bow. They pave the earth with strips of fallen sky.

The exquisite colour of the ocean, lakes, springs and rivers hints of shadows as the secret of its beauty. If the waters in the earth were absolutely pure they would be without tints or shades of any kind. Because they are shadowed by various particles, they lock the sunbeams in each sparkling wave and gem the earth with glory beams.

Much the same thing is true of landscapes. If these were in solid and unchanging colours, they would appear as parched and scorched as a burnt carpet. Only because they are fleeced and flecked by shadows do the fields and hillsides bask in a variegated beauty of their own.

Not the least ministry of the trees is the shadows they cast. Trees appear very aged, when they stand in skeleton form against the sky. But their leaves give them a touch of immortal youth, as they reach forth to greet the air and to reflect and soften

the driving, scorching light into softer shades and quieter tones. Without the play of the goodly shadows, the earth would be as hot and as arid as a desert.

One hardly needs to point the parable of shadows. There are few human lives into which some shadows do not enter. Sometimes they appear in the form of treadmill drudgery that clips the wings of the spirit.

Again they may come in the form of disappointment, failure, or some besetting weakness. There is hardly a human pathway that has complete sunshine all the way, and it would not be well if it did.

The shadows of human life, even as those of Nature, are goodly shadows. More often than not they condition and make possible a higher beauty within the heart. Not in spite of shadows, but because of them, are many made strong both to do and to endure.

Dead, But Not Buried.

TO PULL the breath in and blow it out again, to eat, to walk about merely, is not to live. There is a great difference between existing and living. Many men are dead years before they cease to breathe and are buried—

dead in their higher impulses; dead in hope, in love, in charity; dead in aspiration, in ambition—dead but still breathing.

To be dead but still breathing is a curse indeed. *Selected.*

Don't Give Up.

THE attitude taken by some people to obstacles and difficulties is a revelation of character. There are so many who, when confronted by hindrances, say weakly, "I may as well give up." But there are plenty of people of another sort, who face obstacles boldly and fight difficulties bravely and persistently. They realise that growth comes through struggle and conquest; that life would not be worth while without its constant call to meet opposition.

Of course they know better than to go out of their way to find difficulties, but they do not falter and cringe when obstructions rise in the path of duty. If they cannot go forward with propriety and in the interest of the best, they stand and give battle.

Concerning most of this valiant battles and glorious victories the world knows

little or nothing. Fortunately history and biography tell some of the heartening stories, while everyone of us has personal knowledge of others that will never be known to more than a narrow circle.

At the beginning of the nineteenth century there lived in the north of England a boy whose place in life was limited by poverty and ignorance. He was successively a cowherd, a driver in a coalmine, and a fireman's helper at a shilling a day. Yet he had the vision of something better. He realised that the lack of education was the great obstacle in the path of achievement. So, when he was eighteen years of age, he went to a night school, learned his letters, kept at his tasks till he was able to read. Thirty years later he built the first railway locomotive and made the name of George Stephenson famous.

While the Spaniard Cervantes was fighting for his country in 1571, he lost the use of his right hand. Yet that wounded soldier faced misfortune so undauntedly that he finally wrote "Don Quixote," a book that has made his name immortal.

More than two hundred years later a man named Vierge was known as the greatest draughtsman. One day in 1881 his entire right side was paralysed. His work was done? No! Undismayed, he trained his left hand until it had more cunning than his right hand at its best. Thus he left to the

world his masterpieces, the marvellous illustrations for Cervantes "Don Quixote."

Today there are hundreds of thousands of men who, as a result of unselfish service on the battle-field, must face hindrances as great, many of them greater, than any here recounted. They are learning how to trample on the lions in their path with the same heroism that won their wounds. Already multitudes of them are making good.

Is the lesson to be lost on us? Are you tempted to give up to hindrances? Don't give up! If what you are doing is worth while, if it needs to be done, do it!

Damon and Pythias; or, True Friendship.

"Here, guards!" pale with fear, Dionysius cries,

"Here, guards, yon intruder arrest!"

"Tis Damon—but ha! speak, what means this disguise?"

And dagger which gleams in the vest?"

"'Twas to free," says the youth, "this dear land from its chains!"

"Free the land! wretched fool, thou shalt die for thy pains."

"I am ready to die—I ask not to live—"

Yet three days of respite, perhaps thou mayst give

For tomorrow, my sister will wed,

And 'twould damp all her joy were her brother not there;

Then let me, I pray, to her nuptials repair,

While a friend remains here in my stead."

With a sneer on his brow, and a curse in his breast,

"Thou shalt have," cries the tyrant, "shalt have thy request;

To thy sister repair, and her nuptials attend,

Enjoy thy three days, but mark well what I say—

Return on the third; if, beyond that fixed day,

There be but one hour's, but one moment's delay,

That delay shall be death to thy friend!"

Then to Pythias he went, and he told him his case;

That true friend answered not, but, with instant embrace

Consenting, rushed forth to be bound in his room;

And now, as if winged with new life from above,

To his sister he flew, did his errand of love,

And, ere a third morning had brightened the grove,

Was returning with joy to his doom.

But the heavens interpose

Stern the tempest arose,

And when the poor pilgrim arrived at the shore,

Swollen to torrents, the rills

Rushed in foam from the hills,

And crash went the bridge in the whirlpool's wild roar.

Wildly gazing, despairing, half frenzied he stood ;
 Dark, dark were the skies, and dark was the flood
 And still darker his lorn heart's emotion ;
 And he shouted for aid, but no aid was at hand,
 No boat ventured forth from the surf-ridden strand,
 And the waves sprang, like woods, o'er the lessening land,
 And the stream was becoming an ocean.

Now with knees low to earth, and with hands to the skies,
 " Still the storm, God of Might, God of mercy ! " he cries—
 " Oh, hush with Thy breath this loud sea ;
 The hours hurry by—the sun glows on high ;
 And should he go down, and I reach not yon town,
 My friend—he must perish for me ! "

Yet the wrath of the torrent still went on increasing,
 And waves upon waves still dissolved without ceasing,
 And hour after hour hurried on ;
 Then by anguish impelled, hope and fear alike o'er,
 He, reckless, rushed into the water's deep roar ;
 Rose, sank, struggled on till, at length the wished shore,—
 Thanks to Heaven's outstretched hand—it is won !

But new perils await him ; scarce 'scaped from the flood,
 And intent on redeeming each moment's delay,
 As onward he sped, lo ! from out a dark wood,
 A band of fierce robbers encompassed his way.
 " What would ye ? " he cried, save my life, I have nought ;
 Nay, that is the king's. "—Then swift having caught
 A club from the nearest, and swinging it round
 With might more than man's, he laid three on the ground,
 While the rest hurried off in dismay.

But the noon's scorching flame
 Soon shoots through his frame,
 And he turns, faint and way-worn, to Heaven with a sigh—
 " From the flood and the foe,
 Thou'st redeemed me, and oh !
 Thus, by thirst overcome, must I effortless lie,
 And leave him, the beloved of my bosom, to die ? "

Scarcely uttered the word,
 When startled he heard
 Purling sounds, sweet as silver's, fall fresh on his ear ;
 And lo ! a small rill
 Trickled down from the hill !
 He heard, and he saw, and, with joy drawing near,
 Laved his lips, slaked his thirst, and renewed his career.

And now the sun's beams through the deep boughs are glowing,
 And rock, tree, and mountain, their shadows are throwing,
 Huge and grim, o'er the meadow's bright bloom ;
 And two travellers are seen coming forth on their way ;
 And just as they pass, he hears one of them say—
 " 'Tis the hour that was fixed for his doom ! "

Still anguish gives strength to his wavering flight ;
 On he speeds ; and lo ! now in eve's reddening light
 The domes of far Syracuse blend ;—
 There Philostratus meets him (a servant grown gray
 In his house), crying, " Back ! not a moment's delay :
 No cares can avail thy friend.

" No ; nothing can save his dear head from the tomb ;
 So think of preserving thy own.
 Myself, I beheld him led forth to his doom :
 Ere this his brave spirit has flown !
 With confident soul he stood, hour after hour,
 Thy return never doubting to see ;
 No sneers of the tyrant that faith could o'erpower,
 Or shake his assurance in thee ! "

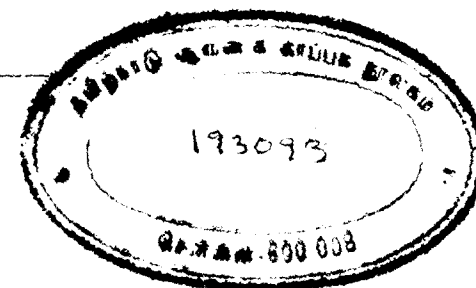
" And is it too late ? and can I not save
 His dear life ? then, at least, let me share in his grave ;
 Yes, death shall unite us ! no tyrant shall say,
 That friend to his friend proved untrue ; he may slay ;—
 May torture,—may mock at all mercy and ruth,
 But ne'er shall he doubt of our friendship and truth. "

'Tis sunset : and Damon arrives at the gate,
 Sees the scaffold and multitudes gazing below ;
 Already the victim is bared for his fate,
 Already the deathsmen stand armed for the blow ;
 When hark ! a wild voice which is echoed around,
 " Stay !—'tis I—it is Damon, for whom he was bound ! "

And now they sink in each other's embrace,
 And are weeping for joy and despair ;
 Not a soul, among thousands, but melts at their case,
 Which swift to their monarch they bear :
 Even he, too, is moved—feels for once as he ought—
 And commands, that they both to his throne shall be brought.

Then,—alternately gazing on each gallant youth,
 With looks of awe, wonder, and shame :—
 " Ye have conquered ! " he cries, " yes, I see now that truth,—
 That friendship is not a mere name.
 Go ;—you are free ; but, while life's dearest blessings you prove,
 Let one prayer of your monarch be heard,
 That—his past sins forgot—in this union of love
 And of virtue—you make him the third. "

William Peter.



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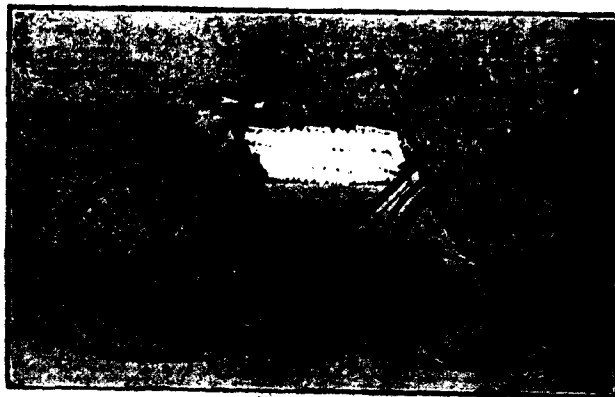
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