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The South India Boy Scout

The Magazine for all Scout Workers, Officers and Boys.

THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province



SCOUTERS' & ROVERS' SECTION

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

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THE BOYS' SECTION

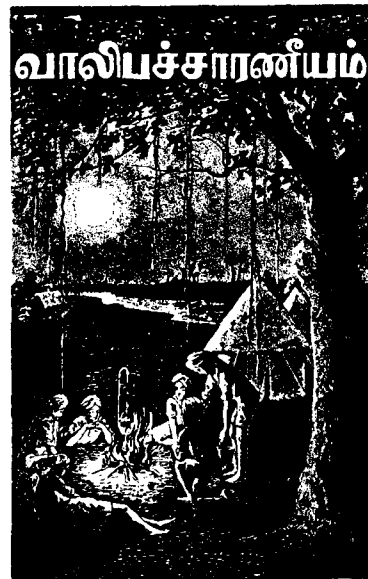
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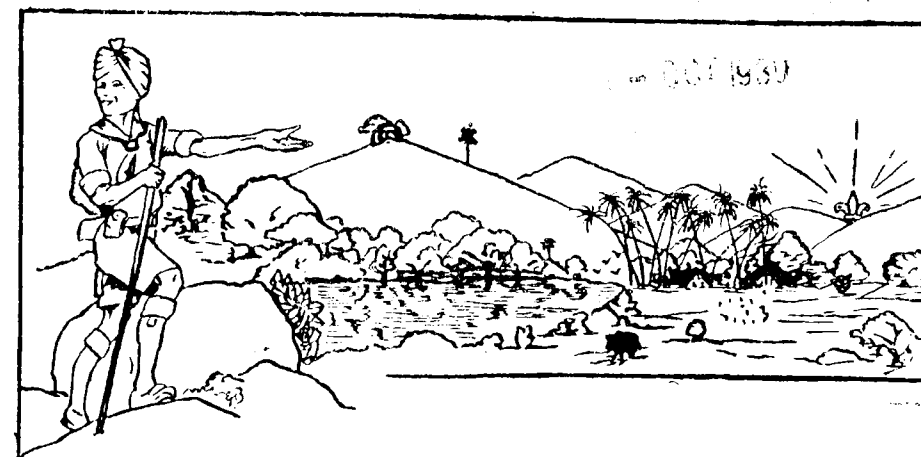
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Thought for the Month.

Like the three points of the Scout Badge, the three great components—Wisdom, Power, and Will—stand out boldly in any vision of character, and must receive full consideration in any training scheme.

(Dr. F. W. W. Griffin.)

The Outlook.

THE year that began with the echoes of the Coming of Age of the Boy Scout Movement and of the great International Jamboree is drawing to a close. Many of us would feel tempted, and perhaps have already begun to ask ourselves, about our own small share of the work,—“Has it been worth while?” But I would go further and suggest this question as well, for each of us to answer individually—in the words of the Promise that we have made, and of which we are soon to remind ourselves—“Have I done my best?”

While I suggest these questions for the thoughtful consideration of all Scouters of every rank and every branch of the Movement in our Province, I propose at present to answer them only on behalf of the ‘South India Boy Scout’. From a mere chronicle of events and an Official Gazette which it was some ten years ago, it is now as its readers see,—I won’t say ‘the best Scout Journal in the East’, because that claim is made by every journal, and courtesy has evoked for almost all

of them the same opinion from one person or other. But I can confidently say that no other Editor or business manager of a more or less technical journal, depending for its matter on the unremunerated contributions of voluntary workers and finding its readers and subscribers in the same community, can be more reasonably and more rightly proud of having done *his best* and of having achieved results which have made the efforts *worth while*.

Except for one or two rare instances some years ago, the S. I. B. S. has been invariably prompt in making its appearance on the announced date every month. It is definitely settled that its double numbers are to come out after the Summer and Christmas Holidays and are real double numbers. They are not double numbers so named as an after-thought just because the previous issue did not come out!

To the Scouter whose training has been confined to a ten days’ work in a camp and who has ever so many questions to ask the moment he has started his Pack, Troop or Crew, the

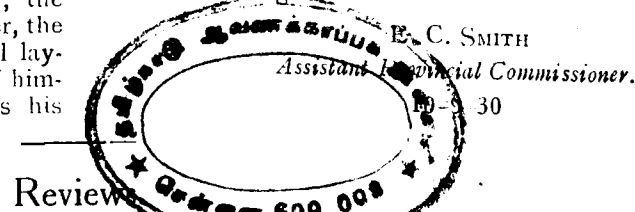
S. I. B. S. has been and is a constant, ready and sure guide. Not the less so is it to old hands who have in fact more questions to ask, but do not so unreservedly ask them. It has provided food for all, and I do not hesitate to record its excellent monthly features.

Its composition is like that of a smooth-running express with plenty of load and power. The usual general article which leads the matter is the locomotive—it examines the Scout scheme from one stand point or another, and is sometimes directed to defend the Movement against attacks. And in the last article—"Notes By the Way"—"Searchlight" turns his searching beams in every direction and brings up for consideration some of the glaring points that require minute attention. Between the two is packed information for every type of worker—the Scoutmaster, Cubmaster, the Rover Scout and his Leader, the organiser, the Secretary, the genuine enquirer, the casual lay-reader and last but not the least, the BOY himself, who, if he cannot read English, has his

Tamil Page and if he can, has a whole section to himself. My only hope is that this section will develop very soon into a separate Boys' scout journal for which there is so much need at present. One other feature I am looking forward to eagerly is some helpful hints for our Commissioners who have been carrying on bravely without very much of such help till now.

I can very well realise what an amount of hard work it has meant to the Editors to maintain this high standard all these years and I feel I must say how much we, of every rank, do appreciate their labours. The only return we should immediately urge ourselves to make is to help to create for the S. I. B. S. a wider sphere of usefulness by our united efforts.

Good Scouting to all!



"Boy Scouts" (Gilcraft).

The History of Scouting for Boys during the first twenty-one years of its life is wonderfully condensed into volume No. 8 of the "Gilcraft" series. It is a tribute to the real greatness of the Chief Scout and the Founder of the movement—beloved the world over. The book opens the fuller vision of what scouting is, what it has done, what it does and what it yet hopes to do. It re-awakens old truths—ever new—which are necessary to the peace and welfare of the world, especially at this time of universal unrest. Scouting known, believed in, and practised throughout the wide world should be one of the greatest factors towards the Brotherhood of Nations. Duty to God is clearly expressed, and finds its counterpart in love to man and beast, home, country and nation. The aim is no less than the goal of international citizenship; (for is not the World one?) the brotherhood of man becomes no mere catch phrase; and to the psychological effect of

the principle of the daily "good turn" there is no end. All this and much more is contained in this book, and should be read not only by scouts and scouts, but by all who are scouting round for a solution of some of our present-day problems.

"Exploring" (Gilcraft).

This is the 9th volume of the series written by "Gilcraft" and should be full of interest to all scouts in particular, and to the public in general, who love the things of nature, antiquity and history. In short, to all lovers of the country-side this book will be found to be a delight and of inestimable value.

How so much information, and of such thrilling interest—to both old and young—could be reduced to one volume such as this, shows conclusively what scouts can do and do well. "Exploring" at such small cost is a real "good turn" for the public at large.

The Rev. J. A. V. Latham.

Scouting.

"Scouting is a corrective to the inevitable bookishness of modern schooling; the demands for book-learning are so insistent in these days for all kinds of work that schools must train their boys to pass the qualifying examinations required. Here Scouting can do valuable work. Our training is a practical one; the whole badge system is a constant encouragement to the Scout to do something for a definite purpose. In camp all this is multiplied several times. There are innumerable things to be done for the happiness of all. Such training tends to increase a boy's sense of self-reliance and respect.

The Scout method in this matter is a great advance on old methods of teaching good conduct. It is the

sound one of assuming that each scout is doing his best to live up to the Law. This atmosphere of expectation and the creating of opportunities for practising the Scout standard of conduct have proved far more successful than all the preaching and sermons that boys have endured in previous generations.

Finally, we may consider the community value of the Scout Troop. The motto of the Scouts is 'Be Prepared', that is, prepared for Service where it is needed. It is of little use to say that you will be of service, if you have no practical knowledge of how to help in time of difficulty. This is part of our training as Scouts".

(Reynolds.)

The Boy Scout Scheme and Indian Understanding.

THE fact that the Hero of Mafeking inaugurated a scheme of Boy Training from personal experiments ought to have lent a great interest to the Boy Scout Movement in England at its initial stage. The facts that later, he even retired from active service for entire devotion to this cause and that in taking this momentous step he had the approbation and the uniform regard of the most high in the land including the King, ought to have enhanced its esteem in the people's eye.

India, however, does not know the *Hero of Mafeking* so well as it knows the *World Chief Scout* and, (outside the ranks of the Movement) his name was not so familiar to people before the World Jamboree of 1909 as after it. But the echoes of the Movement and its interesting experiments were heard in India, ever since its inception in England. Though such knowledge of the Movement that the people possess even now is but superficial and in almost all cases influenced by the agencies which brought it to their notice, these agencies have been various at varied times, and, I doubt that circumstances were ever favourable to give the Movement a fair chance of thorough understanding on the part of the public. The inception of the Movement was in 1907. The place of its inception was England. India was convulsive with Swadeshism and agitation at the time about the partition of Bengal which had assumed an All-India importance; and the one fact about the Movement understood by the National Leaders was that the Movement was likely to be a 'subtle' (!) and powerful agent in implanting loyalty to the King as a safeguard against the spirit of political reactionism!

Later on, that is, a decade hence, during the war, the services of British Boy Scouts were so well spoken of and the Great War itself served as an eye-opener to the amount of loyalty obtaining in India to such a degree that the resultant mutual good will between the two nations, served to give the Boy Scout Movement a good chance of travelling to India in the form of an Empire force.

But the average man in the street did not know yet what Scouting actually stood for.

During the years when there was an energetic agitation for Home Rule in India, that is, during the last years of the War, the Boy

Scout Movement had the good luck of meeting with the approval and advocacy of our present Honorary Commissioner, that very widely-known personality, Dr. Annie Besant. Guided by a wise destiny, Dr. Besant organised and ran an association all by herself assisted by her devoted helpers and disciples, and managed, to a very remarkable extent, to familiarise the Movement to the people. But even she, with her great powers of organisation and devoted workers, could only just rouse up an enthusiasm for the Movement and the further work of solidifying this enthusiasm into zeal demanded so much of hard, steady, voluntary labour, public support, and such singleminded devotion that success was dubious. Luckily, however, by this time, leaders all over the country had roused the Government to do something for the Movement in India, so much so that the Government of Madras, in response, started a movement, which resembled the original in England, and worked it up on parallel lines with Dr. Besant's. It was left to Lord Willingdon as the Chief Scout of the Province, later on, to bring about the amalgamation of the two Movements with the Baden-Powell Movement, in the presence of the World Chief Scout himself in 1921. This rapid survey is necessary to indicate how the people's eyes lost the dazzle that kept them fixed on the Movement as soon as the Movement tended to fade as a factor of Indian politics.

Political agitation in India has waxed all these years and only leaders in politics do matter anything to India, to-day. Very big personalities, in other fields, have first to be noticed and recognised by political leaders. Otherwise, the people do not see.

It is a lucky circumstance that leaders of international fame in India, have never spoken against the Movement. Generally, they have always spoken for it. Some—a very few—are silent about it, perhaps unwilling to judge a Movement of which they may not know much. But, smaller luminaries have not been absolutely silent. How could the "sinister" appearances of the Movement escape their purview? Some prejudices have resulted from their ill-informed observations. Most of these prejudices have been exposed on various occasions, but, in this article, an endeavour is made to examine how the several aspects of Scouting

strike the average man in society. Many of our brother workers must have come up at one time or other against these prejudices, in the course of their work.

The present phase of social activity as I have sufficiently made clear is politics—political discussion and political activity. Any activity recommended to the people is viewed at through the political eye-glass and the first question that is asked is whether it is likely to promote Nationalism. As to what that term "Nationalism" may mean, the interpretation is left to the political platform. The best argument that could be advanced in behalf of the Movement is to make people see that the Movement aims at World-peace through patriotism alone, and the same factors that bring about the one are calculated to bring about the other. (vide: Imperial Headquarters pamphlet "Is Scouting Military?").

Secondly, next in importance only to (but as an influence of) politics, for Indian homes, at this hour are the questions that concern social problems. India's Politics have led to probings in several directions and the politician has brought about, by his reflections, a disregard for the past and easily for things which have sanction only in Indian customs and Indian traditions and which do not obtain in other countries. The weighing reason would appear to be the mere fact that no other Nation subscribed to these customs, but India's one good fortune has been that the bigger personalities in politics have not so far been ultra-radicals on social matters. Even the conservatism of Indian social habits is not proof against the surge of forces belonging to the political sphere, and religious scruples and religious sentiments are losing the regard which they once enjoyed.

Hence, the second question that the Movement has to answer is whether it backs up the reformer's views or no. If it does not, how can it claim to be a progressive movement? The reply has to be cautious, and the suggestion of the likelihood of good customs and salutary habits being swept away or bad ones stuck to,

for want of individual judgment and individual commonsense will but partially satisfy the question. Indian Society to-day, can understand a Movement which is either for or against social reform, but how could it understand a Movement which speaks of a basis for such decision?

It is, therefore, a puzzle to the average citizen as to how Scouting can claim National value when it could not directly attack problems either political or social. The movement is not *opinionative enough* for any to like it or to take the trouble to understand it.

Thirdly, is not the International aspect of the Movement suspicious? The Movement keeps its members away from political service and at the same time talks of Empire and International links, at a time, when the land is most engrossed in its own problems. The movement calls this direct preparation! How could it be?

The answer that India, in the future, shall have more to do with other Nations as a result of its very endeavours to assert itself may in a manner seem to touch the point. Still, it, appears to touch but the fringe of it!

All right! Is it National in form? In the 'Young India', a correspondent asked Mahatma Gandhi to join a controversy on the "Sola Topee versus Turban". A follower of Mr. Gandhi was seen wearing a Dhoti and a Sola Topee, a form of dress which is not very usual. He came in for a good deal of criticism. He advocated the Sola Topee as a more comfortable headwear particularly for outdoor workers. Mahatma Gandhi was asked to join the controversy. He remarked that India was unreasonable in its prejudice against the Sola Topee for the reason that the land was scorched by the sun during the most part of the year, but all the same, the prejudice was nation-wide and as such it had to be respected. He went so far as to recommend the Malabar field-labourers' leaf-head-gear of the size of a Malabar unfoldable umbrella, as a national form of headwear for a worker in the sun,

My object in promoting Scouting.

I have been asked what is my little game in promoting the Scout Movement. Well, I really don't know myself, beyond that I have intense sympathy for the immense number of young fellows who have been allowed to drift, in no way prepared to launch or paddle their own canoe in life, with the result that they lead miserable existences, no good to themselves, no good to anyone else: when all the time they have got bodies, souls and minds that might with a little training, have made them into happy, successful men and good citizens for our country.

(Baden-Powell.)

The solution was, of course, national in form, but it is not likely to win many converts. It, however, requires great courage to recommend the hat! However, the hat is making, in the meanwhile, big conquests! The Scout Movement, in this detail, has happily been wise in deciding upon the turban. It has respected national form. But can it manage to do so, in all details?

The Term "Scouting".

The question has been asked "Why of all departments of human activities, Scouting alone should be chosen to be recommended as a Game to boys? The Chief Scout has chosen two more objectionable 'Terms': "Wolf-Cubs" and "Rovering". Scouting is but *spying*; and of all animals the Wolf-Cub is not particularly a lovable animal according to time-honoured legends. In the story of the Wolf and the Lamb, the Wolf was the offender. The other term "Rover"—neither does it rouse happy associations with it. It appears to mean a 'Wanderer' or a 'Vagabond'. The Chief Scout seems perversely minded to upset tradition and to make himself conspicuous!" they assert.

This strikes them as mere light-hearted frivolity and to them there appears to be no serious purpose about the game though it perhaps appeals to a Nation which differs in so many respects from ours. "Why submit to such an outrage of National taste and sentiments to ourselves, to nobody's gain? It all sounds a big pastime or a huge joke. India's youth need not waste time in all this" says the die-hard with disdain. "Its training ought to be different. 'Brahmacharya', 'Gurukula Vasa' and 'Ashramic' life is the thing for them. That is the sort of life the ancient Rishis recommended. It will be the reviving of the ancient ideals. At the same time it will be the best National form. The personality of the Guru is the principal factor in Training. The boy is trained in taking care of himself and his master. No soft rules will serve." It strikes them as no reply, at first, to say that the Boy Scout scheme takes into account the principle that the personality of the Guru is the chief factor of influence; that it differs, for the better, in that the relationship of an Elder Brother is recommended. Also, the factors: that 4 A.M. need not necessarily be the best hour for rising from their beds for boys; and that it may well

be a little later; that self-training on lines of voluntary inclination and camping life are calculated to inculcate self-reliance; that boys' life in camp is controlled by the rigorous rules of the camp; and that the boy, in addition, has the Scout Law and Promise always looming large in his thought and action. These are all arguments which cannot, by themselves break through the wall of prejudice and enter the sphere of reason.

Still, the boys like it, and nobody objects to it vehemently. It does not inconvenience the parent very much. Nor does it ask for very great sacrifice. A number of boys in scout uniform do make a good-looking group and impress people on occasions. They are sometimes useful, in a small way. So let them be and let them go on. This is correctly the attitude in the majority of cases.

And about the cast of the uniform itself: Could not some alternative be thought of? What alternative? The orange robe? No. The parent is not for it. Even the Political Volunteers wear only this type of dress. Then comes the question: why not Khaddar? The reply that nobody objects to it is received with surprise! The only pity is that the proper shade of Khaki was discovered only very lately in Khaddar.

The Philosophy of Scouting.

The Promise, the Law, the motto of Service, the daily Good Turn and the universal Brotherhood, the principle of "Others first and self second" are all aspects which strike the Indian as truly Indian in character and these things while appealing to every Indian who comes to know about them, fail, at the same time to energise him, by the very reason of the familiarity of the themes in the field of his theoretical philosophy. But his reason approves of them, indeed.

(K. R. R.)

CALLED TO HIGHER SERVICE

In Memoriam,

Gopal Balakrishna Marathe

Scouter, Bhore State, who was among the earliest and most enthusiastic helpers of the Tanjore Local Scout Association.

Inserted by his devoted brethren of Tanjore.



Culled by Hiawatha from various sources.

A knot game: A number of lengths of cord are placed about the Club Room and the lights extinguished. The Scouts then come in, and the Patrol that finds the most pieces of cord and ties the biggest variety of knots with them correctly, wins. A time limit should be fixed, and the lights should not be put on again until the time is up.

A game for an odd moment: Give each Patrol two newspapers, and allow them five minutes in which to dress one of their number to represent any historical person they like. It is advisable to limit the properties to be used to the newspapers, and to rule out any coats, etc., which they may be able to produce.

Three desperate villains, armed with nuts of about the size of a big sized marble (revolvers for the purpose of the game) are at large in a fair-sized wood or rough piece of ground. The bounds should not be too wide, and there must be a certain amount of cover. The rest of the troop are armed with paper truncheons and set out to slay the villains, who have only one vulnerable spot—a toy balloon attached to the back of the belt by three inches of string.

The villains may only take one nut from their pockets at a time, and these they throw at the "police", who are killed if hit. The "police", however, can be miraculously restored to life by touching a certain tree outside the boundary. The villains can come to life at discretion, according to how long the game is to last.

Each villain should have a whistle, which he can blow occasionally if he eludes the "Police".

The balloons will probably burst on the bushes, so it is as well to rule that the ultimate target to be hit shall remain the same, even if the balloon is not there!

Nature Trail: Give each Patrol Leader a document similar to the one below with space to fill in the blanks with the names of the objects mentioned. The specimen given is only

a sample. The Scoutmaster has to frame one according to his own locality and its natural physical features.

"From the Model Farm go N. E. for $\frac{1}{4}$ mile when you will see a . . . tree by the side of a pond. Estimate the length and width of the pond and make a sketch of its outline. From the foot of tree look N. W. and you will see a sign post with three arms: Take the right hand one and proceed 220 yards and you will see a big Banyan Tree with a branch extending almost horizontally towards N. N. E. Go to the edge of the shadow cast by the branch and look straight east. You will see . . . grove. Enter the grove and come out on the southern side and just at the exit you will notice a big . . . tree. What is its height? 100 yards from the foot of the above named tree you will see a brick kiln. In what direction is it? Pick up one whole brick lying loose and estimate its weight in seers. From here let your patrol scatter and try to find out the uncommon sight of one kind of tree growing on an entirely different kind of tree. Note the name of the boy who finds it out first. Then line up your Patrol and run a race to the foot bridge over the canal. Give your report to the S. M. at the bridge.

The game of Bombardment: The ground is divided into two equal fields by a line drawn across the centre. At the rear of each section, an Indian Club is placed, the player standing in front of the club. The object of the game is to knock down the opponent's club, each player serving as guard to protect his club and as a thrower. He may throw whenever he can secure a ball. The balls are placed at the beginning of the game in the centre of the field. None of the players of either team is allowed to pass over the centre line. The score is taken at a given time, the side knocking down the largest number of clubs winning.

Variations: This game may also be played by using a straight elimination play; that is, as soon as the player's club is knocked down, he picks up the club and leaves the floor, the game proceeding until either of the teams is eliminated. Each player may go over to the opposite side when his club is knocked down until one side gets all of the opponents' players.

Note: Unsplit round logs (thin) of firewood may be used in the place of clubs.

Ball passing: Two parallel lines are drawn at an interval of 3 yards. Let two patrols stand along them facing each other. The third patrol of scouts may be posted in the centre in a line, every one of them having his

legs wide open. The play commences when any player outside bends down and manoeuvres to throw a football with two hands between the legs of any scout in the middle file. The latter, when aimed at is expected to jump up and intercept the ball with legs, not using the hands at all. When he allows the ball to pass through, he loses one point for his patrol. Should the ball go to the other side, the whole patrol in the centre would have to jump up and stand outside, facing it in defence.

Rats and Rabbits: Four Patrols are arranged in Indian File at a distance of 3 yards from one another. Nos. 1 and 4 may be called Rats and Nos. 2 and 3 will then be the Rabbits. Scouts in each Patrol stand very close, each holding the one in front around the waist. When the S. M. calls out "Rats", Patrols 1 and 4 run smartly round Nos. 2 and 3 respectively,

without breaking the file at all. The Patrol that gains its original position first after the run is the winner.

Emergency: Two Patrols of Scouts go in advance and another two march behind. The latter meet with two non-scouts representing two patients, and they are expected to render first-aid to the patients with the materials available on the spot and according to the nature of the accident. In the hands of the patients, scouts discover messages which they have to signal to their own party of scouts who have gone ahead and are standing at a distance of about 220 yards away from the scene. When the message is received, the receivers run at scouts pace and deliver it to the S. M. in the camp site. Correct treatment and accuracy in receiving the message count for much in this game. (Hiawatha)

The First Step.

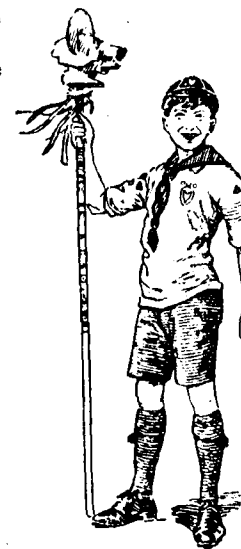
A Cub-master takes to Cubwork merely for the love of the thing.

Here is an interesting passage referring to *Beginnings*:

"In talking of beginnings there are three persons whose points of view must be considered—the Cub-master, the Cub and the Parent—and, as always, it is the first who is by far the least important". (The italics are mine.) This passage is found in Gilcraft's Wolf-Cubs.

And he explains further by saying "This is because the Cub-master is there solely for the sake of the Cub. If the Cub could get on without him, the Cub-master would be unable to justify his presence in the Jungle!"

Right understanding will be greatly helped if we recognise that in very many cases that obtain to-day the boy will be the better for no Cubbing of the sort conducted by the Cub-master. I refer, here, to honest blunders alone.



WOLF CUBS.

The parent, it will be found in most cases, is pleased to see his boy turned into a Cub and to present him as such and brag about it to every visitor who has the patience to listen. But the Indian parent knows very little about the Cub scheme itself and it matters to him very little beyond tickling his pleasure to look at his boy posing in novel ways as a Cub. Any day he will be prepared to subscribe to a communist opinion, also, without much thought that the author of the Movement is vitiating human nature by naming boys after animals, especially after such a ravenous animal as the Wolf! It is not a commitment either way of much importance or risk.

But what about the Indian Cubmaster? Poor soul! On him, therefore, falls the sole responsibility of understanding, vision for the future of the boy and for the future of the land, and a conscientious working of the scheme.

Under such circumstances, it is "the point of view of the Cubmaster that is most important", but that is, of course another aspect of the matter to the one presented by Gilcraft.

A Cubmaster's entry may ordinarily have three objects, so far as he is concerned. He may take up the work just to know what sort of work it is or he may take it up on positively wrong notions or merely as a line of generous-hearted service. The first and the last motives may be tolerated but never the second.

So, let us at the very beginning clear some wrong notions.

1. Does Cub-work pay, in any form, that may be called material?

No. It is a form of service which involves sacrifice of time and energy. It is a channel of useful service that may do your soul good and, prove a means to make you useful to society without adding to its obligations to you, in any manner.

2. Is it found agreeable to any and every one?

No. One should have the temperament to enter into innocent childish ways and to have the patience enough to follow the child as far as his ways are innocent. It requires infinite patience, sympathy, a sense of humour, energy and self-forgetfulness.

3. Will the Cubmaster improve in any manner, himself?

Certainly. Constant demand upon his self-discipline and the society of children sometimes change a man's outlook in life and tone down many of his angularities. But, usually, by the time the effects are seen the man is a confirmed boy-worker. His addiction to the cause is unconditioned and unqualified.

4. Can it be recommended as an extension of Schooling?

No. Schoolwork has, of course, grown more and more interesting of late, but Cubbing has affinity only to a family and differs strongly from the atmosphere of the schoolroom.

5. What may be considered to be the desirable age of a Cubmaster?

I should prefer "grey hairs on green shoulders" to young men of precise form and fashionable airs. One should have seen life and should understand the evolution of age and experience. Only then can stories with a point and activities with a purpose can find expression in Cub work. Cub work depends upon the Cubmaster's resourcefulness mainly.

6. What about the means of the individual?

It is no circumstance to Cubbing. What matters is whether a man is impelled by a

genuine love of this kind of employment. Such people are not profuse. This requires fishing for the right man.

7. Who is to do it?

Of course, the Commissioner. Under the existing order of things this duty is but a theoretical conception. To expect the parents to do it for themselves unaided by the Commissioner is impossible. But the one requires the assistance of the other. In any case, the Cubmaster has to emanate from society and does not abound in a particular corner or walk of life to go after. A right notion of the work, if widely known may be conducive to evoke voluntary offers. At present right notions do not prevail. The first step would appear, therefore, to be publicity and information for the benefit of the parents and the public.

8. What is therefore the first step for starting a Pack?

The first step is to give the parents a clear idea about the work and I should advise a parents' meeting wherein a District officer will be requisitioned to speak and some clear publicity pamphlets on Cub work distributed. The very first step is, therefore, a preliminary meeting of the parents.

9. Which is the right place for the meeting to take place?

The best place is a house, hall or compound belonging to one of the parents or a temple or Bhajana Mutt or a public Reading Room and the school need be thought of only as a last resource.

10. What is the purpose of the meeting?

To form a Pack Committee after a Resolution by the meeting is passed to the effect that a Pack be started.

The other Resolution shall say that a Pack Committee be formed to undertake the responsibility of getting the Pack run and it shall also appoint the members of the Committee, in consultation with the Cub-expert whom they expect to run the Pack as Cubmaster.

(Mang.)

An Inter-District Wolf Cub Competition.

Note:—In publishing the details given below, the Editor begs to acknowledge his indebtedness to the "Scouter." He has taken the liberty of changing the word "County" to District, since we deal with districts instead of counties. The events suggested may very well be adopted for our packs in the Province. The scheme is worth trying and we appeal to District authorities to try the scheme in its entirety as it is or adapt it to local conditions.

Editor—S. I. B. S.

Each District shall be represented by four teams of 6 cubs each, all to be under 12 years of age on July 1st, and to have at least 3 months' service on that date.

Events.

1. Tunnel ball.

Usual conditions. The ball to be passed from hand to hand. If dropped, it must be picked up by the boy who dropped it, and the passing proceeded with.

2. Kim's Race.

No. 1 in each team runs 30 yards to a point where there is a tray containing 20 articles. One minute is allowed, when he must pass on 20 yards, where paper and pencil is given him to note the articles seen on the tray.

As No. 1 leaves the tray, No. 2 runs

to it, and so on at one minute intervals, so that each Cub has the same time allowance.

3. Knot tying.—Each No. 1 runs in turn to a post, where he is told to tie one of the Tenderpad Knots. When it is tied, he runs back to the line, and releases No. 2, and so on.

The Cub finishing first receives 3 points, the second 2 points, and the third 1 point.

Knots are then examined, and 3 points awarded for each knot correctly tied.

4. Star Test Relay Race.—No. 1 (running) in each team will run 15 yards carrying 3 books, which he will hand to No. 2. No. 2

(balancing) balances the books on his head, and proceeds (run or walk) for 10 yards. If the books fall, he must stop and rebalance them on his head, not moving until the books are in position. On arriving at the 10 yard mark, he will touch No. 3 (hopping) who will hop for 10 yards, hands on hips.

A Cub touching ground with the other foot, or falling in hopping, must go back to the line, and start again.

On reaching the 10 yard line, No. 3 will touch No. 4, who will turn 4 correct somersaults in the direction of a line 10 yards away. On concluding his 4 somersaults, he will run the remaining distance and touch No. 5.

No. 5 (Skipping) will skip 6 times on the line, and then skip correctly for 20 yards to No. 6. Cubs entangling the rope in their feet, must stop and skip off correctly.

On reaching the line, he will touch No. 6. No. 6 will have his kudtha, neckerchief and cap neatly folded at his feet. On being touched, he will proceed to dress correctly, tie the neckerchief, place cap on his head, and run to a running post 15 yards away.

Note: The use of woggles for neckerchiefs is not permitted.

5. Ten minutes play by Cubs.—Any subject may be chosen and previously practised, but no costumes, properties or gear will be allowed. The play may either be a Word Play or Dumb show. The Cubmaster will be allowed 2 minutes to give directions and final instructions, after which, the Cubs alone must perform. No prompting of any kind will be permitted.

Points.—The winners in events 1, 4 and 5 will be awarded 10 points; the 2nd team 6 points, and the 3rd team 2 points.

In events 2 and 3, the highest number of marks gained will count for 10, 6 and 2 points,

How Cub-Work differs from Scout Work, in the actual running of a Pack?

That Cubbing is an integral psychological phase of Scouting is evidenced by the following details of distinction.

Cub Work.

(1) The most physically active person at a Cub Parade is the Cubmaster. Even in somersault the C. M. leads.

(2) Pack Formation is always in the form of a parade circle. It involves mere running and no brain work on the part of the cubs.

(3) The programme is made out by the C. M. It is he alone who knows that every bit of their doings has a character training value. The programme itself best works when the items come as *surprises to the Cubs*. The Cubs know only that they are assembled for a jolly good time.

(4) The C. M. has to be alert, energetic and at his best, all the time that he is with the boys.

(5) Stories like Puranic and mythological lore, are very successful aids for immediate attention and enjoyment on the part of Cubs. A Cub yarn has generally to be direct, simple and spirited, but will be of no use if packed with details to explain the wisdom or nobility of particular courses of action in daily life. They want to know from the C. M., what to do and what not to do, straight and square. They will obey.

(6) Cub Tests do not require much of practice on their own, on the part of cubs; obviously they cannot.

(7) Cub-Law requires no *initiative* on the part of the Cubs. All that it requires is instantaneous *obedience* to cautions from the Old Wolf.

Scout Work.

(1) The least *physically* active person is the Scoutmaster. In games and in all activities the *Patrol* is the unit and the *Patrol Leader Leads*.

(2) Troop Formations involve brain work on the part of the doubling patrols, judgment of space and the observance of certain rules in taking their position; and the formations are varied. *It involves an exercise of brains on the part of boys.*

(3) Here, the programme is planned, discussed and made out at the C. O. H. mainly by the Leaders and these boys know what is to come off at the coming parade and are prepared to take their share. Here it is a *conscious march on the part of the Boy and he is aware that it is meant for his good.*

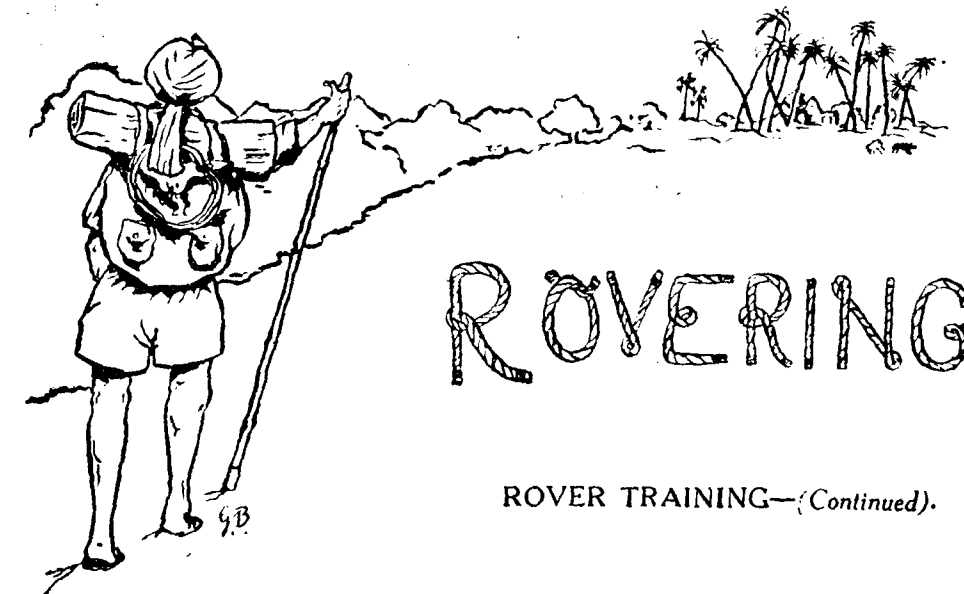
(4) The Scoutmaster's major work is over at the C. O. H. and sometimes Patrols do work on their own, while at every parade the Patrol Leaders have their turn in Instruction, etc.

(5) Yarns of real adventure, noble stirring deeds, high idealistic courses of action, and biographical sketches only appeal to and evoke the inner aspirations of scouts. And Scouts feel grateful for sympathetic talks calculated to show how they can in real everyday life and in their little sphere of doings can put ideals into practice by remembering the Scout Law and the Scout pledge and the daily Good Turn.

(6) Scout Tests involve individual endeavour and the conscious development of proficiency to prescribed standards, not always practicable or meant to be practiced under supervision.

(7) The Scout Law requires all caution on the part of the boy not to violate it and it involves a lot of initiative on the part of the boy himself. The trust placed in him entails supreme responsibility on him.

(R)



ROVER TRAINING—(Continued).

SO much for the moral and spiritual aspect of character training as our objective. But as has been already hinted, the training involves a certain amount of mental and physical development as well, particularly the development of the mind and business qualities. In order to be happy and to become a good and helpful citizen, every Rover ought to be trained and helped to follow a definite line of work for livelihood. It is therefore pertinent that this phase of our Rover education is emphasised sufficiently well and the Imperial Headquarters has included it in the Rules as an added and important principle. Let us bear in mind that the Rover Branch has legitimately got a greater responsibility than the Scouts or Cubs of helping every youth to make a useful and successful career for himself. By age and temperament the Rover is possessed of a passionate desire to settle down and establish a home for himself as early as possible. Some ascribe this social tendency in him to the predominant effect of sexual instinct. Others to a certain "Urge" incident to all youthful nature. Whatever the cause, the boy on the threshold of Rover stage is just able to discover himself, his worth and personality to such a degree that he helplessly longs for the time when he can be free and set up a separate and independent habitation for himself. It is therefore essential that he is adequately equipped for this new quest of family and vocational life and the Rover Branch seeking as it does, to take care of young men is rightly bound to

cater to the proper training of his mental and business-like talents.

What are the business-like virtues we are out to inculcate and cultivate in every youth and how can we help to get on and meet the struggle for existence? Irrespective of the nature of our work, it is significant that the possession of certain common virtues such as patience, cheeriness, perseverance, tact, observation, etc., is of infinite value to us to work on efficiently and successfully. For example the virtue of cheeriness is one of the important traits of good business character. If we are not cheery and optimistic when things look gloomy and disappointing, as is the case on very many occasions, we may hopelessly and thoughtlessly give up the work on hand and jump on to some other, thus rendering our entire life a series of experiments, chucking-ups and failures at last. What is therefore wanted is a steady and cheerful outlook on human life as a whole, so that we can stick to the job through thick and thin. Stickability is one of the chief virtues of Rover character and it is also indispensable for success in any walk of life.

Let us now proceed to see a few ways and means of cultivating the qualities needed for making a successful business. It is remarkable to note how the Rover branch is very well calculated to undertake this sort of education of our young men by virtue of its wide and constructive programme. Nothing more is possible that to outline a few items of the programme at this stage. Woodcraft which is

the art of living in the wilds may be relied on to develop self-reliance and powers of observation through camping, study of Nature in all its aspects, etc. In all organised business life, what is indispensable is the oft-complained discipline, for lack of which nothing else can make amends. Every real Backwoodsman is law-abiding and well-disciplined inasmuch as he has already experienced and sometimes suffered too from the operation of the inexorable laws of Nature in the wilds. Carrying on the same principle of woodcraft into daily life and work, every Rover is expected to track and trace the life-history of man, his customs and manners and his habitations and industries, all of which form a romantic and interesting study by themselves and tend to wield a very wholesome influence on his mental vision and outlook. They also aid the development of such business-like qualities as memory, observation, pluck, etc. It is not unknown to us how one of the essential features of the Rover programme is the systematic course of mental education and general culture by what is called a Study Circle. Amongst many other subjects discussed in the Circle, special attention

may be devoted to such as choice of life-work, How to conduct successful business? etc. A personal touch may be given to discussions if matters such as how to plan buildings and how to improve one's own farm, or gain success in one's profession are taken up and handled by men of reputation and experience. The Rover Den itself must be a place not only for talking but also for making things and its planning and decoration would give Rovers very good chances for exercise of their knowledge of woodcraft and pioneering and hence indirectly the exercise of their business-like virtues and talents. The habit of personal thrift which is inculcated as early as when the Rover is in cub age must be practised and continued by monthly crew subscriptions, annual good turn

donations, etc. Enough stress is to be laid on getting money by fair means and honest labour. The Rover is to be advised how to paddle his canoe clear off the rock of Horses. Coming on to our system of education through handicrafts and and Proficiency Badges, it should be borne in mind that they are merely hobbies for scouts but Rovers ought to attain a certain amount of greater proficiency in them and be prepared to use the knowledge thus gained either for service inside the scout movement or outside. Incidentally, it may fetch them good income for their own personal or charitable purposes.

In addition to the possession of certain business-like qualities, there is another important principle which we ought to observe to

make an efficient and successful career. The choice of life work is to a very large extent a matter of personal taste, liking and aptitude. But in the midst of keen competition for livelihood and acute unemployment problem, we do helplessly forget the right method and lay hold of any and every job that chances to come in our way, with the ultimate result that sooner or later we discover ourselves like square pegs in round holes, unfit and inefficient, losing

all interest and keenness but giving every room for dissatisfaction to the employer. A thorough self-study and self-examination on our part are therefore absolutely necessary before embarking on any sort of career, and the Rover Leader and Mate would do very well to advise their pals in this respect, as they have got the unique opportunity of coming into intimate and fraternal fellowship with them. Provided that the Leader is popular and influential, he can also take another aggressive step and either by personal correspondence or solicitation, it is quite possible for him to find out and secure a suitable job for his lads in co-operation with the General Employment Bureau, if such a one is at work under the auspices of the Boy Scouts Association. (J. I. M.)

Once a Scout, Always a Scout.

"Scouting is not only a game and educational pastime for boys, or even for men to pursue with boys. Boyhood may welcome it as a call to the delights of a brotherhood of the open air and woodcraft, to fascinating occupations in the club room, to sporty good turns, and to the realisation, in some cases, that Scouting opens up a way for a boy to begin to help his country. Manhood forsaking *nothing* of all this, should take a wider view and realise that a direct continuation of Scouting, its expansion, and a wider application of its principles and practices in everyday life are possible, and indeed obligatory on each loyal man-scout. To such an extension of Scouting the term Rover Scouting is rightly applied. . . . It should never be forgotten that no one can be a true Rover without being a Rover Scout. To put it bluntly—the Rover is a Scout, and then some; not something more of the same thing—Scouting. Rover Scouting is a special outlook on life; the outlook of the man-scout, not merely the outlook of the man who was once a Scout, nor even of the man who has set himself to teach Scouting to boys."

(Dr. Griffin)

The Rover Scout Leader.

His Training.

A tentative scheme.

WITH the spread of the Rover Branch of the Boy Scout Movement, the necessity for a prescribed syllabus for the training of Rover Scout Leaders is felt in many districts. With a view to help in this matter, the following suggestions are made.

At Gilwell, there is the Rover Wood Badge course to which, ordinarily only those holding the Scout Wood Badge are admitted. While it is not possible to follow that principle here and while it is not necessary that we should do so, seeing that we are not preparing men for the Rover Wood Badge Practical Course, it brings out one very important point, *viz.*, that a Rover Scout Leader should have a good grounding in Scout principles and methods. It is very difficult for us to get Scout Wood Badge men alone to take up Rover work, but at the same time, everything should be done to get such men to know as much about Cubbing and Scouting as is possible. Would it therefore not be reasonable to have the Rover Preliminary course extending over a period of seven days and to devote the first three days to a study of the principles and methods of the Wolf Cubs and Boy Scouts? Theoretical subjects like the Scout Promises and Law, the Cub Promise and Law, the Patrol and Six Systems, the Court of Honour, Discipline in the Scout Movement can be fully dealt with during this period and also practical work like knotting leading up to pioneering, signalling, and first aid work can also be tackled. If a neighbouring Troop and Pack are available, it would be a good idea to let the prospective Rover leaders see these at work.

I am not forgetting those Scouters who intend taking up Rovering and attend a Rover Leaders' Course. But to such the first three days will really be a Refresher Course and some of them might even be asked to help in the instruction during the earlier part of the course.

On the fourth evening—taking it for granted that the course as a whole assembles for work on an evening—the regular Rover programme can begin and go on for the next four days.

In making up this scheme I have reckoned on getting in four sessions, each lasting for one hour, per day. The first twenty minutes or

half hour of each session will be taken up by the man in charge giving a talk on the subject on hand and leaving the rest of the time for the men to discuss the subject in full.

As to the food arrangements, there should be a central mess at which cooked food will be available so that no time will be spent on this item.

One hour every evening can be usefully spent in some Scout games which would stand the Rovers in good stead later on. If a Camp fire is desired every night, some of the topics suggested for discussion can be taken up at that time also after a few items of the camp fire programme.

A library consisting of all the Scout and Cub and Rover books should be made available to the men for reference and several copies of the handbooks should be supplied at the course.

We have sixteen sessions at our disposal and during this time we should discuss with the men such subjects as will enable them to start and run a Rover Crew and to keep the members of the Crew interested and active, so that they would be better able to help themselves and those around them and to be useful citizens of their motherland.

On the evening when the regular Rover programme starts, there will be the preliminary talk at which the man in charge will give a short talk on a subject like, "Our Job". The following topics may then be taken up the next four days. I make bold to suggest the following subjects for discussion:—

- (i) What is Rovering?
- (ii) The Rover Leader—his qualifications—his responsibilities.
- (iii) and (iv) . The Young Man and his Problems:
 - (a) Those who have been Boy Scouts.
 - (b) Those coming in quite new to the Movement.
 - (c) Those who have just left school and are entering jobs.
 - (d) The young College student.

(A full discussion about the problems confronting the above classes and how they can be helped through a Rover Crew should follow.)

(v) The Young man and his family relationships and obligations.

(vi) Pitfalls: The sex question; gambling; drink.

(vii) The young man: his religion.

(viii) The Promise and Law as interpreted for the Rover Scout.

(ix) Citizenship: our duties and obligations. A thorough study of local conditions in a village, town, municipality etc., will bring out before the mind of the Rover, the needs of those whom he wishes "to serve".

(x) The Rover Scout and Rural reconstruction: (Let us remember that "rural India" is the "real India"). How can the Rover Scout tackle the problem of the Indian village. In this connection the talk given at the Rover Course at Stanley Park by Mr. K. Shankaranarayana Rao, Chief Commissioner, Mysore, will be found most helpful. Copies of this talk can be had on application to the Provincial Scout Headquarters.

(xi) Other forms of service outside the Boy Scout Movement.

(xii) Rover service inside the Boy Scout Movement.

(xiii) How to start a Rover Crew: practical suggestions.

(xiv) The Rover Den.

(xv) Rover ceremonies.

(xvi) A Year's programme of work: suggestions.

On the last day, before the break up the man in charge might well dismiss the camp with a short talk on, "What of the future?"

I would suggest that the following subjects be discussed round the camp fire:—The question of the uniform; Rovers and camping, Relationship between the Rover Leader and the Rover Mates; relationship inside the Scout Group.

In making out this scheme, I have derived most of the ideas from the Gilwell Rover Course and from the preliminary course for Rover Leaders conducted at Stanley Park in April 1930. It will be a great help if those Rover Scout Leaders who see this article will very kindly write to Provincial Headquarters and send up their suggestions and criticisms on the scheme.

G. T. J. Thaddaeus.

Wood Badge Training.

THE aim of Wood Badge Training is to demonstrate in as practical a way as possible the aims, principles and methods of Scouting as a whole, and of its three main sections—Wolf Cubs, Scouts and Rover Scouts. Different types of training are given in connection with each of those three sections, although the main scheme of the training is similar.

This scheme separates the training into definite parts: Part I, Theoretical; Part II, Practical; and Part III, Application.

Part I.

To qualify for this part a Scouter, or would-be Scouter, has to complete a Correspondence Course of three studies to the satisfaction of "The Reader." The main object of the Course is to induce the Scouter to think out things for himself, to satisfy himself that the Scout work on which he is engaged is sound, and that it is suitable to his abilities. There are separate Courses for Cubbing, Scouting and Rovering, and "The Reader" does his best to help by commenting on each of the studies before returning them.

The papers for these three Courses are revised every year in order that they may include

questions—usually five to each study—which suit existing needs. Particulars regarding these Courses are available on application to Provincial Scout Headquarters.

When the three Studies have been completed to the satisfaction of "The Reader," a certificate is issued to the successful person.

Those who have completed Part I are given preference over others in the allotment of vacancies on Practical Course for Part II.

Part II.

In order to qualify for this part of the Wood Badge a Scouter, or would-be Scouter, has to attend a Practical Training Course and secure a certificate.

These Practical Courses are held at Gilwell Park, and at Recognised Training Camps throughout the over-sea association areas. Particulars for our Province are published in the S. I. B. S.

All Courses are run along the same principles, those attending being formed into a Pack of Cubs, or a Troop of Scouts, or a Crew of Rover Scouts, and as much of the training as

possible is carried out through the medium of games and competitions between Sixes and Patrols.

All the Practical Courses at Gilwell Park are conducted under the personal direction of the Camp Chief of the Boy Scouts Association.

"Recognised" Training Courses outside Gilwell are conducted by an Akela Leader, a Deputy Camp Chief, or a Rover Deputy Camp Chief. For these appointments a Scouter requires to be nominated by the County concerned and approved by Gilwell and the Commissioner for Training. The greatest care is taken with these appointments to ensure that the Scouter—woman or man—is one who can lead, and set an example to, other Scouters, as well as pass on to them the training that has been approved by the Chief Scout. For this latter purpose a set syllabus is laid down for all these Courses

—Cub, Scout, Rover

—and help in connection with it

given by the Training Department, to ensure some kind of uniformity. The syllabus for each Course and all the material connected with it is subjected to a complete revision every three years, so that the training alters to suit the needs of the Movement.

Cub Practical Courses.

At Gilwell Park the Cub Course involves four consecutive days in camp under canvas, exclusive of the days of arrival and departure. At "Recognised" Training Camps the Cub Course may consist of four consecutive days, or of four week-ends.

Briefly, the Cub Course deals with the subjects which should be dealt with in the ordinary work of the Pack, and the methods by which these can be made clear and interesting. Star subjects are dealt with in detail together with a number of indoor and outdoor subjects which should be studied in their beginnings by the Pack as a whole. The aims and principles of Scouting are also mentioned, and the necessity for co-operation amongst Scouters stressed. Camping is dealt with in a practical way, and games are demonstrated at every opportunity.

Apart from the subject-matter of the Course, however, there is the great advantage that on a Wood Badge Practical Course it is possible to meet Scouters from outside the District, even from other Counties and Countries, and to benefit by an exchange of views with them. Commissioners, Cubmasters, and Assistant Cubmasters also, meet together at these Courses on level ground, and that is an added advantage to all of them.

Scout Practical Courses.

At Gilwell the Scout Practical Course involves ten consecutive days, exclusive of the days of arrival and departure. The Course is conducted as a Troop in camp, with all the ordinary activities of a camp and a number of sessions in addition.

At "Recognised" Training Camps the Scout Course may consist of eight consecutive days, or five week-ends.

The Scout Course is somewhat varied, and even then can only touch the fringe of the enormous number of subjects which are comprised in the term "Scouting." In the main they centre round the general running and well-being of a Scout Troop and

lay special stress on various First Class Badge subjects. If, and when, District Training Courses become general, it may be possible to eliminate from this course a number of subjects which deal with general procedure and elementary tests. Certain of the other subjects dealt with can be classified under Groups:

Games—Indoors, Outdoors, Physical, Mental, etc.

Campcraft—Camp Sites, Camp Gadgets, Feeding, Hygiene, First Aid in Camp, Tents, and the practice of it all.

Fieldcraft—Estimation of Heights and Distances, Reports, Mapping, Sketching.

Pioneering—Knotting, Lashing, Splicing, Light Bridge Building, Axemanship.

Nature Lore—Animals, Birds, Stars, Trees.

Signcraft—Observation, Tracking, Signaling.

A Suggestion.

I might add a word of suggestion to those among you who are intending to adopt the teaching profession as your vocation. My suggestion is simply that you look into Scouting, try to realise its principles, and consider for yourselves how far these will help in the two great aims of education, namely, the training and equipment of the mind as man's most valuable instrument in life, and the formation and development of character. By that I imply that you do want very frequently to get outside school books and circulars and think what you are really after. If you do investigate fully the aim of all your study and Scouting, I have no hesitation in saying that you will readily see how the two hang together.

(J. S. W.)

Pathfinding—Hiking, First Class Journey.

This list is sufficient to show the diversity and practical nature of the Course, although, of necessity, there must be a great deal of talk—done by the Instructors.

The remarks already made in connection with the Cub Course concerning the opportunities afforded of meeting other Scouters apply equally to both the Scout and the Rover Course.

Rover Practical Courses.

Normally, a Scouter who desires to attend a Rover Practical Course must already be in possession of a certificate for a Scout Practical Course. The reason for this is that Rovering has Scouting for its basis, so that a complete Rover Course must also include a knowledge of Scoutcraft. To include instruction in this on the separate Rover Practical Course would make it too long, and merely be a duplication of the Scout Course, so that it has been decreed that in order to complete his Rover Wood Badge the Scouter must take Part II Scout in addition to Part II Rover.

At Gilwell and at "Recognised" Training Camps the Rover Practical Course—practical in name only it is feared, since it mostly consists of talks and discussions—occupies three consecutive days, exclusive of the days of arrival and departure, or two week-ends. The Course need not necessarily be held in camp, as campcraft has formed part of the Scout Course, but there must be a definite gathering together for the whole period of the Course.

The subjects dealt with are, as affecting Rover Scouts, Leadership, Ceremonies, the Law and the Promise, the Spiritual, Conditions of Membership, Sex, Physical Activities, Indoor and Social Activities, the Open Air, Organisation, Quests, and others.

Part III.

Whenever a Scouter has obtained certificates in respect of both Parts I and II of the Wood Badge, or—for the Rover Wood Badge—of Part II Scout, and Parts I and II Rover, his District Commissioner is asked by the Headquarters Commissioner for Training to study the Scouter's ability in his actual Cub, Scout, or Rover work, and, at the end of a period of four months from the date of the last certificate—whether for Part I or Part II—to recommend him for the grant of the Wood Badge if he is satisfied that the Scouter is doing good work.

It may be mentioned that, whereas a Rover Scout, or other would-be Scouter, may obtain a certificate for Parts I or II, he cannot complete Part III unless he takes out a

Warrant. An exception is, however, made in the case of Secretaries, and certain other County and District Officers.

It may also be mentioned that when a Scouter has been awarded, say, a Scout Wood Badge, there is no necessity for him to complete Part III Cub, even if he has earned certificates for Parts I and II Cub, unless he is actually working with a Cub Pack. This does not imply, however, that attempts to learn as much as possible about another section of the Movement should be discouraged.

This duty in regard to Part III is placed upon the Commissioner for two express reasons: (1) to secure his co-operation in the scheme of Wood Badge Training, and (2) to ensure that the final decision in regard to the grant of the Badge lies with the Scouter's own Commissioner, who, presumably, knows him best.

It is hoped that before coming to a decision the Commissioner will satisfy himself, amongst other points, that the Scouter shows he has benefited by the training he has received, and that the boys with whom he works have similarly benefited, that he works in with his brother Scouters in the District to the fullest degree, that he is absolutely loyal to the Movement, locally and otherwise, and that he sets about his Scout work quietly and humbly and does not ruffle the feelings of other people.

It might be well to end this paragraph by stating that the Wood Badge is by no means a Proficiency Badge, but merely a sign that the wearer is still out to train himself to be a good leader in every way he can.

Conclusion.

The importance of Commissioners themselves taking up Wood Badge Training has been mentioned in Chapter I of the D. C.'s Handbook on Training. Mention has also been made there of the Commissioners' Course. Although this has no connection with the Wood Badge as such, perhaps it would be as well to give some particulars concerning it. Usually such courses are held at Gilwell Park for three complete days, or two week-ends, but it is hoped that such Courses will be held from time to time in various parts of the country. One such was held recently in our Stanley Park Training Centre at Coonoor. These Courses are normally held indoors and consist largely of talks and discussions on the following subjects:

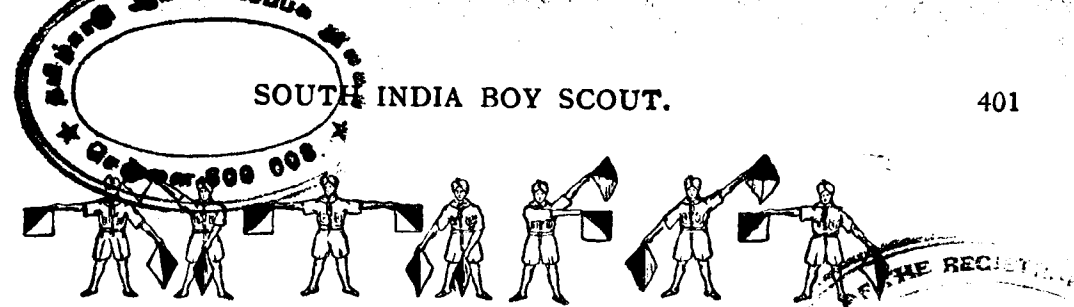
Organisation, Imperial, County and Local; Training; Warrants; Investiture Ceremonies;

(Continued on page 412.)

1930.]

SOUTH INDIA BOY SCOUT.

401



For Scouters.

Towards Precision in Normal Troop-work.

The Rules and the Boy Scout Tests.

BOY Scout Tests are not meant to take the character of School Examinations.

Honour has its responsibility. The Patrol Leader has his and the individual himself has his.

The requirements stated in the Rules Book are but the indications of Proficiency to be expected as the minimum standard on the part of the candidate appearing for the Tests.

It follows that efficiency in the Troop depends upon the co-operative discharge of all these responsibilities.

The standard varies with individuals. It is not the level of capacity but the amount of sincere endeavour to pick up some knowledge on the lines indicated by every individual that ought to matter.

If perchance, a boy joins the Troop with a level of proficiency higher than that or equal to that stated in the Rules, it is not right to make a show of a Test and pass him. Nor is it honest for the Troop to take the credit for his efficiency.

A Troop must have afforded training to every individual in the several subjects prescribed.

The Troop exists to carry out the Chief Scout's ideas as far as possible.

If the Rules say, tracking $\frac{1}{4}$ a mile in 25 minutes, who except the S. M. is to fix the nature of tracking to be set? What faculty does the Chief Scout want to develop in boys by including that subject in the scheme?

Read Scouting for Boys, Training in Tracking, the several practices set in "Good Scouting." Tell the boys what wonderful capacity we can acquire through Training in that particular line. Draw up a programme of activities and fix up the details and explain how the programme has been worked out and what the programme aims at, to the Leaders at the C. O. H.

With regard to every Scout Test, the master has his responsibility. The Scoutmaster is responsible for the interest evinced by the boys of his patrol;

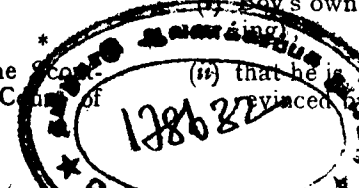
(1) The Scoutmaster's Responsibility is (i) to see that the Troop does not defeat its aim of carrying out the Chief Scout's ideas on every one of the subjects of the Scout scheme, by setting up narrow or fantastic standards of their own; (ii) to bear in mind that the individual boy in the Troop is expected to develop a new faculty with reference to every branch of study and the Chief's wish is not merely that every boy should own some badge or other.

(2) The Responsibility of the C. O. H. is the responsibility of the Troop to organise Training in such a manner as to benefit the individual boy really. Its programme of work should be made with a view to ensure practice—as much of solid practice as possible—in the subjects. Mostly, second class and first class subjects can be tackled only in the open air. It naturally follows that the C. O. H. will programme its activities mostly in the open air. Parlour Scouting need be carried on only during bad weather, and very few subjects admit of it. The issues of the administration of the Troop and all deliberations may be carried on, indoors. But actual Scouting benefits the boys only if carried out in the open. The C. O. H. will therefore make the most of holidays and draw its programme and time-table accordingly.

(3) The Patrol-Leader must in the first place realise that it is:—

(i) Boy's own Training (mostly self-training)

(ii) that he is responsible for the interest evinced by the boys of his patrol;



- (iii) that it is up to him to set the members of his patrol to try for Badges; and
- (iv) that as one of the members of the Troop executive, the C. O. H., it is up to him to advise that body to arrange for the promotion of the boys under his lead.

* * * *

(4) Every Individual member of a Patrol ought to realise:—

- (i) that in taking trouble to learn things for the next badge, he is making his Patrol Leader feel proud of him;
- (ii) that if he does not do so he is probably letting another patrol get ahead of his; and
- (iii) that in this devoted service to his patrol in obedience to his leader, he is developing new capacities and earning the name of a good Scout.

(Scribbler)

Inter-Troop Competitions. Are They Wanted?

"Competitions between the various Troops in a District may in some ways be compared to competitions between Patrols in a Troop. If properly run they can help to foster a Troop spirit, and if the Troops or Teams have to meet at one place for the contest, they help to bring scattered Troops into closer touch with one another. But they cannot be allowed to take so prominent a place in a Scouting programme as competitions between Patrols".

If there are a great number of competitions in various activities between Troops in a district, the result will be that each Troop, instead of being able to develop a programme suited to its particular needs, will be forced to conform to a large extent to the programme in the minds of those who draw up the competitions. Competitions then cease to be of value to a Troop, and become a most unfortunate interference. It is not true to say that a District Commissioner can devise inter-Troop competitions in his district for the benefit of all Troops in the same way that a Scoutmaster can devise inter-Patrol competitions in his Troop for the benefit of the whole Troop.

The activities for inter-Troop competitions can be divided roughly into:

Essentially Scouting Activities, such as special branches of Scoutcraft (Ambulance, Signalling, etc.) or Scouting generally,

And other activities, which are practised by clubs, quite apart from Scouting, such as football, swimming, athletics, boxing, etc.

"The question of competition in these "Other Activities" is largely governed by local conditions In the majority of cases they

are probably superfluous, and if they are numerous and take place every year they may be a definite nuisance The modern tendency of all big organised competitions is not one which the Scout Movement should wish to emulate. Many of us have heard of or seen football both in organised tournaments, with their win-at-any-price atmosphere, and in numerous "friendly" matches, in which both sides are mad keen only to win, the main object of having a jolly good game being ignored. It is hardly necessary to add that the type of football which gave the more pleasure, is the sort of football that we should encourage scouts to play"

As far as Scouts are concerned, sporting competitions are better left unorganised (in the sense of tournaments, cub competitions, etc.), and on the old-fashioned basis of friendly rivalry, one Troop with another. I am sure that Scouting practices would then suffer less from the interference of these "Other Activities," and at the same time the Scouts themselves would obtain far greater benefit from them.

Almost all that has been written above, in regard to "Other Activities," can be applied to competitions in specialised branches of Scoutcraft pure and simple. A series of District competitions in ambulance, signalling, tracking, knotting, mapping, and all the other subjects for which competitions have been devised, only tends to improve the efficiency of what is probably a small proportion of each Troop in the one subject in which they are at the moment competing, at the expense of the rest of the Troop and at the expense of their own training in other subjects. If the competition entails the testing of the whole Troop, or a certain number of Scouts chosen at random from the

Troop, the necessary training and practice will inevitably mean that the whole Troop's programme will be interfered with and that each Scout will no longer be receiving the training which he individually requires.

Any tendency for a Troop to devote all its time for weeks before the date of its competition to practise in the subject or subjects of which the competition consists, is to be utterly condemned, and the very fact that competitions are organised may lead Scoutmasters into making this mistake. It is probably worth considering whether, if there is to be any competition between Troops in specialised subjects, it should not be left to friendly contests instead of organised competition.

Competitions, consisting of visits to each Troop's ordinary meetings, have the merit that they do not interfere with the Troop's programmes, but are notoriously difficult of decision. Some Troops are accustomed to receiving visitors and are not unduly upset by the advent of the judge; others will find the presence of a stranger most upsetting. Also the judge should know as much as possible of the local conditions affecting the troop, such as the type of boys, what opportunities the scouters have had of attending a Training course, etc. A further drawback is that unless several visits are paid to each Troop, one may be seen on a night when everything is running well and another on one of those nights when, for some insoluble reason, nothing seems to go right. And if there is a considerable number of entries it is not easy to find a judge who can spare the time to make the necessary visits; but it is most desirable that the same judge, or judges, visit every Troop, otherwise the standard will not be consistent.

There is one type of inter-Troop competition in which Troops are represented by teams, which is not open to quite so many objections as most others, and that is in campcraft. This is a subject which is not specialised, and

if the conditions decree that each Troop shall be represented by a *bona fide* Patrol, the Scoutmaster can, in the ordinary course of his Troop's training, hold an inter-Patrol competition on the same conditions and send the winning Patrol to represent his Troop. This form of representation is admittedly an ideal which is not always reached at present, but it is obviously preferable to representation by a picked team. Also, the training of the whole Troop in camping, with a view to selecting a representative team (assuming that the representation by a Patrol is not the rule), is not interference with the Troop's normal programme in the same way as training in many other subjects, for camping should be an essential part of the whole Troop's summer life.

It is also possible, though not easy for a camping competition to consist of visits by the judge to the various Troops' Camps, at which, as many members of the Troop as possible are present. The objections are for the most part the same as those given above when considering the competition consisting of visits to ordinary Troop meetings, but in this case the difficulty of getting round all the Troops is probably greater.

"About those scouts"

Of course, you may say that you are too old or too much busy, or not quite strong enough, or that you don't understand the variety of subjects that a scoutmaster has to know. These are the objections advanced by 9 out of 10 of our officers before they joined and before they found themselves up to the neck—heart and soul—in it, in spite of them. Or possibly you are a lady.

It doesn't matter.

The fact is whoever you are and whatever you are, it is in your power to do something for the boy. That sounds a big order. But it is a fact.

(Baden-Powell.)

An entirely different type of competition, which is growing in popularity in England, is the Cycle Marathon, which is really based on the 1st Class Journey. Provided the conditions are well devised, and the distance to be travelled is not too great, this popularity is probably justified The revised conditions of the 1st Class Hike in regard to the map and report should, however, be borne in mind. But we are afraid it is too early for us here to think of them. Some of us have had experience of many sorts of inter-Troop competitions, as judges, as organisers, and as Scoutmasters of competing Troops. If this article succeeds in helping us to make the competitions what they ought to be for the boys, and in bringing out helpful suggestions in the field, it will have succeeded in its purpose.

(Adapted from the "Scouter.")

The Tender Foot Tests.

(Some Comments and helpful hints in instruction.)

Requirements: Law, Knots, Uses of the staff,
The Flag, Scout signs.

Help and Guide: Roland Philipps: "Letters to a Patrol-Leader."

Reference: "Boy Scout Tests and How to Pass them" and 'Knotting' by Gilcraft.

The Law and Promise.

Usual remisses:—The text of the Law includes the comments containing the several shades in the Chief Scout's words. They are missed usually.

Law by Law is the right method and ensurement of atmosphere before dwelling on it is necessary, but usual blunder is to take the Law as a whole and to let the atmosphere assume an aspect similar to that of a sermon. Beginners in Troop work miss the *Comments* of the Chief Scout, and fail to care for the *atmosphere*.

Trusty, loyal and helpful, Brotherly, Courteous, kind, Obedient, smiling and thrifty, Pure as the rustling wind.

Note: Refer to your notes, if you keep any, of Roland Philipps' 'Letters' or better have a refreshing survey, without fail, of every letter on the eve of attending a parade even though you might have read them a thousand times before. You will gain the correct altitude.

Scout Signs.

Roland Philipps has included more signs than four. Evidently, he does not mean to restrict you to four. "The four simple signs are part of the Tenderfoot Examination."

1. **How to sign as a member of a Patrol:** Why not keep to this mode of signing in vogue in the Troop?

2. Patrol-cry is also a sign. It is fair to include a satisfactory rendering of it in three modes for Test.

3. At night sticks with a wisp of grass round them or stones so that they can be felt with the hand.

4. Why Patrol-cries? why birds or animals of the locality? Hint at bird-study and pets. (Refer "S for B" on Stalking: Chapter on birds and animals).

5. The Scout-sign—Three fingers up to shoulders, when used? When full salute?

The Flag.

The matter beautifully treated by Roland Philipps: But incidentally note arguments for a national Flag therein. Empire-significance brought out by B—P. in "S for B" in the Chapter on Patriotism. Yarn No: 28

In heraldry White is called Silver.	Argent.
Red	Crimson.
Blue	Azure.
A Diagonal cross	Saltire.
The back ground	Shield.

1. Illuminate with personal anecdotes.
2. Everyday incidents.
3. Stories exemplifying Scout Law—and Promise.
4. Cull and pot them out as a help to your successor and for revision.

This synopsis has been found to work, But do not make it compulsory.

1. Wait until the boys have used them in three Trails, before you declare boys to have passed. Insist on participation in three such Trails at least as compulsory for any one to pass in T. F. signs. Do not exempt any.

2. I suggest that satisfactory patrol cry and 3 modes of it be included for Text.

Refer to an article on Patrol-signs in 1930 June number of the 'Scouter'.

Do not forget to use this mode during the first camp your Tenderfoots attend. May set one patrol against another at night and try cries, while in camp.

However, saluting the Union Jack may be presented as one among the many ways of formal expression of our Duty to the King Emperor. To us the flag has the significance of the King's Flag, merely.

Correct Description: St. George's: "A crimson cross on a silver field."

St. Andrew's: "A silver saltire on an azure field."

St. Patrick: "A crimson saltire on a silver field."

—in the language of Heraldry.

The Knots.

1. A caution usually neglected is that knots must be made with *Ropes* and not *string*.

2. Practical use must be sought to be demonstrated.

3. Hemp-Rope is best, sailors use Manila Hemp Rope in water. Hemp is grown in Bengal, Russia, Italy, Mexico, and New Zealand and the Philippine islands. The last is the best.

4. Don't tie a knot against *lay of the Rope*.

5. *The Terms* (1) "Bend" (Knot)

(2) "Bight" (Loop)

(3) "Hitch" is no knot.

6. Reef knot for *dry* Ropes—also known as square knot.

Single-sheet bend:—to join two *dry* Ropes, also called a common Bend (which rope to bend?)

Double Sheet Bend for *wet* Ropes.

A clove-hitch: Commences and finishes Lashings:—

A jamming form of two hitches.

Bowline: must be made round oneself as well as round another.

Sheep Shank: For strengthening a weak part in a Rope.

Fisherman's:

Two wet lines or Ropes.

To tie the cast to the line in a net.

7. Whipping (a) (Usually neglected) The ordinary kind.
(b) with a needle and thread.

Revision Questions:

What material is best for a Rope? Why?

- (1) Where is Hemp grown?
- (2) What is a bight?
- (3) What is a "bend?" a square knot?
- (4) What is a "common bend?"
- (5) How to strengthen a weak part of a rope?
- (6) What is the knot used for wet-ropes?
- (7) How to render sheep shank reliable?
- (8) What is a Hawser-laid Rope?
- (9) What does the term "bending ropes" mean?

The Uses of Scout Staff.

Mark staff in inches and feet to use it as a measuring rod.

For Decoration, see "Spare time activities" by Gilcraft.

The most salient uses are those found in Boy Scout Tests:

- (1) Forming a fence by patrols for keeping the crowd back.
- (2) Making a Tripod to hang a pot over a fire.
- (3) For the structure of a bivouac shelter, and emergency tents.
- (4) For warding off attacks of mad-dogs and other animals.
- (5) For use as a step to get over high walls.

A Scout holding the staff parallel to the ground above his head against the wall on to which another climbs and catches the top of the wall.

- (6) For measuring heights as explained in First class Tests.
- (7) For improvising a stretcher.

It also enjoins on us our courtesy as a matter of duty to Flags of any other nation.

Refer "Boy Scout Tests and How to Pass them," and Special articles in S. I. B. S.

Cocoon fibre or indigneous Rope. Cotton cord will get spoilt in the rain.

Ref: "Boy Scout Tests and How to Pass them." S. I. B. S. "Knot tying for Scouts" by N.

In manner differently made from Reef Knot.

Not advisable to learn this method merely.

Send the boy out to learn new knots from people near his residence and come with knowledge to the next parade day.

Ref: "Boy Scout Tests and How to Pass them."

Demonstrate

all these use and fix a definite number as the minimum for passing this Test.

(Refer S. I. B. S.)

Turban Tying.

Has not been included as a Test, but I advocate its inclusion at least as a Troop requirement.

The other items of Troop standards may be :

- (1) Care of Uniform.
- (2) Folding the Uniform.
- (3) Prepare a staff for himself or polishing a walking stick or polishing a cocoanut shell or shell-buttons.
- (4) Washing the Uniform in approved form.
- (5) Saluting in approved style.
- (6) Sewing a button.
- (7) To own a Rope and to hang it elegantly rolled in his belt.
- (8) To stitch and dye his own shoulder knots.
- (9) To possess the shoulder Badge.
- (10) Where to wear the (1) Tenderfoot Badge?
(2) The Second class Badge?
(3) The First class badge?
and (4) The proficiency badges?

When to appear for the proficiency Badges?

What badges he would like to attempt?

(11) The Hand signals, Staff cautions and the six Scout Breathing Exercises.

(12) Above all make sure that the boy's word can be relied upon (1st Law.) by the P. L. and that he is attached to his P. L. and feels a regard for him.

A Talk on the Badge system necessary at this stage.

(Further suggestions will be welcomed by the Editor.)
(R.)

Letters to a Would-be Scouter.

My dear G,

I didn't expect I would have the pleasure of writing to you so soon after my last letter, but the fact is, 'Spotted Dove' wishes that I should continue to write to you in his place for a while longer. I am glad of it personally, because there are still one or two things which I would like to tell you.

You see what a real asset you have in your boys' parents and, if your Troop is a School Controlled one,—and I know it is—in your institution. But of course, you cannot afford to stop at that vague realisation, which in itself will not carry you very far. You must organise your assets, so to say, to the best advantage of your Troop; and by now, you can surely guess what I am driving at—the Group or Troop Committee.

Well, like everything else about our scout scheme, this is also not a mere formal affair. The idea is that you should rope in as many outsiders, laymen, I mean, including the management of your institution, to understand your work and appreciate your special difficulties. Some of these cannot be solved by a brother-scouter like myself or 'Spotted Dove', but

require decidedly outside help and advice. I may tell you that it requires *some* organising power to get together people of differing temperaments and view points, may be. You will now understand easily why the Chief, the astute genius that he is, has insisted upon that particular qualification, namely, *capacity to organise*, in the case of a prospective scouter aspiring for warrant rank. He has said quite plainly that a Scoutmaster need not be an Admirable Crichton; what is wanted is that he should have influence enough in the locality and the capacity to organise. The roping-in of these outsiders, as I said above, will most certainly take some doing, but you need not at all despair. A little tact, and cautiously proceeding about the business will surely fetch it.

Now for a few hints. There is nothing new though, that I am going to tell you, for it has already been fully said in the South India Boy Scout. If you have had your old volumes bound, as I always do, turn up pages 149 and 367 of Volume VIII. There is a very good article on the topic in the present volume also on page 75. I daresay there are already a few elders, probably one or two old boys of your

School among them, come to settle in your place and having their boys in your Troop. These people will always be ready to help you in your work, if they only knew how. For you to get them together and tell them how, as a beginning you cannot do better than follow what a Scoutmaster of my acquaintance actually did in the early days of his Troop.

He generally used to assemble his boys for their games, scout practices and parades fairly often, in the extensive grounds belonging to one of the parents who is influential in the locality. After every such meet, the Scoutmaster usually stayed on for a few minutes, dragging the gentleman into conversation on the progress of the boys. The gentleman got interested slowly but surely and one day when the Scoutmaster mentioned his proposal to celebrate the Troop Day and expressed his desire that the parents should co-operate, the gentleman readily agreed to invite them to tea so that the details might be discussed.

Well, the 'tea' came off and, what is more, the local Commissioner whom the Scoutmaster had contrived to get for the function, opportunely pointed out to the parents the necessity for their taking on the responsibility for definite matters connected with the progress of the Troop while the Scoutmaster was to be left free to carry on the training of their boys on real Scout lines. A friend of mine, a prominent Scout worker, who was also present there, spoke at the request of the Commissioner on Troop Committees and their organisation. As a result, a Troop Committee was formed then and there, consisting of seven of the parents with one of them as the President and another as Secretary and Treasurer. Seven, I may here point out to you, is a good number—neither too small, nor too big.

When the Committee began to function, and it did pretty soon, it was decided that they should meet normally once a month at the residence of one or other of the members. They met, not in a formal sort of way, but only as a 'family gathering', sometimes over lunch or over tea. In the early stages they did not very much know what to do, but the acute scoutmaster was ever keeping them busy, presenting schemes and plans for their consideration and very soon the Committee found that it would be very much better if each member had a specific task, rather than that all of them should be discussing minor details together, thus wasting much precious time.

To-day that Troop is a sound and going concern, as flourishing as one would like it to

be; the Scoutmaster is a happier man; the boys get the maximum fun and benefit out of the troop and the parents are keener than ever on helping their own boys in the Troop.

This gives the general lines on which you could organise a Committee for your Troop, but I would at the same time advise you to steer clear of a few snags:

1. Do not think of doing everything off your own bat. Get your local Commissioner to come and help.

2. Do not make the gathering a formal, dry-as-dust affair. Let it partake of the nature of a social gathering. Be sure that you introduce each parent to the others and don't take it for granted that the Commissioner knows all of them personally.

3. Whatever you do, do not repeatedly harp upon your financial wants. Nothing frightens parents as repeated inroads upon their pockets. The financial needs of a Troop are really very few and if the parents know that the boys do need it, they will readily help.

4. Let the parents clearly understand that you do not get any material benefit out of the work you do, except the happiness that one gets in training a number of children, not one's own it may be, to become better boys. Do not in your enthusiasm create the feeling that the boys' school work suffers on account of scout activities.

5. Let not your talks with the parents or the speech of the Commissioner at the preliminary parents' meeting make the parents go away with the impression that their concern is for all the children of the area. Let it be clearly put to them that their concern is the Troop of which you are the S. M. and that it is their boys that are their immediate care.

6. Last but not least, do not on any account ignore the Headmaster and the Manager of your institution in the organisation of a Troop Committee.

If you take care of these, I know that you will make a thorough success of the job and the Troop Committee will be a real help to you and will take away a large burden of additional responsibilities which now weigh down many a despirited brother-worker of yours.

So long—,

Cheer-i-o

Your sincere friend and brother-Scout,
"GREY BROTHER,"

Knot tying for Scouts.

(a) Knots for joining ropes, etc.

1. **Reef Knot** is well known. It is called by other names like "square knot" or "true knot." This can be safely used for joining ropes so long as the two ropes are of the same thickness. The reef knot does not slip, except when employed in tying a thin and a thick rope together.

The tying of the knot is easy (See figure). To untie is equally so. If the rope or cord is stiff enough all that is necessary is to seize the standing part on each side, just outside the knot, and push the hands together, when the loops slip one over the other. If the material is too pliant, one end is taken in left hand and the standing part of the same end in the other, and the two pulled asunder. The knot becomes dislocated and it is easily undone.

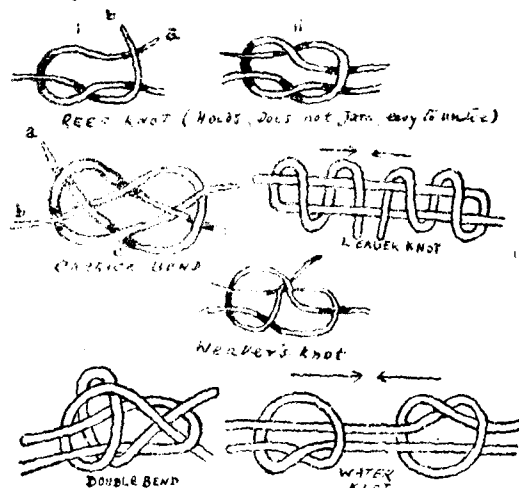
2. **Surgeon's Knot** is the same as a reef except that in making it the end *a* (see figure) is turned twice around the standing part of *b* before proceeding with the loop, just as in the double overhand knot. Surgeons use this knot in drawing tissue together to prevent the slipping of the first turn of the knot.

3. **Weaver's Knot** is better known to scouts as sheet bend. It is called also thumb knot, becket bend, becket hitch, and single or common bend. This is almost the only knot by which two ropes of greatly differing sizes can be joined firmly together. It is also the quickest and most secure of all knots for joining threads or twine.

This knot never slips when properly made, but when ropes or cords of different thicknesses are joined with it, the eye should be made on the stouter one.

This knot is used also in making nets.

4. **Double Bend** is the same as the previous one, only the end is passed twice around the back of the loop before putting it under its own part. This gives it additional security when one line is thicker than the other. It is often used by fishermen.



5. **Carrick Bend** (see figure) is best of all knots for joining stiff ropes.

6. **Water Knot** is what we know as the Fisherman's knot. In using this knot the two knots should be drawn together into one knot and the protruding ends snipped off.

7. **Double Water Knot** (see figure) is preferable for thin gut.

8. **The Leader Knot** is a very good one for joining two lengths of gut. (See figure).

(Adapted from Horace Kephart—
Camping and Woodcraft).
(Next time Hitches.)

(N.)

Juvenile Delinquency (V).

The Treatment.

(By K. PALANI.)

THE world owes much to America for her careful and scientific development in juvenile legislation. She has set an example in instituting Children's Courts and introducing Probation System. She has proved to the world the desirability of differentiating the method of trial of an adult criminal and a child delinquent. The child delinquent should no

longer be flung into the same gaol to await the same trial under the same conditions as the most hardened criminal. In all probability, he may be innocent of any crime whatever when committed. When he remains in prison, awaiting his trial, which sometimes takes months, he is bound to be drawn into its machinery, after which the redemption must be exceedingly

small. "In Newgate" wrote the Secretary of the Howard Association, "as lately as 1843, the spectacle (so common in other association prisons) was constantly witnessed of groups of men and lads fighting, whilst others were shouting blasphemy and obscenity, or persecuting the less vicious prisoners with kicks, indecencies and brutal outrages."

In 1847, the Juvenile Offenders' Act was passed in England and it permitted the justices, in certain cases, to try children under 14 and "young persons" between 14 and 16 for felony. This Act was amplified and amended by the Summary Jurisdiction Act of 1879, which still governs the trial of children and young persons, and gives the justices power to try summarily such juvenile delinquents for all offences other than homicide. Although this Act provided for the use of the birch in the cases of juvenile offenders, the ordinary punishment of imprisonment still remained and continued to be frequently inflicted.

The evil effects of sending children to prison was soon realised, and in 1908 a section was added in the Children Act abolishing the punishment of imprisonment for all offenders under 16 years of age, except in rare cases, and thus substituting training and reformation for mere punishment. Henceforward a young offender received different treatment from an adult—while on remand, while before the Court, and above all when the Court has pronounced its decision.

Methods of treatment: A number of ways have been suggested by various writers in which delinquent children may be dealt with. As soon as a child is caught for some offence under the Children Act, he is either let on bail, if somebody is willing to shoulder the responsibility, or he is sent to a Children's Remand Home, while awaiting trial. He is then brought before the Children's Court, where he is treated as its ward, to be protected and safeguarded.

The following are the various ways in which delinquent children may be dealt with:—

1. By dismissing the charge; or
2. By discharging the offender on his entering into recognizance; or
3. By so discharging the offender and placing him under the supervision of a Probation officer, or by committing the offender to the care of a relative or other fit person; or
4. By sending the offender to an Industrial school; or

5. By sending the offender to a reformatory school; or

6. By ordering the offender to be birched; or

7. By ordering the parent or guardian of the offender to pay a fine, damages, or costs; or

8. By ordering the parent of the offender to give security for his good behaviour; or

9. By committing the offender to custody in a place of detention.

Remand Home: It is found necessary, if a Juvenile Court should work efficiently, to have a separate Remand Home for children. This Home should be attached to the Children's Court. Careful provision should be made to accommodate in the Home both boys and girls. The idea of setting aside rooms on Police Premises is an undesirable method, as the chief object of the Juvenile Legislation is to avoid all Police atmosphere and to secure the utmost possible simplicity in the proceedings. It is very often followed in America and in England where the number of children remanded is too small to justify the provision of a regular Remand Home, that children are taken on remand by the Probation Officer and his wife into their own homes where they will be better looked after than in prison. While the child is on remand, a complete enquiry as to the child's home surroundings, companions, school character, etc., should be made by the particular probation officer who may be called upon to exercise the future supervision over the boy, and this should never be done by the Police. The information collected by the Probation officer would help the Juvenile Court in coming to its decision as to the best possible treatment to be given to the child under the existing circumstances.

It is undesirable to detain a child in any Remand Home and should be avoided whenever possible by free resort to bail unless the charge is one of homicide or other grave crime or if it is necessary in the interest of the child to remove him from association with any reputed criminal or prostitute or if it is believed that the release of such child would defeat the ends of justice. Of course, remand in custody is essential for the purpose of examination and observation. Also, it is necessary for the Juvenile Court to come to its decision as to whether to release him or give some sort of institutional treatment to keep the child in the Remand Home while the information is being collected by the Probation Officer. There is another personal factor to be con-

dered also, namely, the consideration of the mental and physical state of the child. This is the most important factor in some respects. Unless the child is kept under immediate observation and examination it is not possible to discover these defects. So, the need for greater facilities for observation and examination is now fully recognised and it is strongly advocated that a Remand Home should have a clinic attached to it.

In 1920, the Juvenile Organisations Committee reported, "Every child charged should be carefully examined by an experienced medical practitioner before being brought before the Court Under the present system defects are only discovered in the case of children sentenced to a punishment which demands a medical examination, that is, birching or committal to a Reformatory or Industrial school; and even in these cases the examination is made only after the decision of the magistrate has been given, and is sometimes so perfunctory that the defect is not noticed."

Professor Cyril Burt writes in *Young Delinquent* as follows:—

"I would urge that a thorough medical examination be made, not of picked cases, but of all delinquent children (other than those with trivial offences), as a matter of routine."

. . . If the selection of the 'appropriate cases' be left to a non-medical authority, then many of the most hopeful cases may be passed by."

In detaining children in the Remand Home it is essential to fix the length of Remand. Under the existing law in England remands in custody in indictable cases may not exceed eight clear days. Remands on bail may not exceed eight clear days unless the person remanded and the prosecution consent to a longer period. In summary cases there is no statutory restriction upon the length of remand either on bail or in custody; but in practice the eight-day limitation is generally observed.

The following passage from the Annual Report of the Madras Children's Aid Society will show the evil of keeping children in the Remand Home for a long period:—

"Owing to the delay in the disposal of cases against juveniles, they are kept confined in the Remand Home for weeks and months even. It seems to be a great pity that our attempts to reform the children to live better lives should be frustrated by making them stay for a long period in the Remand Home without any occupation either to their mind or their body, thus indirectly developing in them mischievous propensities."

Answers to "?"

All queries should be sent in written clearly or typed on one side of the paper only, and enclosed in an envelope.

The name and address of the sender should be given, without which answers will not be published.

Queries should be short and to the point.

Questions of a controversial or personal nature will not be answered.

If a personal reply is required, sufficient postage in stamps will have to be sent along with the queries.

The Correspondence Editor does not hold himself responsible for the views of his correspondents, and reserves to himself the right of not answering any question.

(88) **Commissioner**: We hope to give some matter of special interest to Commissioners next month onwards.

(89) **Opticon**: We have a set of the International Jamboree slides at the Provincial Headquarters and about 30 slides of general scouting interest. Full particulars can be had of the Provincial Organising Secretaries.

(90) **Patrol Leader**: The Provincial Council is publishing the Scout Diaries for 1931 and they are expected to be ready by November next. They may cost about 5 annas each, postage extra. An announcement will appear in the S.I.B.S. about it.

(91) **Old Scout**: You cannot be an Honorary Scout of your Troop. But you can be an Old Scout if you have not joined any other Group and have no facilities for active scout work. If you have such facilities you can form a Lone Patrol or be a Lone Scout. See Rules—16 (1928 Ed.) You can however be an honorary Rover of your old Crew, if you have left active participation in it but would like still to be associated with it.

(92) **Akela**: (i) Indian Jungle names for Wolf Cubs appeared in the S.I.B.S. some time ago. Please see pages 191, 236, 290 of Vol VII. (ii) Mowgli's Stories are difficult to translate, but we hope to see them rendered into Tamil before long. A friend of ours is at the task now.

(93) **E. O.**: No one can hold warrants for more than one unit. There is work enough in one unit for one person and even then he can do very well with an assistant or two. When such is the case, how do you expect he will be able to hold a warrants for more than one unit when such warrants are indicative of his active connection with them all?

(94) **Scouter (P)**: You have no right to call yourself 'Scoutmaster' just because you attended a Training Course for 10 days half a dozen years ago and hold a certificate to that effect. A person must be warrant-ed as a Scoutmaster before he could call himself one.

(95) **Training**: No investiture is made nor is any certificate issued in the Preliminary Training

Courses authorised by the P. H. Q. and the Provincial Commissioner. The only Investiture a Scoutmaster who has not been previously a Scout gets is when he makes his promise to his Commissioner and receives his warrant, membership and rank Badge.

(96) **Madrassee**: The present Honorary Secretary for the Madras District Scout Council is Mr. B. Manavalala Choudhury B. Sc. (Ag), B.L. Lloyd's Road, Royapettah, Madras.

(97) **Mrs. M.**: Ladies, if they are so minded can very well take up Cub work or become Secretaries, Committee Members of Associations, etc. They can help us in a thousand ways. We would welcome you into our ranks. We hope you will make up your mind soon. There are a few ladies in our Province who are Lady Cubmasters.

(98) **Reader**: Your suggestions are welcome. Particularly the one as regards the publication of a November-December Double number in the place of the usual December-January number, with a view to providing a calendar year sequence, will receive due consideration when the measures contemplated to reorganise the S.I.B.S. are given effect to.

(99) **Rodeur**: (i) His age and size ought to distinguish him from a Boy Scout. After all he will be working with the Crew in that uniform, when he comes of Rover age, though occasionally he may be working with his own Patrol in the Troop more as a helper than as a member of the Patrol, thus incidentally training himself for the Rover Instructor's Badge.

(ii) Rovers whose Leader happens to be their School-master like any other Rovers towards their elderly Leader, address him 'Sir'.

(iii) The rules do not provide any alternative place for wearing the Rambler's Badge.

(iv) The Investiture of a Scout is not a public ceremony in the sense that we do not make a display of it and invite a big crowd to come and witness the 'tamasha'. Nor is it a private ceremony to the extent of its not being confined exclusively to the Troop and its members, as it is most desirable that the parents of the boys should be present to witness their boys taking the Promise.

(v) The P. H. Q. does not distribute Rover Pamphlets from the I. H. Q. Any Rover can get them for himself by writing to the Quarter Master, The Scout Shop, I. H. Q., B.S.A., 25, Buckingham Palace Road, London, S. W. 1.

(vi) Employment Bureaus should be started in local areas and their success decided before the P. H. Q. with its limited sources of time, men and money can venture on such an experiment on a huge scale for the whole of the Province.

(vii) In a March Past, the S. M. in charge alone salutes, the boys turning their eyes Right or Left on stepping into the Saluting base and turning again eyes Front on leaving the Saluting limit. The March is continued all the while.

(viii) What you call the 'half salute' is not in use now. It is and has always been called the 'Scout Sign' and is made only when the Promise is being taken or renewed.

(100) **Headmaster (Query 80)**. The pamphlet that we mentioned last month has been prepared and will be published by the P. H. Q. very soon. We hope it will solve many of the problems that have cropped up with regard to scouting in your institution. We have registered your name for a copy and we would be glad to have your suggestions to improve it, after you have read through it.

NOTES BY THE WAY.

SEARCHLIGHT could not say that our boys lacked leadership or initiative. For, here is one of his agreeable recollections. It is about a personal letter written by one—a Commissioner—who feels happy that his work is cast amidst boys:

"Twelve miles away from the nearest railway station and three from the nearest post office, a school boy of twelve, quite ordinary looking, supervising the work in his father's paddy fields, come up to me and smartly but seriously saluted. He remembered his teacher's description of me; and seeing me going towards his school, when his teacher had closed it earlier than usual in the afternoon and had gone to meet the school inspector, to ascertain the arrangements that he would desire to be made for the inspection of the school, the boy thought it his duty to inform the visitor of the fact—as the school was the only place in the village for any town-bred visitor to see, and offered to pilot me to the village. He assured me that I could all the

same visit the school, as he could easily assemble the boys—And he did!—that in less than fifteen minutes. As we were going along, he called three of his chums, sent them to different directions to get the other boys together—and they ran ahead of us. 33 out of the expected 36 turned up. The boy took charge in the absence of his teacher, and welcomed me—an unknown visitor—with a neat little chorus song, and showed me round the place in a remarkably businesslike way, drawing my attention to their boyish achievements with what seemed to me very legitimate pride. In return, I could not refrain from giving the boys a good time by becoming one of them in a few group and team games As long as he and those three chums of his were there, I am quite sure that they were not going to let the village down when they grow up. I only wish I could give them a good Scoutmaster."

Such is generally the raw material that offers itself to us, mostly unasked.

To those who say that brother workers are falling off in their enthusiasm, here is a cheering note from another quarter, which Searchlight would like to pass on for the attention of his readers:

"Mr.—has been transferred to C—in the permanent cadre. I gave him the news when I overtook him on his way to the camp we had at S———. This one camp, in spite of the news of the transfer has worked wonders on him in reviving his 'Scout Madness' and for the first time he expressed his unwillingness to leave his boys and the camp, though he could have done it without any blame, under the circumstances. He even began to feel whether after all, the permanent cadre with the inevitable likelihood of frequent changes of place was worth much as against a post giving him a chance for sustained work in one place with the same set of boys whom the camp had brought so near to him

"My experience with our Rovers is equally encouraging. From having joined with mixed motives they have now turned a new leaf We have drawn up a programme till the Dusserah (the letter was received in July last) on the lines suggested by brother N—at our last retreat."

Whatever others may feel about it, Searchlight does not feel despondent.

That one who has not the time to devote to intensive Troop work, nor the constant active experience coming from work with boys, can still have the enthusiasm and 'go' to stimulate active Scouters in their own field is the moral of another letter which Searchlight has received concerning the hunt for a camp site by a party of three two scouters and one of the above category, overtaken by rain and thunderstorm. While the scouters were for beating a retreat and seeking shelter, abandoning the quest, the third began to feel that the search should not be given up; as a result they found not only the spot they wanted but something more. "Finally, we accosted two villagers," the letter runs, "and the moment we made mention of a Scout Camp, they visibly brightened up. (The 5th T———. Troop appears to have camped there last January). They were

all sympathy and the rain having abated by now, took us to another likely spot, which we also looked round and noted down in our books as one more charming spot for the use of our boys"

With such encouraging reports which can only be a few out of many unrecorded ones, and with the increasing membership of the Movement and the greater attention paid to efficiency both in the ranks and in the training of Officers, with the large volume of enquiries dealt with in the Provincial, District and Local Headquarters regarding technique and activities, indicative of sustained work, "Searchlight" feels that contrary to any misgivings he might have had in the past, the year has been a very good one for which our Scouters may legitimately take full credit. The result of such good work has already been evidenced by the increased interest which laymen, Local bodies and the Educational Department, our strongest ally, are evincing.

More than all these, the general appreciation among Scouters of the value of steady, sober-minded, level-headed and continuous work away from the limelight, in contrast to sudden and fitful outbursts of enthusiasm dying out as quickly as they started, holds the promise of much brighter days ahead for even the most diffident among us.

(Searchlight.)

Concluded from page 400.)

Commissioner's Duties; Visiting Camps; Co-operation; Scouting and Religion; Games; and Scouting Out-of-doors.

Experience has shown that these Courses are useful to Commissioners of all kinds—County, District, Assistant—as enabling them to set that personal example to their Scouters which the Chief Scout regards as so important. "If," says he, "the Commissioner is a leader to his Scouters, they are bound to be good leaders to their boys."

(D C's Handbook on Training.)

OUR TAMIL PAGE.

PRAYER.

சாதிக்குலம் பிறப்பிறப்பு பத்தமுத்தியருவருவத் கண்மை நாமம்
எதுமின்றி பெப்பொருட்கு மெவவிடத்தும் பிரிவற சின்றபக்கஞ் செய்யும்
சோதியை மாத்துவெளியை மனதவிழ் நிறைவானதுரிய வாழ்வைத்
தீதில் பரமாம் பொருளைத் திருவருளே நிறைவாகச் சிந்தை செய்வாம்.

Glossary of Scouting terms with Tamil Equivalents.

List VI.

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| 131. Bandaging—கட்டு முறை. | 157. Programme—(N) நிகழ்ச்சி நிறல்; நிகழ்ச்சிக்குறிப்பு—(V) நிகழ்ச்சி வகு. |
| 132. Button—பொத்தான். | 158. Secretary—அமைச்சன்; வினாஞன்; செயலாளன். |
| 133. Diagram—வாரி வடிவம்; கோட்டுருவம். | 159. Spare time Activity—ஒழி கோத்தொழில்; ஒழிவேளைத் தொழில்; ஒழி பொழுதுப் பணி. |
| 134. Dining hall—ஊட்டிடம்; போஜனசாலை. | 160. Stoers—பண்டத்தானம்; |
| 135. Disinfectant—கிருமி சங்காரி; தொத்தறுப்போன். | 161. Treasurer—பொருளாளன். |
| 136. Drinking-water—குடி நீர்; உண்ணீர். | 162. Urinal—சிறுநீர்க் கழிவிடம்; முத்திரக்குழி. |
| 137. Duty Leader—பணி முதல்வன். | 163. Visit—(V) காண்; பார்வையிடு—(N) காண்கை. |
| 138. Esprit-de-Corps—ஒற்றுமைப் பான்மை; ஒருமை. | 164. Wash-pit—கழுவு நீர்க்குழி. |
| 139. Fire-brigade—தீயவிப்படை. | 165. Waste-materials—அழிபொருள்; குப்பை. சிறு வேண்டுகோள் :— |
| 140. Fire-rescue—தீ மீட்டி | சாரண வாகிரியச் சோதரர்காள்! இந்தியச் சாரணீயத்தை இந்தியச் சாரணீயமாக்க விரும்பும் விழுமியர்காள்! தமிழகச் சாரணீயத்தை தமிழ் மக்கட்கு கூட்டமுயலும் சாரணத் தமர்காள்! நமது கோக்கத்திற்கு நற்றுணையாவது நன்னூல்களே என்பது நீவிர் அறியாததன்று நன்னூலாக்க நற்சொற்கள் அமைக்கப் படல் வேண்டும்; அச்சொற்கள் தலைச்சாரணரும், என்னைய சாரணப் பெரியாரும் போற்றி நிற்கும் செங்கருத்துக்கள் செறியப்பெற்றனவாய் இருத்தல் வேண்டும். இச்சொல்லாக்கும் பணியினைப் பலரும், இயக்கத்தில் இணைப்புண்டுள்ள பலரும் ஏற்று உதவினலன்றோ நங்கருமம் கைகூடும். ஆகவே, வம்மின்! இப்பணியையும் போற்றுமின்! உங்கள் அதுபவ அறிவாற்றலையும் வழங்குமின்! இம்மொழித் தொகுதியினைச் செழிக்கச் செய்யுமின்! நாகன். |
| 141. Furniture—தட்டுமுட்டுச் சாமான். | |
| 142. Grease pit—கஞ்சிக்குழி. | |
| 143. Handicraft—கைத்தொழில்; கைவினை. | |
| 144. Hand-seat—கைம்மணை; கைத்தவிசை | |
| 145. Head-dress—தலையணி. | |
| 146. Kitchen—அடுக்களை; அட்டில்; பாகசாலை. | |
| 147. Latrine—கக்கூடல்; மலங்கழிவிடம். | |
| 148. Leaf-pit—எச்சிலைக் குழி. | |
| 149. Message—தூது. | |
| 150. Natural Scenery—இயற்கைத் தோற்றம். | |
| 151. Open Air—திறந்த வெளி. | |
| 152. Option—விருப்பம். | |
| 153. Party—கூட்டத்தார். | |
| 154. Patrol Corner—அணித்தானம்; அணியிடம். | |
| 155. Patrol Cry—அணியொலி; அணிக்குரல். | |
| 156. Polish—(V) ஒளியூட்டு; மினுக்கு—(N) மினுக்கி. | |

திரிசாரணர்க் குழு.

(Rover Crew.)

VIII

படைக்கோலம்.

திரிசாரணர்க்குரிய படைக்கோலத்தைப்பற்றி இயக்க விதிகளில் நன்கு விளக்கப்பட்டுள்ளது; எனவே அதை இங்கு விரித்துக் கூறவேண்டிவருகிறது.

தம்மினும் பெரியோரைப் பார்த்துத் தமது பழக்கங் களைச் சேரக்க முற்படுவது இளைஞரின் இயல்பு. குருணையும், சாரணரும் தமது தொகுதியைச் சார்ந்த

திரிசாரணரைப் பார்த்துப் பழகுவார். திரிசாரணர்காள்! இதனை நினைவில் இருத்துங்கள். உங்கள் தம்பியாரான சாரணரையும், குருணையாரையும் உத்தேசித்தாவது விதிகளின்படி படைக்கோலத் தரியுங்கள். நீங்களே விதிகட்கு மாறாக நடப்பீர்களானால் பிறரை முறைப்படி உடையணிய எதிர்பார்க்க முடியுமா? உங்கள் தம்பியார் உங்களை யெழிகாட்டி

களாய்க் கொண்டிருக்கிறீர்; நல்ல வழியினைக் காட்டுங்கள். உணவு கேட்பார்க்கு உணவு அளிப்பீர்களா? உயிர் பளிப்பீர்களா?

எவ்வெப்பொழுது திரிசாரணர் படைக்கோலம் பூண்டுவெண்டு மென்பது அப்பால் எழும் கேள்வி. ஏதோ சிற்சில சமயங்களில் மட்டுந் தரித்தாற் போது மென்பர் சிலர். வேறு சிலர் அது நன்றல்ல என்பர். இவ்விதம் ஒவ்வொருவரும் ஒவ்வொரு விதமான கொள்கையினைக் கூறி நிற்பர். இவ்விவசயமாய் அறுதியிட்டிக் கூறல் எளிதன்று. எனினும், சில பொதுவான குறிப்புக்கள் பின்னே வரையப்பட்டுள்ளன; அந்தந்த குழுவினர் சத்தமக் கேற்றவாறு அவற்றிற் கொள்ளக்கூடியவற்றைக் கொண்டும், தள்ளக்கூடியவற்றைத் தள்ளியும் திட்டப்படுத்திக் கொள்ளவேண்டும்.

பொதுவாக குழுவின் விழாக்காலங்களிலும், கூட்டங்களிலும், குருளையருடனும், சாரணருடனும் கலக்குங் காலத்தும் திரிசாரணர் படைக்கோலம் பூண்டிருத்தல் அவசியமாகும். மற்ற காலங்களில் அவர்கள் படைக்கோலத் தரிக்க இயலாதோ? மாஸியில் தத்தம் வேலை முடிவுற்றதும், வீட்டிற்குச் சென்று கை கால் கழுவி, சிறுண்டியருந்தி உடைமாற்றிக் குழுவறைக்குக் குறித்த வேளையில் வருதல் என்றால் திரிசாரணருக்குக் கஷ்டமாயிருக்கும்; அவ்வேளையில் படைக்கோலம் பூண்டே வரவேண்டுமென்று வற்புறுத்தல் நல்லதல்ல. வற்புறுத்துவோமானால் குழுவறைக்கு வரச் சலிப்படைவர். இச்சலிப்பு அவர்கட்கு இயக்கத்திலுள்ள ஊக்கத்திற்கே உலை மூட்டும். ஆகவே அவசியமுள்ள காலங்களில் மட்டும் அவர்கள் படைக்கோலத்தில் வந்தாற் போதுமானது.

படைக்கோலம் ஒன்றிலே ஒருவன் திரிசாரணனாகி விடுவதில்லையென்பது உண்மை; எனினும் படைக்கோலம் வேண்டியதுதான்; சாரணர்க்கும், குருளையார்க்கும் வேண்டியதுதான். ஏன்? படைக்கோலத்தில் அவ்வளவு உயரிய தத்துவம் ஏதேனும் உண்டோ? உண்டு; நம்மவர் அனைவரும் உலகச் சோதரப்பான்மையில் ஈடுபட்டுள்ளோம் என்ற செங்கருத்தினைப் படைக்கோலம் நினைவுபடுத்துகின்றது. காவியுடை, துறவிப் பெரியார் குழாத்தைக் குறிக்கின்றது; அவ்விதமே சாரணப் படைக்கோலம் உலகம் பரந்த சாரணப் பேரினத்தைச் சுட்டுகின்றது. நமக்கு இதைவிட சிறந்த தத்துவமும் வேண்டுமோ?

படைக்கோலப் பகுதிகளில் திரிசாரணர் சிறப்பாய்க் கருதத்தக்கது தலையணி, சிலர் பகட்டான தலைப்பாகை அணிய ஆசைப்படுவர். காளைப்பருவத்தினரல்லவா? மேனிகளில் தொப்பியே திரிசாரணர்க்கேற்ற தலையணியாய்க் கருதப்படுகின்றது; பாடி வாழ்க்கைக்கு அதுவே இயைந்தது என்பர். நமது நாட்டாரிற் சிலரே இக்கருத்திற்கு உடன்படுகின்றனர். பெரும்பாலான கோக்கமென்ன? நாட்டின் கால நிலைமைக்குத் தொப்பி வேண்டியதன்று என்பர். நாட்டு நாகரிகத்திற்கே அது முரண்படுவதாகுமென்பர் வேறு சிலர். ஆனால் இதைப்பற்றி நாம் எவ்விதத்திலும் மன அயர்ச்சி அடையவேண்டுமென்று, நமது

தேசச் சாரணச் சங்கத்தார் வகுத்துள்ள விதிகளில் தலையணியை வற்புறுத்திக் கூறவில்லை; தலையணியின்றியும் படைக்கோலம் கொள்ளலாம். [1928-ம் ஆண்டின் பதிப்பின் 26-ம் விதியினைப்பார்க்க] ஆயினும் தலையணி தரிக்க விரும்புவோர் காக்கித்துணி தலைப்பாகையாவது மேற்கூறிய சாரணத் தொப்பியாவதுதான் அணியவேண்டுமென்று கூறப்படுகின்றது. திரிசாரணர் இதனைக்குறிக்க.

படைவீரர் தமது அங்கியில் உள்ள பித்தளைப் பொத்தான்களை அடிக்கடி விளக்கி அவைகட்கு ஒளி யூட்டி வைத்துக்கொள்வர். இது ஏதோ சோம்பேறி வேலையென்று எண்ணுதீர்கள். அவர் கட்டுரிய பயிற்சி முறைகளில் இதுவும் ஒன்றாகும். ஆனால் அவ்விதம் ஒளி யூட்டப்படவேண்டிய பொருட்கள் நமது படைக்கோலத்தில் ஒன்றுமில்லை. ஆயினும் தொப்பியணிவோர் தமது தொப்பியினைச் செம்மையாக வைத்துக்கொள்ளலாம்; அவ்விதமே தலைப்பாகை அணிவோர் தலைப்பாகைத் துணியைத் தூய்மையாக வைத்துக்கொள்ளலாம். தினந்தோறும் தலையில் எண்ணையோ வேறு தைலமோ வைத்து முழுமுகம் பழக்க முடையோர் இதனைக் கவனிக்கக் கடவர்.

பாடி வாழ்க்கையில் தலையணி வேண்டியிருந்து, தலைப்பாகையோ, தொப்பியோ இல்லாதிருந்தால் கழுத்துக் குட்டையைத் தலையணியாய் உபயோகிக்கலாம்.

சாரணரல்லாத சிலர் நமது படைக்கோலத்தைப் போல் உடையணிய முற்பட்டுள்ளனர். இதனால் நமது படைக்கோலத்தின் தலைகோக்கம் சிதைவுறக் கூடும்; அவ்வண்ணஞ் சிதைவுறக் காணுவோமாமாம்! மாட்டோம்! அதற்கென நாம் செய்யவேண்டியதென்ன? விதி வழுவாது படைக்கோலம் பூணுவோம். உள்ளன்புடன் பூணுவோம். அவ்விதம் பூணுதலில் ஒரு பெருமிகமும் கொள்வோம்.

குழுவறை.

IX

திரிசாரணியக் கருமங்கள் சீரற்ற நடைபெறுதற்குத் துணை நிற்பது குழுவறை. குழுவினர் அவ்வாப் பொழுது கூடுவதற்கென்றுள்ள தனியறையே குழுவறையாம். ஆகையால் ஒவ்வொரு குழுவிற்கும் குழுவறை யொன்று அவசியமாகும்.

குருளையருக்கும், இளஞ்சாரணருக்கும் தனித்தனி இடம் கண்டுபிடிப்பதே கஷ்டமாயிருக்க திரிசாரணர்க்கென்று வேறேரிடம் திட்டஞ்செய்தல் எவ்வாறு என்று சிலர் திகைப்படையக்கூடும். உண்மையில் திரிசாரணர்க்கு இடந்தேடல் அவ்வளவு கஷ்டமன்று. இவ்விவசயமாகத் திரிசாரணரே உதவக்கூடும் ஆரம்பத்தில் ஏதோ சில செளகரியங்கள் பொருந்திய சிறு அறை ஒன்று இருந்தாற் போதுமானது; பெரிய அறைதான் வேண்டுமென்பதில்லை மேலும் ஒவ்வொரு திரிசாரணரும் சிறிது பொருளுதவி செய்து வாடகைக்கு ஒரு அறை திட்டஞ் செய்துகொள்ளக் கூடும். பல குழுவினர் இவ்வண்ணமே செய்துள்ளனர்.

தனியிடம் கண்டுபிடிக்க இயலாதென்று திரிசாரண ரெவரும் சொல்லக்கூடாது. அவர்கள் ஊக்கத்துடன் முயல்வாரெனின் அகப்படாமற் போகாது. தமது பட்டினங்களில் இடம் அமர்த்த இயலாத சில திரிசாரணர் ஊர்ப்பக்கங்களில் இடம் பிடித்துள்ளனர்; சிலர் தாமே தமக்குரிய தனிக்குடிசைகளை கிருமித்துக் கொண்டுள்ளனர். இம்முறை போற்றத்தக்கதே. பட்டினத்தில் தனியறை கொண்டுள்ள திரிசாரணர் இம் முறையைக் கவனிப்பார்களாக இவர்கள் தமக்குள்ள வரவிடுமுறை நாட்களில் பக்கத்து ஊர்களிற் சென்று சஞ்சரிக்கலாம்; ஆங்குள்ள சாவடியிலோ, சத்திரத்திலோ தங்கலாம்; தனிக்குடியையும் கட்டிக்கொள்ளலாம்.

குழுவறை செவ்வையாகச் சிங்கரிக்கப்படவேண்டும். குழுவினரிற் சிலர் சித்திரப் பழக்க முடையாயிருப்பர்; இவர்கள் தமது திறமையைக் காட்டத்தகுந்த இடம் குழுவறை. சாரணியக் குறியீட்டுடன் கூடிய மும்மலர், படைக்கோலங்கொண்ட திரிசாரணன், பாடி வாழ்க்கை, சாரணமுடிகள், உடனுதவிக்குரிய கட்டுமுறை, கைம்மனை, தீயீட்சி, உயிர்ப்பூட்டல் முதலியன, இயற்கைத் தோற்றங்கள், பத்தாஞ்சட்டஞ் சார்ந்த முத்துய்மையினை, அறிவுறுத்தும் சிறு பழமொழிகள், கட்டுரைகள், சித்திரங்கள் முதலிய இவைகளும் இவைபோன்ற பிறவும் குழுவறையில் உருவ முறையில் அமைக்கப்படலாம். தவிர வெளிச்

சஞ்சாரங்களில் ஆங்காங்கு சேகரிக்கப்படும் அரிய பொருட்களும் அறையில் வைக்கப்படலாம்.

அறைக்கு வேண்டிய மேஜை, நாற்காலி முதலிய தட்டு முட்டுச் சாமான்கள் குழுவினராலேயே செய்யப்படல் நன்று. இவை தச்சர் செய்வதுபோல் நேர்த்தியாக இரா; கரடு முரடாகத்தான் இருக்கும். அதனால் குற்றமில்லை; அவ்வித மிருப்பதும் ஒரு விஷயத்திற் பொருத்தமானதே. அத்தகைய சாமான்கள் குழுவினருக்குப் பாடி வாழ்க்கையை அடிக்கடி நினைவுபடுத்தும்; அத்தால் அவரடையும் இன்பம் அளவிறந்தது. இப்பொருட்கள் நீங்கலாக, சொம்பு, வாளி, கயிறு முதலிய பிற சாமான்களும் வேண்டியனவே. இவை பலவற்றாலும் குழுவினர் தமது அறையை வீடுபோல் நினைத்து நலனுற வாழ்ந்துவர இடமுண்டாகும்.

குருளையோ, இளஞ்சாரணரோ இவ்வறையில் வேலையின்றி வரக்கூடாது. அவ்விதம் வந்து போவதால் தமக்கு ஒருவிதப் பெருமை கிடைக்கின்றதென அவர்கள் நினைக்கவேண்டும்.

அறையின் பூட்டுக்குப் பல திறவுகோல்கள் வேண்டும்; ஒவ்வொரு திரிசாரணரிடத்தும் ஒரு திறவுகோல் கொடுக்கப்படவேண்டும். தன்னளிப்புச் சடங்கன்றே திறவுகோலையுக் கொடுத்துவிடலாம். குழுவின உறுப்பினனாக இருக்கும்வரை அத்திறவுகோல் அவிடத்தே இருக்கும். குழுவினரின் ஒற்றுமைப் பான்மையை வளர்க்க இதுவும் ஒரு நல்ல வழியன்றோ?

R. சம்பந்தம்.

உனது உடை.

[364-ம் பக்கத்தொடர்க்கி.]

கா. ஆ.—(அடுப்பண்டை வந்துகொண்டிருக்கையில் வேலன் கீழே கிடந்துபுரளுகிறதைப் பார்த்து) அதுதான் சரி! அதுதான் சரி!

இப்.—என்னடா அம்பி! இப்படிப் புரளுகிறானே! தீ உடம்பில் பிடித்துக்கொள்ளாதோ?

அம்.—அதோ பார்! தீ அணைந்துவிட்டது.

கா. ஆ.—(சட்டையின் சிறிது பாகத்தில் கணிந்து கொண்டிருந்த தீயைக் கசக்கி அணைத்து) வேலா! ஒன்றுமில்லை. எழுந்திரு (வேலன் எழுந்து உட்காருகிறான். இதற்குள் ஆறு சாரணர் கைகொர்த்து அவனைச் சுற்றி நிற்கின்றனர்; மற்றோர் வெளியில் நின்று ஆவலுடன் வேலன் முகத்தைப் பார்த்துக்கின்றனர். நான்கு கஜ தூரத்திற்கப்பால் சுந்தரன் உடனுதவிப் பெட்டியுடன் ஓடி வருகிறான்.)

கா. ஆ.—வேலா! எங்காவது காயம் பட்டதா? வேலன்.—இல்லை யார்! ஒன்றுமில்லை சார்.

கா. ஆ.—(வேலன் அடி வயிற்றுப்புறம் கையால் தொட்டுத் தொட்டுப் பார்க்கக் கண்டு) வயிற்றில் சுட்டி விட்டதா? உடனுதவிப் பெட்டி எங்கே?

வே.—அதிகமில்லை ஸார்!

கூட்.—பெட்டி இதோ! ஸார்!

கா. ஆ.—(கொஞ்சம் சுண்ணாம்பு நீரும் தேங்காயெண்ணெய் மெடுத்து சேர்த்துக் குழைத்து புண்ணிற் போடுகிறார்) சரி! வேறு புண் இல்லையே?

வே.—இல்லை ஸார்!

கா. ஆ.—எல்லோரும் உட்காருங்கள் (வட்டமாய் உட்காருகின்றனர். ஆசிரியர் வேலன் கழுத்தில் கையைப் போட்டுக்கொண்டு பக்கத்தில் உட்காருகிறார்.)

கூட்.—வேலா! என்டா தீ பிடித்தது?

வே.—ஏனா? காலையில் உப்பு மா சாப்பிட்டே எல்லவா? அதை ஜீரணிக்க.

இப்.—அதனால்தான்டா வயிற்றுப்பக்கம் புண் உண்டாயிற்று. (வேலன் உள்பட பாவரும் சிரிக்கின்றனர்)

கா. ஆ.—சரி. தீ பிடித்தது எப்படி? யோஜித்துச் சொல்லுங்கள் பார்ப்போம்.

கூட்.—அதுதான் ஸார் தெரியவில்லை!

கண்.—ஸார்! அடுப்பு அதிகம் எரிந்திருக்கிறது.

இப்.—சட்டையில் தீ பிடிக்குமா பிடிக்காதா என்று பார்க்க நெருப்பில் காட்டியிருப்பான் ஸார். (யாவரும் சிரிக்கின்றனர்)

கூட்.—காற்றில் தீப்பொறி பரந்திருக்கும் ஸார்!

இஸ்.—இல்லை ஸார்! அவன் சட்டையைப் பாருங்கன். சல்லடத்திற்கு வெளியில் தொங்கிக்கொண்டிருக்கிறது. (வேலன் குனிந்து பார்த்து சட்டை அடிப்புறத்தைச் சல்லடத்திற்குள் மெதுவாய்த் தள்ளிப் பார்க்கிறான்)

சா. ஆ.—இப்பொழுது ஒன்றும் செய்யாதே! புண் இருக்கிறதல்லவா? சரி இஸ்ரேல் சொன்னது சரி. இல்லை வேலா? (வேலன் தலை குனிவதற்கு)

அம்.—அப்படியானால் நீ முன்புறத்தானே பிடித்திருக்கிறது; நீ பிடித்து எரியும் வரையில் தெரியாமலிருக்குமா?

சுப்.—தூங்கி விட்டாண்டா! (நகைக்கின்றனர்)

சா. ஆ.—உண்மை, அப்பியின் சந்தேகம் சரி. வேலா! எப்படி நீ பிடித்தது?

வே.—அடிப்படியில் உட்கார்ந்திருந்தேன். எதிரே ஒரு பறவை பறந்துவந்தது; அது பல நிறமாயிருந்தது; வால் நீண்டிருந்தது; அந்த இளையில் உட்கார்ந்தது; அதை இலைகள் மறைத்தன; அதனால் எழுந்து முன்னே குனிந்து தலையைத் தாக்கிப் பார்த்தேன். இரண்டு நிமிஷத்தில் வயிற்றில் சுட்டதுபோலிருந்தது.

அம்.—சரிதான்! அப்படிச் சொல் இல்லாவிட்டால் தெரியாமல் போகுமா?

சுப்.—சட்டையைச் சல்லடத்தில் விட்டிருந்தால் இப்பொழுது இவ்வளவு கஷ்டமில்லையே.

சுந்.—அப்படியா? உங்கள் விஷயம் எப்படியோ? (யாவரும் சுப்பையாவின் சட்டையைக் கவனிக்கின்றனர்; சல்லடத்திற்கு வெளியில் தொங்கிக்கொண்டிருக்கிறது. அதைக்கண்ட சுப்பையா அப்பால் ஓடுகிறான்.)

சா. ஆ.—சரி! நாழிகை யாகிறது. சமையலுக்கு ஆரம்பிக்கலாம். பணி முதல்வன் யார்?

கண்.—சந்தரம் ஸார்!

சா. ஆ.—சந்தரம்! மணி பத்தரை யாகிறது. பன்னிரண்டு மணிக்குள் சமையலாகவேண்டும்.

சுந்.—ஒரு மணி நேரத்தில் ஆகிவிடும் ஸார்.

சாரண ஆசிரியர் தன்னிடத்திற்குச் செல்கிறார். சாரணர் ஒவ்வொருவரும் சுந்தரத்தைச் சுற்றி நின்று 'எனக்கென்ன வேலை?' 'எனக்கென்ன வேலை?' என்று கேட்கின்றனர். இப்பொழுதும் கொட்டாவி விட்டுக்கொண்டே 'நான் என்ன செய்யவேண்டும்?' என்று கேட்கிறான். அதற்கு அம்பி 'அப்பா! நீ ஒன்றும் செய்யவேண்டாம்; உன் வேலையும் சேர்த்து நான் செய்துவிடுகிறேன். பாவம்! களைத்துப்போயிருக்கிறாய்' என்கிறான். சுந்தரன் தண்ணீர் கொண்டு வரல், கறிநறுக்கல், அடுப்பெரித்தல், அரிசி களைதல், புளி கரைத்தல், மிளகாய் காய்ப்பு கிள்ளல், சமைத்தல் முதலிய வேலைகளை அவரவர்க்கு இடுகிறான். யாவரும் உற்சாகமாக வேலை செய்கின்றனர். வேலையில்லாத சாரணரை அவரவர் அணித்தானத்திற்குச் செல்லும்படி சுந்தரன் சொல்கிறான். அவ்விதம் சென்றோரில் ஒருவன் கொடியில் உலரவைத்திருந்த

தன் சட்டையை எடுத்து ஊசிநூல் கொண்டு அறுந் திருத்த பைப்பொத்தான் ஒன்றைத் தைக்கிறான். ஒரு வன் கொடியில் கிடக்கும் சட்டை, சல்லடங்களை ஒவ்வொன்றுத் தொட்டுப்பார்த்து காய்ந்தவைகளை எடுத்து முறைப்படி மடித்துப் போடுகிறான்.

இவ்விதம் ஒவ்வொரு அணியினரும் வேலை செய்து கொண்டிருக்கையில் கிளி அணியில் இருவர் சண்டையிடும் சத்தம் கேட்கிறது. தன் மரத்தின் வேரில் தலையை வைத்துப் படுத்துக்கொண்டு 'தென்னிந்தியச் சாரணன்' பத்திரிகையைப் படித்துக்கொண்டிருந்த ஆசிரியரும் இச்சத்தத்தைக் கேட்டு கிளி அணியினர் பக்கம் கடைக்கண்ணால் பார்க்கிறார். பீமராவ் என்ற சாரணன் கறுப்பையன் என்ற சாரணனைப் பிடித்து இழுத்துக்கொண்டு வருகிறான். ஆசிரியர் கவனிக்காதுபோல் மறுபடியும் பத்திரிகை பக்கம் திருப்புகிறார். சிறிது நேரத்தில் பீமராவ் ஆசிரியரிடம் வந்து 'என் கழுத்துக்குட்டையைக் கறுப்பையன் ஒளித்துவிட்டான் ஸார்!' என்று சொன்னான்.

சா. ஆ.—யார்? கறுப்பையனா? என்ன? கறுப்பையா!

கறுப்.—சும்மா சொல்கிறான் ஸார். நான் ஒரு பாவமு மறியேன் ஸார். (என்று கண்ணைக் கசக்கிக் கொண்டு அழுகிறான்)

பீம.—என்னடா? ஒளித்ததுமல்லாமல் அழுகிறாயோ?

சா. ஆ.—கறுப்பையன் பொய்சொல்ல மாட்டானே!

பீம.—இல்லை ஸார். அவன்தான் ஒளித்தான். அது கிடந்த மரத்தடி வழியாக அவன்தான் வந்தான்.

கறுப்.—இல்லை ஸார்! யார் ஒளித்தாக்களோ தெரியாது ஸார்!

பீம.—பின்னை! அந்த மரத்தடியிலிருந்து நீதானே வந்தாய்.

கறுப்.—ஆமாம். உம் ஒன்றுக்குப் போய்விட்டு வந்தேன். அதுகூடப் போகக்கூடாதோ?

சா. ஆ.—பீமா! இருக்கட்டும். கழுத்துக்குட்டை அகப்பட்டுவிட்டதல்லவா?

பீம.—அகப்பட்டுவிட்டது ஸார்! இவன் ஏன் ஸார் அதை ஒளிக்கவேண்டும்?

கறுப்.—உம். எனக்குத் தெரியாது ஸார்! என்னப்பா! சும்மா, சும்மா, என்பேரிலேயே சொல்கிறாய்!

சா. ஆ.—பீமா! கழுத்துக்குட்டையை எங்கே வைத்தாய்?

பீம.—கொடியில் காயப்போட்டேன். கொடியில் போட்டது மரத்தடிக்கு எப்படியும் போயிற்று ஸார்?

சா. ஆ.—கறுப்பையா! உன் கழுத்துக்குட்டை எங்கே?

கறுப்.—கொடியில் ஸார்!

சா. ஆ.—எங்கே பார்ப்போம் (என்று சொல்லி அவ்வருவருடன் கிளி அணித்தானஞ் சென்று கொடி

யில் பார்க்கிறார். கறுப்பையன் தன் கழுத்துக்குட்டையைக் காட்டுகிறான் மற்ற அணித்தானங்களிலுள்ளோர் அங்கங்கிருந்தபடி இங்கே பார்த்துக் கொண்டிருக்கின்றனர். ஆசிரியர் 'பீமா! கழுத்துக்குட்டையைக் காய வைத்தாயே, அப்பொழுது துனிகளை முடித்தாயா?'

பீம.—இல்லை ஸார்.

சா. ஆ.—கறுப்பையன் முடித்திருக்கிறான் பார்த்தாயா?

பீம.—ஆமாம் ஸார்!

Committee of the Council.

Saturday, 30th August, 1930, 6 P.M.

Present:—

Sir C. P. Ramaswami Aiyer, Provincial Commissioner. (In the chair.)

Mr. A. J. Leech, District Scout Commissioner, Madras.

Mr. V. Subramaniam, District Scout Commissioner, Adyar.

Rao Saheb T. S. Subramania Iyer, District Scout Commissioner, Madras.

Rao Bahadur R. Krishna Rao Bhonsle.

Mr. F. Howard Oakley.

Mr. T. V. Nilakantam Pillai, District Scout Commissioner, Tinnevely.

Mr. V. V. S. Prakasa Rao, Hon. Secretary, East Codavery.

Mr. P. S. Narayanswami, Provincial Organising Secretary.

Mr. G. T. J. Thaddaeus, Provincial Organising Secretary.

Mr. K. Sanjiva Kamath, Hon. Provincial Secretary.

1. The Minutes of the last meeting were read and approved.

2. The Report dated 29-7-1930 of Mr. F. Howard Oakley regarding the possibilities of the Camp Site at St. Thomas Mount was read. It was resolved that efforts should be made to retain and develop the site and as a preliminary, it should be ascertained if good drinking water was available in the site. Mr. Thaddaeus was authorised to get into touch with the Sanitary Engineer, in this connection, as the Provincial Secretary reported that in reply to a letter to the Director of Industries, the Director had written to say that the Committee should correspond with the Sanitary Engineering Department of the Government. A Sub-Committee consisting of the Hon. Provincial Secretary, The Provincial Organising Secretaries, Mr. A. J. Leech and Rao Saheb T. S. Subramania Iyer was appointed to deal with this matter.

3. It was resolved to appoint the following sub-committee to recommend to the Provincial Commissioner ways and means to develop the Cub Movement in the Province.

The Provincial Organising Secretaries, Mr. T. V. Nilakantam, Mr. J. I. Muthia and Mr. V. Subramaniam.

4. The Committee expressed itself against the purchase and storing of Training Camp Equipment, in view of evident difficulties of storing and transport.

சா. ஆ.—முடி போடாததால் காற்றில் பறந்துபோய் விட்டது.

பீம.—கொடியில் போட்டவுடன் உப்பு மா சாப் பிடக் கூப்பிட்டார்கள் ஸார்! அப்பறம் மறந்துவிட்டேன்.

கறுப்.—பார்த்தீர்களா ஸார்! (பீமராவைப் பார்த்து) காற்றில் அடித்துக்கொண்டு போனதற்கு என்மேல் பழி போட்டாயே உம் க-ல்-ல ஆ-ரு நீ.

சா. ஆ.—சரி! பீமா! இப்பொழுதாவது முடித்து போடு.

(தொடரும்.) K. சம்பந்தம்.

5. The Committee considered it premature to open an equipment Department at the Headquarters, though arrangements may be made at Head Quarters to answer inquiries and arrange such facilities as were possible to help Scout Troops to obtain equipment at cheap rates.

6. The letter dated 14-8-1930 from Mr. Thaddaeus regarding arrangements to be made for the publication of the Scout Diary was read and the suggestions contained in the said letter were accepted.

Suggestions:—

(a) To permit the B. M. Press to restitch the diary of 1930 using the same matter but with the calendar for 1931 and supply 10,000 copies for Rs. 1,614-9-4.

(b) To sell the Diary at the rate of five annas per copy.

(c) To pay the amount of Rs. 1614-9-4 by instalments, the total amount to be paid by about the 31st of March 1931.

7. It was resolved to insure the camp huts at Coonoor Stanley Park Training Centre against fire with Jupiter Insurance Co., and the expenditure towards premium of about Rs. 75 per annum was sanctioned.

8. The letter dated 21-8-1930 from the Secretary, Madras District Scout Council regarding the registration of Royapettah and Corporation Local Scout Associations was read. It was resolved to register the Local Associations subject to their working under the general supervision of the Madras District Scout Council, the exact nature and extent of the said supervision to be defined after receipt of the proposed amended Bye-Laws of the Madras District Scout Council for approval by the Executive.

9. The letter No. R. C. 758-E/30 dated 12-8-1930 from the Director of Public Instruction requesting the advice of the Provincial Executive on the following points was read:—

(a) On what items and up to what extent should expenditure by a school management on Scout equipment be considered admissible for Government Grants-in-Aid.

(b) How far should troop expenses be met by the exertions of the earnings of the troop itself?

(c) Should registration fees be paid by the School managements or should the troops be expected to raise the money by their own exertions.

(d) Assuming that the appointment of paid whole time organisers, would be of considerable benefit

to school troops, what cost would be incurred in the way of salaries, allowances, etc. Information also wanted as to the number of men available for such appointment in the coming year.

(e) Information wanted regarding the percentage of troops attached to Secondary schools to other troops in each district.

A Sub-Committee consisting of the Honorary Provincial Secretary, The Organising Secretaries, and Messrs. A. J. Leech and T. V. Nilakantam was appointed to draft a suitable reply embodying the suggestions of the Committee.

The Committee suggested that with respect to (a) Troop expenditure as distinguished from expenditure on individual equipment should be the basis for the award of grant and with respect to (c) that the registration fees should be paid by the school managements.

The other points raised in the letter were referred to the sub committee.

10. The letter dated 17-8-1930 from Mr. Thaddaeus regarding the deficiency of Rs. 23-1-0 in the Railway fare paid by Mr. Mathew Kurien, Scoutmaster, London Mission High School, Gooty, while as a Scoutmaster at Teachers' College, Saidapet, was read. The Provincial Commissioner suggested and the committee authorised the Provincial Secretary to write to Mr. Kurien to make up the deficiency, failing which the Provincial Commissioner stated he would withdraw the warrant. It was also resolved that in case Mr. Kurien expressed his willingness to pay the amount by monthly instalments, the total amount might be paid from the Provincial funds to be recovered from Mr. Kurien by monthly instalments and in default of his paying even in this

manner, to pay the said amount out of Provincial Funds or by subscription from among the members of the Committee, to the Railway Co., in which last contingency the Provincial Commissioner offered to subscribe Rs. 15.

11. The letter dated 14-8-1930 from Mr. Thaddaeus containing the offer of Mr. D. Swamidoss, District Commissioner, Nellore of the Rural Reconstruction Centre at Indukurpet in the Nellore District as a Training Centre for the District and the neighbouring districts was accepted. The letter stated that the centre contained six huts with mud walls and thatched roof, each accommodating 8 men, the extent of the ground being 100 yards long and 50 yards broad. It was resolved to thank Mr. D. Swamidoss for his kind offer of the camp site as also his personal services in helping in the arrangements for holding training Camps.

12. The Propaganda pamphlet prepared by Mr. P. S. Narayanswami was placed before the Committee. It was resolved to print and publish the same after being scrutinised by the committee, the proofs to be circulated, before the next meeting, among the members.

13. The Bye-laws of local Association, Papanasam, were approved and the Association registered, the Bye laws having been scrutinised by Mr. P. S. Narayanswami.

14. It was resolved to send a letter of thanks to the President of Chingleput District Board for the appointment of Mr. J. I. Muthiah, as a full time Organiser for Scouting in the District.

(Sd.) K. SANJIVA KAMATH,
Honorary Provincial Secretary.

Extracts from General Headquarters Notices No. 74.

Medal of Merit.

Dr. Shri Ram Organising Commissioner, Boy Scout Association, Jammu and Kashmir State. For his excellent work in connection with the Scout movement in Jammu and Kashmir State.

Provincial Headquarters Notices No. 29.

Dated 15th September 1930.

Annual Reports:

As the 8th Annual Report of the Madras Provincial Council of the Boy Scouts Association in India has to be got ready by the end of October 1930, all District Commissioners, Secretaries of District and Local Associations are requested to send in their reports of the scout work done during the year (October 1929 to end of September 1930) in their respective areas, such reports to reach this office on or before the 20th October 1930. The report should be under the following heads and should be brief.

1. Number of Groups in the District.
2. Number of new groups started during the year.
3. Number of scouts, cubs and rovers in the District.
4. Rallies and Displays held.
5. Number of Training Camps conducted for Scouters and the expenses incurred in connection with the same.

6. Special awards.
7. Special good turns and public service rendered.
8. Nature of propaganda work done.
9. Condition of District Scout Association and number of Local Associations organised.
10. Future plan of work and suggestions for extending scout work in the District.
11. Financial Statement of accounts.
12. General Outlook.
13. Names and addresses of:—
 - (a) Presidents and Vice-presidents of District and Local Associations in your district.
 - (b) Commissioners and Secretaries.
 - (c) Two representatives elected from the District Council to the Provincial Council.

Warrants Issued.

Chingleput Dt.

Assistant District Commissioner.

Mr. J. I. Muthiah, Poonamallee.

North Arcot.

Scoutmaster.

W. No.

22. Gabriel Williams, 1st Arkonam C. S. M. High School.

Salem.

Group Scoutmaster.

W. No.

1. Norbert George, 1st Yercaud, Montfort High School.

Scoutmaster.

W. No.

32. A. V. Sundaresan, 1st Shevvapet, Gokulanath Hindu Mahajana School.

Assistant Scoutmaster.

W. No.

4. Frederick Travers Drapes, 1st Yercaud Montfort High School.

Warrants Cancelled.

Anantapur.

Scoutmaster.

W. No.

8. P. Venkatesan, 2nd Anantapur.

Kurnool.

Scoutmaster.

W. No.

16. Henry Robert Mills, 6th Nandyal.

Tanjore.

Group Scoutmaster.

W. No.

6. P. Sundaresan, 3rd Tanjore.

Scoutmaster.

W. No.

44. K. Sambasivan, 1st Tiruvavur.

57. A. Joshua, 2nd Tanjore.

61. S. Rajaram, 11th Tanjore.

Assistant Cubmaster.

W. No.

9. N. K. Bashyam, 11th Tanjore.

The Second Madras Wood Badge (II) Practical Course.

Certificates have been awarded to the following:—

N. Appu Pillay
T. Narasimhachari
A. Varadan
R. Narayanaswami
M. S. Ekambara Rao
T. S. Ramiyah
P. Kunhiraman Nair
A. Easwaran
T. S. Venkataramanan
M. Jesse

T. P. Navanithakrishna
V. Subrahmanyam
V. V. S. Prakasa Rao
D. Venugopalachari
T. P. Santhanakrishna
Bh. Krishna Rao
K. S. Sundaresan
V. T. Abraham
N. Devanesan

Scoutmasters' Training Camp, Ullal, South Kanara.

13th to 24th September 1930.

Names of the Campers.

Hounds.

B. Rama Naik, Government College, Mangalore.
Paul D'Souza, Rozario Secondary School, Mangalore.
M. Vasudeva Prabhu, M.A., L.T., Canara High School, Mangalore.
K. B. Devadasa Rao, Board H. E. School, Mangalore.
Y. Narayana Hedge, Government H. E. Training School, Mangalore.
Pascal, Menezes, Government H. E. Training School, Mangalore.
Balasundara Rao, Government H. E. Training School, Mangalore.

Peacocks.

A. F. Joseph, St. Aloysius College, Mangalore.
T. Subba Rao, Board H. E. School, Parnamboor.
K. Packeera, Board School, Kasaragode.
P. M. Kuphiamboo Nayar, Board Mukkavar School, Ajanoor, Kanhangad.
K. Muddanna Shetty, Government H. E. Training School, Mangalore.
K. Bhoja Shetty, Government H. E. Training School, Mangalore.
K. Padmanaba Shambogue, Government H. E. Training School, Mangalore.

Peewits.

B. Venugopal Rao, B. Sc., L. T., Ganapathi High School, Mangalore.
 Gaspar Fernandez, Talipady Pompeii H. E. School, Aikala, Mangalore.
 M. Pundalika Prabhu Irbaikar, Digambar Jain H. E. School, Moodubidiri.
 K. Lakshminarayana Rao, Bokkapatna Municipal H. E. School, Mangalore.
 T. Gopalakrishna Hedge, Government H. E. Training School, Mangalore.
 M. Thaniyappa, Government H. E. Training School, Mangalore.
 K. Seshu Shetty, Government H. E. Training School, Mangalore.

Cats.

N. Appaya Shetty, Board H. E. School, Nandalika, Belmannu P. O.
 H. Vaman Naik, Milagres Secondary School, Hampakatta, Mangalore.
 Nery A. P. Lobo, Udipi Taluk, East Belle P. O.
 G. Raghavendra Shenai, M.A., Canara High School, Mangalore.

Provincial
 Scout Head-Quarters,
 P. O. Box 424, Madras.
 16-9-'30.

C. P. Ramaswami Aiyar

Provincial Commissioner.

N. Subba, Bayar Mopla Board School, Kumbala P. O.
 M. Anantakrishna Rao, Government H. E. Training School, Mangalore.
 M. Krishnappa Gowda, Government H. E. Training School, Mangalore.

Foxes.

K. Krishnayya, Board H. E. School, Kumbala P. O.
 K. Venkataramana Bhatta, Padalpady Elementary School, Ullal P. O.
 M. Ramakrishna Rao, Board H. E. School, Kumbala.
 K. Puttavya, Board Hindu Elementary School, Puthur.
 N. Narayana Rao, Government H. E. Training School, Mangalore.
 T. Ramakrishna Shambogue, Government H. E. Training School, Mangalore.
 Hejmadi Sheena Shetty, Government H. E. Training School, Mangalore.

N. Devanesan,
 G. T. J. Thaddaeus, } *Scouters in charge.*

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



A Message from Daniel Carter Beard of America.

To

My Scouts of India.

Greetings from the far West, from the land of tepees, buffaloes and red men, who have borrowed the name of Indian from YOU!

The Scouts of India should be the wisest Scouts in the world, because all the wisdom of the west was born in the east. The Scouts of the Orient have the right to demand an example in pep, energy and self-reliance from the west, which combined with the wisdom of the Magi of the east will make an irresistible force for good.

May the great mystery of the American Indian, the God of the Brahmas, the God of Buddhist, the God of Confucius, the God of Hindustan, and the God of the Christians, all meaning the GREAT GOD OF THE UNIVERSE, bless you all and fill your hearts with the enthusiasm and courage which are the characteristics of all real Scouts.

Daniel Carter Beard.

The Boy Man.

"A Boy's Man," is a title that has been applied on many occasions to Daniel Carter Beard, vice-president of the Boy Scouts of America, National Scout Commissioner and Chairman of the National Court of Honor. His fame as an outdoors man and as a friend of boyhood extends beyond the bounds of his own country. Wherever there are boys they know of Dan Beard. They know that he, perhaps more than any other living man, has shown boys how to have real honest to goodness fun. He has been a leader in work among boys for many years, and he is still at it just as keenly and vigorously as ever. As a founder of the Boy Pioneers and the Sons of Daniel Boone many years ago, he was veritably a pioneer in pointing activities for boys, a fact which has been frequently recorded by Gen. Sir Robert Baden Powell, founder of the Boy Scout Movement, and many other leaders in work among boys.

The place Dan Beard holds in the estimation of the Boy Scouts of America was expressed in a citation adopted by the Sixteenth Annual Meeting of the National Council of that organization when, a Silver Buffalo, awarded by the Boy Scouts of America only for distinguished service to boyhood, was conferred upon him. The citation read:

"Daniel Carter Beard, author, artist, outdoorsman, pioneer of outdoor movement for boys as founder of Boy Pioneers and Sons of Daniel Boone, Honorary Vice President, National Scout Commissioner, Chairman National Court of Honor and Charter Member of the Executive Board of the Boy Scouts of America, whose prestige, wisdom and experience have been pillars in the structure of the organization."

DANIEL CARTER BEARD was born in Cincinnati, Ohio, June 21, 1850. He spent his early life in that city and in Covington, Ky. He spent much of his boyhood in a country where the memory of Daniel Boone's exploits was common to every household. The woods, fields and forests were Dan Beard's playground and before he had

reached manhood he was a true Scout and knew how to live the life of the wilderness. He graduated as a civil engineer at 19 and engaged in map making. His skill as a draftsman was shown early. A chance visit brought him to New York and settled his vocation. He had specialized in sketches of animals and some of these attracted the attention of a magazine editor and led to the beginning of Mr. Beard's successful career as an illustrator of animals and wild life.

He still maintains active work as an author and illustrator and each month there is a page in the magazine, Boys' Life, to delight thousands of boy readers. Mr. Beard was married to Beatrice Alice Jackson of Newtown, L. I., on August 15, 1894.

DAN BEARD'S studio stands in a grove of old trees on his estate at Suffern, N. Y., where he recently moved from his old home at Flushing. He still misses the old familiar studio on Long Island where most of his work was done "but it's nicer up Suffern way now," he says, "more open and gives a man a chance to breathe and to stretch his arms." Dan Beard is an outdoorsman. He's never grown to like the city.

And if there is a boy or two in the studio he will tell them some other stories about Mark Twain who wrote "The Connecticut Yankee in King Arthur's Court," which Dan Beard illustrated, or about Peck's Bad Boy who was given to Dan Beard to tame after S. S. McClure gave up the job. They are good stories, the stories from Dan Beard's life, the kind that appeal to young and old alike. Dan Beard's life has been like that. Perhaps that's why he is so well-loved.

As a young man cartooning and drawing was his favourite hobby and one day while he was in the office of Frank Beard, his brother in New York who later became famous as the "Chalk Talk Man," a magazine editor saw a drawing of a fish that he had made and offered to purchase it for \$50. Young Dan Beard was so surprised he could hardly talk, but when he caught his breath he made up his mind that

"if those fellows in New York pay good money to a fellow for having fun, I don't think I'd better work anymore." Dan Beard didn't. He became an artist and has enjoyed himself ever since.

It was at a dinner in the Aldine Club in one of those early days that Dan Beard first met Theodore Roosevelt and struck up a friendship which lasted throughout the latter's lifetime.

In the boyhood of the present Theodore Roosevelt, who is Governor of Porto Rico, and his two famous brothers, Kermit and the late Quentin Roosevelt, Dan Beard was a frequent visitor at their home in Oyster Bay. He went hiking with the boys and often, in speaking of his boyhood days, Theodore Roosevelt has mentioned the part that Dan Beard played in teaching them of the out-of-doors.

DAN BEARD'S handicraft and other books made him quite famous and he was invited to become editor of the magazine *Recreation*.

Billy Annis, who was business manager of the magazine in those days, thought that they should have a special department in their magazine for boy readers and so he suggested that Dan Beard formulate something they could write about to interest boys. The next day the plans for the first boy's outdoor recreational organization in America were formulated and it was called *The Sons of Daniel Boone*. The constitution of this organization was printed in May 1905, and news of its activities became a regular feature of the magazine.

Among the purposes of the *Sons of Daniel Boone*, as set forth in the constitution, were the preservation of plants, birds and animals, elevation of sport, encouragement of "all that tends to healthy, wholesome manliness, study of woodcraft and outdoor recreation." The president of each "Fort," as the local chapter was designated, was called Daniel Boone, as the head of the gang had been called Dan Beard's boyhood organization. The secretary was named David Crockett, too, and the treasurer Kit Carson. The

librarian was Audubon and the keeper of the tally gun Simon Kenton. Later, when Mr. Beard joined the staff of the *Pictorial Review*, the name of the society was changed to the Boy Pioneers.

In 1910, when the Boy Scouts of America was founded, the Boy Pioneers enrolled as Scouts and Daniel Carter Beard was named National Scout Commissioner.

But no matter what hobby Dan Beard is interested in, the moment you talk to him about boys, he leaves the rest for them.

And when one asks Dan Beard about the happiest moments of his life, he will point out two instances. One occurred long before the Boy Scout Movement was formed when Mark Twain put his arm around Dan Beard's shoulders and said, "Dan, you and I have done work which our children will never be ashamed of."

The other instance occurred only last summer at the World Scout Jamboree at Birkenhead, England, while in the camp with 80,000 visitors and nearly 60,000 Scouts present. While the United States Ambassador, the Prince of Wales, the Duke of York and all the other high dignitaries looked on, Mortimer L. Schiff, International Scout Commissioner of the Boy Scouts of America, went up to the National Scout Commissioner and putting his arm across Dan Beard's shoulder said, "Uncle Dan, you should be the happiest man in the world."

"When I asked him why," Dan Beard said, he smiled, and looking around at the mass of Scouts and spectators replied, "All your dreams have been realized."

And if all the boys who know Dan Beard as friend could be gathered together to pay him tribute on his birthday, the gathering would be a greater one than that at Birkenhead last year. But if Uncle Dan was called on for a speech, it would probably be a brief one. Something like the birthday message he sent to his friends:

"Stay with me folks for another eighty years and we'll all have a dandy time."

From Rubber Trees to Rubber Balls.

There may have been games played with balls in the time of Nero and Caesar and Charlemagne, but it must have been with a 'dead' sort of ball. Until Columbus discovered America, and with it rubber, the Western world knew nothing about this useful product. Columbus saw little boys in the West Indies playing with a ball that seemed to be alive—it bounced back! it was made of a substance strange and new to him, very lively and very popular.

Columbus and his men were so much interested in this new substance that was pliable and elastic and that bounced, that when they sailed back to Spain they took a lot of it home with them as one of the many curiosities of their trip. No one in Spain had ever seen anything like it; they put it in museums, and for several hundred years it remained nothing but a curiosity.

When Cortez came over to the Americas, he saw that the Aztecs made rubber footwear and even rubber clothing. When this word went back to Europe, the people there tried to do the same thing with it, but gave it up after unsuccessful attempts. In the hot weather their rubber coats melted and became so sticky that they were utterly useless; and on cold, winter days, they got so stiff that they could stand alone. They experimented with gum shoes, but the results were no better.

Then it was discovered by an Englishman that the marks of a pencil could be erased by this strange substance, and for a long time this was its only use; however, it furnished a name which has clung to this day—rubber.

All through the centuries the forests of the New World continued to grow rubber trees, but not until Charles Goodyear began his experiments was the real use of rubber revealed to the world. Goodyear, who was an American from Connecticut, discovered the process of vulcanization, a process by which rubber can be reduced to any desired degree of hardness or softness, and which protected it from being affected by either heat or cold. The vulcanization process used by Goodyear was one in which the

rubber was heated to a certain degree and sulphur was added.

During the last fifty years the process has been so improved upon that now there are over 33,000 kinds of articles made which have crude rubber as their base. Some of the most familiar are rubber shoes and heels, bands, buckles, combs, buttons, braces, elastic, erasers, raincoats, fountain pens, parts of typewriters, tyres, inner tubes, piston packing, rings, pipe-valves, rubber mats, garden and fire hose, golf balls, tennis balls, and a host of other things made possible by rubber. Imagine what would happen if all the rubber insulating the electric wires in all the buildings were suddenly to be removed! Rubber is one of the important non-conductors of electricity.

Rubber trees have grown wild in many tropical countries, but it has not been until comparatively recent times that plantations have been started and the trees cultivated.

When the rubber was extracted from the wild trees, it was a very dangerous and difficult occupation. It has been said, though perhaps with some exaggeration, that every pound of rubber thus produced cost a human life, because of the dangers from swamp fevers and the bites of poisonous reptiles and insects.

Before the great rubber plantations were started, almost all the rubber was obtained from the unwholesome swamps along the Amazon river, in Peru and Brazil, and the finest variety was grown up the river and became known as Para 'up-river-fine' rubber. It set the standard of excellence.

Great Britain, thinking commercially several laps ahead of the rest of the world, began to investigate the conditions under which this Para 'up-river-fine' rubber grew. As far back as 1876 an agent was sent from England to Brazil. He not only investigated; he brought back with him a large quantity of seeds of the famous *Hevea Brasiliensis*, the scientific name for the tree which produces the finest rubber.

The seeds were planted in Singapore in the botanical gardens, and also at

Peradeniya in Ceylon, and afterwards in many of Britain's tropical possessions.

Years were spent in cultivation experiment and finally it was found that Para rubber could be grown just as well and more cheaply in the tropical Orient than in the tropical Amazon jungles.

Following the British lead, Americans, Hollanders, Belgians and many others have started rubber plantations in the East Indies, and have made enormous successes of them. Great Britain controls the greatest rubber plantations, but the people of the United States use more than 75 per cent of all the crude rubber the world produces.

In the Malay Peninsula, in Sumatra, Java, Borneo, Ceylon, India and the islands of the sea there are to-day more than 3,500,000 acres of rubber plantations, all of which had their origin in the seeds taken from Brazil more than fifty years ago.

Although Britain owns the most plantations, America operates the largest single rubber plantation in the world. It is in Sumatra, and covers seventy square miles.

A rubber tree grows rapidly, and at the age of about five years is ready to be tapped. Rubber is produced from the juice of the tree, which is procured by making slits or incisions in the bark. The juice is called latex, or 'milk' as the workers refer to it, and it oozes out of the cuts in the bark, trickling down into little cups where it is

caught. As it becomes exposed to the air, it turns from creamy white to a yellow colour. As the latex spoils quickly it is heated and made to coagulate. The primitive process was done by the natives heating the latex over crude fires of wood and palm nuts, but in the plantation of to-day the rubber is hardened by expert scientific methods, mild acids being used to coagulate the milk.

The juice contains about 35 per cent pure rubber and 58 per cent water. After the coagulation process, the rubber is allowed to settle and is then ready to be manufactured into 'crepes,' or 'sheets,' in which form it is shipped all over the world, to be transformed into thousands of useful articles.

The rubber plantations to-day are far healthier and more efficient, being on hard, dry ground, than were the damp, noxious plantations in the Amazon basin. The workers are given healthful quarters and pleasant surroundings, their work being supervised by experts trained not only in the art of producing the best rubber at a minimum cost, but in scientifically caring for the comforts and needs of the workers.

It is sad to think that Charles Goodyear, who made the present use of rubber possible, died a poor man. His memory, however, is perpetuated, and his gift to mankind not forgotten, in appreciation of which he has been placed in New York's Hall of Fame.

—Condensed from *St. Nicholas*.

Can You Answer These Questions?

1. What boy wrote finished musical compositions at five years of age?

2. What girl of eighteen was waked out of sleep to learn that she was Queen of England?

3. What lad, armed only with a sling, killed a gigantic warrior, whom no one else dared to face?

4. What American girl, deaf, dumb and blind, learned to speak, read and write, and became a highly educated woman?

5. What famous American was at sixteen an accomplished surveyor and explorer of the wilderness?

6. What Venetian boy at seventeen began a famous journey across trackless Asia to visit the then unknown Empire of China?

7. What young English girl, daughter of a lighthouse keeper, saved nine lives from a ship-wrecked vessel?

8. What boy at fifteen wrote poetry so remarkable that the members of the French Academy dared not give him the prize he had won, because they did not believe he could really have written it unaided?

9. What very great King of France became king when he was only five years old?

10. What boy, hardly over twenty, set out to conquer the world—and came near doing it?

11. What girl of eighteen turned soldier, led a great army, and won back a lost kingdom?

12. What American statesman was mature enough to run a good-sized business at thirteen?

13. What American girl married at eighteen the brother of an emperor, who later became himself a king, but never wore a crown herself?

14. What Roman emperor was known all his short life as 'Little Boots,' because as a child he wore tiny military boots about the camp of his father's soldiers?

15. What King of England was crowned at nine months of age with a bracelet from his mother's arm?

16. Which of the judges of Israel was called by God when he was only a little child, helping in the worship of the temple?

17. What famous American business man got his start in life because as a boy he was a good telegraph operator?

18. What boy of fifteen imitated ancient poetical writing so well that the greatest scholars thought his work was really that of old poets which he had discovered?

19. What famous American, working as a train boy, began his scientific investigations in a little laboratory in the corner of a baggage car?

20. What painter, apprenticed as a boy to the great Titian, was discharged by his master, because he gave such proofs of genius that Titian was jealous of him?

—*The Youth's Companion*.

How Rah the Lion Got his Roar.

ONCE upon a time, when the world was but a great forest and there were no human beings invented, Rah the Lion hunted every day for his breakfast and dinner. Now Rah the Lion was very clever and very lazy, and he had discovered that the best way to catch people when he was hunting was to creep up without making any noise until he was close behind them and then to spring! So, because he liked doing things as easily as possible, this was what he always did. And it was very satisfactory and pleasant for him, and he became very fat and cheerful, because his hunting was so easy.

But it happened that the other people of the forest whom he used to hunt did not like it at all. For never did they know at what moment Rah the Lion might not spring out suddenly on to them from behind a bush or something and take them away for his dinner. So always did they feel unsafe, and always did they look anxiously about them with their eyes as they talked and smiled at each other. For Rah the Lion never made any kind of noise to warn them that he had started hunting, and it was very inconvenient indeed.

After they had been anxious and nervous for some time they became so agitated that they used to jump into the air with fright, even if a robin or a rabbit happened to make a leaf shake. And the antelopes and people all took medicine to try and make themselves less nervous and more brave. But every time that Rah the Lion leapt silently from some hiding place and carried off one of them for his dinner they became more and more terrified!

At length they reached such a state of fright that it was impossible for them to keep any other interests in life except watching for and guarding against the silent hunting of Rah. And they considered very carefully among themselves what would be the best kind of thing to do to save themselves. After a great deal of talking and arguing Cheenu, the white-eared antelope, decided in his mind that the only thing for them to do was to learn to climb trees so that they could swing safely through the tree tops of the great forest far away out of the reach of Rah's hunting. So, although many of the antelopes began to feel giddy in their heads at the very idea of swinging themselves through the tree tops, Cheenu led them

to the lair in the broken tree where Abat the old ape lived. And Cheenu, the white-eared antelope, smiled nervously with his mouth and asked Abat the Ape to teach them how to swing through the top most branches as did the monkey people.

And Abat the Ape smiled to himself, and he said that he would want a lot of monkey-nuts and things before he could teach the antelope people to swing through the tree tops. So the antelope people looked this way and that, in case Rah the Lion should begin hunting, and they bounded away through the woods to look for the monkey-nuts. When they had found the monkey-nuts they laid them in a large heap before Abat the Ape, and they said: "Now, O Abat, teach us to swing through the tree tops as do the monkey people, so that we may be safe from the hunting of Rah the Lion."

So Abat the Ape looked very determined with his face, and he started to teach the antelope people how to climb trees. But because of the shape of their legs the antelope people were very slow. And because of the way in which their horns became entangled in the creepers they found tree climbing too difficult. And if, by chance, Rah the Lion should pass while they were half-way up a great tree, learning to swing through the topmost branches, they used to shiver so much that they generally fell down on to the ground again.

So after they had been trying to learn for some days, they came to the conclusion very sadly that it was quite impossible. And Abat the Ape was very thankful, because he found it very trying to teach people to climb who had legs shaped like those of the antelope people. And he went to sleep right off for four days because he was so tired with teaching them.

Next Cheenu, the white-eared antelope, thought that the best thing to do would be to get Flipoo the Mackerel to teach them how to swim in the cool waters of the sea. But Flipoo gasped with his breath and he

said that he was very sorry, but he could not teach people to swim under the sea unless they had some kind of fins with which to swim. And the antelope people were very distressed because they had not any fins, and they decided that they must try and think of some other way.

After they had been thinking for some time they decided that they would go and ask a very clever wizard person about it.

And the name of the wizard person was Lipp, and he used to like people asking him to do things for them, because it gave him a very pleasant feeling of superiority in his inside. So he smiled kindly at Cheenu and the antelope people, and he caught a very small fly, and he made magic spells over it until the fly fell into a kind of trance. Then did Lipp the Wizard person stare very frighteningly at it and he gave some very secret instructions to it in very mysterious words and the fly flew away very slowly. When the fly had quite gone they turned to Lipp the Wizard and they asked him very anxiously what he had done. And he smiled with his face and he said:

"I am a very great and wonderful wizard. And I do mighty magic! And the Fly Person will fly straight to Rah the Lion and he will crawl down Rah the Lion's mouth into his inside. And because of the magic that I have put into the Fly Person, whenever Rah the Lion starts off to hunt then will the Fly Person call out in a loud and echoing voice, 'Rah! Rah!' so that all the people of the forest shall know that Rah the Lion is setting out for his hunting!"

And the antelope people were very glad and thankful. For always afterwards they knew that when they heard the calling of the Fly Person in the lion's inside they must hide themselves far in the forest because of the hunting of Rah the Lion. And even now when the people of the forest hear the noise they shiver with their bodies, because they know that Rah the Lion sets out to hunt!

("Little Folks.")

A Talk on Birds—the Mynah.

WE usually think of birds as luxuries—something which is not essential to our livelihood. We are interested in them because they are beautiful, or because they sing melodiously, or merely because they are always present in our gardens or compounds or villages. But as for their having any real influence on our welfare, or affecting our lives, we don't give that any serious thought.

We scarcely realize how much of our economic success in the line of agriculture, here in India, depends upon either the help or the enmity of birds in destroying insect pests. There are many birds who are so useful to us that we can truthfully say of them that they 'earn their living.' An enormous number of insects are destroyed in the course of a year by every individual of an insectivorous species of bird, such as the Mynah, which hunts systematically for its food during almost every moment of daylight. On the other hand, some birds are distinctly injurious to crops, feeding entirely on fruit and grain. Some birds may be useful most of the year, and occasionally do a little harm. Their destructiveness and their virtues must be weighed in the balances, to see whether or not they may be termed 'birds that earn their living.'

The Most Useful Bird.

Perhaps you will be surprised to know that the first and foremost of these birds that are helpful to man is the common, friendly, ever present *Mynah*.

His Family.

The Indian Mynah belongs to the same family as the English Starling. His habits, characteristics and appearance are very much like those of his European cousins.

Varieties.

There are not less than seven varieties of Mynahs, each with a long Latin name which we shall leave for others to use. Commonly they are known as the Bank Mynah, the Brahminy Mynah, the Grey-headed Mynah, the House Mynah, the Jungle Mynah, the Pied Mynah and the Hill Mynah.

The Common Mynah.

The variety with which we are most familiar is the common House Mynah. The scientific name of this bird is *Acridotheres tristis*, which means, 'The sad grass-hopper hunter!' Grasshopper hunter is a very good name, we will admit, but why should it be called sad? No bird seems to be in better spirits!

His Appearance.

Perhaps it is the sombre colour of his brown suit that gives him this title. The whole of his body is this colour, getting gradually lighter on the under parts. The head, throat and breast are glossy black. When it flies, a white bar opens out on each wing, and the tail is also bordered with white. The two gaudy spots on the Mynah are his bright yellow beak and the patch of bare yellow skin behind each eye. One author says, 'Taking it all together, I think we will agree that, although the Mynah is not beautiful, he does give one the impression of his being absolutely neat and really well dressed!'

His Walk.

If you watch a Mynah for a while you will notice that he has a very distinct walk. He does not hop as smaller birds do, which shows that his legs are long and strong. His step is not shy or evasive, but proud and parading. A Mynah fairly struts across the lawn!

His Flight.

Have you ever noticed a flock of Mynahs flying? Watch them some time. You will see that they always fly in a direct, business-like way. Their flight is swift and certain, very steady and quite level-headed. They seem always to be in a great hurry to get somewhere. They do not swoop or dart in the air, cutting circles or aeroplaning about with the undulating action common among small birds. They seem to be on a business errand and not on a pleasure trip when they fly!

His Voice.

The Mynah has more variety in what he says or sings than almost any other bird.

His voice is exceedingly flexible and expressive. We cannot call Mynahs songsters, but we can admit that they are very entertaining. Listen to a flock of delighted Mynahs in a coral tree when the large red sticky blossoms are in bloom. You will hear sounds of high revelry, chattering, chuckling, squeaking or whistling. Then again at noon, when the day is hot and still, the Mynah enjoys getting into some shady nook to enjoy a nap or to talk to himself. One author has quite skilfully translated the Mynah's soliloquy. He says 'keeky, keeky, keeky, then 'churr-churr' 'kok, kok, kok.' Each time he says 'kok' he points to the ground with his beak, and bobs his head. And never can we know exactly what all this performance means!

Parrots have long held the centre of the stage as imitators and talkers, and bird trainers tell us that Mynahs are quite as apt pupils. The Pahari, or Hill Mynah, and the Bengal Mynah are especially clever. People have often been surprised, while walking down an apparently deserted verandah, thinking themselves entirely alone, to hear an impertinent voice cry, 'Salam, Sahib!' Usually the search for the accoster ends in the discovery of a half-hidden cage, in which a chuckling and self-confident Mynah is perched!

Of all times in the day, the Mynah is at his noisiest when going to bed or when waking up. Great flocks of them sleep together in trees, and at certain intervals, long before dawn, they seem to wake, burst into uncontrolled chattering and singing, and subside again as suddenly, for another nap before they actually get up. In the evening they repeat the process, and 'jabber incredibly while getting to bed!'

His Nest.

The Mynah is rather unfastidious about his living apartments. Any hole will suit him. He is as happy in the hollow branch

of a tree, or a woodpecker's deserted dug-out, or the wall of the mali's house, as he would be in a raja's palace! They make an untidy nest of sticks and rags, and lay four or five blue eggs. They bring up their broods two or three times a year, but usually in the monsoons; when grasshoppers are plentiful and cheap!

His Disposition.

Mynahs are eminently sociable birds. They always go in flocks or in small parties, and seem to be in constant enjoyment of each other's company. They are not quarrelsome, as are the 'seven sisters' or jungle babblers, who squabble and fight in the bushes of the garden. Mynahs are friendly, and yet are not offensively familiar, as are the crow and sparrows, who intrude upon our affairs and make themselves a pest.

Their Usefulness.

The Mynah is important in destroying insects. They may often be seen following cattle through the fields, catching the insects which are disturbed as the cattle walk along. They are always around when the farmer is ploughing, and are ready to pick up the grubs and insects turned up in the freshly ploughed earth.

At Nilambur, in the Madras Presidency, the Forest Department reported that 'the Mynah is an important check on the caterpillars which are a great menace to the teakwood plantations. Occasionally the Mynah may eat a little oats maize, cholum or paddy grain, but any damage done is insignificant in comparison with the good it does by destroying insects.'

In the following months we shall take up the other birds who 'earn their living.' Perhaps you will be surprised when you see the bird whose name ranks next to the Mynah in importance as a 'wage earner.'

By Courtesy of The Treasure Chest.

How to Make.

(I)

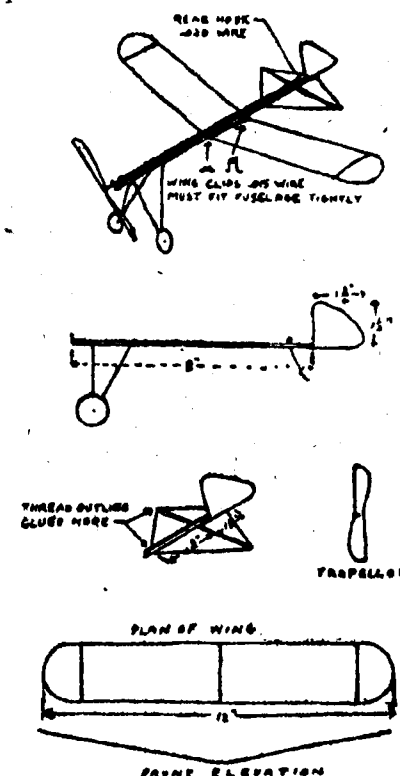
A Model Aeroplane.

HERE are the instructions for making a small model aeroplane, which will rise from the ground under its own power and fly well.

For those who care to experiment, the size of the model can be increased, providing the proportions of wing and tail area are about the same and that the total weight is kept at the minimum.

The fuselage, or main stick which carries the rubber motor, wings, etc., should preferably be made of ash or spruce, but any other strong, light wood will suffice. It must not be brittle.

The measurements are 8 ins. long and $\frac{1}{4}$ th in. square section.



First of all, you will fix the front bearing which carries the propeller. A piece of brass 1 inch by $\frac{1}{4}$ th inch by $\frac{1}{32}$ inch should be bent to form a right angle bracket. One side of the bracket must be tightly bound to

the end of the fuselage and the binding glued. Remember to drill the hole for the propeller shaft before fixing the bracket.

Now construct and fit the rudder. This is a frame of split cane or bamboo, covered with Japanese tissue or rice paper. The bamboo must be sand-papered down to approximately a square section of $\frac{1}{32}$ inch. It can be easily put to shape specially if the bending is done over steam.

Fix the rudder to the fuselage by binding with strong thread.

The tail surface consists of a four inch length of bamboo, such as was used for the rudder, glued at right angles to the fuselage, a little in front of the rudder. The outline of the surface is made by thread (see diagram) and the whole is then covered with the special paper.

The main plane is not flat, being slightly tilted from the centre towards the tips.

Use bamboo for the framework again, but take care that the joints of the ribs to the main spars are neatly made, so that when the paper covering is applied, the whole surface and structure is quite flat and rigid.

The wing is fitted by small wire clips, but the position must not be permanent until you have found by experiment the normal gliding angle of the model.

To construct the under-carriage you will require some .015 piano wire. Bend it to the shape shown, but use as little wire as possible to keep the weight down. The only thing to remember is, that the wheels must be far enough from the fuselage to give sufficient room for the propeller to revolve.

The wheels can be of thin wood, fibre or cardboard. A large "blob" of sealing wax on the ends of the wire will prevent them from coming off.

The propeller is the hardest part to construct properly and should be purchased if possible, for best results. The diameter is five inches.

For those who wish to attempt it, a piece of thin veneer wood should be cut to the shape shown and then twisted by holding the tips between the finger and thumb of both hands. The twisting must be done in the steam from a boiling kettle (mind your hands) and should be done very slowly to avoid splitting the wood.

To fly the model, first find the angle at which it glides smoothly to the ground, by moving the main plane backwards or forwards, then wind up your elastic motor (which should be one double strand of $\frac{1}{4}$ inch strip elastic only at first), not too tightly and set the model on a smooth piece of ground, facing the wind, if any.

By Courtesy of "The Scout Sign."

(II)

Paper fans.

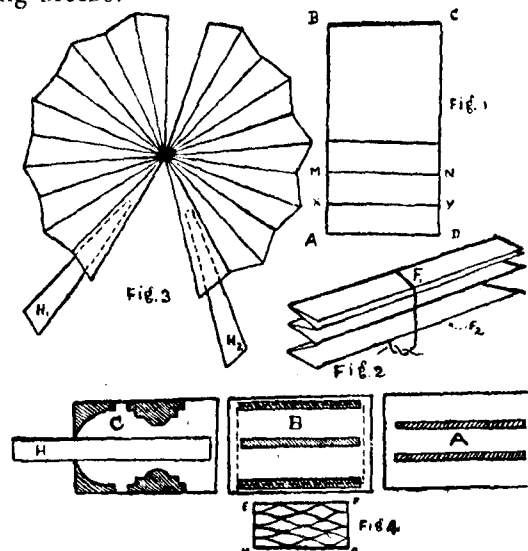
BY

P. S. N. SWAMI.

The first kind.

Take a rectangular piece of this paper 10" by 20" suppose the figure A B C D (see figure 1) represents the sheet of paper that you have taken. Fold the paper along a breadthwise line XY so that a rectangular strip ADYX $\frac{1}{2}$ " wide is formed. The edge A B would fall on a line M N. Again fold the paper along M N not on the same side of the middle strip as ADYX but on the other side. Thus go on folding the whole paper so that no strip broader than ADYX is left. The whole paper takes the form indicated by figure 2. If the whole thing is pressed together it has two faces and they are marked F₁ and F₂ in figure 2. Along a breadthwise line at the middle of the strip tie all the strips together with a string. Fold the whole thing so that the length is halved. Paste the two inside faces together. Prepare 2 thick cardboard pieces 7" by $\frac{1}{2}$ " like those marked H₁ and H₂ in figure 3, and fix them one on each of the outside faces. A length of about 2" in both the cardboard pieces will have to be projecting towards the ends and this portion serves as the handle for the fan. Spread the fan by a rotatory movement and hold the two card-

board pieces together (see figure 3). Now you have a very fine fan. You can use this fan for purposes of decoration and you can fan yourself too, if you want a little refreshing breeze.



The second kind.

The second type of fan is more difficult but certainly very beautiful so that it more than compensates the trouble that one has to take in the making of it. Prepare 3 rectangular pieces of thin cardboard as in the illustration. Let us mark these A, B, and C. In the cardboard piece A make two narrow slits the interspaces being equal. In the piece B make 3 long and narrow slits as before. Here also the two interspaces have to be equal. I say two because the extreme slits are very nearly at the ends with only a margin of $\frac{1}{10}$ ". Draw a design as seen in the figure on the cardboard piece C and cut it out. You can make out some other designs also if you want. Cut not less than 100 rectangular pieces of the thin coloured paper that you can get in the market. The length of these pieces is to be the same as that of the cardboard piece A but the breadth must be less by $\frac{2}{10}$ ". Place one piece of the coloured paper on the table. Place over it the cardboard piece A. Taking the paste in a finger end draw it over the slits. Take away the piece A. Place another bit over it. Place the piece B over this and smear the paste over the slits as before. Note that the cardboard piece is over the coloured piece of

paper in the illustration the coloured piece being shown by dotted lines. Take off the piece B, and put another paper bit over this again. Thus go on doing it using the cardboard pieces A and B alternately when you have finished, that is when all the paper bits are exhausted place the piece C over the whole file and cut the edges in accordance with design on the cardboard piece.

Prepare two thick cardboard pieces 7" by $\frac{1}{2}$ " and fix them one on each side of the

paper file. Both the pieces would of course be projecting as in the illustration towards one end and the projecting portion is to be the handle for the fan.

Spread the fan as you did before and hold the cardboard pieces together. When you spread the fan the several layers are drawn apart and the ends will look like figure 4. Now you must have learnt to make a fine fan which we very often find the Japanese selling in the streets.

Motor Cycle, Owning and Maintenance.

YOUR Editor having seen me keep a motorcycle, asked me if I could tell you what it is, how to keep it, and why to take to it.

Let me tell you. A scout is useful to others and himself. This will help you to keep that ideal. It will help you to run fast errands anywhere, and in times of national danger from floods, famine and pestilence, you can make yourself considerably useful. Riding a cycle will affect your heart if done uphill or to excess, while a motorcyclist never feels afraid of distance, or ups and downs.

The thrill of it, the rush of air as you spin fast, and the delight to your eyes with ever changing scenery are further things to recommend.

Don't you think it is a costly business? If so you are far mistaken. The machine I own is a powerful one intended to pull a side car, and costing first hand, a good thousand rupees. The owner had discarded it as being next to useless and I knocked it down for 120! A hundred more spent on it, and it is the pride of my life, and the owner is sighing to get it back, but would not take it, because he has purchased a new mount. Be on the look out, and, ten to one, you knock down a really fine machine. It is only a game of wait. I advise all scouts to purchase only a second-hand machine though they could afford a new one, since they have so many things to learn, and a new machine is too costly to experiment upon.

My monthly running cost including taxes comes up to Rs. 5. I told you my machine

is a big brother, and since I am going to advise you to take a smaller mount, I would put down your monthly bill at Rs. 3 to 4.

What you should do first is to know how the machine works, from books and diagrams. Then get hold of a friend who would show you those parts on a real machine. Learn to start, stop, and manage the machine on the stand. Then sit on it and try it on the road. It is so simple. I handle my machine like a walking stick. But I was nervous for good three months, but that is a thing of the past; and I laugh at my own nervousness, of early days.

One thing you should know. That is the law. Unless you are 18 years old you cannot drive a motorcycle. Unless you get a learning license from the nearest police superintendent paying Rs. 3, you cannot try it; and you should take out a driving license paying Rs. 5 for the first, and Rs. 3 for the subsequent years, if you want to maintain a machine.

There is only one danger in running about on a motorcycle. That is—cows and bulls would chase and charge you, and you must have a very cool head indeed at those times. Never try to run faster. You would soon collide on some country cart, or tree, or human being, and risk your and others' lives. Stop the engine and machine at once, and shout hardest. Most animals stop dead. Then walk the machine well beyond, and restart and go.

I dare say that I have sufficiently interested you. Watch in the next issue for a description how it works.

Items of Interest to You.

(i) The Passing of the Rickshaw.

THE picturesque rickshaw of Japan is speedily giving place to more modern means of conveyance. The rickshaw came into use in Japan when better streets were built in place of the old unpaved lanes and alleys. Now the streets are being widened to make room for the motor car.

Ten years ago Tokyo had 20,000 rickshaws; today she has only 5,000. Taxicabs which will drive a passenger anywhere within the city limits for one yen, have driven the rickshaw out of business. Trolley cars are used in Peking, Shanghai and other places in China. Canton can boast of a motor bus service that makes rickshaws unnecessary. In another twenty or thirty years the rickshaw, which puts man's work on a level with an animal's, will be a relic of the past.

(ii) The Talking Film.

The Registrar of Patents in Washington in 1857 petitioned the United States Congress to close the Patent Office, since everything possible to invent had been invented. What would be his astonishment if he came back to earth to view the inventions of the past 60 years! Few things would surprise him more than to go to a cinema house and find that he was able not only to see the movements of the actors, but also to hear their voices as plainly as if they were present in the same room. This is the latest development in the film industry, which some regard as a craze that will soon pass, but which others are convinced has come to stay. A film producer has expressed this opinion: 'One year, two years, three years, and it seems safe to predict, the silent movie of yesterday and today, except in out-of-the-way corners and little theatres, will be no more.'

A writer on this subject in *The Ladies' Home Journal* tell us that at least three kinds of sound pictures are now in use in America. The first are the regular silent films, with music and occasional sounds timed to agree with the actions they accompany. The next are part-talking films,

consisting partly of silent, partly of dialogue scenes; but the two parts do not fit together, so this is not very satisfactory. The third is the all-talking film, which appeared for the first time last summer. It is curious to find that, though the dialogue films move far more slowly than the silent scenes, they seem to move much faster. A seven-reel picture is said to seem only three or four reels long.

A great many problems confront the film producers in working out the details of this new method. The conditions under which the talking pictures are made are altogether different from those used for the silent films. Not only must the actors be so perfect in their parts that no stage directions will be necessary (as these would be heard by the audience), but even the camera must be in a sound-proof booth that can be wheeled about the stage, while along the walls stand tall screens covered with many folds of burlap, and over the ceiling are draped yards and yards of cloth to absorb noises. Fortunately, the microphones for magnifying the sound of the voice, can follow the actors about the stage, provided they are above the range of the camera. Another problem confronts the theatres in America and Europe that are large enough to seat three or four thousand people. In such halls the last rows of seats are so far from the screen that the sound and the action fail to synchronize. It takes so long for the sound to come from the screen that the moving lips of the actors seem to precede the words.

Another very serious problem is the difficulty of securing actors and actresses with good voices and (what is still more rare) a good accent. A more human problem is that concerned with throwing out of employment a whole army of musicians, whose services are no longer required now that music to accompany the pictures is automatic.

The process by which the sound is produced is almost uncanny. The voice is 'photographed' on the film. That is, sounds are turned into vibrations, as in the

telephone, and these vibrations, by means of a 'photo-electric cell,' are turned into vibrations of light. This enables the light vibrations to be photographed in a sound strip along the edge of the motion-picture film. Then, when the picture is projected, the photo electric cell causes the light vibrations to issue as sound.

The effect produced is so startlingly real as to make it seem as if persons are really talking or singing or playing on the stage, and this adds enormously to the lifelikeness of the production. The theatres that use talking-pictures must be equipped with very expensive apparatus for this purpose, and the question of the cost, as well as of waiting in turn of the thousands of orders to be filled for this apparatus which manufacturers are trying to meet, make it unlikely that we in India will see the talking-films, very soon. Perhaps when they do come, we shall wish for a return of the days of peaceful, restful, silent pictures.

(iii) Machinery That Thinks.

The old days of tedious man-power have given place to new days when uncanny and almost magical things are being accomplished by machinery to which we could almost attribute human intelligence.

In *St. Nicholas* we are told of a mechanism for sorting packages, to see that every package leaves the factory properly labelled. On a belt, moving along through this machine, are the packages, done up in shiny tin foil, which is pasted over with the company's label. From an electric light on one side, a spotlight is directed on to the moving belt. Opposite the light, and inclined at the same angle, is a box containing one of those marvellous new inventions, the photo-electric cell, which is sensitive to light. When the packages are moved along on the belt, if one happens to be unlabelled, the bright tin-foil reflects the light of the spotlight on to the photo-electric cell opposite and thus generates a current, which flows through a device made to throw the unlabelled package off the belt. As the belt moves on, the other packages, all properly labelled, reflect very little light to the sensitive cell, which generates very little current, and so nothing happens.

Instead of keeping a watchman at a bridge or a tunnel to count the automobiles that pass, or making people go through a clicking gate which will count them, these marvellous little machines are placed on duty. A beam of light is made to go across a passage or a road, and fall directly on a photo-electric cell, thus generating a steady flow of current. But as each person or car passes, their shadow falls across the path, interrupting the light and making a break in the flow of the current which, in turn, operates a device to count the number of such interruptions.

In places where fires are likely to break out in buildings these little mechanisms can be placed, so that the rising smoke of the fire obstructs the beam of light from falling on the photo-electric cell, and automatically a valve is operated releasing carbon dioxide or some other sort of fire-extinguisher.

To catch a thief without his knowing it, place a machine where he will come. As he unconsciously passes his hand through the beam of light, an alarm will be set off, and he will be trapped.

Unbelievable as the almost human devices may seem, they open a great new day in our electrical advance.

(iv) What Makes a Glow Worm Glow?

Have you ever been burned by the light on a firefly or a glow-worm? No! Although light is always associated in our minds with heat, the strange light in these little creatures is quite cold.

Perhaps you have heard of, or seen, phosphorus shining in the water. In Bombay, at certain season of the year the water along the beach is starry with little particles of this shining substance. It sprays like stars in the waves and washes like streaks of light along the wet sand. Children play in it and rub it on their hands and feet, making them glow with a light which they cannot even feel. This phosphorus in the water makes a light when it combines with oxygen. In the same way, the substance in the glow worm's body, called luciferin which is very like phosphorus, combines with oxygen to form light but no heat.

In *St. Nicholas* we read of many little creatures who live in the sea, as well as certain bacteria endowed with this same substance; they can keep their lights glowing inexhaustibly. The lucifer never gets used up, but keeps being regenerated in their bodies and keeping their perpetual light plants charged. A certain interesting little insect called the 'automobile beetle' has been found in the tropics, with two tiny white head-lights in front and a red tail-light in the rear.

Scientists have tried to produce this lucifer in laboratories and to discover the secret of its power. When this has been done, we may be able to enjoy in the summer time, the pleasant rays of cold light.

(v) Railroads Being Electrified.

The new Electrical Age has brought with it an entire changing of the old time methods of train transportation. The new electric locomotives have been found to be so far ahead of the coal or oil burning variety that, as far as is possible, railroads are rapidly electrifying their lines.

In India rapid strides are being taken. The B.B. and C.I. have electric trains now which run from Bombay as far as Thana, and which carry thousands of passengers to and from work in the city daily. The G.I.P. are also making extensive plans for using electric trains for the exceedingly heavy traffic over the Western Ghats. Electric trains running between Bombay and Poona are to be expected before very long.

Electric locomotives have the great advantage of being many times more powerful than steam engines. On an American line it was calculated that sixty-one giant electric locomotives now do the work formerly done by 162 steam locomotives. And at the same time with a saving of 265,000 tons of coal and 35,000,000 gallons of fuel oil. The electricity used for the line is generated by water-power at a minimum cost. While steam locomotives pant and puff laboriously up steep grades, often requiring two or three engines to make the grade, an electric engine can draw the load up at a sustained high speed, single handed! On lines where there is a great deal of freight and heavy hauling,

such as of coal or iron ore, the increased power of electricity is a great benefactor.

In crowded areas where many trains have to run over limited tracks, speed is essential and the ability to stop quickly and start up quickly. An electric train can do this, whereas the motion of the steam train is slow and its stopping very gradual.

Electricity is more economical than steam for, when the train is at a standstill, the current is turned completely off, whereas a steam locomotive has to keep its steam power up all the time, and in winter time a great deal of the heat intended to boil the water in the boilers is radiated and lost. Coal must always be stocked into a steam engine's fire-box, but an electric train, when standing still, uses no fuel.

Besides this, there is the comfort to passengers. Everyone dreads a dirty, dusty noisy train journey with the clouds of coal smoke, its cinders, its suffocating gases while passing through tunnels, and its long stops to take on coal and water. Electric locomotives make travelling as clean and invigorating as a sea-voyage. There is no noisy puffing, no jerking and grinding, but an easy, silent, powerful, gaining of a high speed with perfect comfort.

At present the longest stretch of electrified railway is between the State of Montana in the Middle West and Washington on the West Coast of the United States. The line goes through the heart of the Rocky Mountains over the steepest and most exacting grades. It provides 600 miles of swift, sure, economical and delightful travel. Other lines are fast electrifying their roads and large cities, such as New York, Philadelphia, Cleveland and Detroit are running only electric trains in and out of these great metropolises, so that the roar and din and smoke of the railroads are not a menace to the city dwellers.

In Europe almost all the countries have electric trains. Switzerland boasts two-thirds of her mileage operated by electric power. Coal is difficult to get in this mountainous country, but water-power is plentiful. Italy and Germany have about a thousand miles of electric railways each, and the United States has nineteen of the

one hundred electric railroads in the world. Mexico and Spain both are taking forward steps in this line.

(Condensed from *St. Nicholas*.)

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(vi) British Enterprises that Rule the World.

A British writer in a Canadian paper calls attention to the fact that Great Britain is still far ahead of all the countries of the world in most matters of business efficiency, and cites 'nine things that are not to be found in the United States or anywhere else.'

1. *The Midland Bank* is the largest and most progressive bank in the world. Its capital never lies idle. The bank is constantly offering new services to the British public. There are four other banks almost as large, and the total capital of these five is £9,000,000,000.

2. *The London Stock Exchange* is the one great international mart for the best securities of all civilised countries. It is well managed and is not over-powered by speculators, and, as a result, there is a steadiness that makes it difficult for panics to arise.

3. *Lloyd's*. There is nothing in any other country that even resembles this unique Maritime Exchange. It has stood the shocks of eight generations and has never broken down. It has an enormous reserve fund with which to insure ships and cargoes, and contributes largely to the staying power of Britain as 'Mistress of the Seas.'

4. *The Daily Mail* has the largest circulation in the world. It sells 2,000,000 copies a day. Its new building, in London, is one of the sights of the world.

5. *The Despatching Room of the Midland Railway*. The entire Midland Railway is operated from a single room in Derby. Not a train moves without an order from this room. It has the highest point of efficiency ever reached in the operation of railways, which has been developed wholly by British experts.

6. *Shipyards*. The three greatest shipyards in the world are in the British Isles—at Glasgow, Newcastle and Belfast.

7. *The Carreras Factory*, in London, is the most perfect and unique factory in existence.

It has created new standards of comfort and hygiene for its workers.

8. *The Cadbury Factory* is not equalled by any in the world in its consideration for its workers. It is the only factory that is worked by the brains and heart-power of its employees. It has been practically self-governing for the past twenty years.

9. *The Underground Station at Piccadilly* is London's latest wonder. The station has eleven escalators. It is so deep (140 feet beneath the surface) that it could hold the Nelson Monument, in Trafalgar Square, which is the highest statue in London.

(vii) Centenary of Braille.

Louis Braille was a blind professor, who lost his sight at the early age of three. He became an organist in a Paris church and a teacher in a school for blind children. While he was teaching, he invented a system of six raised dots, whereby it was possible to emboss music, literature, and numerals, thus making it possible to print books that the blind could read with their finger-tips. The Braille type is one of the greatest inventions ever made. This system of reading by touch does for the blind what Gutenberg's printing did for those with sight.

(viii) Average Weights of Men according to Age and Height.

The following table is based on a study of about 200,000 insured men. The average weights for women are a few pounds less:

HEIGHT (with shoes on)		WEIGHT IN POUNDS ACCORDING TO AGE (As ordinarily dressed)									
Feet	Inches	Age 20	Age 25	Age 30	Age 35	Age 40	Age 45	Age 50	Age 55	Age 60	
5	0	117	122	126	128	131	133	134	135	135	
5	1	119	124	128	130	133	135	136	137	137	
5	2	122	126	130	132	135	137	138	139	139	
5	3	125	129	133	135	138	140	141	142	142	
5	4	128	133	136	138	141	143	144	145	145	
5	5	132	137	140	142	145	147	148	149	149	
5	6	136	141	144	146	149	151	152	153	153	
5	7	140	145	148	150	153	155	156	158	158	
5	8	144	149	152	155	158	160	161	163	163	
5	9	148	153	156	160	163	165	166	168	168	
5	10	152	157	161	165	168	170	171	173	173	
5	11	156	162	166	170	174	176	177	178	178	
6	0	161	167	172	176	180	182	183	184	184	
6	1	166	173	178	182	186	188	190	191	191	
6	2	171	179	184	189	193	195	197	198	198	

