

The South India Boy Scout

The Magazine for all Scout Workers, Officers and Boys.

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province



" Ambush "

SCOUTERS' & ROVERS' SECTION

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

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THE BOYS' SECTION

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

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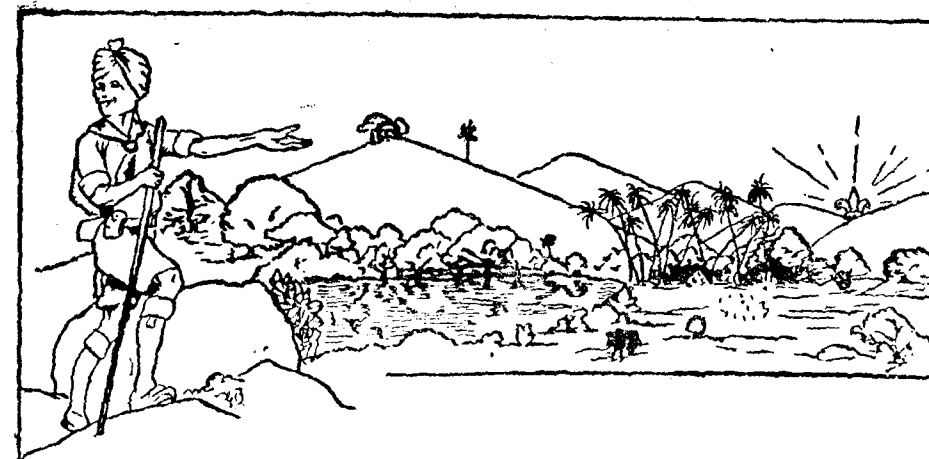
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Thoughts for the Month.

"Goodwill is more rare than heroism or genius; no man can achieve a greater thing than a good turn."
(Plutarch)

"God knows our country needs balanced citizens to-day and energetic ones especially. We want it in the

individual; a cheery, hopeful outlook is needed, and not a feeling that we are in a bad way in the country, but rather let us feel that we can put our shoulders to the wheel and pull our country out of the slough of despond."

(Baden-Powell.)

The Outlook.

Retrospect.

WITH the incoming of the 1st of October, a new Scouting year has dawned upon the Boy Scouts of this Province and on an occasion like this it will not be out of place to take stock of our past achievements and give a general impression to our readers of our plans for the future.

The Boy Scout Movement has recently gone through a very critical period of its history but it must be said that the momentous events of the past two months have left the movement fairly untouched so far as this province is concerned. To Nationalists, it may have appeared that the Boy Scouts have been somewhat wanting in the public display of their patriotic spirit, but it is likely to be forgotten that the Boy Scouts are after all boys who, before they can get into any national or public movement, ought to be fully trained, with their sense of

judgment adequately developed, to look at problems around them in their true perspective. Within the limits set for Scout training, the Boy Scouts Association has been trying to carry on its allotted work in the cause of true nation building and bringing about a feeling of national solidarity by the removal of extraneous influences that tend to mutual distrust and separation. In the year that has gone, camping has been a fairly universal feature and hundreds of Troops which have participated in their camps have come out of them successfully, by rubbing away the angularities of many of their members.

Strength.

The numerical strength of the movement has not improved to any considerable degree and it is hoped that while Scoutmasters have refrained from spreading their influence in a wider circle, they have at least tried to give to

the boys already in the Movement in a more intensive manner, the benefits of the Boy Scout Training.

Efficiency.

I must confess that the hopes entertained in the last year's report of a larger number of 1st class and King Scouts coming up in the Census report, have not been fully realised. It is imperative that Scoutmasters should guard against stagnation of the movement and this can be prevented only by sustained and continuous work which is interesting to boys.

How to interest the boys.

Instructing boys in Hobbies is a most important item of Scout training and if proper emphasis is laid upon this aspect any amount of interest can be created in the boys. Camping is another means of enlivening the ordinary routine life of an Indian boy. Excursions to places of geographical or historical interest cannot but improve the tone of Scouting. Availing of opportunities of public service during festivals and other occasions will keep up the interest of the boys in a surprisingly acute manner.

Census returns.

It is unfortunate that in spite of repeated instructions the Census reports sent by troops are either inadequate or incomplete. The date within which these reports are requested to be sent does not seem to weigh upon the minds of the Scouters. I find also that very many figures are recorded in a rather confused way making it difficult for the Provincial Census report to be compiled properly. Besides, some districts have not yet sent in their census returns fully. Good Scouting and business-like habits ought to be synonymous and if there is anything wanting in this, it is my earnest hope that it will soon be made up by the parties concerned. It must be remembered that whosoever's fault it may be, the boys will suffer in the end.

Our Commissioners.

There are several Commissioners among our readers and to them it will be good news that a special page for Commissioners in our magazine will be one of its permanent features from this month onwards. It is intended not only to give hints and suggestions to help them in their strenuous work but also to serve as an opportunity for the more experienced among them to give the benefit of their knowledge and experience to the younger members of their order.

Publications.

The coming year will witness a good bit of literary activity in scouting. The Tamil edition of Scouting for Boys in India will soon be out of the press and is expected to be available for

sale early about the 1st week of November 1930. The Malayalam edition has proved very popular and has been useful in spreading ideas about Scouting among the Non-English knowing classes in the whole of Kerala. The Tamil edition must undoubtedly command a wide circulation as Scouting in the Tamil Districts has spread far and wide and

there has been a continuous demand for Tamil literature. Apart from its value to Scouters it is a book which will be of general interest to the public and it is sincerely hoped that the publication of this edition will receive wide encouragement from Scouters and Non-scouters alike.

Cubbing.

To meet the growing demands on Cubbing, a Sub-committee has been appointed to advise the Provincial Commissioner on the ways and means of developing this branch of the movement. Before a strong and powerful Boy Scout Movement can be guaranteed. Cubbing must be a universal feature in every village and towns, mainly in elementary schools. To enable the Sub-committee to carry out its functions successfully, it will be a great help if

Scouters interested in Cubbing could send up suggestions in the light of which plans for the development of this branch may be formulated.

Our Official Journal.

A good many Scouters have been feeling and experiencing various difficulties without knowing where they can easily find their solution. The 'South India Boy Scout' is a ready helper in all ways connected with scouting and if every person in or connected with the movement could only subscribe for the magazine and read it from cover to cover, a good many difficulties will easily vanish. The magazine is of the highest value to Scouters as also to officers of Local Associations and District Councils and we would like to see more of such people in the list of our subscribers. The Boys' Section has been specially included in the magazine so as to make it interesting to schoolboy readers. The South India Boy Scout is undoubtedly the best magazine available for boys in this Province and those who are not among our readers hardly realise what they are missing.

The Provincial Commissioner's visit to England.

Before concluding, I may refer to the Provincial Commissioner's absence from India for about 3 months. In the midst of his political duties we hope that he will find ample time and leisure to study conditions of Scouting in England and gather experience which will be helpful to the development of the movement in our Province. Whatever be the outcome of the Round Table Conference in England, the Boy Scout Movement has afforded a common platform for the meeting of England and India to develop a better and truer understanding among their peoples and anything done or learnt to make it useful to the public of this land will be a national duty for which the boys who have come within the scope of its influence will never be too grateful.

K. S. Rajiva Ramakrishna

Honorary Provincial Secretary.

Boy Scout Training and Indian Citizenship.

BOY Scout Training has been defined as a course in Citizenship.

A clear perception of how it is helpful as preparation for *Indian Citizenship* is therefore a matter of duty on the part of every advocate of the scheme in India.

Outlook

Appeals may be made to the younger generation in the name of the country, or in the name of personal happiness, or in the name of the joys and possibilities of life. But the fact is not always borne in mind that to immature minds the one end might appear to involve a sacrifice of the other.

National efficiency, individual happiness, and World-peace are terms which appear contradictory, in character.

It is of vital interest, therefore, to note what we hold out to the boy who comes under our influence. Personal joys or service to Motherland?

It is a point of some significance to us, that the Chief Scout who advocates Empire fellowship and international brotherhood commences his very first yarn with the following sentence in *Scouting for Boys in India* :

"I suppose every boy wants to help his country in some way or other.

There is a way by which he can do it easily, and that is by becoming a Scout." It indicates that to the boy himself, Scout-efficiency ought to mean efficiency as a servant of the Nation and that Scout principles are the Principles of efficient citizenship.

Perception.

While this outlook may form the basis of the aspirations and ambition of the individual it is only a correct and adequate perception of the fundamental principles of citizenship that will help one to realise them.

The very first principle of good citizenship is the development of the sensibility that none lives alone in society. This fact must be realised not for reliance but for non-reliance and for energetic extrication from failings which will make us dependant on others.

Why this extrication? To what end? This question leads to the perception of the second principle of citizenship.

Poverty, sickness and deformity are disabilities that mankind has to get over. They obtain in all countries and the only means of relief

are Humanity and Charity. These means involve powers of organisation and resourcefulness, besides the influence of proper outlook on the part of the citizen of any and every nation.

The requisite outlook is stated in Scout language "Others first, self second." The execution of this principle demands self-reliance, resourcefulness and the spirit of co-operation.

The Scout efficiency of the individual implies all these and is a National asset: it spells good citizenship.

Indian Citizenship.

Indian citizenship as it obtains to-day, lacks an adequate perception of these first principles with the result that it suffers keenly from the thralldom of poverty and the thousand ills attendant on want of organisation and on disunity. Such a perception is becoming more and more urgent, every day, and the present generation, and especially the trainers of youth like us should realise that on the development of this sensibility alone, by the young of the land, depends the progress of the Nation. Mere poverty can be fought out bravely by the corporate efforts of the citizens of a well-ordered Nation. The real disability is a lack of feeling for one's neighbour and the perfunction with which one's obligations to humanity are discharged. A stupendous obstacle is the obtrusion of selfishness.

The Scout-Personality.

Scout-Training aims at the development of a personality in the young citizen the make-up of which shall consist of not merely skill but of Goodwill, Love, Tolerance, and mutual accommodation as the predominant elements. It does not mean an inane uniformity in form but an understanding sympathy born of Love of Man of varying climes, complexions, temperaments and exterior. This of course means inoffensive and smooth adjustment and a preparedness to meet with equanimity human nature in all its narrowness as well as its

broadness and to deal out just dues without compromise or revulsion.

This personality sheds light, but is not worried that it is wasted. Even like the Sun and the Moon it beams its sweetness upon all, the good and the bad alike.

The true Scout finds the world as it is and never attempts to change it except with its consent. The strongest limb of this personality is the Heart, and the Head, which is not less strong, is guided by a sound Heart. These two inner recesses are illumined by the light of a truly understanding mind—a mind that has got mature through Training, that understands what it sets about, and how it sets about it, a mind that is all too careful not to give rude shocks to others. It does not aim at Reforms directly, but at liberating common sense from the shackles of superstition and prejudices and does not concern itself very much in defining

Forms or Reforms. It will easily be realised that the only instrument for the bringing about of sane reforms is common sense and this common sense has got to be freed in every individual from the prejudices of race, nation and creed.

A New Way of Approach.

The feet of the thoughtless 'modern' youth are carried away by the current of Fashion and Neo-thought. He will have to travel back to find his equilibrium. Scouting, believes in change just as far as that term applies to Evolution. It means, of course, natural change from the past order of things, as dictated by Reason. It does not certainly mean a wrenching away from the past and a thorough uprooting of all that is old, simply in the notion that everything old is past its use for us.

Surely, then, we will have people in the present generation who express dissent at some of our ideas and we must not be surprised to find about us grumblers, cynics and critics both from a conservative standpoint and from a revolutionary standpoint. These dissenters, it may be noted, worry themselves mainly with forms.

East versus West, past versus present, provincialism versus universalism—all these con-

Patriotism.

"In these modern days, it is frequently the custom to decry patriotism as if it were a crime, and the source of all evil; whereas, as every right-thinking man and woman knows, it is both the source and the outcome of co-operative effort. On more than one occasion Scouting has demonstrated the truth of the saying that internationalism is founded on nationalism, that they who would be friends of all the world—like Kim—must first of all be the friends of their own neighbours."

("Boy Scouts".)

troversies have their origin in settled prejudices and complexes which strangle Reason and Judgment and disturb the peace and harmony of the world.

Present-day world has not as yet succeeded in approaching such issues with a broad outlook and sympathetic understanding. It is a way of approach which requires Training. It is what Scouting seeks to give.

"It is futile to teach old dogs new tricks" says the Chief Scout and hence we are employed along with him in Boy-Training. His scheme is born of a great heart, broad vision and profound good will. Let us not look at it from one standpoint or another of parochial and intimate interest to us, merely.

The Philosophy of Action.

Another vital aspect of the scheme well worth the notice of India is its philosophy of action. Not the creation of mental attitudes through morbid introspection or contemplation but the instilment of the spirit through action. In this

respect the Chief Scout has made a discovery: He states it thus:—

"Identical methods are not applicable to both old and young alike. We have to recognise the fact that to a considerable extent a boy gains the spirit through right action whereas with the man action is inspired by the spirit."

"So we encourage in the Cub and continue in the Scout the practice of doing Good Turns, and thus through action a spirit of helpfulness becomes developed in him: ultimately as a Rover and a man he is inspired by the spirit to undertake sacrifice and service.

"A boy learns by practice, not by precept. To love is to him merely a state of mind, whereas its expression, namely, to render service is something he can do—a very different matter."

Again in another place, he observes: "But for the true spirit of Love, good nature is not enough; it is too passive. A man may be selfishness itself and yet be goodnatured."

Thus it must be appreciated that the gospel of Scouting is Action and not passivity.

(K. R. R.)

For Commissioners.

(Editorial Note: In obedience to the wishes expressed by our Assistant Provincial Commissioner in his "Outlook" for September 1930, we venture to begin the New Volume of the South India Boy Scout with a page specially devoted to serve the needs of our Commissioners in our Province. It is hoped that this page will be of very real help to those hard worked officers of the Movement. We invite contributions from them to these columns, most heartily. The valuable experiences of some of them will be of great help to others new to the job and it may be possible that new ideas and new schemes for the better discharge of their duties will be thoroughly threshed out in this section.)

In his letter to Commissioners the Chief Scout says, "In forwarding the enclosed Rules for your guidance (and please note they are Rules, as for a game, and not regulations of a repressive kind) I hope you will not be appalled by their apparent length; they are in truth partly devised to cover difficulties which you may encounter, by providing you with authority to quote in your own support.

They are not intended to bind you down within narrow limits, nor on the other hand do they pretend to guarantee you, automatically, success.

Your own personality will ensure that. Your tact, your sympathy, your broadmindedness

and—what is as important as any—your sense of humour, as reflected by those working under you, will be the main aid to results.

As you probably realise, you will be dealing with men and women of all ages, and of all classes, kinds and creeds, and it will be your sympathetic understanding of each person's point of view that will enable you to steer the right course through the various problems and questions that may arise. Not that these should amount to a worry for you—rather they will be in the nature of an interesting adventure.

We aim as far as possible for elasticity and absence of red-tape in our administration, through a spirit of brotherhood in place of a system of 'Officers' and 'Subordinates'.

So long as the right principles are aimed for by the workers, the actual steps they take are of minor importance. There are bound to be some good points in each of your men; if you can only find these and utilise them, his weak points need not give you much concern.

I can promise that you will find your work will grow in interest, and, as its effects begin to tell, you will realise that your labour is not thrown away but that it is all the more 'worth while'.

Since you are kindly acting in my behalf on the spot, I hope you will not hesitate to communicate with me whenever you may feel you want to, through your Provincial Commissioner. In the meantime I cordially wish you every success."

The above letter indicates very clearly what the Chief expects of every Commissioner and it would be of interest to read what Sir Alfred Pickford our former Chief Commissioner for India and now the Headquarters Commissioner for Development at I. H. Q., has said of Commissioners, in his "Note to Overseas Scouters": (*A portion of the 'notes' has been adapted to suit our conditions: Ed. S. I. B. S.*)

Decentralisation through the system of Local Associations has been introduced and it is making headway in our districts which are of such vast areas that it is impossible for a District Organisation, however keen and active it might be, to adequately serve all the needs of the District. Local Associations are now taking the place of the District Organisations and are functioning well on account of the limited and workable areas administered by them.

It would be useful to mention some of the advantages claimed for a system which, though cumbersome in theory, has been found to be the only satisfactory method of expanding the movement on sound lines:—

1. "Committee" or "Council" indicates an exclusive body. "Association" brings in the "Community" idea, and the assistance of the community is essential to proper expansion in a district.

2. More money and more Scout and Cubmasters are got, and the appointment of the right men is more assured—also the discovery of the wrong ones.

3. More units will be formed, and if the District Commissioners are the right men,

there will be continuous local inspiration in place of occasional boosting from Headquarters.

4. The system is based on bold decentralisation, on which the movement has everywhere depended for expansion.

5. Routine work at Headquarters is reduced and more time is given for constructive work—e.g., the formation of Local Associations in untapped areas, the distribution of literature—keeping in touch with the latest developments, and so on.

6. The system is elastic. A Local Association area may be a town of 1,000 inhabitants or a group of towns or townships, or it may be a section of a city or an area of hundreds of square miles, large areas being subdivided as development continues.

7. Local Associations, either direct or through District Councils will be represented on the Provincial Council and this council would then become representative of the Province as a whole, in place of the inevitable tendency for it to become an entirely local body. Outside Associations are always suspicious of the central Executive.

But that feeling can be diminished to some extent by making both Council and Executive fully representative.

8. Delay in getting badges, books, communications, etc., is diminished.

The Local Association system depends for its success on securing as District Commissioners men who can combine a *thorough knowledge of the aims and ideals of the Movement with a position in their own community which will get them listened to.* In other words, they must be in a position to organise the community as well as the Scout Movement in their particular areas.

What Scouting is not.

"They state that it is militarist, imperialistic, politically biased. It is not so as the following reasons will show:—

1. The Boy Scout Movement is not a military organisation because the Scouts
(a) have no military titles
(b) do not carry arms
(c) do not practise bayonet fighting or other military exercises.

2. The Boy Scout Movement is not an Imperialistic organisation because
(a) Scouts are taught love of their own country, not hatred of other countries
(b) Scouts are encouraged to meet Scouts from other countries so as to know and understand them.
(c) The Scout Jamborees periodically bring together 50,000 Scouts of all nationalities to promote international solidarity.

3. The Boy Scout Movement is not politically biased because
(a) it is not linked up or associated with any party
(b) adherence to conservative, liberal or socialist principles is not a condition of membership or of participation in the work of the Movement.

(Mortimer Grimes.)

If the system is to be a success, the most cordial co-operation is necessary between the District Commissioners and Headquarters. The "hands off" attitude is fatal, and just as the Provincial Commissioner acting on behalf of the Executive will interfere as little as possible with Local Associations, so, District Commissioners should respond by showing scrupulous respect, even if they hold different views, to the wishes of the Provincial Commissioner.

Trouble has arisen in some places owing to a want of complete understanding on the part of Commissioners of their exact position. A close study of the "Scout Commissioner's Handbook" and "Policy Organisation and Rules of the Boy Scouts Association" is indispensable. It will be seen that just as the Provincial Commissioner is the representative of Imperial Headquarters to see that the Movement remains within the broad boundaries set, so District Commissioners are, in the first place, the representatives in their particular areas of the Provincial Commissioner. *Under no circumstances can Commissioners be elected.*

Commissioners are the experts of the Movement. It is up to them to be acquainted with the

aims, objects and methods, have a working knowledge of the rules and keep abreast of the latest developments. They should show an example by wearing uniform, take charge, or be capable of taking charge, of rallies, know their junior Commissioners, and their Scout, and Cubmasters and Rover Scout Leaders intimately. They should act as guide, philosopher and friend to those under them and, in fact, be to them the older brother, just as the Scoutmaster is the elder brother to his boys. Scoutmasters should know that they can discuss their difficulties freely with their Commissioner and that their problems will be treated with sympathy and understanding.

In order to establish the relationship suggested above, it is advisable to avoid both the word "inspection" and the idea that it implies. The whole Troop should look forward to a Commissioner looking in, knowing that a *friend*, not a *superior officer*, has arrived to give them a word of cheer and perhaps a suggestion or two.

The Chief has said that the letters S.M. do not stand for "snarling martinet". May we not also add that the letters D. C. do not stand for "damning commandant"!



(Selected by Hiawatha)

Knots.

(1) Patrols of six in file. In front of each Patrol, a rope, and a card board box containing six pieces of paper, each paper bearing the name of a Tenderfoot knot. Each scout runs up in turn, takes a paper out of the box opposite his patrol, ties knot mentioned, gets "Right" from the judge, undoes the knot, and runs back to the Patrol.

It is suggested that the various knots should be tied as follows: Reef, ends of rope round head; Sheet Bend, joining ends of rope round waist, tied at back; Clove Hitch, round each

ankle, feet straddled and the slack between taken up with a Sheepshank.

(3) A set of ropes is laid out in front of each patrol, each rope being labelled with one of the Tenderfoot knots. Each scout in turn runs up and ties the six knots in the ropes indicated and then reports to the Scoutmaster. If any of the knots are wrong they must be tied again before the Scout returns to his Patrol to start the next player.

(4) All scouts stand in a circle, with their hands closed and kept behind. One scout as 'It' goes round and leaves a rope in the hands of any one calling the name of the knot, which he has got to tie before he makes one complete round. If he is still found unsuccessful, 'It' gives him a smack on the back parts and takes another run. When the knot is tied it is examined by the Scoutmaster and he awards points for correct knot-tying to the Patrol to which the successful scout belongs. Then 'It' is also relieved by the latter player.

(5) The use of the Scout Staff. Without warning, ask each Patrol in turn to demonstrate one use of the Scout Staff, using other available equipment as well, if desired. Continue until a Patrol fails to think of a

further use, or repeats one that has already been demonstrated by another Patrol, when that Patrol falls out. The last Patrol left in wins.

If desired, other articles of Scout equipment can be selected in the place of the staff, e. g., the scarf.

(6) A Compass Game. Sixteen drawing pins, one slightly larger than the others, are stuck in a board to represent the points of the compass. The larger one represents North, or any other specified point. The players try to identify each of the other points by touch.

(7) "Smell It Out". Let each Patrol appoint its "champion" who is blindfolded. Somewhere in the room is concealed a handkerchief, which smells strongly of an overdose of "Vapex" or eucalyptus. The Patrol whose representative first smells out and finds the handkerchief wins.

This game may be further elaborated if several handkerchiefs are hidden about the room, each bearing a different scent. Each Patrol can then be told that one particular odour is on the handkerchief which they are to find, and that it is no good producing the one smelling of

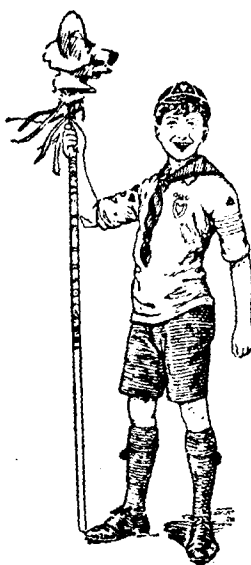
eucalyptus when they are supposed to be in search of lavender.

(8) The Jackal and the Hound. Scouts stand in a circle with legs wide open. One player as a jackal crawls under the legs of the boys and another as a hound tries to tag following him in the same route. When the jackal is caught, two other scouts take their place and continue the game. (*This is a very good game for Cubs.*)

(9) Bandages. Patrols of six scouts each stand in Indian file formation. Pairs are then selected and they also stand in the same position. In front of each Patrol, one staff is fixed around which the pairs will have to go. When the whistle is blown, the first pairs in the file tie their two legs together with a reef-knot, and run as in three-legged race. They go round the goal in front of the Patrol, return and touch the second pairs. The latter tie at once jaw bandage and perform the same evolution as the former. The third pairs in their turn tie head bandage, run round the goal and then try to be first in touching the starting line. The first pair to do so win points for their Patrol.

Wolf Cubs.

Cubbing came into existence because the boys clamoured for it. As soon as Scout Troops were formed, the nine and ten-year-olds gave Scoutmasters no peace, but demanded entrance into the Troops. Sometimes they were sadly turned away, sometimes they were—even more sadly, as it transpired—taken into the Troop before they were old enough for it. It became evident that something different must be provided for the younger boy, and the Chief Scout started in 1913 to consider the possibilities of a separate programme for these importunate youngsters.



WOLF CUBS.

Fifteen Years Old: In January, 1914, an outline of the proposed "Wolf Cub" scheme was published in *The Head quarters Gazette*, and in June of the same year the first *Wolf Cub Pamphlet and Promise* was published. We can date our first struggles for existence from that year, and are now, therefore, 15 years old. Not 21 yet, but wait until 1935.

The first pamphlet was naturally tentative and incomplete, but it made a start and Wolf Cub Packs sprang up all over the country. In June, 1916, the first conference of Cubmasters was held in London, when the experiments which had been tried were fully discussed and the Chief Scout presented his revised scheme—which was Cubbing very much in its present-day shape. In September, 1916, a separate Cub Department was set up at Scout Headquarters with Miss Barclay, so well known to Birmingham, as the first Secretary. To Miss Barclay's hard work in those early years, and to the inspiration of her books, the Cub Section of the Scout Movement owes more than it can ever express. At the same time the Chief Scout published *The Wolf Cub's Handbook* and

the Cubs might be said to have really arrived. So much for the history of the early days. The years which have followed have been years of steady progress in the understanding of the problems of the younger boy, as well as in numbers and enthusiasm.

Important events: Only two events can find space to be mentioned here. The first was the Great Posse of Welcome to the Prince of Wales at the Alexandra Palace in 1922, when 20,000 Cubs gave their Grand Howl to the Prince in the presence of Mr. Rudyard Kipling, to whose *Jungle Books* we owe so much. The second was the Palavar of Cubmasters in London in 1926, when Cubmasters from all over the country assembled to discuss their common problems and to witness a Cub Display which was honoured by the presence of H. R. H. The Duke of York.

Growth: Our numbers have been steadily on the increase since 1916, when there were only 6,000 Cubs in the British Empire. By 1920 we numbered 66,967; by 1924, 113,145; while at the last Census in September 1928, our total was found to be 178,498, of which 115,083 are in Great Britain. The Cub section has been no mushroom growth, and its hold upon the boy to-day is proved by the fact that during the past year our numbers have increased by just over 30,000—the largest increase in any one year since the beginning.

A Separate Training: It may be that this magazine will come into the hands of some who have but a hazy idea of what a Wolf Cub really is, and a few words of explanation of what we are trying to do may be useful. It has already been pointed out that the Cub Section was

founded to provide for the boy who was too young to be a full-blown Scout, and this reason for our origin has led some people to suppose that we provide a watered-down form of Junior Scouting for these youngsters. But this is not the case. Our wise Chief saw that there must be a separate technique, for the boy of cub age—8 to 11 or 12 years old—is at a different stage of development from the Scout of 12 to 17 years of age. The Cub is at the age of "Let's pretend"—the age of make-believe, when everything, however prosaic it may appear to the hardbitten grown-up, provides material for an exciting adventure—to make a noise and to show off.

Kipling's "Mowgli": It was an inspiration to hit upon Mr. Rudyard Kipling's "Jungle Books." The stories of Mowgli, the little human boy who was adopted by a family of wolves, have proved themselves singularly well adapted for combining two fundamental things—what the Cubs want, and what we want for him. On the one hand, small boys of Cub age find happiness and absorbing romance in these stories; on the other hand, we, whose job it is to help to form the growing character, can thus lay the foundations of honour, fair play, discipline and unselfishness. Hence it is that our Cubs are formed into Packs: that the Cubmaster is proud to be known not as Mr. Smith, but as Akela, the wise old Grey Wolf who leads the Pack; that his helpers are known, not as Jones and Robinson, but as Baloo and Bhagheera, the Bear who teaches the Cubs the law of the Wolf Cub Pack and the Panther who sees to the development of physical fitness, strength and agility.

(to be continued.) (Adapted from 'Scouting')

Akela's Initial Programmes.

I

[It is very difficult—next to impossible—to imagine a Cub-Pack and to draw up a Programme of Work for it. All the same, attempts like this are made solely in the belief that they will serve to bring out certain important features that might usefully obtain in the Programmes of all Packs.]

Criticisms on these programmes are invited as they will help the maker of these Programmes to realise how far or to what little extent he is able to serve the Ranks. Editor, S. I. B. S.]

General.

One point Akela will do well to bear in mind is to give the little boys the notion that they

are his favourites, because he knows that they are "nice chaps" and that as he feels drawn towards them, he and they are going to have at least two jolly good evenings every week.

Deliberate caution has to be exercised to avoid the likely mistake of telling them at the start that Akela is out to make those fellows better boys than they are.

The idea may be thrown out to them that the Pack is out to do things very much like Scouts so that some day very soon they can all go up to the Troop as efficient Scouts and do big things.

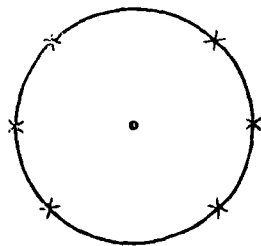
The First Evening's Programme.

Step No. 1.

I imagine Akela starts with six Cubs only. New people are unable, perhaps, to conceive how six little fellows will ever make a good show, a substantial group for instruction. But this number has been arrived at after experiments and *let them not treat this suggestion lightly.*

In actuality, he will see that it does make a good show.

This conception is difficult only to those who do not know what the *usual formation of a Cub-Pack is*: When you think of six Cub-people you must think of them only in this formation.



It will be a mistake if you think of six Cubs in a straight line formation marking time! It will be a small rank, of course. Nor is it right to think of them as a jumbled group. It will be less than a handful, to be sure.

The trained Akela does not make this mistake. The secret of this 'magic circle' formation known usually as the "*Parade Circle*" is that it clearly and visually defines the sphere of your world *i.e.*, your field of work; to which is to be directed your address and attention.

You will find this satisfaction the moment you have arranged your six Cubs in this "*Parade Circle*." There is surely magic in this Circle.

Step No. 2.

Never imagine that this small audience will not be engaging enough. Next tell these six fellows that when you call "Pack! Pack!! Pack!!! Pack!!!!" they will respond with a long-drawn Pack! [Practise].

Step No. 3.

Next tell them that when you wave your hand they have to run away each to a different corner and keep waiting at some distance. Now shout Pack! Pack!! Pack!!! Pack!!!! Let them respond and come running. Teach them to form up for Parade Circle by holding out-stretched hands. 'Drop hands down!' and 'march back,' if necessary, and *settle the Parade circle and their position on it.*

Step No. 4.

Introduce Lone Wolf or Bagheera of the Pack if you have assistants. Permit Lone Wolf or Bagheera to give the Pack Call and make it clearly understood that none other in the Pack will give the Pack call. Let Lone Wolf (or Bagheera) officiate for you and Practise.

Step No. 5.

Next tell them that it is usual in a Cub-Pack to greet the Cubmaster or Akela with a peculiar formality known as the Grand Howl, both at the beginning and at the close of a meeting. Teach them the Grand Howl. [Practise]: Tell them that there is a story about Akela and Bagheera, and that this story is known as Mowgli's story, and you will tell them the story after a game or two.

Step No. 6.

A game with only six boys? Is it possible and is one likely to be interesting? Yes, it is. Three in one line can face three in another and can compete. Try and say if you find it interesting or no. I am sure that games like "Rats and Rabbits", "Snatching the kerchief" or "The Musical Scraf", there are in plenty which will make for exercise and enjoyment. Consult games for Wolf-Cubs by Vera C. Barclay and "Games for School and Scouts" by J. Vincent Mendis.

Step No. 7.

Then, in the midst of excitement run up to the Council Circle and give the Pack-call. Repeat Practice once again, if necessary. Expect the formality of Grand Howl.

Then, commence the story of Mowgli, in a catching manner.

Preparation for Mowgli's Story: (i) No shorter method than using the Jungle Book and reading the Chief-Scout's retelling of it up to the portion you choose for the day, and Gilcraft's *Letters to a Wolf-cub*, noting the naturalness of the words and characterisation.

(ii) Then pay a thought as to how you would begin and

How you are going to develop the story and where you would stop for the day.

Personally, I would stop on the first evening with Sherekhan burning his feet at the Woodcutter's Camp fire. I would just start Mowgli rolling and the Woodcutter and his wife fleeing away and pause with a promise of a further instalment the next evening.

I would start with a mention of an organised Pack of Wolves and Wolf-Cubs in Seonee Hills

of which, animals other than the wolves also were members. That Pack had a Leader, a Teacher of Laws, and a Teacher of Hunting. Father wolves and Mother wolves presented their young ones to the Pack—a baby show.

This pack held in contempt two animals particularly. Sherekhan the Tiger and Tabagui, the Jackal. Sherekhan's titles 'Lungry' and "Eater of Frogs" were scornful epithets.

Tabagui, the Jackal's character, may require action and boys may lend spirit to the story by trying their powers at Tiger-Howls, Wolf-cries, and Jackalish sneakishness. Such attempts at imitation may incidentally require the exposition of the caution 'Pack'! meaning silence.

Last Step: Grand Howl! and Pack dismiss. (Marg.)

The Cub Wood-badge—Part I (1930-31)

Study 1.

(This must reach P. H. Q., by 15th December, but do not wait till then.)

1. Give a brief outline of your history in the Scout Brotherhood, and of the history of your Pack. Give the present number of the Scouters and Cubs in your Pack, and the number of One Star and Two Star Cubs.

State any special features in connection with your present work with Cubs, as, for example, whether your Pack is 'Controlled,' and, if so, by what authority; whether it is a town Pack or a Country Pack, etc.

Have you attempted Part I before? If so, when and with what result?

Have you attempted Part II? If so, when, where, and with what result?

2. What qualities of character do you expect your Cubs to develop as a result of their training in the Pack?

3. How do you try to secure the co-operation of your Cubs' parents in the life of the Pack?

4. In what ways is it possible to foster an interest in Nature amongst Cubs?

5. How would you recognise a well-disciplined Pack (1) in its own Den, (2) in public?

Study 2.

This must reach P. H. Q., by 15th February 1931, but do not wait till then.)

6. How does life with the Pack help the Cub to understand and practise his Duty to God?

7. What special steps, if any, would you take to foster the development of a Cub, or would-be Cub, who is below average mentally, and one who is below average physically?

8. What use do you make of the Jungle stories in your Pack?

9. Sketch out a Pack Meeting either indoor or out of doors as you please; give reasons for the inclusion of each item and the time allotted to each.

10. State shortly how you would attempt to deal with the following situations:—

(a) A boy of eleven wants to remain a Cub and not go up to become a Scout.

(b) The Cubs persist in talking after 'lights out' in the first night in camp.

(c) A Cub's mother tells you that the boy is in the habit of telling petty untruths and asks you to check this habit from growing.

Study 3.

(This must reach P. H. Q., by 15th April 1931, but do not wait till then.)

11. Answer EITHER (a) or (b) of the following.—

(a) How can an A. C. M. best help Akela in the running of the Pack, and how can he prepare himself to help? (for A. C. Ms.)

(b) How would you encourage your A. C. M. supposing you had one, to get a real understanding of Cubbing, and to help in the running of the Pack? (for C. Ms.)

12. How would you encourage (a) good manners, and (b) manliness in your Cubs?

13. Reply briefly to the following:—

(a) Give your ideas as to the methods which should be adopted to promote friendly relationship and smooth working between the various sections of the Scout Group.

(b) What part would you suggest that G. S. M. and the other Scouters of the Group might take in the life of the Pack?

(c) In what ways should the Scouters of the Pack help the Troop through their Pack work and otherwise?

14. Describe a typical programme of activities, apart from sleeping and eating, for (a) a fine day, and (b) a wet day, in camp. Give a specimen menu for each of the two days' meals.

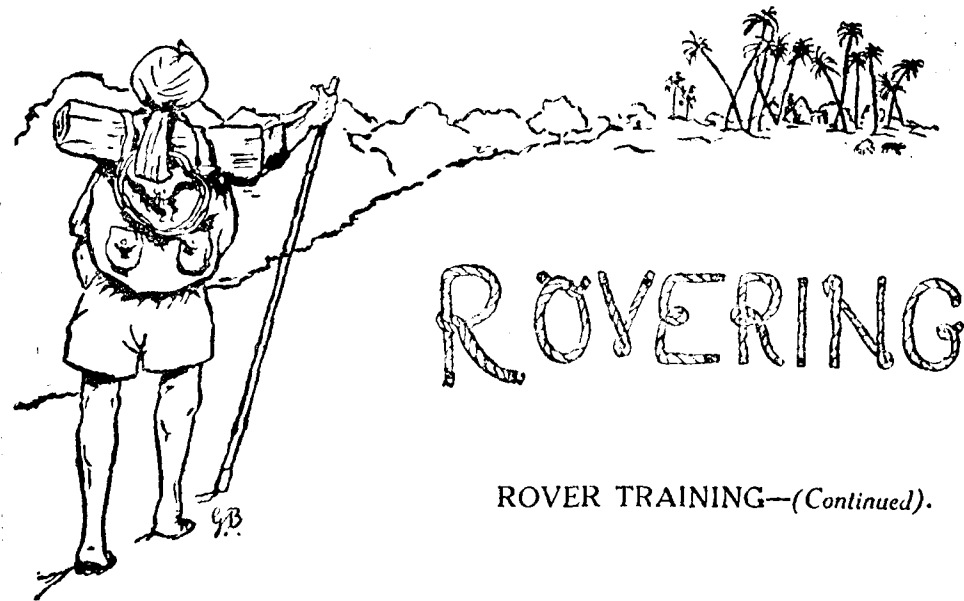
15. Set down frankly any comments or suggestions which you consider might help to improve this theoretical course.

P. S.—Do try and help the reader, and yourself, by sending in each study well before the closing date. If does not matter how soon any of your studies are sent in—the sooner the better for all of them.

Books and Periodicals recommended for study before taking up the Courses:—

Wolf Cubs Handbook, by the Chief Scout
Jungle Wisdom, by V. C. Barclay
Wolf Cubs, by Gilcraft
Letters to a Wolf Cub, by Gilcraft
Jungle Wisdom, by V. C. Barclay
Jungle Book, Part I, by Rudyard Kipling
Character Training in the Wolf Cub Pack, by V. C. Barclay
Cubbing and How to run a Pack, by V. C. Barclay
Book of Cub Games, by V. C. Barclay
The Scout Way, by V. C. Barclay
Good Scouting, by V. C. Barclay
Dream Days, by Kenneth Grahame
Golden Age, by Kenneth Grahame
Policy, Organisation and Rules of the All India Boy Scout Association (1928 Edition.)
The Scouter (Monthly) Imperial Scout Hd. Qrs.
The South India Boy Scout (Monthly).—The Cub section of the current numbers and all the back numbers from 1924.

(One important tip—Try and attach yourself to a Pack in some capacity and study things first hand.)



ROVER TRAINING—(Continued).

THE next division of the subject takes us on to the conditions of membership in the Rover Brotherhood. That certain caution ought to be exercised in admissions has already been stressed. Let us now proceed to see what qualifications one should have to become a member of the Rover Branch of the Movement and how far such qualifications are justifiable from the view points of ordinary human reasoning and Rover principles. Especially in the case of a youth who is prone to think much of himself and ever ready to put everything to the test of his own self-opinionative reasoning, it must be the special duty of the Rover Leader to take the necessary pains to explain his procedure to him at every stage and get hold of the reasoned and whole-hearted backing-up of his pals. Otherwise it is almost impossible for his programme ever to reach any point of success at all.

As far as the rules of admission are concerned, it is regrettable to note that our Indian Headquarters is still behind times and does not keep pace with the modern development of the Rover branch in other parts of the world. Age seems to be the only consideration that weighs with us here, for the membership. It is however noteworthy that no hard and fast ruling has been fixed about the upward limit of the age. But enough latitude has been given between 17 and 18, which period marks in many cases the dawn of manhood in the adolescent boy. Different boys have different tendencies at different stages of growth. Even

within the limits of one particular age, they give proof of a lot of differences, psychological as well as physiological. It is therefore very necessary that we take this point into account and regulate the admission of young men into our ranks.

But the Imperial Headquarters have gone a step further and laid down certain rules and regulations as dictated by experience and experiment, extending over a number of years in the past. Not only age but also the approval of the Group Scoutmaster and the Rover Crew concerned has got to be obtained before admission. The Crew is not a Club of Boys but it is an august body of independent and self-respecting young men. And hence we are not at all justified in thrusting upon them any young man whom they may not know or like. In order to bring about a smooth and harmonious working of the Crew as well as mutual help and co-operation between individual members, it is always better that the admission of members is done with the full consent and recommendation of the Crew itself. After all, it must be clearly borne in mind that a Crew is to be formed by young men for young men. And even the selection of a Rover Leader is left very much to the free will of the Crew. In fact one of the conditions governing the formation of the Crew is that there should be a Leader. That only means that the young men have succeeded in getting to know a suitable man after their own heart and that after getting his active help and promise of conti-

nuance that they have decided to form the Crew. It is therefore imperative that Rovers themselves are entrusted with the task of adding to their numbers and nothing should be done to hurt their feelings of youthful pride and freedom in this direction.

Besides the Rover Crew, there is another agency equally and vitally concerned with the admission of the Rover and that is the Group Scoutmaster himself. It is very significant that he has got a special responsibility laid on his shoulders to look at the whole question from the view point of the Scout Group and its wider interests. By virtue of his position he is bound to treat all the three sections of our movement as one complete whole and every question connected with anyone of them should also be viewed accordingly.

What often happens is that either the Cubmaster or Scoutmaster or even the Rover Leader himself goes his own way, not seeing things beyond his own nose, with the result that real co-ordination and co-operation is not possible of achievement. It is chiefly for this purpose and for the wise training and utilisation of the services of the would-be Rover that the G. S. M. ought to be consulted before he is formally taken in by the Rover Branch.

Proper age and hearty approval of the G. S. M. and Rover Crew are thus found very necessary for any young man to be enlisted in the Rover Brotherhood. But it must be pointed out that they mark out only the first and elementary stage of Rover membership quest.

There is another more important stage which every candidate has to pass through before he can be really called a Rover. This is what is called the period of Probation during which he is expected to satisfy the Rover Leader concerned in all such details as the following:—

1. Theoretical knowledge of Scouting which means a careful study of "Scouting for

Boys in India" as well as "Rovering to Success".

2. Practical Rovering: This involves a practical interpretation of the Scout Law and Promise as applied to the young man in daily life and work. It is felt in all quarters that the postulant should be put into touch with some definite job of service and show concrete achievement in that line.

3. Ability to train a boy at least in the Tenderfoot Tests: which entails his gathering necessary knowledge for himself through constant practice of scoutcraft. Here is a chance for him to make use of the knowledge he has gained according to the first item above. He can also discover to himself whether he has powers of leadership, whether he can stick to

it and whether he can make a quest of it for Service within the Movement.

The New Member.

"If you decide to link him on, make absolutely certain that each one of you goes much more carefully than before; that your programme is fully put into practice; that the new member is given to understand that he must put his back into the various details of it; that you are prepared to steady him if he falls; and that you systematically go about the business of helping him to catch for himself the joy in Rover Scouting. It is our duty to take into our ranks as many as we possibly can, for the sake of spreading Scouting further and more rapidly in the world. We have no right to narrow the entry for selfish reasons, but we have no right, on the other hand, to let the continued stay in the crew of an undoubtedly indifferent or disloyal Rover poison our work and hamper the progress of scouting. Our pioneer task of building up Rover Scouting on a sound and healthy basis in our own neighbourhood involves the necessity of coming to the right conclusions in such problems again and again."

(Dr. Griffin.)

4. Passing through the period of Probation in which he gets to know the traditions and rules governing the existence of the Crew and submits himself willingly to the discipline, much to his advantage, in the submergence of self in the body politic of the Crew with which he is to work later on as a member of the Team.

During this period, it is not only the would-be Rover that benefits himself, but also the Crew and the Leader who have one more opportunity of studying what might perhaps be an interesting psychological problem in the young man. Thus a mutual understanding creeps up, so that later on there could possibly be no hitch in the smooth working of the Crew. The G. S. M. as the man at the helm of affairs gets periodically from the R. S. L. and the Sponsors reports of the progress of the young postulant and occasionally steps in with his advice and help.

Thus we see that unless these conditions are fulfilled, good Rovering is well nigh impossible. The habit of admitting any and every applicant indiscriminately is thus obviated, thanks to the new Rules. In the past, Indian

Crews were in the habit of taking any young man of 17 or thereabouts and have dearly paid for it in bitter experience.

The word "Sponsors" was mentioned above. Let us now see who and what they are. They are the two tried Rovers of the Crew who are responsible for the training and guidance of the new comer during his period of probation. Their duty is therefore obvious. It is they that have got to shape the young man's views as regards Rovering. They are responsible for satisfying the Rover C. O. H., the R. S. L. and the G.S.M. that the young aspirant is really serious about the business and that he honestly feels that he can, by joining the Crew contribute solidly to the advance of not only the Crew but also of the Rover Branch in the

widest sense. So, it is the usual practice in well ordered Crews to plan out a definite scheme of work for the Probationers, so that they neither get fed up with Rovering and Scouting, nor get swollen-headed as regards their own capabilities. Each Crew is given its own freedom to plan out such a scheme, but the general principle to be followed is that the Youth should have a clear grasp of what his future responsibilities as a Rover are to be and that he has to make up his own mind to be one without any one compelling him to join up. Also, that he has to train himself for Service both within and without the Movement effectively, and so must develop the quest idea for himself and keep the goal of personal efficiency ever before him.

(JIM)

The World Rover Scout Moot.

The following information from the "Scouter" has been published below for the information of our Rover Scouts and Rover Scout Leaders:—

The World Rover Scout Moot will be held at Kandersteg, which is in the Bernese Oberland district of Switzerland, from Thursday, July 30th, 1931 to Friday, August 7th, 1931, both days inclusive. The date of arrival will be Wednesday July 29th and the date of departure, Saturday August 8th.

The quota for the British Empire Contingent is 1,200 Rover Scouts and the application to attend should be sent through County Secretaries.

There will be no change over, and the whole contingent will stay the whole period. There will be no private or auxiliary camps at Kandersteg at the time of the Moot owing to considerations of space.

The cost for a Rover Scout at the Moot will be:

10 Swiss Francs—Entrance, to be paid on acceptance of application.

44 Swiss Francs—For Food (Eleven days, including arrival and departure, at 4 fr. a day)

12 Swiss Francs—For excursions during the Moot.

This comes to a total of sixty-six francs, which is about £2 12s. The fare from London to Kandersteg and back by the cheapest route via Tilbury, Dunkirk and Berne, third class

throughout, is £4 12s. This gives the total cost for a Rover Scout to and from London of £7-7s., so far as can be at present foreseen.

Rover Scouts attending the Moot will take their own tents and camping kit.

It will later be possible to arrange tours in Switzerland before or after the Moot for those Rover Scouts who wish, but the cost is not included in the above figure.

Provisional Programme (Subject to alteration).

	July.	Morning	Afternoon.	Evening.
Wed. 29	Arrive in Camp	...	...	...
Thurs. 30	Conference	Free	Opening	Campfire
Fri. 31	Conference	Free	Free	Free
August.				
Sat. 1	Conference	Preparation of Displays	National Swiss	Fete Display
Sun. 2	Religious Services	Displays	Campfire for the Public	...
Mon. 3	Excursions	...	Free	...
Tues. 4	Excursions	...	Free	...
Wed. 5	Rest	...	Campfire	...
Thurs. 6	Excursions	...	Free	...
Fri. 7	Free	...	Closing	Campfire
Sat. 8	Departure	...	...	...

Excursions.—Niesen, by funicular Railway, Blue lake, Loetschental (through the tunnel of Loetschberg), Gemmi, Glacier of Kander, Cabane of Doldenhorn, etc.

Rovering in Training Schools.

How to start a Crew.

OF late much has been said and written about the introduction of Scouting through schools for the training of teachers and other institutions of the same purpose. But very little has been done in this direction; nor are we decided whether that is the right and the best method for the spread of a Movement which depends to a very large extent on the services of voluntary workers.

Suggestions have already appeared in one of the Madras dailies for the introduction of Scouting through Training Schools for teachers, but it is only one or two schools which have given the scheme a fair trial. Other institutions are still wanting a mass movement towards leaders in the Boy Scout Movement. The object of this article is to help in the formation of a Rover Crew in all training schools which may some day, push forward the interests of the Boy Scout Movement through a larger area in South India.

It is most essential that the man at the top of such a school should have a full and complete appreciation of the aims, ideals and methods of the Boy Scout Movement before he can be expected to move in the matter at all. Without this, a Rover Crew can be started in the school, but the results will never be very satisfactory. It has to be admitted that the Crew cannot be run without his active co-operation and help. Much can be expected if the man at the head takes the trouble to understand what the Movement stands for and how best it can be encouraged in his school.

I have already mentioned the first essential for the formation of a Rover Crew. Let us now think of a few more steps towards the attainment of the object in view. The Headmaster should plan out the business as soon as the school re-opens for the new year and not

put it off until everything else has been attended to. If Scouting is really worth while, its interests deserve to be looked after at the very beginning. He should get down several copies of the following books and magazines and make them available to the young men who have been enrolled into the schools:—"Scouting for Boys in India"; "Rovering to Success"; "Rover Scouting"; "Policy, Organisation and Rules of the Boy Scout Movement"; "The Scouter" (magazine) and "The South India Boy Scout". It is important that at least three copies of each are provided for the benefit of the men. The Headmaster should also tell the young men that he is arranging for a Rover Crew to be started in the school and that admission will be restricted to a maximum of sixteen men. This will make the men who are keen, really keener, and the Headmaster is sure to get the very best men in the Crew.

The Spirit of Rovering.

"We have to have rules and laws, of course, but the Scout Law is really only the definition of the spirit which underlies it. It is the spirit in which the law is carried out that really matters. That is the whole essence of our success. It has been the same with the Rover Scout Movement. I put out that little book of mine—*Rovering to Success*—but you were left to evolve it for yourselves. This you have done. The spirit behind the movement can be summed up in a brief sentence, *the work of Friendliness and Cheerful Service*. Of course, in addition we develop character, that is the great essential, but one cannot be tied down to rules in doing that. In Rovering our rules are drawn up just to give a definition of the spirit, and not to restrict initiative. Our rules are just to outline and not to confine. We found we were emphasising service too much; fellows were forgetting their homes, their people, their job.

Making your career right is itself a service to your own people and to your country as well."

(Baden-Powell.)

The Rover Crew will depend very largely for its success on the kind of Rover Scout

Leader whom the Headmaster is able to secure. He should possess a good working knowledge of the Boy Scout Movement in all its three branches. If the services of a Wood-badged man can be had, it will be a great help. If a University man is available who is keen, he can be given a trial. But he should also be a man who has plenty of experience of life and one who knows the difficulties and has tackled the problems which face the average young man. He should be a man of understanding with plenty of sympathy and an abundance of tact. He should be one to whom the young men will look up with respect and at the same time love as an elder brother. He should be in a position to give up a few evenings in the month for the sake of his Rovers.

The Headmaster should get the service of such a man at the earliest opportunity and then only arrange for the Crew to be started. Any one will admit that this is not an easy matter.

He can get either a man from his school or a man from outside the school who satisfies the conditions mentioned above. In the case of the former, he should have the necessary leisure to tackle the job and also possess that mentality which will help him to detach himself sufficiently from the school atmosphere and enable him to mix with the young men as Brother-Scouts and not as teacher and pupil. If the Headmaster gets hold of an outsider, he should be one who will not, at any time, run counter to the best interests of the school. He should have the interests of the school and the Crew at heart, and not the latter alone. Otherwise clashes are likely to come and this should be avoided, both for the sake of the school and the Rover Crew.

It the Rover Scout Leader has had no Scout training whatsoever, he should be found an assistant who will be in a position to help in the technical training of the Rovers. If he is one who has undergone approved Scoutmasters' Training, it will be

a great asset. The Rover Scout Leader should himself take a course of training at the earliest possible opportunity.

The head of the school should also provide a place where the Crew, when formed can meet. This will be the Rover Den and it will be the duty of the crew to make it "Scouty" when they actually take possession. This room should be left entirely in the hands of the Rover Scout Leader and the Crew to be used by them alone. The books and other literature mentioned above, may be transferred to this room at a later stage and these will remain the property of the Crew attached to the school.

A Rover Committee should then be formed which will help in the management of the crew. He should himself be on it as well as another member of the staff, a senior student and one or two local men. It will only be

right to have the District Commissioner and one other Scouter on the committee. The object of this committee will not be to interfere with the internal working of the crew, but only to help in other matters and to advise the Rover Scout Leader in certain matters connected with the Crew.

We now come to the selection of the first set of members of the Crew. It would probably be best to select a few of the outstanding from among the new students as the nucleus of the future crew. The committee can help in this business. When the three or four have been selected, others may be admitted with the approval of these first members. It might also be advisable to have all the fifteen members selected by the committee. In any case, these men should be carefully selected and they should be such as will make an impression not only on the minds of their fellow-students, but also on the public of the locality.

Duties of Scouters and Wood-be Scouters.

Every Scouter and would-be Scouter, that is, every man and woman who is a worker in scouting, or who is attracted to it, should have sufficient knowledge of its beginnings to justify his or her connection with a Movement which some say is militarist, some pacifist, which some say is for rich boys only, some for the unfortunate boys who live in poor homes amongst squalid surroundings. Each one should be prepared to meet the criticisms which he or she is bound to encounter at unexpected moments and in unexpected places.

("Boy Scouts.")

Rover Scout Leader to start a different crew altogether with a separate Den and all the rest. Only the other day, the writer was told of a Rover Crew with 128 members run by a Scoutmaster of the locality and who were expected to go out and start Cub "troops" in the villages. The listener had a shock, the like of which he had not experienced for some time! This sounds quite well in the report of a school, but not in "Scouting". The crew should be small and should remain small.

Then comes the question of training. While I shall deal with this matter in a subsequent article, I would emphasise the necessity for a course in Scout training to the members of the Crew. Most of these men will be quite

(Continued on page 18.)



For Scouters. The Troop Log.

SCRIBBLER is indebted to the excellent article by John Cole in the "Scouter" for September 1930 and hopes that by mentioning a few of the suggestions contained therein, our Troops in the Province will work them out in full.

A neat and permanent record of Troop activities and also the doings of the individual members of the Troop is not only interesting but will have a very considerable influence upon those members whose doings are chronicled in the record.

Sometimes it falls to the lot, a very unenviable one at that, of the poor Scoutmaster to have to give a severe talking to some member of the Troop and even the strictest disciplinarian among the ranks of Scouters, usually fights shy of it to a great extent.

It is at such times that the value of the Troop log is felt very much and what the Scoutmaster fights shy of doing, the log does most effectively and with the least unpleasantness possible.

"By recording both creditable and discreditable acts with equal emphasis and with tact, impartiality and judgment, and by providing opportunity for all members of the Troop to read the log, many of the undesirable tendencies to which boys are prone may be corrected without having recourse to that unpleasant task—a lecture".

No Scout would like to see himself portrayed in a ludicrous light nor would he like to see himself painted in dark colors for all his companions, and perchance visitors too, to see and so he would try his best to reform with a spontaneous desire within himself to do better next time.

On account of this power for good, the keeping of the Log should certainly be the responsibility of an officer of the Troop.

The object of every scouting activity is to produce some good result.

It is none the less true in the case of the Log also.

The person who keeps it should remember this in mind and if he wants to achieve the ultimate object, he should be a man of mature judgment, acute observation and be capable of arranging the material which he gathers, to produce the desired effect.

The task is therefore full of responsibility, and is of a very serious nature indeed. But one need not make it extremely "formal and funereal".

In fact the Log should be attractively got up; if not, the boys will simply not read it.

The more attractive it is, the greater will be its demand and the effect it produces will also be proportionately great.

The Log Book of the Troop should be the most treasured of all the Troop belongings.

Some Troops maintain very attractive Scrap Books containing pictures and descriptions of hikes, camps, troop activities, etc., letters from old Scouts, Group photographs of members from time to time, copies of troop magazines, newspaper cuttings of the troop's doings, etc.

One section of this log book is given over to the use of visitors exclusively and they record their opinions and impressions of their visit to the Troop.

The Log adds to itself slowly but surely, like a snow ball and after a few years, becomes a most interesting and human document.

It would be of interest to arrange for an exhibition of all the Troop Logs of the various units in the Presidency.

Scribbler knows of one particular Troop in which the Scoutmaster kept the log with his own hands and each Patrol Leader vied with the other in making his Patrol Log attractive and interesting.

The ingenuity and resource displayed by the boys themselves was remarkable and the Scoutmaster had to exercise his best faculties to keep his Log of the Troop always attractive and interesting.

Many are the hours which Scribbler has spent with that Log and he feels that the task of the Scoutmaster in producing that book was eminently worth while.

One of the main requisites for producing a good Troop Log is a keen sense of humour which enables you to say a thing well and in the most entertaining manner, without giving any offence.

An equally important requisite is the ability to take a joke against oneself, just as easily as one is able to make one against others.

Mr. Cole says that in one troop, each Patrol Leader is given what is called a Patrol Log Sheet.

(Concluded from page 16.)

new to the Movement and every effort should be made to make them quite conversant with the aims of the Boy Scouts and with the tenderfoot and second class tests. Sufficient opportunity should also be afforded to the members to visit local Scout troops and to get acquainted with its working.

(A programme of work in the next issue).

G. T. J. Thaddaeus.

There are columns in it for the marking of attendances of all the members of the Patrol, arrears of subscriptions, reasons of absences, tests passed, and space for the Patrol Leader's report on the doings of every individual member of the Patrol.

The Patrol Leader writes down everything which has happened, in his Patrol, whether to the credit of the Patrol or otherwise, and the mere act of his having to write the facts down results in their being impressed on his memory and as a result he keeps a tighter hold on offenders and defaulters.

These reports are handed to the Log Keeper, who with the material so gathered and as a result of his own observations, is able to write up a complete report at his leisure.

But for these Patrol Logs, the Log Keeper would not be able to be acquainted with all the Scout activities of every member of the Troop and so, the Log would be far from being complete.

These Troop Logs could be embellished much to their advantage with actual photographs of Troop events, preferably taken by the Troop Photographer. Scribbler has seen one such log where the log keeper had secured some really artistic photographs of his Troop's activities.

"May the exhortation to get a Log going be repeated? It will be found to be of considerable help to successful Scouting in its broadest sense."

Scribbler.

(Concluded from page 26.)

This 'urge' which is ever present in the boy is our best asset and he will most willingly submit himself to that self-discipline which Scouting expects of him, if we only took care to see that it is his own show, that ours is but a voluntary contribution and not a lead which we are out to compel him to follow like a sheep, and that it is all a GAME from which both the elders and youngsters could derive real happiness.

(Searchlight.)

Second Class Tests.

(Some Comments and helpful hints for instruction.)

"You cannot become First-class until after you are Second-class."

"To be a First-class-second, you must be a Second-class first."

I. One month's service.

1. The boy will improve upon his Tenderfoot knowledge and by the time he takes up Second-class Tests will know "16 instead of 6 knots, ten Scout signs instead of four, something about the flag of other countries and half-a-dozen ways of practising Scout Laws from experience."

2. The Boy's Good Turns and the practice of Scout Law in daily life must be frequently enquired into (I do not say systematically) in a sympathetic manner so that he might feel that "the essence of Scouting is the spirit of the Scout-Law" and that the Promise, and the Law form the back bone of Scouting.

3. *One month*: i.e. One month from date of having passed his Tenderfoot Tests. Not from date of joining.

4. Hold a Revision Test on Tenderfoot subjects at the end of the month again; as recommended by Roland Philipps.

5. Lastly on the eve of taking up Second class Tests, an initial talk to set the objective before the individual boy's mind of the First-class-Badge.

II. How to tackle the Tests:

One after the other or all at the same time, i.e., a bit of every thing? The latter method is recommended by Rolland Philipps.

III. Fire-lighting:

In the open and with 2 match-sticks only.

(In the open means: in the wind)

Points to Note: (a) Whether the boy is sure about his procedure.

(b) Whether he took care to note the direction of the wind.

(c) Whether he took some thought, care and trouble about his kindling or whether he depended on his good luck.

(d) Whether he started small and used ingenuity in adding on.

(e) Whether he was patient enough to build it up to the extent of setting an actual log of some size to catch fire or whether he successfully prepared cocoa or tea without the smell of smoke.

Note 1.—Plough him even for non-satisfaction with reference to a single point above noted. Remember that thereby you are giving him a chance for more practice.

2. No candidate to appear for the Test before having 6 chances for practice, at Troop parades or outings.

IV Cooking:

Points to note:—

(a) 'In the open'.

(b) Real dishes to stay appetite and satisfy taste.

(c) Minimum number of vessels to be used.

Devote this period for self-training; make the boy clearly understand that for passing him in this Test you have to be satisfied with his endeavours in Self-Education: You may suggest the picking up of knowledge like thatching a roof, building a fence with twigs, decoration of a place with paper-flowers or real flowers and coconut-leaf festoons or twisting a quantity of rope from fibre or learning Takli spinning or spin a quantity of yarn on the Charka within a time limit or the making of silk lanyards or Neck-Ties or flowers woven in Kerchiefs or darning stockings and any similar occupations. Let him choose one or two things and undertake to learn it or produce articles during the month and let him keep his word. With respect to Flags, signs, staff, etc., you may prescribe literature to go through and satisfy a Test. If the boy is capable of it, the "Letters to a Patrol-Leader" may be prescribed for going through within the month and Test held at the end of the month. Add Square and Diagonal lashings to the list and Gadgets as subjects for instruction by you.

At the Court of Honour when you think of any outing or camp for the Troop, be careful to give Second class candidates (as a never failing feature) a chance to light a fire by including it in the programme.

Smartness may be secured by display firelighting parades on week-days. Announce at the previous parade or C. O. H. that at the next parade, Firelighting will come in for competition. Regulate movements and secure smartness by cautions with reference to running about to collect kindling, running back to the fixed place, building the pile, lighting the match, setting water boiling; individuals will earn points to their patrol by smartness.

1. Camps and outings are the best occasions for the practice of this Test.

2. Let each occasion commence with a firelighting Test with 2 match sticks.

(d) To judge what quantity vessels of different sizes (say three kinds) can the food be cooked in.

(e) To be sure about the probable time in which the candidate will be able to do it.

(f) To be able to know the probable cost of provisions.

(g) To evince a knowledge of devices to use the minimum space and the best way of disposing of the provisions out of reach of ants and out of one's way during the operation.

(h) To produce before appearing for the Test the record of half-a-dozen practices undergone, showing dates, results (not necessarily successes) and the initials of his Patrol Leader or any other Troop officer.

Steps for Training in cooking.

In outings specially meant for Fire lighting and Cooking, get from the boys their plans and improve them by individual suggestions. Give it as much of a competitive air as possible. Four to six outings at least necessary. Patrol Outings may be taken for outings. Always on a sort of competitive basis. Rice, Curry, Chapati, Tea, Coffee, Upma and Cocoa. Let boys be sure of the number of minutes (Minimum and Maximum) that they will be able to make them in.

Cleanliness and Expedition are the points of Tests and Comparison.

V. Thrift or saving:

The Rules appear to realise practical difficulty, but I fail to:—*If a boy is unable to make three pies' worth of things, he must be abnormally poor-spirited.*

Let everyone make a gift of his indifferent attempts to the Troop Club-Room. Let this at least be the stipulation. . . Never exempt.

One reason may appeal to them. If a candidate escapes without saving he has got to "make some article" for the First-class Badge. "Making some article" of wood or other material is a requisite. By learning to make a saleable article even now, he satisfies both Tests. So always present the First-class Badge as the goal and the Second-class Badge as but a step and a stage of preparation and commencing the *Training* necessary for it.

(To Continue.)

3. Let the boy be careful about time and endeavour every time to improve and save it.

4. Cleanliness is the great point about cooking, ensure it by suggesting gadgets.

Fire-Lighting-parades as for Display, within the Patrol and as Patrol competition among the best boys of Patrols.

Tea making Parades, Troop Display Fire-Lighting-Try Experiments in Fire making with Flints.

In a Troop a clever pencil-mender charged one pie for two pencils mended and earned his savings quickly at the rate of even 2 annas a day, at school, (when somebody condemned him and expected it of a scout as a good Turn, I said, *lending the knife may be a good turn but not the service of mending one's pencil for him!*) Another made rubber stamps for boys with small rubber pieces and cut out boys' initials and earned money.

A third went about collecting waste paper from half a dozen persons persistently and made money. When school boys began to auction used answer papers one among the Scouts bade very high and the rest thought he would lose, but he made small papier-mache baskets of gainly shapes and earned money.

A fourth kept the dhoby accounts of three families systematically and charged six pies for every 100 articles on safe return from the Dhoby and earned his second class saving.

The Troop charged for its manuscript magazine and rented a Garden, raised Vegetables and plaited coconut leaves.

All the above means spirit and great deal of fun.

(R.)

Letters to a Would-be Scouter.

My dear G—,

It is time I stopped referring to you as a "would-be" Scouter, as you have been by now a Scoutmaster, in the regular sense, of about three years' experience. I have also been feeling, more especially these few days past, that I must hereafter leave you to deal with your Troop and the various situations it might come across in its life, without any adventitious aids such as these letters, which, to be frank, have, lately at least, been rather like sermons. I am sure you will understand what is in my mind: It is simply this: Every Troop has its own problems; every boy in the Troop is an individual problem by himself and needs study and treatment as such; the best person to deal with them is the man on the spot, i. e., the Scoutmaster himself and certainly not an outsider like me reaching you through the medium of letters, which can at the best of times, only be very poor aids.

Your record hitherto in Scouting has not at all been bad, and you will pardon me if I express my sincere appreciation of it. You have had the requisite training in training courses, thanks to your Commissioner and your Association which seems really to care for its workers and prospective workers too: you have been allowed access to the latest scouting literature and periodicals, thanks again to the generosity of your institution which has taken you on its staff; you have gained enough influence in the locality, as is evidenced by the intelligent interest which parents and influential people evince towards scouting and the way in which many of them speak of you; you have been able to organise what might be called a 'real' troop, to inspire your boys to a fair extent and to get as many outsiders to come and help in instructing the boys. You have used your influence to advantage in securing a club room and grounds for the troop and your latest letter tells me of the success you met with in your recent venture—the formation of a Troop

Committee which is a really live affair and provides you with all facilities for carrying on your scout work without any heavy responsibilities devolving on you. "Spotted Dove" has done his best for you by dealing, in his characteristic way, with the efficiency side of Scout Training thoroughly, in his numerous letters to you. I have also heard from him very frequently of the steady and sound progress of the boys in your charge. I can also understand why it is that you have not as many First Class Scouts in the Troop as you would like to have. Being a School Troop, there is naturally a leakage of some of the best boys from the Troop every year, and I am glad that you have been able to create opportunities for at least a few of them to carry on scouting in their new institutions, and are keeping in touch with

them by means of regular correspondence. Well, examination season too have been responsible in a way for the slackness of work, during certain seasons of the year. No one can blame you, and your conscience should be clear, in that you know that you have been doing your best for your boys both past and present.

But there is one aspect of Scout Training which has not been dealt with to any extent in these 'letters' and that is the Badge Scheme. You have read in "*Scouting for Boys in India*" that the Chief never intended these badges as leading the scout during his scout service itself, to make a money-earning career for himself. Nor did the Chief intend the Scout Troop to be a sort of Technical or Trades School to equip the boy with knowledge and skill in a particular trade or profession, so that at the end of his scout service in the Troop, he begins straight away to earn the salary of a member of the I. C. S.! The Chief intended these badges to be worked for as *pure hobbies* in the first instance, so that the boy utilises his spare time without getting into the Devil's hands! This useful occupation of the spare hours may lead the boy ultimately, and

The Badge Scheme.

"We rightly make a slogan of public service; but to become a useful public servant needs training, and any one of the twenty-one badges coming under the heading of those which tend to make him a better servant of the community, gives the Scoutmaster a line upon which to work in this direction. Badge-winning for mere swank has rightly become unpopular; but there is sometimes a tendency to go too far in the opposite direction, and I have heard Scoutmasters say that they do not believe in Badges. Have they ever thought out the significance of the badge system?"

(*"Scouting Sketches"*)

it has done so, in the case of some of my own boys, to discover himself and help him in choosing a career wisely. You know that there are very nearly 70 badges for the scout to choose from and these can be broadly grouped into four divisions: Public Service Badges, Scouting Badges, Physical Health Badges and Handicraft or Hobby badges. I do not know if your boys have won any of these badges yet, but I dare say you have given them a proper lead for badge work, in making them discover for themselves what badges would most suit each of them; not remaining content with this, you would surely have provided them with facilities for adequate instruction and examination. The Public Service Badges, as you will see, are the most important, in fact, so important that the highest efficiency rank that a Scout can achieve is the King's Scout Rank, to get which, a Scout must first earn the First Class Scout Badge and get four of the Public Service Badges which are specified in the rule. The King's Scout has to be examined in these Public Service Badge subjects every year so that the Association assures itself that the Scout is ready and efficient at all times for service. If he does not pass in those tests annually, he has to return his King's Scout Badge. So you see how important these Public Service Badges are.

I have heard some Scoutmasters and even Commissioners solemnly declare that they do not believe in the Badge Scheme. On the other side, I have also known some Scoutmasters who encourage their boys in badge-winning to such an extent that those boys have totally neglected the troop for their own individual self-glorification and decoration. Some 'badge-hogs' I have seen, wearing so many Proficiency Badges on both their shoulders that to one who did not know much about scouting, it would all look like so many postage stamps of different values stuck over the whole length of both the shoulders! I leave you to judge whether such a boy could ever be expected to have 'proficiency' in so many Badge subjects! Probably, neither the Scoutmaster nor the boys cared to remember that the badges were not for mere decoration, but that every badge worn implied definite responsibility on the part of the wearer, to render at all times the efficient service which that badge requires of the wearer.

There is nothing else for me to say except that in your work you will always keep this to the fore-front:

But for BOYS, there would be no Scouting.

Scouting is for BOYS.

But for Scouting, it is most unlikely that all this fellowship and happiness in this vast family of Scouts would have been possible.

So, let us all pay our 'honest tribute to the BOYS who have made this world-wide family possible; may it be given to us never to forget their view—point and ever to strive to make them by our efforts, at least a shade better than we have been ourselves; and in so doing let us always remember that GOOD SCOUTING is possible only by the strictest adherence and loyalty to the Patrol System and the Court of Honour method of self-government by boys, and that we are there always at hand to guide them and not force them. If we give the boys 100% responsibility, we are bound to reap the dividends a hundredfold, nay a thousandfold.

Just a word more and I have done. The other day during a visit to a friend's house, I saw a man at work with the piano in the drawing room. He was a piano tuner and he showed marvellous patience at his work doing it with what appeared to me genuine pleasure, —tightening a string here, loosening another there, striking each key one after another, listening to the sound produced with intelligent and critical satisfaction. The tuning took quite a long time, but he stuck to the work without a break to the very end. Just before he got up from his stool, he let his fingers wander idly for a while over the keyboard, and the result was that the whole room was filled with the most delightful concord of sweet sounds! It may appear far-fetched and fantastic, but it struck me all at once whether we were not also like the piano tuner, tuning up a boy here, bringing another a note down there,—thus through the whole gamut of the Troop, treating each boy like a string of the piano, so that ultimately, by scout training, we try and produce to some little extent that same concord which makes for peace on earth and good will towards all Creation.

Wishing you the best of luck and glorious Scouting,

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

Knot tying for Scouts.

(Adapted from Horace Kephart's Book.)

A **HITCH** is a twist, or a combination of twists, to secure a rope or other line. It is a temporary knot, generally the knot which fastens a rope to something still, such as a spar or ring. A hitch does not hold unless there is a strain on it.

A **half hitch** which is so familiar is made by simply turning in of the end of a rope.

Another turn in the rope after the first half hitch forms the **Two half hitches**. It is important to note that the two half hitches should be made exactly similar; that is, if the running end passes first over and then under the standing part in the first half hitch, it should do the same in the second. The two half hitches, when drawn together closely hold secure. This is the quickest and simplest way to make a rope fast to a post or ring. When very heavily strained, it may jam too tight and be very difficult to undo.

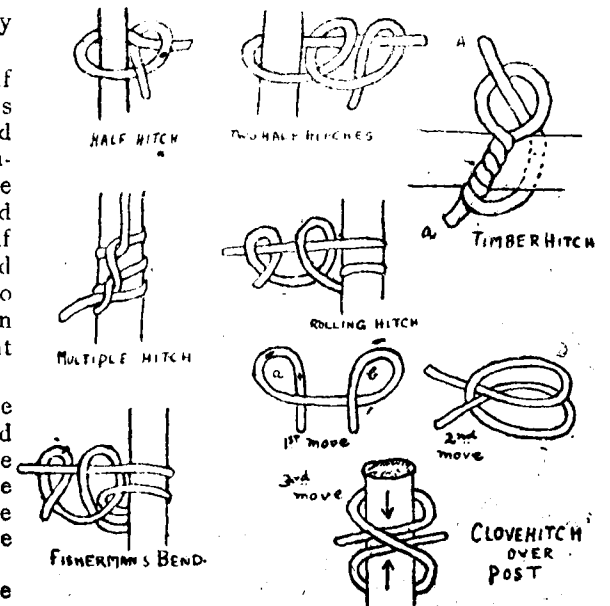
Three or more half hitches constitute the **Multiple hitch**. When drawn taut, they bind tightly on the pole and the pole may even be hung vertically with a heavy weight on the lower end of the pole. Multiple hitches are used for covering bottles, jugs, etc., to preserve them from breakage.

A **rolling hitch** is the quickest way to make a rope fast when it is under strain and without easing the strain securing the end. To form it proceed as follows: Take two or three turns around the pole, or ring, then make two half hitches round the standing part which is under strain, and pull taut. You can remember it by the definition "round turn and two half hitches". This is very useful and easily made.

Anchor bend is a secure fastening and can be made only on a loose line or rope. It is used by sailors to attach a rope to a ring or the shackle of an anchor, or in every day use for attaching a line to the bail, or handle of a bucket. To make it: Take two turns round the object, make two half hitches, remembering to slip the first half hitch under both the turns made round the object. (See Fisherman's bend in fig.)

Timber hitch: Used for dragging logs over the ground, or for towing them in water. It has very great gripping power and does not come off loose. It can be made only when the rope has no strain on it. Pass the end of the rope around the log, then round the standing

part, and then twist it a number of turns under and over itself. The coils press hard and hold very well. It is easily untied. If the strain is intermittent, and especially if the rope be new, the timber hitch is liable to come adrift.



The **Clove hitch** is of course known so well. This is one of the simplest and yet most useful fastenings ever invented. It can be made under strain, will not slip on itself or along the pole, and can be easily cast lose. It has innumerable uses. Every scout should learn to make it in different positions and conditions, such as making it on a post by slipping the loops over, tying it round a pole over which the loops could not be slipped.

(More about Hitches next month)

World-wide Brotherhood.

Scouting is a world-wide brotherhood among boys of all nations. Scouting is an international, spiritual democracy based on comradeship and friendship and mutual respect among boys everywhere. Scouting knows no lines of cleavage. It teaches a high and noble love of Father-land but it also teaches a high regard for fellow-Scouts in brother-lands around the world. Scouting has been organised in more than fifty nations in eighteen years.

There can be no international co-operation on any basis other than friendship and mutual respect. World-friendship is a better guarantee for peace than strong armies and great navies.

(Boy Scouts of America Pamphlet).

Juvenile Delinquency (VI).

Juvenile Legislation.

Children's Act.

(By K. PALANI)

THE attitude of the general public opinion in India upon juvenile legislation has altered enormously within the past decade.

In 1920, a Children's Bill was introduced in the Madras Legislative Council, and since then it has been passed into an Act and certain parts have been put into operation. It has also been extended to girls in 1924. It is now in active force.

In 1922, Bengal passed an Act, providing for the custody, trial and punishment of youthful offenders and for the protection of children and young persons.

In 1924, Bombay passed a similar Act and it came into active operation in 1926. This is perhaps the best piece of juvenile legislation we have in India.

Juvenile legislation should cover many problems—the offending adult, the so-called erring child, the incompetent or unfaithful guardian, and destitution. It must contain “provision concerning methods of complaint, of apprehension and of detention, structure and organisation of the Juvenile Court, and its relation to other tribunals, records, procedure, organisation of the Probation Staff and methods of disposition of the various kinds of cases, and the relation of this Court to the agencies upon which it must depend, charitable, educational and corrective.”

A comparative study of Children's Protection Acts in various important Cities in the world in general and in the three Presidencies in India in particular would help us to realise the real importance of the Juvenile Legislation.

Madras Children Act: The Act is divided into six parts. The first part is devoted to definitions of the various terms used in the Act which need explanation.

The second part deals with the establishment and certification, management and inspection of school for boys and girls. These schools are divided into Junior and Senior Certified Schools. ‘Junior Certified School’ means a certified school for the training of children under the age of fourteen years. ‘Senior Certified School’ means a certified school for the training of youthful offenders, who have

been convicted of an offence punishable with transportation or imprisonment and who at the time of such conviction are under the age of sixteen years. This part also empowers the local government to establish auxiliary Homes for the reception of any inmates of Certified schools or to certify any other such Home heretofore or hereafter established by any other persons.

The third part deals with the youthful offenders. When a person under the age of sixteen is arrested on a charge of a non-bailable offence and cannot be brought before a Court, the officer in charge of the Police station to which such person is brought shall release him on bail if sufficient surety is forthcoming, unless for reasons to be recorded in writing the officer believes that such release would defeat the ends of justice or that the release of the child or young person would bring him into an association with any reputed criminal. If he is not released on bail, he is ordered to be detained, not along with the adults, but, in a separate Children's Remand Home.

The parent or guardian who has the actual possession and control of the child or young person is compelled to attend the Court before which the case is heard during all the stages of the proceedings, unless the Court is satisfied that it would be unreasonable to require his attendance.

Section 22 of the Act is the most important one as it abolishes the death-sentence of a child or young person, transportation or imprisonment or even committing to prison in default of payment of a fine or in default of furnishing security. He is sentenced to imprisonment or committed to prison only when the Court certifies that he is of so unruly or so depraved a character that he is not a fit person to be sent to a Senior Certified School and that none of the other methods in which the case may be legally dealt with is suitable. So, when any person who in the opinion of the Court before which he is charged is twelve years of age but less than sixteen years of age

(Continued on page 25.)

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.

(101) T. J.: No formal introductions are made when members assemble at a Training Course. For the first two or three days, they wear small visiting cards, bearing their names, occupations and place, on their shirts above their breast pocket, either left or right. With the help of these they get to know each other. The idea is that in a Troop of boys as these campers are expected to behave like, there are never any formal introductions.

(102) M. S.: True, the Gilwell axe is expensive, and many Patrols may not be able to afford to buy it. But an axe, not so good, but fairly useful and serviceable is available at all hardware shops. We believe it is of German make and it has a straight handle and broad blade and requires grinding before use. The price is about Rs. 2. On the blade you will find the following distinguishing marks: Carl Schloper, Remscheid 700. One peculiar feature of the axe is that there is a simple arrangement by which the blade can be removed and reinserted easily.

(103) Artist: We would like to draw your attention to the advertisement in the daily newspapers offering prizes for the best decorative designs for greeting telegrams.

(104) (i) Kanniakudi (ii) P./L.: All Scout equipment except badges are available at our Official Suppliers. They are always anxious to satisfy their customers and will only be too glad to have your suggestions. Please write to them direct.

(105) Commissioner: It is time you instituted a competition. An exhaustive scheme has been drafted and is being tried in one or two areas. We are sure you will like the scheme for its simplicity and thoroughness. For details and results please write to Mr. M. Rajagopalan, Scoutmaster, Young India Troop, c/o Editor, S. I. B. S., P. O. Box 424, Madras.

(106) R. S. L.: An experimental Preliminary Course of Training for Rovers was held at Pandithar's Gardens, Tanjore, last month. It is a pity we did not know that you would have attended, if you had timely advice. Your name has been forwarded to the Provincial Organising Secretary who will inform you of the next training course of the kind. Meanwhile please write to the District Scout Commissioner of your district.

(107) S. V. R.: We do appreciate the delicacy of the situation that, in spite of your eagerness, prevails

you from taking a hand in Scouting in your school, as it might deprive the Physical Training Instructor of his present Scouting remuneration. Could you not ask the Commissioner of your area, who introduced you to Scouting to speak to the management and pave the way for you without any prejudice to the interests of the P. T. I.?

(108) S. M.: Rain did not upset the programme of the Recruit Troop which agreed upon three alternatives for the weekly meeting.—(1) The Parade ground if the weather was fair. (2) The Club room if the ground was wet, though the weather was otherwise favourable. (3) No parade if rain was pouring heavily between seven and half past seven in the morning (half an hour before parade). Thus you see the value of definite instructions.

(109) Manikkam: It is not desirable that Cubs should wear the same kind of shirts as Scouts. The point to remember is that they should be made to look forward to becoming Scouts later on, and not think that they are already Scouts. Very often, the undue hurry in getting uniforms made leads to Cubs coming out in unsuitable uniforms.

(110) Cubmaster: Please prevail on your Headmaster to read ‘Jungle Wisdom’ by Miss V. C. Barclay. You will do well to read it yourself once again.

(111) Dipavali: Here is the opportunity for you to persuade the parents to give their boys who are in your Troop the Scout uniform. If you want to present books on Scouting to friends who are as yet laymen as regards Scouting, you can choose from the following:—

Scouting Sketches by Lord Hampton.

Rovering to Success and Life's Snags by the Chief Scout.

The Scout Way by Miss V. C. Barclay.

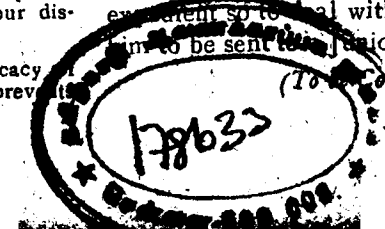
For Catholic Friends, we would recommend ‘Good Scouting’ by Miss Barclay and for friends who are philosophically inclined—‘The Quest of the Boy’ by Dr. F. W. W. Griffin. We believe you are in receipt of the reply we sent you by post for the suggestion to be carried out in time.

(112) Headmaster (Query 100): The Pamphlet Scouting in Schools will be published on November 1, 1930.

(Continued from page 24.)

is convicted of an offence punishable with transportation or imprisonment, the Court may in addition to or in lieu of sentencing him according to law to any other punishment, order that he be sent to a Senior Certified School. When a child under the age of twelve years is found to have committed an offence punishable with transportation or imprisonment, the Court, if satisfied on inquiry that it is expedient so to deal with the child, may order him to be sent to a Senior Certified School.

(To be continued.)





A PAGE OF INTEREST TO SCOUTS AND SCOUTERS.



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Prepared with the help of experienced scouters, with columns for names of scouts, each item of T. F., 2nd class and 1st class tests, proficiency badges attendance, &c.

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(Official suppliers to the Boy Scouts Association, Madras)

175, BROADWAY, MADRAS.

NOTES BY THE WAY.

THAT we are being continually 'snapshotted' and discussed by our boys with respect to every action of ours is a fact which many of us are apt to forget. To know ourselves as they see us is a beneficial mental exercise which we might with profit cultivate. But it is not as a mere amusement for a leisure hour that Searchlight advocates such exercise: the result must be more and more for ourselves to conform to the standards which our boys, living in a purer world than our own, expect of us as a matter of course.

"I am happy you did not let the boys down, for it would have been a terrible disappointment to them," said a parent to a Scouter, after an indoor meeting of Cubs, one rainy evening in October. The Cubs had assembled in full 'war-paint' long before the meeting hour at the house of this parent whose son was a Sixer. Three of the Cubs of the Pack had turned up without uniform, and when the Sixers questioned them why they came so, much to their surprise got back the answer that they did not expect the Akela to come at all in that rain and so there would be no parade. Thereupon ensued a long discussion consisting of arguments and counter-arguments, criticisms and speculations, in which Akela figured prominently. The Cubs—the oldest of them was not more than ten—were, as the parent said to the Scouter later, very sensible in their reasoning and showed a remarkably high level of critical insight. The discussion too never went beyond the bounds of decency and nothing was permitted, by the Sixers, to be said by any of the Cubs, to the discredit of Akela. The parent, who had been listening to all this, unseen by the Cubs, was impressed very much with the seriousness and solemnity with which they viewed the Pack meeting, the pride they took in the uniform, and the intense confidence they reposed in Akela and the loyalty they gave him. When Akela did turn up on time with Bagheera, the Cubs felt immensely justified in their faith, and the doubters were convinced. The Cubs *knew their Akela* and Akela, if he did not know them before, *knew them now*. And you may take it, he thought a great deal about it afterwards, and realised what it meant to him and his Cubs.

And as for the Parent—He had his own 'revelation'!

There may be many who feel that our boys are too young to be given any real responsibility and varied are the methods which they follow in training them, in consequence of this view. In most of these methods, the elder is generally the chief factor, thinking and acting for the boys, without ever giving them a chance of proving that they are fit to take up some real responsibility. It is true that the boys may not be able to discharge it to the fullest extent we expect, but if our training makes them remember that part of the Promise which binds them "on their honour to do their best" at all times and leads them to feel sincerely anxious to make up for any defection, we would have gone a considerable way in the production of that commodity which he Chief expects—THE SCOUT.

In recording the above remarks, Searchlight has in his mind the contents of a post card which he had the privilege to read some time ago. "Dear S. M—", it runs, "I am so sorry I was not able to come to the patrol boxing class this evening. My mother wanted me to go with her to the station. I had no time to send the gloves. I came home at 8 o'clock in the night. I know you are very angry. My brothers must also be angry with me. I promise I will not do so again. Please excuse me this time". The post card was received the next morning: and in all probability the boy slept only after posting it—with the feeling that that apology was at least due in return to the trust that was reposed in him—a Patrol Leader—by his Scoutmaster and his Patrol mates.

With such material, sensitive and responsive to the best influences we provide them, should we not, on our part, give them all that it lies in our power to make them happy?

It is at present the boy *himself* that tries to find this happiness *on his own*. When he does not find it at home, he goes away to School invariably very much earlier than school time and finds delight in the companionship of other boys with no frowning master, inconveniently at hand, to mar his happiness, till the time the school bell rings. He even goes to the length of submitting himself to the rigours of the school hours that follow, for the sake of the 'stolen' happiness.

(Continued on page 18.)

THOSE JOYOUS MEMORIES!

Scouts! Have you tried to recollect without success those fleeting pleasant memories of week end Hikes and Camps? . . . Why not make them permanent.



Have you gazed at your blank log book to read the descriptions which you have to visualise? . . . Why not illustrate your troop log with fine photographs.

Also, why not your camp fires be enlivened by living reproductions of Master Artists singing on a "His Masters' Voice" Gramophone.

Here we are to supply you with all your needs in the line of photography and musical instruments.

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Adapted from the famous book of the late The Hon'ble Roland Philipps BY SARMA BROS., with a foreword by Rao Sahib P. Rajagopala Aiyer, M.A., I.E.S. (Retd.) Price As. 4.	BY M. V. V. RAGHAVAN, Madras. Approved by the Madras Provincial Boy Scouts Association and Text Book Committee. Price 6 annas.	BY K. K. SARMA Jr. Author of 'அணி வகுப்பு' Most useful book for scouts. Each 4 annas.

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"SCOUTING FOR BOYS IN INDIA" (in Tamil)

Tamil Scout Handbook

By K. R. Ramabhadran, Scout Organiser, Trivandrum.

Will be ready for sale by 1st Week of November.

THE SOUTH INDIAN SCOUT EQT. CO., 175, BROADWAY, MADRAS

OUR TAMIL PAGE.

கடவுள் வழிபாடு.

"உண்டு உமிழ் வாசமுடன் தண்தலை மாருதம் வந்து உலவிய சாளரமும் குலவிய வாள்நிலவும்
விண்டு அலர் பூவணையும் மென்பனி நீர்ப்புழுதும் வேளியிலும் முதிராவேனிலுமாகிய வால்
அண்டர்தொழும் பெருமாள் அம்புயம் இன்பெருமாள் அருமறை யின்பெருமாள் அழகிய நம்பெருமாள்
புண்டரி கம்கமழும் தண்டு உறை ஒதிமே புன்னைகள் சிந்து அவரே இன்னமும் வந்திலரே."
[அழகிய மணவாள தாசர்.]

Glossary of Scouting terms with Tamil Equivalents

List VII.

166. Bruise—உராய்வு ; தேய்வு.	184. Membership—உறுப்பினிமை.
167. Burn—எரிவு ; குடு.	185. Open Troop—சாராப்படை ; தனிப்படை.
168. Camp equipment—பாடி முஸ்திப்பு.	186. Orion (Astr.)—மிருக சீரிடம்.
169. Club room—கூடுமிடம் ; படைபறை.	187. Personal hygiene—தன்னுரோக்கியம்.
170. Controlled Troop—சார்ந்த படை.	188. Practical work—பயிற்சி வினை.
171. Cut—வெட்டு.	189. Recruit—புதியன்.
172. Dash (Sig.)—கோடு.	190. Registration—பதிவு.
173. Dot (Sig.)—புள்ளி.	191. Scout craft—சாரணியக் கலை.
174. Duty Patrol—பணி யணியோன்.	192. Scout pace—சாரணக் கதி.
175. Field Book—வெளிக் குறிப்பு ; புலன் குறிப்பு.	193. Scratch—கீற்று.
176. Finance—ரிதியம் ; வரவு செலவு.	194. Service Star—பணிகாலப் பதக்கம்.
177. Flag signal—கொடிச்சைகை.	195. Smoke Signal—புகைச் சைகை.
178. Great Bear (Astr.)—சப்தரிஷி.	196. Sound Signal—ஒலிச் சைகை.
179. Inspection—சோதனை ; பரிசீலனை.	197. Southern cross (Astr.)—திரிசங்கு.
180. Kit—பயணப் பொதி.	198. Sprain—சுளக்கு ; முடக்கம்.
181. Landmark—இடக்குறி ; விளக்கக்குறி.	199. Standing Camp—நிலைப்பாடி.
182. Lights out—விளக்களை ; விளக்கமர்வு.	200. Starfire—மீனத்தி ; தாரகைத்தி.
183. Log-Cabin—கட்டைக்குழல்.	201. Trek Camp—திரிப்பாடி.

நாகன்.

திரிசாரணர்க் குழு.

(Rover Crew.)

X

ஆட்சி முறை.

மனித இனத்தின் ஒவ்வொருவரின் மனப் பான்மையும் ஒவ்வொரு விதமானது ; தனிச்சிறப்பு வாய்ந்தது. எனவே, பலர் ஒரு பொது நோக்கத்தில் ஈடுபட்டு ஒருங்குசேர்ந்து வாழ முற்படும்தால் சில பொது முறைகளைக் கையாளுதல் அவசியமாகின்றது ; அதுபற்றி திரிசாரணர் தமது குழுவின் ஆட்சிக்கேற்ற முறைகளை வகுத்துக்கொள்ளல் நன்று. ஆட்சி முறை இன்றேல் குழு வலிவருது ; வளர்ச்சி பெருது ; அதன் தலைநோக்கமும் பாழ்படும்.

திரிசாரணர்க்குரிய ஆட்சிமுறை யாது? இளஞ் சாரணர்க்கு அமைந்துள்ளது அணி முறை. ஆனால் அவ்வுணி முறை திரிசாரணருக்குத் தக்கதன்று என்று சிலர் கூறுவர். இது ஒரு விதத்தில் உண்மையே ; குறைந்த எண்ணினரான குழுவினருக்கு அம்முறை ஏற்றதுதான்.

பல குழுக்களில் காணப்படும் பழக்கம் இங்குக் குறிக்கத்தக்கது. வயதேறிய சாரணர் சிலர் ஒருங்கு சேர்ந்து திரிசாரணப் பகுதியாவர் ; ஒரு தோழனை நியமிப்பர். அப்பால், நாளடைவில் புதிய உறுப் பினரையுஞ் சேர்த்துக்கொள்வர். இவ்வண்ணம் குழுவின் பெருகும்காலும் அவர்கள் தம்மை அணி யணியாய் வகுத்துக்கொள்வதில்லை. முதலில் நிய மிக்கப்பட்ட தோழன் திறமையுள்ளவனாயிருப்பின், குழுவின் ஆட்சி முழுவதையும் அவனிடத்தே விட்டு விடுவர்.

மேற்குறித்த முறையைச் சிறிது ஆராய்வோம், இம்முறையினைத் தாங்கிநிற்கும் திரிசாரணர்க் குழு குறைவின்றி வளரக்கூடும் ; குழுவின் கரும்கள னினைத்தும் முட்டிவன்றி முடிவுறக்கூடும் ; குழுவும் சீருஞ் சிறப்புமுற்ற நன்னிலையெய்தும். ஆயினும், இம்முறை ஒருவகையிற் பிழை படுகின்றது ; நமது

இயக்கத்தின் சீரிய நோக்கமொன்றுக்கு முரண்படுகின்றது. அந்நோக்கமென்ன? அது, இயக்கத்தில் இணைப்புண்டோர் ஒவ்வொருவருக்கும், தம்மைச் சார்ந்தோரிடத்துத் தலைமை தாங்கி நிற்பதற்கு வேண்டிய பயிற்சி யளித்தலேயாம். குழுவின் ஆட்சி முழுவதையும் ஒருவனே மேற்கொள்ளும் முறை இந்நோக்கத்திற்குச் சற்றும் பொருந்தவில்லையே. பலர் சேர்ந்த குழுவில் தோழனுள்ள ஒருவனுக்கு இப்பயிற்சிக் கிடைக்குமென்பது உண்மை; ஆயினும் மற்றொருவருக்கும் இப்பயிற்சி கிட்டுவதில்லையே, அவ்வளவுக்கு அம்முறை குறைப்பட்டதே என்று எவரும் ஒப்புக் கொள்ளக்கூடியதுதான். தவிர, மற்றொரு கருத்துளது. பெரும் குழுவொன்றைச் செவ்விய வழியில் நடத்துந்திறமை ஒருவனிடத்துப் பிறவியிலேயே அமைவதாகும்; அத்தகைய திறமை வாய்ந்தோன் திரிசாரணத் தோழனாக இருந்துதான் பயிற்சி பெற வேண்டுமென்பதன்று. இந்த இயக்கத்திற்கும் பொருந்தப்பெறுதோர்க்கன்றோ இப்பயிற்சி வழங்கப்படவேண்டும்? புளியேப்பக்காரனுக்குப் பருப்புஞ் சோறும் படைத்து பசியேப்பக்காரனைப் பட்டினி போட்டல் முறையா? இக்கருத்துக்களை நன்றாய் ஆராயுமிடத்து இயன்மவரையில் திரிசாரணர்க் குழுவினர் ஒவ்வொருவருக்கும் மேற்குறித்த பயிற்சி கிட்டுமாறு செய்தலே நன்று என்று நாம் தீர்மானிப்போம். அதற்கு ஏற்றது அணி முறையே. ஆகவே திரிசாரணப்பகுதியைக் கூடிய விரைவில் இரண்டு மூன்று அணிகளாகப் பிரித்துவிடுதல் நல்லது. ஒவ்வொரு அணிக்கும் ஒரு தோழன் நியமிக்கப்படுவான். குழுவின் ஆட்சி முறையை இத்தோழர்கள் அனைவரும் தாங்கி நிற்பர்.

இனி குழுவின் கருமங்கள் நடைபெறுவது எவ்வண்ணமென்பதைக் கவனிப்போம். பொதுவாக குழுவினரே தமது காரியங்களைச் சீர்செய்துகொள்ள வேண்டும். பன்னிரண்டு உறுப்பினர் சேரும் வரையில் எல்லாக்காரியங்களும் மாதாந்தரக் கூட்டங்களில் முடிவு செய்யப்படும். குழுவினர் யாவரும் இக்கூட்டங்களுக்கு வந்திருப்பர்; திரிசாரணத் தலைவரும் வந்திருப்பார். ஆனால் தலைவர் கூட்டங்கட்குத் தலைமை வகியார்; அப்பொறுப்பைத் தோழனிடமே விட்டு விடுவார். ஆனால், சிக்கலான காரியமொன்றைத் தக்கபடி ஆராய்ந்து முடிவுகூற வேண்டியிருந்து தலைவருதவியைக் குழுவினர் விரும்புங்காலத்து மட்டும் அவர் தலைமை தாங்குவார்.

ஒவ்வொரு கூட்டமும் முறைப்படி நடத்தேற்றவேண்டும். அமைச்சர் கூட்டத்தின் நிகழ்ச்சி நிறைவு முன்னதாகவே தயாரித்து வைக்கவேண்டும். அந்நிகழ்ச்சி நிறலிற் சாதாரணமாய்ச் சேர்க்கக்கூடியன யாவை? குழுவின் பொருளாளர்போன்ற பணியாளர் தத்தம்

அறிக்கைகளை வெளியிடல் ஒரு வகை. வரும் மாதத்தில் மேற்கொள்ளக்கூடிய பணிகளை முன்னதாகவே திட்டப்படுத்தல் மற்ற வகை. இவை நீங்கலாக வேறு ஏதேனும் காரியமிருந்தால் அதனை ஆய்ந்து தேர்தல் இன்றொரு வகையாகும்.

தமது குழுவின் ஆட்சி முறையில் உரிமைபெற வேண்டும் என்று உறுப்பினர் ஒவ்வொருவரும் விருப்பங்கொள்வர். இது போற்றத்தக்கதே. குறைந்த எண்ணுள்ள உறுப்பினர் சேர்ந்த குழுவில் இந்நோக்கம் ஈடேறக்கூடும். ஆனால் உறுப்பினர் பெருகப் பெருக இந்த நோக்கம் சரிவர நிறைவேறுது. பல உறுப்பினர் சேர்ந்த பெருங்கூட்டங்களிற் பேச்சுப் போரே சிறந்து நிற்கும்; எடுத்த காரியத்தை ஒட்டிப் பேசுவர் சிலர்; வெட்டிப்பேசுவர் சிலர்; சிற்சில சமயங்களில் ஒவ்வொருவரும் பேச முற்பட்டு பேரொலி எழுப்புவர். சிறு விஷயங்கள் பெரு விஷயங்களாய் மாறும். இவை யாவற்றின் முடிவைக் கூறவும் வேண்டுமோ? “எண்ணைச் செவ்வொழிய பிள்ளை படிப்பதில்லை” என்றபடி சொற்போர் மிகுமேயன்றி எடுத்த கருமங்கள் கைகூடா. இதற்குச் செய்வதென்ன? உறுப்பினர் அதிகமானவுடன் அணி முறை கையாளப்படுமன்றோ? அணிகள் வகுக்கப்பட்டதும் மான நிரவாகச்சபை தானாகவே தோன்றிவிடும். நமது அரசாங்கத்தில் சட்டசபையுடன் மந்திராலோசனைச் சபையொன்று இருக்கிறதல்லவா? சாரணியமான நிரவாகச்சபை ஏறக்குறைய இந்த மந்திராலோசனைச் சபைக்கு நிகராகுமென்று சொல்லலாம். மான நிரவாகச்சபை பொதுச்சபைக்குப் பல விதங்களிலும் உதவி புரியும்; பொதுச்சபையில் முடிவுபெற விருக்கும் காரியங்களில் முக்கியமானவற்றை முன்னதாகவே ஆராயும். இதனால் பல இடர்கள் ஒழியும்; பொதுக்கூட்டத்தில் பேச்சுப் போரும் குறையும். தோழர்கள் பொதுக்கூட்டத்திற்குங்கால் ஒரே மனதுடையரா யிருப்பர். குழுவினர் இந்த ஆட்சிமுறையிற் பயிற்சி பெறுவரெல் ளாண்டைவில் மானச் சபையிடத்தில் அவர்கட்கு நன்னம்பிக்கை பிறக்கும்; பிறகு குழுவின் ஆட்சி முழுவதையும் மானச் சபையிடத்தே விட்டு விடுவர்

ஆட்சிப் பொறுப்பை மானச்சபை ஏற்று நின்றாலும் முன்று மாதத்திற்கொருமுறை பொதுக்கூட்டமொன்று கூட்டல் நன்று; அப்பொழுது குழுவின் மற்ற உறுப்பினர் தத்தம் மனத்தில் தோன்றும் கருத்துக்களை எடுத்துக்கூற அமயம் கிடைக்கும். ஆயினும், மானச்சபை கூடுஞ் சமயம் ஒவ்வொன்றிலும் ஒவ்வொரு தோழனும் தன் அணியினரின் மனப்பாங்கை முன்னதாகவே அறிந்து சபைக்கூட்டத்தில் அவ்வப்பொழுது எடுத்துரைக்கவேண்டும். ஆட்சிமுறை எவ்வகைப்பட்டதாயினும் குழுவின் ஆட்சிப்பொறுப்பு முடிவில் குழுவினரது அல்லவா?

K. சம்பந்தம்.

உனது உடை.

[417-ம் பக்கத்தோடீர்க்கி.]

மணி பன்னிரண்டரை. சாரணர் தத்தம் அணியிடத்தில் இருக்கின்றனர். நாக அணியினர் உண்டகளைப் பால் உறங்குகின்றனர். ஆந்தை அணியில் இப்ராஹீம் தவிர மற்றவர் ஏதோ சிறு வேலைகள் செய்து கொண்டிருக்கின்றனர். ‘அம்பீ! இந்தா! ஊசிதூல்’ என்று சொல்லிக்கொண்டே சந்தரன் அங்குவந்து ஊசியும், தூலும் கொடுக்கிறான். அதைப் பார்த்துக் கொண்டிருந்த சுப்பையா, ‘இங்கே கொடு’ என்று அம்பியைக் கேட்கிறான்.

அம்பீ.—என் சட்டை மார்பிற் கிழிந்திருக்கிறது; தைத்து விட்டு—

சுப்பீ.—என் சட்டையுந்தான் கிழிந்திருக்கிறது. நான் தைத்துவிட்டுத் தருகிறேன்.

அம்பீ.—உன் சட்டை முதுகில்தானே கிழிந்திருக்கிறது.

சுப்பீ.—எங்கு இருந்தாலென்ன? எனக்குத்தான் முதலில் வேண்டும்.

சுப்பீ.—அம்பீ! அவனுக்குத்தான் முதலிற் கொடு; பிடிவாதக்காரனாயிருக்கிறான். (என்று சொல்லித் தன் அணியிடத்திற்குச் செல்கிறான்)

அம்பீ.—சரி! இந்தா சுப்பையா—(என்று கொடுத்து விட்டு தன் சாரணக்கோலை எடுத்து அதிற் பாதிவரை இடப்பட்டிருந்த துணையைப் பூர்த்திசெய்கிறான். பிறகு சுப்பையாவைப் பார்த்து) என்ன! முடிந்து விட்டதா?

சுப்பீ.—(தன் தையலையும், அம்பி முகத்தையும் மாறி மாறிப் பார்த்து) உம்.

அம்பீ.—இன்னுமா தைக்கிறாய்?

சுப்பீ.—போடா! தைத்தது நன்றாயில்லை.

அம்பீ.—என்? எங்கே காட்டு.

சுப்பீ.—பார். கம்பளப் பூச்சி மாதிரி இருக்கிறது.

அம்பீ.—(சிரித்து) அதனால்தான் வெளிப்புறமாகவே தைத்திருக்கிறாயோ? (இதற்குள் கண்ணனும் அங்கு வந்து அம்பியுடன் சேர்ந்து சிரிக்கிறான்)

சுப்பீ.—என்னடா கண்ணு!

கண்ண.—ஆம். உப்புறமாகத் தைத்தால் கம்பளப் பூச்சி கொட்டிவிடும்.

சுப்பீ.—ரொம்ப தெரிந்தவண்டா நீ!

அம்பீ.—சுப்பையா! தையலை உப்புறமாக அல்லவா தைக்கவேண்டும்.

சுப்பீ.—இல்ஸ்—ஆமாண்டா! மற்றதுவிட்டேன். தையல் உள்ளே இருந்தால் வெளிப்புறம் அசிக்கமாயிராது.

அம்பீ.—தையலைப் பிரித்தெடு.

சுப்பீ.—(பிரிக்கிறான்) ஆமாம்! உள்ளே தைத்தால் உடம்பில் உறுத்துமே!

அம்பீ.—உறுத்தாதபடி தைக்கலாம் (சுப்பையா சந்தேகத்தால் விழிக்கிறான்) பிரித்தெடு. நான் தைத்துக் காட்டுகிறேன்.

கண்ண.—பட்டைத் தையல் போட்டால் உறுத்துமா? இது தெரியவில்லையே! கோபம் மாத் திரம் வருகிறது—என்னை விதைத்துப் பார்க்கிறாயே!

அம்பீ.—(சட்டையின் உப்புறத்தை எடுத்துத் தைக்க ஆரம்பிக்கிறான்) சுப்பையா! கவனி!

சுப்பீ.—ஓஹோ! முதலில் ஒட்டுத்தையல் போட வேண்டுமோ?

கண்ண.—ஒட்டுத்தையலுக்குப் பிறகு ஓரத்தையல் போடவேண்டும்—

சுப்பீ.—உன்னை யாரடா கேட்டது? போடா! (என்று அப்பால் தள்ளுகிறான்)

கண்ண.—உள்ளதைச் சொன்னாலும் பொல்லாப்பா? இ.ரு. என்னடா! கிளியணியினர் ஆசிரியரிடம் ஒடுகிறார்களே!

அம்பீ.—அதோ! ஆந்தைகளும் பறக்கின்றன!

சுப்பீ.—ஊதொலி நமக்குக் கேட்கவில்லையே.

கண்ண.—நமது பேச்சொலியில் ஊதொலி—

அம்பீ.—சரி! வாருங்கள் போவோம். (என்று இப்ராஹிமையும் எழுப்பி அழைத்துக்கொண்டு ஒடுகின்றனர்.)

எல்லோரும் சாரண ஆசிரியர் முன் அரைவட்டமாய் உட்காருகின்றனர். கடைசியாக வரும் பீமராவைப் பார்த்துச் சாரண ஆசிரியர் ‘பீமா! என்ன! மெதுவாக வருகிறாயே.’

சுப்பீ.—பீமனல்லவா ஸார்! [யாவரும் நகைக்கின்றனர்.]

சா. ஜி.—பீமா! என் கொண்டுகிறாய்?

கறுப்பீ.—மரத்திலிருந்து விழுந்துவிட்டான் ஸார்?

சா. ஜி.—எப்பொழுது?

பீம.—இப்பொழுதுதான் ஸார்!

சா. ஜி.—என்?

இஸ்.—மரக்கிளையில் படுத்தபடியே தூங்கிவிட்டான். ஊதொலி கேட்டதும், திடுக்கிட்டு எழுந்தான்; தொப்பென்று விழுந்தான்.

சா. ஜி.—கிளையில் தூங்கலாமா?

பீம.—அது ஒட்டுமாமம் ஸார்! கிளை தாழ்வாகவே இருந்தது.

சா. ஜி.—அடி பலமோ?

பீம.—இல்லை ஸார்! கணுக்காலில் கொஞ்சம் சுளுக்கு. கறுப்பையன் சுளுக்கு வழித்தான்.

சா. ஜி.—சரி! உட்கார். எல்லோரும் உங்கள் சட்டை சல்லடங்களை மடித்துக்கொண்டு வந்திருக்கிறீர்களா?

யாவரும்.—ஆமாம்! ஸார்!

கா. ஆ.—வருப்பில் சிலேட்டு மாற்றுவைப்போல் மாற்றிக்கொள்ளுங்கள். [முறைப்படி மாற்றுகின்றனர்] சரியாக மடிக்கப்பட்டிருக்கின்றனவா என்று பாருங்கள். (யாவரும் சோதித்துப் பார்க்கின்றனர்) அம்மீ! நீ பார்த்துவிட்டாய்போலிருக்கிறதே! மடிப்புக்களில் தவறு உண்டா?

அம்.—ஆம் ஸார். சட்டை மடிப்புமாதிரம் சரியாயில்லை. வேஷ்டி மடிப்பதுபோல் மடித்திருக்கிறான்.

கா. ஆ.—யாரது? வேலனா? எப்படி மடிக்க வேண்டும்?

அம்.—சட்டையை மடியின்மீது கவிழ்த்துப் போட்டுக்கொள்ள வேண்டும். ஒரு கைப்புறத்தை எடுத்து பைப்பட்டி ஓரமாக மடிக்கவேண்டும். பிறகு மறுப்புறத்தையும் அப்படியே மடிக்கவேண்டும். பிறகு அடிப்புறத்தை கழுத்துப்பட்டியுடன் சேர்த்து மடிக்க வேண்டும். ஒவ்வொரு மடிப்பின் ஓரத்தையும் கையால் அழுத்தித் தடவவேண்டும்.

கா. ஆ.—பேஷ்! வேலா தெரிந்ததா?

வே.—எனக்குத் தெரியும் ஸார்! அவசரத்தில் அப்படி மடித்துவிட்டேன்.

கா. ஆ.—சரி உன்னிடத்திலுள்ள சல்லடம் சரியாக மடிக்கப்பட்டிருக்கிறதா?

வே.—பொத்தான்கள் வெளியே தெரிகின்றன. (இஸ்ரேல் தலைதாக்கிப் பார்க்கிறான்)

கா. ஆ.—இஸ்ரேல்! உன்னுடைய சல்லடமா அது?

இஸ்.—ஆம்.

கா. ஆ.—சல்லடம் மடிக்கத் தெரியுமா?

இஸ்.—மறந்துவிட்டேன் ஸார்.

கா. ஆ.—கண்ணு! உன்னிடமுள்ள சல்லடம் சரியாக மடிக்கப்பட்டிருக்கிறது. அதை இஸ்ரேலுக்குக் காட்டு. (கண்ணன் காட்டுகிறான்) பிரித்து மடித்துக் காட்டு. முன்புறத்தை மேலேவைத்து மடித்து போட்டுக்கொள். ஒவ்வொரு காலின் மத்தியை விரலால் எடுத்து இரண்டையும் சேர்த்துப் பிடி. பொத்தான் இடம் எங்கே.

இஸ்.—உள்ளே போய்விட்டது.

கா. ஆ.—சரி! அப்படியே மடியில் போட்டு ஓரங்களை அழுத்து.

கண்.—பிறகு இரண்டாகவும், நான்காகவும் மடிக்க வேண்டும்.

கா. ஆ.—சரி! இஸ்ரேல்! உன் சல்லடத்தை வாங்கி அதேமாதிரி மடித்துக் கற்றுக்கொள்.

கந்.—ஸார்! பீம் ராவ் கழுத்துக்குட்டை மடித்திருப்பதை பாருங்கள்!

கந்.—அதென்னடா? சுருட்டைப்பாம்பு மாதிரி இருக்கிறது! (யாவரும் சிரிக்கின்றனர்) (பீம் ராவ் விழிக்கிறான்) இடுப்பு வார்போல் மடித்திருப்பதை சுந்தரன் தூக்கித் காட்டுகிறான்.

பீம்.—அப்படித்தானே ஸார் நங்கள் மடித்தீர்கள்!

கா. ஆ.—நாளு? எப்பொழுது?

பீம்.—அன்று பள்ளிக்கூடத்தில் ஒருவனுக்குத் தான் கட்டு கட்டியபோது—

கா. ஆ.—ஒஹோ! உடனுக்குக்காகக் கட்டினேனே!

கபி.—கட்டுக்காக வேண்டிய மடிப்பு அது. சாதாரண மடிப்பு வேறு.

பீம்.—எனக்குத் தெரியும் ஸார். (என்று தன் கழுத்துக்குட்டையை வாங்கிப் பிரித்து மடிக்கிறான்)

கறுபி.—பாரடா! எப்படி மடிக்கிறான்!

வேல.—கடையில் ரவிக்கைச் சீட்டி மடித்துக் கொடுப்பதுபோல் மடித்திருக்கிறான் ஸார்!

கா. ஆ.—வேலா! நீ காட்டிக்கொடு.

வேல.—இங்கே கொண்டுவா. இப்படி மடியின் மீது பிரித்துப்போடு; நேர்கோணமுனை வயிற்றண்டை. இருக்கவேண்டும். சுருக்கக்களை இழுத்துவிடு. இந்த இரண்டு குறுங்கோண முனைகளில் ஒன்றை எடு; அதை நேர்கோண முனையுடன் சேர். நேர்கோணத்தின் புறம் இரண்டாய் மடித்திருக்கிறது; மடிந்த பாகங்கள் ஒன்றின்மேல் ஒன்றாயிருக்கவேண்டும். அந்த முனையையும் அப்படியே மடி. பார். முக்கோணமாயிருந்த குட்டை சதுரமாகிவிட்டது. சதுரத்தை இரண்டாகவும், நான்காகவும் மடித்துவிடு.

கா. ஆ.—அதுதான் சரி. பீமா! தெரிந்ததா?

பீம்.—சரி ஸார்! இப்படி மடித்தால் மிஞ்சை (Woggle) குட்டையில் முடிய இயலாதே.

கந்.—மிஞ்சை முடிபோடவேண்டியதில்லை.

பீம்.—தனியாயிருந்தால் காணாமற் போய்விடுமே.

அம்.—குட்டையின் பைபோன்ற மடிப்புக்குள் போட்டுவிடலாம்.

கா. ஆ.—சரி! மணி மூன்றரையாகிறது. சுந்தரம் இப்பொழுது 'டீ' போடப்போகிறாயா?

கந்.—'டீ' இல்லை ஸார்! பயத்தம் பருப்புக் கஞ்சி.

கா. ஆ.—சரி! சீக்கிரம் பேர்ஜிங்கள். நாலரை மணிக்கு விளையாட்டு. போங்கள்.

யாவரும் போகின்றனர். சுந்தரனும், வேலனும் கஞ்சி தயாரிக்கின்றனர். மற்றவர்கள் சமையல் பாத்திரங்களைத் தலைக்கு ஒன்றாக எடுத்துக்கொண்டு ஆற்றுக்குப்போய்த் தேய்த்துச் சுத்தஞ் செய்கின்றனர். கஞ்சி தயாரானதும் சுந்தரன் யாவரையும் கூப்பிடுகிறான். ஆசிரியர் உள்பட யாவரும் ஒவ்வொருவரும் ஒரு 'டம்ளர்' எடுத்துக்கொண்டு போகின்றனர். சுந்தரன் கஞ்சியை அளந்து கொடுக்கிறான்.

நாலு முப்பதாயிற்று. ஆசிரியர் ஆற்றின் மணற் புறத்தில் நின்று ஊதொலி கொடுக்கிறார். நாகரும், ஆந்தையரும், கிளியரும் தத்தம் ஒலிக்குரலுடன் ஒடி வருகின்றனர். விளையாட்டுக்கள் தொடங்குகின்றன. அரைமணி நேரம் விளையாடுகின்றனர்.

1930.]

SOUTH INDIA BOY SCOUT.

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ஐந்து மணிக்கு ஆசிரியர் கொடிக்கூடத்தில் நின்று ஊதுகிறார். யாவரும் அங்கு ஒடிவருகின்றனர். கொடி மரத்தின் ஓரமாய் இடப்புறத்தில் ஆசிரியர் நிற்கிறார். சாரணர் லாட வடிவமாய் நிற்கின்றனர்.

கா. ஆ.—எல்லோரும் வந்தாயிற்று?—இஸ்ரேல் எங்கே?

கபி.—அதோ வருகிறான் ஸார்?

இப்.—ஏண்டா அவன் அப்படி நடக்கிறான்?

கண்.—சல்லடத்தை முன்புறமாய்ப் பிடித்துக் கொண்டே வருகிறானே!

இப்.—(வெடிச் சிரிப்பு சிரித்து) டிரௌசர் ஆப் [Trousers off] ஆயிப்போச்சு.

வேல.—என்ன?

கபி.—ஆமாண்டா! அடிப்புறத்தில் கிழித்து விட்டதா (இஸ்ரேலும் வந்துவிடுகிறான். யாவரும் சிரிக்கின்றனர்)

பீம்.—இஸ்ரேல்! எண்டா கிழித்தது?

இஸ்.—போடா!

கண்.—அடே! விளையாட்டில் கிழித்திருக்கும்.

கா. ஆ.—இஸ்ரேல்! அப்படித்தானே?

இஸ்.—ஆம்.

கறுபி.—அவன் சல்லடத்தைப் பாருங்கள் ஸார்! காலுக்கும் சல்லடத்திற்கும் இடையில் விரல் நுழையக்கூட இடமில்லை.

அம்.—பொம்மைக்குத் தைத்துள்ள சட்டைமாதிரி இருக்கிறது.

கா. ஆ.—சுந்தரம்! கொடியை இறக்கு. சுந்தரம் கொடியை இறக்குகிறான்.

ஆசிரியர் 'அலர்ட்'; 'ஸல்யூட்' என்று உத்தரவிடுகிறார். யாவரும் சாரண வணக்கஞ் செய்கின்றனர். சுந்தரன் கொடியை அவிழ்த்து மடித்து வைத்து, தன் இடத்திற்குச் செல்கிறான்.

கா. ஆ.—ஒரு புதிய பாட்டு கிடைத்திருக்கிறது என்று நேற்று சொன்னேனல்லவா?—

கந்.—ஸார்! அதை எழுதியது யார்?

கா. ஆ.—தஞ்சையிலுள்ள நமது சேராதரர் C. வேதாசலம்.

கந்.—நான் அதை இன்னும் மனப்பாட்டுச் செய்யவில்லை ஸார்!

கா. ஆ.—பாதகமில்லை. நான் பாடுகிறேன். நீங்கள் பின்னே பாடுங்கள்.

[ரேகுபதி ராகவ ராஜாராம்—மேட்டு.]

‘பெடன்பல லெனும்பெயர் பூண்டவராம்,
பெரும்புகழ்ச் சாரணர் தந்தையராம்;
திடமுடன் போர்பல வென்றவராம்,
திருநூறு செயல்பல செய்தவராம்;

இளைஞர்தம் வாழ்க்கைக்கோ ரெழிற் சுடராம்,
இனியசா ரணியுத்தை நிறுவினராம்;
இளஞ்சா ரணராக் குருளையராம்,
இடர்பல வந்திரி சாரணராம்;

குணமலிக் திடுங்கன்னிச் சாரணராம்,
குடியொரு சோதரிச் சோதரராம்;
தனியோன் துணைப்பதம் துதிப்பவராம்,
தம்மர சனைத்தவி ராதவராம்;

தாய்காட் டின்தான் தாழ்பவராம்,
தாயென வரையுந் தாங்குவராம்;
ஒருபது நெறியினில் வருதவராம்,
இருமைப் பயனையும் எய்துவராம்.’

கா. ஆ.—(பாடி முடிந்ததும்) சாரணியத்திற்—கி—ஜேய்.

யாவரும்—ஜேய்!

கா. ஆ.—பேடன் பவலம் பெரியார்க்கி—ஜேய்

யாவரும்—ஜேய்!

கந்.—நமது சாரண ஆசிரியர்க்கி—ஜேய்!

யாவரும்—ஜேய்!

கா. ஆ.—சரி! இன்றைய பாடி இத்துடன் முடிந்தது. வீட்டிற்குத் திரும்புவோம். போய்த் தயாராகுங்கள் என்று சாரணச் சலாம் செய்கிறார்;—அணியாளர் ஒவ்வொருவரும் முன்வந்து—சாரணச் சலாம் செய்கின்றனர். யாவரும் அவரவர் அணியிடத்திற்கு ஒடுகின்றனர். ஒடிக்கொண்டே யிருக்கையில் இப்ராஹிம் இஸ்ரேல் முதுகில் தட்டி ‘டிரௌசர் ஆப்—கி—ஜேய்!’ என்று கூவி ஒடுகிறான்.

K. சம்பந்தம்.

மொகள்ளியின் ஸோதரர்கள்.

இடம்: மத்திய மாகாணத்திலுள்ள ஸேவ்னீக் குன்றங்கள். காலம்: மாலை. பகல் முழுதும் வெயிலதிகம். அந்நேரத்திலும் சற்று வெப்பமாகவே யிருந்தது. பகல் முழுதும் உறக்கிக் களைப்பாறிய ஆண் ஓராய் விழித்தெழுந்து மேலெல்லாம் சொறிந்து கொண்டு கொட்டாவிவிட்டது. தனது பாதங்களை ஒன்றன்பின்னொன்றாய் சீட்டி அவற்றின் முனையில் நின்ற உறக்க உணர்ச்சியைத் தவிர்த்துக்கொண்டது. தாய் ஓராய் தனது குட்டிகளின்மேலே தனது சாம்

பல் வர்ணமுள்ள பார்த முகத்தைச் சார்த்திப் படுத்துக் கொண்டிருந்தது. அதனுடைய நான்கு குட்டிகளும் ஒன்றோடொன்று உராய்ந்து புரண்டுகொண்டும் சிறு உறுமலாக உறுமிக்கொண்டும் அருகிற் கிடந்தன. அவையனைத்தும் ஒரே குகையிற் கிடந்தன. அக் குகையின் முகத்துவாரத்தில் சுந்திரன் பிரகாசித்தான். “ஆ.....க.....ர்!” நேர மாச்சது! வேட்டைக்குப் புறப்படவேண்டும்” என்று ஆண் ஓராய் சொல்லிக் குன்றினின்றும் கீழே பாயப்

போகுந்தருவாய் ஓர் சிறு நீழல் மயிரடர்ந்த வாலுடன் கூடி அக்குகையின் துவாரத்தின் குறுக்கே தோன்றியது. “ஓநாய்ச் சிரேஷ்டரே! உமக்கு நல்லதிர்ப்புடம் தோன்றட்டும்! உமது தோன குட்டிகளுக்கும் நல்லதிர்ப்புடம் கிட்டட்டும். அவருடைய முத்துப் பற்கள் திண்மை பெறட்டும். உலகில் பட்டினி கிடந்து தவிப்போரைமட்டும் நீங்கள் என்னொன்றும் மறவாதிருப்பீராக” என்ற தினஸ்துதியைப் பகர்ந்து கொண்டு ஓர் பிராணி தென்பட்டது.

அதுதான் “டபாகி” (Tabaqui) என்ற நரி. அது எச்சிற்பொருக்கி. எச்சலை தின்று ஜீவிக்கும். ஓநாய்களுக்கு டபாக்கியிடம் பெருந்த அமைதிப்பு உண்டு. ஏனெனில் அது குறும்பு செய்து கொண்டே திரியும். தோள் சொல்லும். குக்கிராமக் குப்பைக் குவியலிற் கிடக்கும் தோலையும், கந்தையை யுமே பொறுக்கித்தின்னும். ஆனால் இந்த டபாக்கியிடம் இவர்களுக்கு அச்சமும் உண்டு. ஏனெனில் அவ்வாடலியில் வேறெந்தப் பிராணியும் இதுபோல் வெறி கொள்ளாது. வெறிகொண்ட சமயம் தனக்கு யாரிடமும் மற்ற சமயத்திலுள்ள பயமெல்லாம் மறந்து போகும். தன்னெதிர்ப்பட்டனவற்றை யெல்லாம் கடித்துக்கொண்டே செல்லும். இச்சிறு நரி பித்தக் கொண்டால். புலிகூட ஓடி ஒளிந்துகொள்ளும். ஏனெனில் காட்டி யிருக்கங்களுக்கு நேரக்கூடிய கொடிய கேடுகளில் வெறிகொள்ளல் மிக்கக் கொடியது. நாமெல்லாம் “ஹைட்ரோபோபியா” (Hydrophobia) என்போம். இதை யவை ‘திவான்’ யென்று சொல்லி (அதாவது பித்தம் அல்லது வெறி யென்று பொருள்) ஓடி விடும்.

“உள்ளே வேணுமானால் துழைந்து பார்த்துப்போ. இங்கு தீனி சிறிதும் கிடையாது.” என்று ஆண் ஓநாய் சற்றுக் கடிந்து கூறிற்று.

Committee of the Council.

Saturday the 27th September 1930 at 8-30 A. M. at the Provincial Scout Headquarters
Triplicane, Madras.

Present:—

Capt. T. W. Barnard.
Rao Bahadur R. Krishna Rao Bhonsle.
Mr. A. J. Meach.
Mr. V. V. S. Prakasa Rao.
Mr. P. S. Narayanswami.
Mr. K. Sanjiva Kamath, Hon. Provl. Secretary.

In the absence of the Provincial Commissioner, Capt. T. W. Barnard was proposed to the chair.

1. The minutes of the last meeting which were circulated were taken as read and adopted.

2. It was resolved to have the next Annual Meeting of the Provincial Council some time after Christmas, the

“ஓர் ஓநாய்க்கு வேண்டிய உணவில்லாமலிருக்க லாமே தவிர மிக்கப் புல்லுணை எண்ணப்போன்ற ஒருவனுக்குக் காய்த்து கிடக்கும் எலும்பும் நல்ல விருந்து ஆகுமே. “கிதூர்க் கூட்டத்தினரான (Jackal People) எங்களுக்கென்ன நல்ல ஆகார மென்றும், கெட்ட ஆகாரமென்றும் வித்தியாசம் வைத் திருக்கிறது. அது கிடையாதே” என்று சொல்லிக் கொண்டே குடுகுடென்று குகைக்குள் பின்புறம் ஓடி அங்கு ஓர் சிறிது மாமிசப் பற்றுநாய்ச்ச் எலும்பைக் கண்டு அதன் முனையைக் கடித்துக்கொண்டு உற் சாகத்துடன் மறிந்தது.

“இச்சிறுந்த உணவுக்கு என்ன மனமார்த்த வந்த னம்! அடடா! என்ன நேர்மையான குழந்தைகள்! என்ன விசாலமான கண்கள்! எவ்வளவு அழகான குட்டிகள்! அகிலும் மிக்க இன்பப்பிராயங்கூட! உண் மையில் அரசாளும் குழந்தைகள் இளையிலேயே மானவரன்றோ!” இடைக்கிடையே உதட்டை நக்கிக் கொண்டு மெச்சியது.

‘டபாக்கி’யும் மற்ற யாரையும்தோலக் குழந்தைகளை முகத்துக்கு நேரே மெச்சுவது தகாது என்ற உண் மையை நன்கறிந்ததே. தாய் ஓநாய், ஆண் ஓநாய் இரண் டுக்கும் மனம் நோவதைப் பார்க்க ‘டபாக்கி’க்கு ஓர் மனத்திருப்தி.

தான் செய்யும் குறுமில் ஓர் திருப்தியுடன் சற்று நேரம் சும்மா உட்கார்ந்துவிட்டு உள்ளூர் ஓர் துரோக எண்ணத்தோடு “வீயர்க்கான் தன் வேட்டைக்குரிய பிரதேசத்தை மாற்றி யடுத்தமாதம் இந்தக் குன்று களிடே வேட்டைக்கு வரப்போவதாக என்னிடம் சொல்லியிருக்கின்றது” என்றது.

வீயர்க்கான் ஓர் புலி. இது 20 மைலுக்கப்பால் ‘வெயின்கங்கா’ ஆற்றினண்டை வசித்து வந்தது. (தொடரும்). இராமபுத்திரன்.

date to be fixed in consultation with the Provincial Commissioner and H. E. the Provincial Chief Scout.

3. The Publicity pamphlet on “What is Scouting” prepared by Mr. T. P. Santanakrishna, Asst. District Scout Commissioner, Mayavaram, was approved. It was resolved to publish the name of the author on the Pamphlet and to print about 5000 copies of the same for free distribution mainly among the parents of the Scouts and other elders.

The meeting came to a close at 9 A. M.

K. SANJIVA KAMATH,

Honorary Provincial Secretary.

30-9-1930.

Provincial Headquarters Notices No. 30.

Dated 15th October 1930.

The Scoutmasters' Training Camp, Chingleput.

(23rd Sept. to 3rd Oct. 1930.)

List of Campers.

Eagles.

1. P. C. Manickaraj, C. S. M. High School, Chingleput.
2. N. Venkatarama Iyer, St. Joseph's High School, Chingleput.
3. T. P. Venkataraghavachary, St. Joseph's High School, Chingleput.
4. M. A. Krishnaswamy Iyer, Govt. Trg. School, Chingleput.
5. Walser Solomon, W. M. Boys' School, Karunguli.
6. W. T. Appadorai, H. R. School, Walajabad.

Foxes.

1. P. G. Sundram, Hindu High School, Madurantakam.
2. S. M. Arumugam, 22 A, Fanepet, Saidapet.
3. T. S. Vaidyanathan, Bd. High School, Uttiramerur.
4. K. P. Rangaswamy, St. Joseph's High School, Chingleput.

5. T. Rathnasabapathy, Govt. Trg. School, Chingleput.
6. V. Jeyaraj, W. M. Boys' School, Karunguli.

Cobras.

1. M. Khader Batcha, Bd. High School, Poona-mallee.
2. G. Samuel, C. S. M. High School, Chingleput.
3. A. Theagarajan, C. S. M. Ele. School, Melrosapuram.
4. G. Sundaraja Iyengar, St. Joseph's High School, Chingleput.
5. O. Desikachari, St. Joseph's High School, Chingleput.
6. M. Arumugam, Govt. Trg. School, Chingleput.

Officers.

1. J. I. Muthiya, Scoutmaster.
2. M. Rajagopalan, Asst. Scoutmaster.
3. R. Messiah Doss, Camp Secretary.
4. A. Venkatasubramaniam, Quarter Master.

Rover Scout Leaders' Course.

Pandither's Gardens, Tanjore.

September 27th to 30th (inclusive), 1930.

List of Campers.

- M. C. Ramunni Nair, Deputy Superintendent, Borstal School, Tanjore
V. G. Kaliaperumal, Headmaster, Board Elementary School, Nagathi, Tiruppanthuruthi P. O.
S. Pattabhiraman, Demonstrator, Government College, Residence: 10 Bakthapuri Street, Kumbakonam
R. Subbiah, Headmaster, Hindu Model School, Manambuchavadi, Tanjore
T. S. Velayutham, Assistant, Chattram High School, Orathanad
P. S. Venkataramana Rao, Assistant, Government Training School, Residence: 5, Sakkar Gramani Street, Cuddalore N. T.
A. Gopalan, Assistant, Government Training School, Residence: 'Vasantham Mandir', North Main Street, Tanjore
K. S. Sundaresan, Commercial Instructor, Board High School, Tiruvarur. Residence: 145, New Street, Tiruvarur
J. Vethanayagam, Assistant, Board High School, Tiruvarur
K. V. Krishnaswami, Assistant, Kalyanasundaram High School, Tanjore

- C. A. Gopalan, Physical Director, Government College, Kumbakonam
S. Krishnamurthi Ayyar, Assistant, Victoria Board High School, Papanasam
E. V. Dharmaraj, Physical Director, Findlay College, Mannargudi
Y. Sundara Raj, Assistant Physical Director, Findlay College, Mannargudi
T. I. Ommen, Lecturer, Findlay College, Mannargudi
T. P. Srinivasan, Junior Deputy Inspector of Schools, Tanjore
V. Seshadri, Scoutmaster, Kallar School, Residence: 151, North Main Street, Tanjore
K. Sambandam, Assistant, Government Training School, Tanjore
Rover Scout Leader: T. V. Nilakantam, District Scout Commissioner, Tinnevely
Assisted by: T. P. Navanitakrishna, Asst. Dt. Scout Commissioner, Annamalainagar, South Arcot Dt.
V. V. S. Prakasa Rao, Secretary, Dt. Scout Council, Rajahmundry
T. P. Santanakrishna, Asst. Dt. Commissioner, Shiyali, Tanjore Dt

Cubmasters' Training Camp, Pandither's Gardens Tanjore.

(September 1930.)

Whites.

- T. S. Velayudham Pillay (Jacala), Orathanad
K. Murgian (Shade), Tanjore
S. Thiagarajan (Kim), Tanjore

- T. S. Viswanathan (Jeebi), Tanjore
N. Ramaswami (Crimson Arrow), Tanjore
M. Natarajan (Sona), Tanjore

Blacks.

V. Akshayam (Hiawatha), Tanjore
K. Ulaganatan (Nushka), Tanjore
Nataraja Pillai (Mor), Tanjore
Kumaraswami (Sugeema), Tanjore
Vaidyanathaswami (Wabeeno), Tanjore
Sivagnanam (Qwasin), Tinnevely

Reds.

R. Krishnaswami (Rann), Srivilliputhur
N. Manikanteswaran (Wabeck), Udayarpalayam
M. Venugopalan (Keego), Tanjore
John Thomas (Mysa), Tanjore
Sakhari Rao (Golden Quil), Tanjore

Tawnies.

Aravamudan (Onaway), Tanjore
D. Devasigamani (Rikki-Tikki-Tavi), Tanjore
A. Kuppuswami (Siki), Puduvur
R. Srinivasan (Shaw-Shaw), Annamalaiagar
G. V. Madhavarao (Ko), Tanjore

Greys.

S. Krishnamoorthy (Ahdeek), Papanasam
B. Lakshmanachary (Chil), Tanjore

T. P. Pandarinatharao (White Hood), Tanjore
Ratnaswami Pillai (Shuga), Tanjore
Manikkam Pillai (Hathi), Shiyali

Yellows.

N. K. Bashiem (Hawk-eye), Bangalore
N. Subrahmaniam (Purple Dawn), Umayalpuram
Appaswami (Mang), Swamimalai
V. K. Sitharaman (Kaa), Tanjore
T. N. Balachandra Sivaji (Tilji-pho), Tanjore
Ramachandrarao (Kotick), Tanjore
Akela: T. V. Nilakantam Pillay, (Tinnevely) District Commissioner

Baloo: T. P. Navanithakrishna, (Annamalaiagar)
Asst. Dist. Commissioner
Bagheera: V. V. S. Prakasarao, (Rajabmundry)
Dist. Scout Secy

Senior Sixer: K. Sambandam, (Tanjore) Jt. Secy.
L. A.

Camp Secretaries: Messrs. C. Vedachalam, B.A.B.L.
(Secy. L. A., Tanjore)
T.P. Srinivasan, B.A. L.T.
(D. S. M. Tanjore)
Quartermasters: Messrs. T. Ekambaran
& G. Deva Irakkam

Local Scout Associations Registered.**Madras South Centre.**

Subject to the supervision of the Madras District
Scout Council.

Acting President: Mr. A. J. Leech, 10/14 Armenian
Street, G. T. Madras
Honorary Secretary: Mr. J. S. Bedford, Wesley
College, Royapettah
District Commissioner: Mr. A. J. Leech (above
address)

Madras Corporation.

Subject to the supervision of the Madras District
Scout Council.

President: Mr. E. Conran-Smith, C. I. E., I. C. S.,
Victoria Crescent, Egmore

Provincial
Scout Head-Quarters,
P. O. Box 424, Madras.
16-10-'30.

C. P. Ramaswami Aiyar

Provincial Commissioner.

THE SOUTH INDIA BOY SCOUT**THE BOYS' SECTION.**

Dawn in the Wood.

There was not a glimmer of light in the sky, not a sound of life in the earth, but a thrill of expectancy sent its quivering influence through the darkness.

Then as if in answer, there showed a faint pink light against the blackness of the sky where a tiny rebellious foot had kicked a portion of the veil. Down from that opening tumbled a wee sprite, who landed just beside the still waters of the stream. He gazed around, subdued by the hush over everything, while the space he had made among the clouds grew wider and wider and glowed more and more until all the east was aflame with colour.

The stream was the first to respond. The brightness shone on its dark surface and awoke it to life again. The tinkling bells which dwelt beneath its ripples rang out clear as only silvered bluebells can ring, joyous as only the Little People of the Stream know how to make them ring, and the dwellers in the wood shook off the cloak of slumber and awoke.

The tiny flowerets on the bank of the stream gazed transfixed at the wonder of the glowing, rippling water, and their delicate little faces took on some of the glory.

The gentle breeze which slept hidden in the stream all night, arose with a soft sigh,

and showed where it lifted aside the tinkling waters, the tiny silver turrets and towers of the Little People of the Stream.

It played with the grasses for a moment, wafted the dew from the flowers, freshened everything with its cool sweet influence, then rose to the trees, rustled the branches and bade the little feathered things who slept there to arise to the glorious beauty of the next day.

From the grasses a lark rose, singing out the joy that filled his little heart, and soon, in answer to him, all the trees, all the air, all the world around was filled with warblings and chatterings and chirrupings and glorious bubbling music that intermingled and throbbed until all the wood resounded with it.

And now it seemed that the awakening was complete. Little creatures moved among the rustling grasses, the bright-hued flowers noddled to each other in the fresh morning breeze, but the tree-tops, who had a wide view of the world around, whispered "He is coming, he is coming."

The little Sprite who had remained silent so long, sprang up, and, spreading his arms wide, cried, "Welcome the day!"

B. Musgrove.

The Man who Wanted to Swim Well.

ONCE upon a time there was a man who had an engine inside of him. When he wanted to feel it, he would run hard for a few minutes, and then put his hand over the left side of his chest. When he did that, he would feel the engine, or heart, beating. From this engine pipes went to all parts of his body. The heart pumped the blood through all these pipes, so as to carry food and air to the parts of his body that needed them.

Another thing that the man had was a lot of motors. Some of the motors, or muscles, made his arms reach out and his hands take hold of things. Others made his legs and feet move, so that he could walk or run or

jump. Others made his eyes close or open the eyelids. He was very proud of the fine strong motors. And there were many, many more.

But the most wonderful thing of all in his body was a telegraph office. This office was in his head, and was called the brain. From it went a big cord, like a big telegraph wire, down inside the back-bone. From the big wire little wires branched out all over the body. If a pin pricked his hand or something hurt his feet the message, 'Help! I'm hurt,' would be carried along the little wires and the big wire to the brain. Then the brain would telegraph a message back to the hand or foot to help it.

There was a certain door in this man's body through which things could get in. Sometimes they were good things, sometimes very dangerous things. This door was his mouth. He once let something very bad get into it, and this is what happened.

He was very fond of swimming, but he found he could never swim far because his muscles tired so quickly. So he said to his muscles, 'Muscles, muscles, work a little harder, or I shall never be able to swim well.'

Then the muscles said, 'If you will go to the blood and ask it to bring us more food and oxygen, we will do as you ask.'

So the man went to the blood and he said, 'Blood, blood, take more food and oxygen to muscles, for muscles can't work hard, and I shall never be able to swim well.'

But the blood said, 'If you will go to the heart and ask it to pump better, I will do as you ask.'

So the man went to the heart and he said, 'Heart, heart, pump better, for blood can't feed muscles, and muscles can't work hard, and I shall never be able to swim well.'

Then the heart said, 'If you will go to brain and tell it to send me proper orders I will do as you ask.'

So the man went to the brain and he said, 'Brain, brain, send heart proper orders, for heart can't pump blood, and blood can't feed muscles, and muscles can't work hard, and I shall never be able to swim well.'

Then the brain said, 'If you will go to the mouth, and tell it not to take in any more alcohol to make me dull and sleepy, I will do as you ask.'

So the man went to the mouth and he said, 'Mouth, mouth, don't take in any more alcohol that makes brain dull and sleepy, for brain can't order heart, and heart can't pump blood, and blood can't feed muscles, and muscles can't work hard, and I shall never be able to swim well.'

Then the mouth said, 'If you will make up your mind not to take any intoxicating drinks, I will do as you ask.'

So the man made up his mind he would give up drinking intoxicants.

Then the mouth did not take in any more alcohol that made brain dull and sleepy, and brain began to order heart, and heart began to pump blood, and blood began to feed muscles, and muscles began to work hard, and the man was soon able to swim well.

A Wire Puzzle.

BY P. S. N. SWAMI.

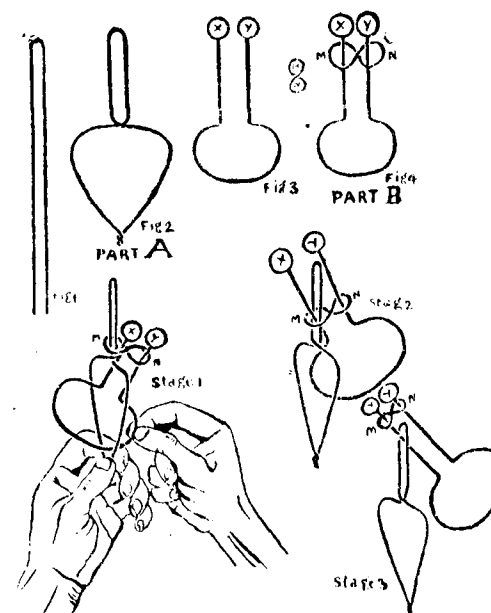
TAKE a wire of about 10" in length and bend it in the middle so that it looks like the letter U. Let the two arms be about a quarter of an inch apart, (see fig. 1). Leaving a length of about 1½" from the bend, bend both the arms in opposite directions so that one comes over the other as in figure 2. Make each arm into a semi-circle or any artistic shape that you may like to have and ultimately finish it by twisting both the ends together (see fig. 2.) Let us call this part A.

Take another wire of about 12" in length. Make it into what may be called an incomplete ring having the ends of the wire parallel to each other as in figure 3. Let the length of the parallel portion be about

2½". Make loops X and Y of equal size at the ends. Take a short wire of about 2" in length and make it into two loops M and N so that loop X emerges out of loop M. and loop Y out of loop N. Let the loops M and N be slightly smaller than loops X and Y. The loops M and N together resembles the number 8. Now we shall call this part B. Linking these parts and separating them are the puzzling problems that we have now before us.

Linking the parts A and B.

Hold the parts A and B so that the planes, that these parts may be supposed to occupy, are at right angles to each other (see stage 1 illustration).



Step 1. Pass the bend of part A through loop M as far as possible.

Now you will see both the loops X and Y of part B are on one side of the bend in part A. (see stage 1 illustration)

Step 2. Pass the loop X of part B between the arms of the bend in part A. (see stage 2 illustration)

Step 3. Take the figure of 8 off the bend in part A. (see stage 3 illustration)

Now the parts are linked.

Separating the parts.

What you do to separate them is merely going through the very same steps in order; but the effect of each step is the reverse of what it was formerly. For example as a result of the first step while linking it is seen that both the loops X and Y are on one side of the bend in part A; But while separating as a result of the same step we see that the loops X and Y are one on each side of the bend in part A.

Similarly the results of the second and third steps are also reversed.

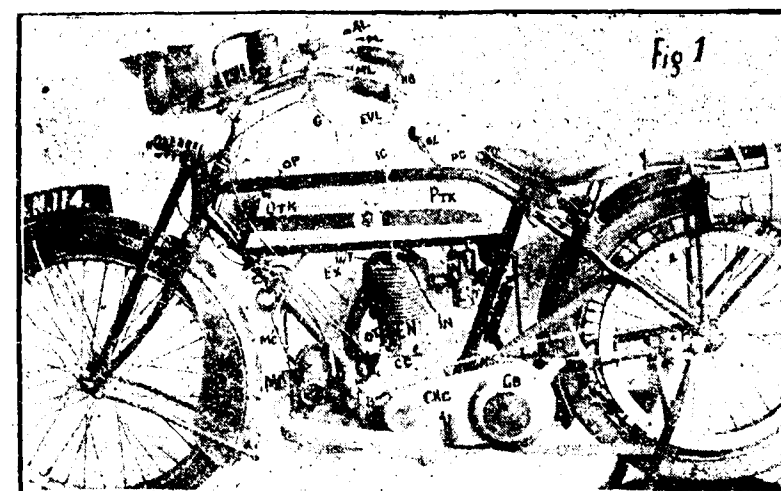
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Motor Cycle, Owning and Maintenance. II.

PETROL when reduced to fine mist and mixed with a definite proportion of air becomes a very highly explosive mixture, suddenly expanding to a great extent with considerable force, if ignited. This feature is used to run a car or cycle.

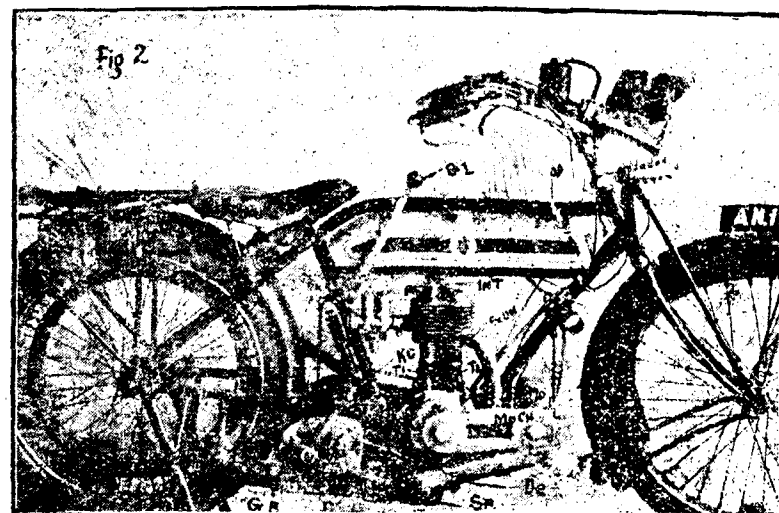
Look at figures 1 and 2. OTK—PTK is a tank in two compartments, the front

one containing lubricating oil and the back one petrol. You open the petrol tank with petrol cock PC, and petrol runs down by means of a twisted tube into the Carburettor Cr, which splits the petrol into fine mist, and mixes it with the necessary air. The mixture is sucked by the engine EN and compressed, to increase power. So soon as



the compression is over, the Magneto Mo delivers an electric spark, through a cable MC and screwed plog PG, into the engine, and the mixture explodes and expands, driving a piston down. The piston turns a crank inside the crank case CC, and rotates a wheel. The motion of the wheel is communicated to the back wheel by means of a cycle chain, concealed in the chain case CHc, to a fast and loose pulley inside CB, which goes on spinning fast. The motion is transmitted to the back wheel by a rubber belt and the whole machine runs. By

operating the gear lever GL, the spinning of the pulley wheel may be stopped with the engine running. Then the cycle stops though the engine runs. Coming back to the exploded or burnt mixture, it is expelled out by the piston, through the exhaust tube EX, and the noise of the explosion is silenced, by the exhaust gas expanding in the silencer SR, before escaping into the atmosphere. Then the series of operations, namely, sucking, compression, ignition and expulsion, goes on and on, until stopped by the driver.



This reminds me of a story. A man who did not own a motor cycle, but who has read of the theory of running and riding, had borrowed a motor cycle once or twice and driven short distances. One fine morning, he met another motor cyclist friend, near the famous Nelson's column in London, and hailed him. He stopped and immediately the machine changed hands, and the foolish loan rider started the machine and increased speed to 40 miles per hour without having learnt how to stop the machine! He circled the Nelson column round and round at break neck speed. The owner of the machine would shout out instructions to stop, but before a syllable could be heard, the rider was beyond range of hearing. The police at once cleared the road to prevent accidents. And the man, not knowing how to stop, rushed round and round and would still have been running

round to-day but for the fact that the petrol was spent out after an hour, and the machine stopped in spite of the rider. So, know how to start, run and also how to stop, before you sit on a live machine.

Now learn the names of the various parts :

Figure 1.

AL	...	Air lever.
PL	...	Petrol lever.
ML	...	Magneto advance lever.
HB	...	Hand brake.
EVL	...	Exhaust valve lifter.
C	...	Clutch.
OP	...	Hand oil pump lubricating engine.
IC	...	Injector cock.
GL	...	Gear lever.
PC	...	Petrol cock.
OTK	...	Oil tank part.
PTK	...	Petrol tank part.

InT	...	Injector tap on top of engine.
EX	...	Exhaust pipe.
In	...	Injector.
Cr	...	Carburettor.
OT	...	Oil tube.
EN	...	Engine.
MC	...	Magneto cable.
MO	...	Magneto with dust cap down.
CC	...	Crank case.
FB	...	Foot brake.
CHc	...	Chain case.
CB	...	Clutch box inside.
LP	...	Lubricating pump in case.

Figure 2.

PG	...	Sparkling plug.
ExUN	...	Exhaust pipe union nut.
KC	...	Kick starter.
T1	...	Tappet No. 1.
T2	...	Do 2.
MOCH	...	Magneto drive chain case.
De	...	Decompressor spring.
CL	...	Clutch worm lever.
GB	...	Gear box.
SR	...	Silencer.

The Fox.

BY S. S. DEASE.

THERE is a little hollow in the side of a hill where in my morning walks I frequently see a couple of foxes. On discovering my presence they at once crouch down and hide themselves so effectually that I have some difficulty in finding out their whereabouts. They have ceased to dread my dog, as he is too heavy to catch them; and they seem to enjoy having him give chase, only taking care to double on their track when he is near. The entrance to the burrow is so cleverly concealed that it is by no means easy to find. Usually the fox conceals himself during the day and starts on his marauding expeditions when darkness approaches. Stealthily he makes his way to where the wild fowl or partridge is nestling for the night, and suddenly he springs on his victim, generally grasping it by the neck, and rendering it helpless by seizing the spine.

The cunning of the fox is proverbial in this as in other countries, as shown in the following Hindu fable: 'A fox went to the edge of a stream and wept aloud. The crabs, hearing the sound, came to the surface and asked the reason. He answered, "My friends have driven me away and will not let me stay among them, all because they intend coming to this stream to catch and devour the crabs, to which I objected, as I am your friend." The crabs were delighted to have so true a friend. When the moon appeared the fox urged the crabs to take a moonlight walk on the sands. They con-

sented to do so under his protection. When he got them far from their native element he emitted a cry which brought out a number of his own kind. They of course soon devoured the helpless crabs.'

Sometimes the cunning fox over-reaches himself, as in a tale told me by a very interesting old man, an ascetic who had withdrawn from the world and lived in a thick wood. He said: 'Once a camel lost its way in a dense forest and was in dreadful straits for lack of water. A fox said to him, "I am dying of hunger and you of thirst: allow me to satisfy my hunger by feasting on a little of your flesh, and I will show you water." The camel agreed to this, on condition that he should first be allowed to drink: whereupon the fox led the way to a pool, where the thirsty animal drank its full. Then the fox claimed the fulfilment of his share of the agreement, upon which the camel told him he might bite a piece out of his haunch; but to this the fox would not consent, and insisted that the throat was the part agreed upon; meaning, of course, to kill the camel and have enough meat for many days to come. While the dispute was going on, a wolf appeared on the scene and took sides with the fox (this animal having taken an opportunity to whisper the gain would be to both if the camel were dead). The wolf boldly declared that he had heard the camel promise his throat as the part on which the fox should satisfy his hunger. The camel

said, "Well, friends, you mean to kill and devour me, so begin on my tongue." So saying, he opened his mouth, and the wolf greedily jumped forward to seize the tongue, but was in turn seized and had his neck broken. The fox then beat a hasty retreat, inveighing against the deceit and treachery of the camel.'

Saadi, the Persian poet, has a quaint story referring to a fox and a camel. 'A fox was seen running away limping as he went.

One asked him what calamity caused him so much trepidation. He replied, "I hear they are going to press a camel into the service." The other observed, "I like your impudence; what relationship do you imagine there is between you and a camel, and what resemblance have you to that animal? He replied, "Be silent, for if the malignant out of evil design should say, 'this is a camel,' and I should be seized, who would be so solicitous for my relief as to order an enquiry into my case?"

The Romance of the Biscuit Industry.

WHAT numbers of different manufactures are included in the word "industry!" Wool, cotton, silk and steel are usually thought of as England's foremost manufactures, but it is the many minor ones that really make up the world of which most people know so little. When eating a biscuit, how many of you have stopped to think, beyond how delicious it tastes, how that biscuit came to be placed on your table?

The manufacture of biscuits has grown very extensively during the last seventy years, and now employs many thousands of hands, while the goods of most of England's leading biscuit factories are sold, not only in England, but in very many of the towns on the Continent, where they seem to be thoroughly appreciated.

Messrs. Carr & Co., of Carlisle, were the originators of this manufacture, and are still one of the largest and best appointed firms.

The chief ingredients used in the making of biscuits are flour, sugar, butter, eggs and milk. Every egg that is used is tested to ascertain that it is perfectly good, and very great care is taken in the cleaning of such fruit as sultanas and currants.

The making of biscuits is a branch of trade quite distinct from ordinary baking, and is carried on under different conditions and requires special machinery. First of all the flour is passed through a shift to the flour room where it is sifted to free it from lumps of any kind. It is then mixed with water and made into dough. The mixer is

a cylindrical vessel in which are a number of knives which are kept revolving, and the continuous movement of these knives forms the flour and water into a stiff dough. The dough is next placed on a table in large masses and is then put into a brake machine. The brake is two heavy iron rollers between which the dough is passed backwards and forwards several times until it is rolled out into a uniform thickness. The sheet of dough is then put into the panning and cutting machine, and in this machine it is moulded into the shape and size desired, and the edges are cut. Each small piece of dough is now carried on by various intricate devices to the patent oven. The process is so arranged that the oven is receiving biscuits at the same rate as it is turning them out sufficiently baked. The oven is from 30 to 44 feet long, and each biscuit has to traverse the whole length. Both the heat and the rate of motion are under easy control. In the making of fancy biscuits the various ingredients such as milk, eggs, sugar, butter or lard, and flavouring essences are roughly mixed before being sent down the shoot into the mixer.

Before the biscuits are packed they are examined by the sorters who reject any that are not quite evenly baked, or are slightly irregular, or broken in any way. So careful is this examination that to the mere on-looker goods which would, without doubt, pass muster, are rejected as imperfect. In most firms these broken goods are distributed amongst the workpeople.

One of the most extraordinary things about biscuits is the innumerable variety of them. Practically every day some new kind of biscuit is to be seen on the market. This, naturally, makes the manufacture much more complicated and the organisation more difficult. In one of the chief firms of

biscuit machinery over 128 different varieties of cutters are made.

Apart from the actual making of the biscuits they all have to be packed with great care so as to prevent them from being broken or damaged in any way. This necessitates the employment of many hands.

Items of Interest.

Origin of the Business Coat.

THE ordinary business coat, such as men wear to their shops every day, came because an English Earl did not like the coats as they were made. This was the Earl of Spencer, who was a very busy man and also one of nervous disposition. In his time the coats were called 'swallow tails' because of the very long backs, and those tails were always in the way. If he sat down on a bench, someone was sure to sit on the tails of his coat and bother him when he tried to arise. If he entered his carriage, those tails would sweep over the wheel and get soiled. If he went through a door, the tails would often be caught as the door closed.

The Earl of Spencer was very much annoyed at these happenings, and his friends took advantage of his impatience and would play tricks on him just to see him get provoked. Then they would laugh at him as he went away. Finally, he told them that he was going to have a coat that had no tails, and they laughed even more heartily. But the Earl went to his tailor and ordered a new suit with a coat minus tails. The tailor was perplexed, for nobody ever heard of a coat without tails. At first he tried to persuade the Earl that he ought to be in style, and the Earl replied that he was going to start a new style.

It was with many misgivings that the tailor designed a new coat with swallow tails, but his work was so neat, and the coat looked so comfortable as the Earl of Spencer wore it, that soon every man of note ordered a suit with this new styled coat, which became known as the short coat.—*Youth's World*.

A Unique Free Library.

Thirty years ago a man and his wife went from the eastern part of the United States to the unsettled plains in the Middle West. As the man did not make a success of farming, he opened a tiny shop for the settlers in that part of the country. Their life was one of bareness and poverty, and the thing that his wife missed most was books. One day, after twenty-five years without books, she earned enough money, by weaving cloth from wool cut from the back of one of her sheep, to buy a book. She made more cloth and bought more books. Then she found that her neighbours were as book-hungry as she, so her husband set aside one shelf in his shop for the books—which people journeyed many miles to borrow.

Friends who heard of this began contributing books, and soon the volumes outgrew the shelf. Then the neighbours offered to build a small library. They gave their labour, and far-away friends sent money. Today the little library houses three thousand volumes.

The door is never locked. The room contains an easy-chair and a table. In a ledger on the table the borrower enters his name, the date, and the title of the book. There are no fines and no dues, and the library has never lost a book. Libraries have been started in nearby towns, but all have been given up because money is scarce in that part of the country. But this tiny library, born of one woman's love for books, goes on.

New Cars for Old.

Mr. Henry Ford is busily buying up very old cars for £5 each. His theory is that if people get rid of their old cars they are almost sure to buy new ones. But there

is also much use to which these derelict cars can be put. Although few parts of the cars can be used again, the materials can be recovered and made again into useful things.

Giant Hail Stones.

Fairy stories tell of hail stones as large as elephants, but these imaginary things have never been seen. The largest hailstones that scientists have recorded have been about the size of a hockey ball and weighing up to one pound. Recently there was a terrific hailstorm in Greece, when twenty-two people were pelted to death. In recent years a hailstorm in Roumania killed six children. Hail is a product of thunderstorms, and is caused by the up-currents of the storm carrying moisture up to an altitude where it will freeze. The wind keeps carrying them upward, adding particles of snow and ice to them. Their size is only limited by the power of the wind to carry the hailstones upward. When they become too large and heavy, they fall to the ground, often causing great damage to crops and trees.

No More Colds.

The cause and cure of the common cold, which sets the average person sniffing and sneezing at least twice a year, is believed to have been discovered by Dr. J. A. Pfeiffer, of the city of Baltimore, in the United States. For years research has been carried on in the endeavour to find and isolate the germ which causes colds. Though sceptics regard the discovery with doubt, Dr. Pfeiffer has carried out extensive experiments, both with human beings and

with animals, and gives proof for all his assertions. After isolating the cold germ, he sprayed a culture of it into the noses of healthy humans. In 24 hours they all developed strong nasal colds. A vaccine, made from the germs and injected under their skins, then broke up their colds and cured them in a short time. This looks like nearly conclusive proof that this elusive and disastrous germ has at last been located. It is said that American workmen lose in wages alone two billion dollars a year because of this infection. If a universally successful vaccine can be made, people all over the world can immunize themselves against colds.

Cheese.

Tradition says that cheese, a food product of much value, was discovered by accident. A herdsman set out one day in search of his wandering flocks, taking with him a bunch of dates and in his leather bottle some milk. Stopping late in the day under some trees for a repast, he found that the heat had caused his milk to become thick. Being hungry, however, he ate it and was the first man to enjoy a dish of sweet fresh cheese.

Hearing Heart-beats 5,000 Miles Away

A heart specialist in Madrid, Spain, recently diagnosed several cases of heart disease in persons in Buenos Aires, South America. A microphone was placed over the hearts of the patients, and the heart-beats were transmitted by wireless telephone. The doctor's diagnosis was in each case declared quite correct by medical practitioners in Buenos Aires and Madrid, who assisted at the experiment.

Birds that Earn their Living.

By M. E. B.

II. The King Crow.

THE second bird that is an important ally to the farmers and gardeners of India is the Drongo, or King Crow. Being, as he is, a purely insectivorous bird, he is a great benefit in ridding the air and the fields of the myriads of insects which do incalculable damage to crops.

The king crow's Latin name is *Dicrurus ater*. He belongs to the large class of birds called *denterostres*, so called because they have a little tooth or notch near the point of the upper mandible, or 'jaw.' These birds are all flesh or insect eaters. The other division of birds are the grain or seed eaters, who have shorter, stronger beaks,

but without the sharp tooth or hook, which the *denterostres* use for tearing their food.

His Family.

To this class of *denterostres* belong the eagles, hawks, shrike vultures, flycatchers, king crows, and many other birds. The king crow belongs to the shrike family; though he also has some characteristics of the flycatcher.

His Appearance.

The king crow is one of the most commonly known birds in India. He is not, as some people have imagined, 'a large and royal sort of crow'! 'He has nothing to do with crows, save to vex their lives.' He is, on the contrary, a small bird, with a slender body about the size of a thrush. It is his glossy black plumage and his long forked tail which make him conspicuous. His feathers always seem to be perfectly groomed, and he fairly glistens when the sun shines on his polished black coat. The tail is about six inches long, and the forked feathers at the end turn outward, giving it a very jaunty air. His bill is short and strong, shaped, something like a crow's. His legs are short, but armed with sharp and powerful claws.

The only other type of king crow is very rarely seen. It is smaller than the ordinary kind, and has white on its breast, and sings a charming song.

His Flight.

You will recall that, in all your experience with king crows, you have perhaps never seen one on the ground, hopping around as *mynahs* or jungle babblers. The king crow is pre-eminently a bird of the upper regions. He perches conspicuously on a high twig of a tree, and makes sallies out into the air after dragonflies or other insects.

Just watch for king crows the next time you ride on the train. You are sure to see many of them. Their favourite perch seems to be the telegraph wires. As one author puts it, 'The king crow must bless the British Government for providing him with telegraph poles and wires upon which to perch and act as overseer, with great comfort to his small important self!' That is just what the king crow seems to be—an over-

seer. From the vantage point he swoops on his prey and darts about in the air after it until he has caught it. If it is too big to be swallowed whole, he will return to the same perch, hold it in one claw and tear it to pieces.

The king crow is a swift and graceful flyer, remarkably clever at aerial stunts, rivalling an aeroplane in loop-the-loops and spectacular swoops and curves. He is intensely active and seems to enjoy darting about and cutting capers in mid-air, which makes him very successful catching his swift-winged prey.

His Voice.

The voice of the king crow varies with the mood he happens to be in. When he is calm and contented you can hear his cheery notes in the early morning. He is one of the first to greet the day with his gay chirps and trills. Although it is not a melodious song that he sings, he has a pleasant and happy-sounding voice, some of his notes being really sweet. But the excited or angry king crow can scream and chatter like a small demon, shrill and sharp-tongued in his opposition to intruders or enemies.

His Disposition.

Some birds impress us as being on the whole pleasant little things, but lacking in character. Not so the king crow. He is one of the most interesting and vivid-tempered birds we know. As his name implies, he expects—and succeeds in having—a supremacy challenged by none!

King crows are solitary birds; they are not friendly and are never seen in flocks. Perhaps this is because they could never get along peaceably with each other were they to try it. The king crow is fierce and quarrelsome, and objects angrily to any intrusion upon his solitary life.

He acts the part of a police officer among the birds, and although he is only a foot long (half of which is tail), he is a terror to kites, crows, or other birds twice his size. If you watch you can often see a king crow furiously chasing a crow, who seems most eager to escape the wrath of his little pursuing tyrant. Larger birds seem to be easily

disconcerted by the shrieking, sweeping attacks of the king crow. It is still a mystery why he is so successful in intimidating birds that are twice his size and strength and, although we do not admire him for his unreasonable quarrelsomeness, the king crow has rightly earned his name and is an alert and daring ruler.

His Nest.

The king crow builds a conspicuous nest, which scorns concealment. Around the nest is a zone sacred to the owner, into which no one must intrude. The crow is a famous poacher, and, as if to try the king crow's patience, he will fly lazily past the former's nest or will even perch insolently on a branch not far away. This sends the king crow into a perfect fury; he gives a shrill scream and shoots like an arrow from a bow. His aim is true, and his sharp beak hits the target, which is the back of the law-breaker. The crow is big enough to carry his opponent away and pick his bones, but he can never catch the swift-darting little fellow. When the king crow has successfully tormented the crow into leaving, with a vow never to come back, he swoops back to his region of supremacy, well contented.

During the mating season king crows are very noisy. They choose their mates evidently with much chattering and palavering. You can often see a group of them in a tree making much noise and bowing to each other. After the birds have paired they begin at once to build their nests.

King crows always choose some high branch of a tree, and the manner of their nest-building is a very curious and interesting process. They gather very fine roots and grasses, and carry them up to the spot they have selected, where they fasten all the materials together with cobwebs. It sounds as if these would be a slim and insecure support for a nest, but, on the contrary, the cobwebs, which are very sticky, and cling

tenaciously when woven in and out, and tangled all over the mass, make a very good adhesive. By the same means they also fasten the nest to the forks of the twigs where they are building. At this stage the nest is just a collected mass of grass and roots held together by the cobwebs. First one bird and then the other sits on the pile and keeps turning round and round until it takes the shape of a nest, and becomes neatly hollowed out. The process is very much like that of a potter shaping his pots from a lump of clay.

The eggs are laid about the latter part of April, though the time may vary in different parts of the country. There are three eggs, of a whitish colour, with little red blotches over them. In some cases the eggs may be perfectly white with no marks.

Because the king crow is such an excellent guardian of his community, many timid birds take advantage of his protection and nest in the same tree, confident that they will be safe from the attacks of monkeys or birds that destroy the eggs.

His Usefulness.

As we have said, the king crow's food consists entirely of insects, and of particularly harmful insects. He is seen at watch over fields, constantly devouring the creatures that destroy the crops. King crows are very fond of perching on the backs of cattle, being careful to sit far enough forward not to be hit by the animal's tail as it switches away the annoying insects! As the cow walks along, it disturbs many winged insects in the grass. They fly up in alarm, and the watchful king crow swoops out and catches them in the air.

King crows are found all over India, in Burma, in Southern China, and even in Africa, south of the Sahara; and they well justify their title 'birds that earn their living.'

Socrates.

BY E. MARTIN.

TWENTY-FIVE hundred years ago a familiar sight in the streets of Athens was the figure of Socrates. How out of place he must have looked! For the Greeks worshipped beauty as no other race has ever worshipped it, and he was one of the ugliest of men, with a short, thick figure, a bald head, a turned-up nose and an over-large mouth.

It was in the golden days of Athens that he lived; when some of the greatest sculptors, artists, architects, dramatists, philosophers and poets of history were making the city a perfect treasure-house of beauty and wisdom. But none of all that brilliant company is so loved and remembered by the world today as the ugly little man, with his incurable habit of asking questions. There were famous schools and universities in Athens then, but none of them is known so well as the school which Socrates held wherever he happened to be in the streets of that city. So well did he teach people by his original device of asking questions that he gave his name to a system, and we speak today of the Socratic method of education.

There was something fresh and new, 'like a breeze from heaven,' about this queer-looking man's teachings, and a powerful influence that touched men's hearts strangely. Especially were the young men attracted to him. At first, it is said, they would come up curiously to see what such an ugly man could have to say, but gradually their interest was aroused, their attention grew fixed, and then their hearts beat faster, their eyes swam with tears, their very souls were touched and thrilled by the voice of the charmer.

One of his pupils was Alcibiades, for whom Socrates had a special affection and who loved Socrates in return. Alcibiades had been general in a war in which Socrates had fought as a soldier for ten years, and in one of whose battles he had saved the life of Alcibiades. The two men were as different as could be imagined: one cared nothing for his comfort, riches or power, but only for the things of the spirit. The other was

rich, handsome, dissipated, loving the world and all that the world could give him. But Alcibiades said, 'When I listen to Socrates my heart beats with excitement! He has only to speak and my tears flow. He makes me think that life is not worth living so long as I am what I am. So there is nothing for me to do but to stop my ears against this siren's song and to fly for my life, that I may not grow old sitting at his feet. No one would think I had any shame, but I am ashamed in the presence of Socrates.'

Socrates knew the power that he had over the young men, and gloried in it. To shame them out of their worse selves and woo them to better things he made the mission of his life, believing that God had sent him into the world for this work. As he wandered about the streets, talking about anything to anyone he met, he always led the conversation to some great theme like truth, or justice, or temperance, or virtue, or duty. It was not in a solemn way that he talked, but always with a touch of humour, and this perhaps was what most drew men to him. For men are not always ready to talk of serious things, but they are always ready to be amused. And Socrates knew how to give a humorous twist to the most serious conversation.

Once he came up to Hippias, one of the so-called wise men, or sophists. These sophists made fortunes by offering to talk for an hour to anybody for two pieces of silver, but so empty was their conversation that the very term, sophist, has come to mean 'empty talker.' Of Hippias, then, Socrates on one occasion inquired why he had been so long from Athens.

The conceited Hippias answered, 'Public business has taken up my time, for I am always singled out by my countrymen on any important occasion as the only man who can properly represent them.'

'Lucky fellow,' said Socrates, 'to combine such dignity and usefulness, and to get large sums from the young men in return for that knowledge which is more precious than gold. . . . Ah, well, I suppose wis-

dom has progressed like everything else, but those old sages were too simple to ask payment for their knowledge. By the way, there is one question I have been waiting for a wise man to answer. A friend of mine wishes to know, 'What is the Beautiful?'

It was always Socrates' way to ask his questions with an innocent air of ignorance. Thus, instead of *telling* the people what he thought was right, he asked them questions, and led them to find out for themselves what he wanted them to know.

Hippias, deceived by his air of humility, answered, 'A beautiful maiden is beautiful.'

'Yes,' said Socrates, 'and so is a horse—and a pot. But what is the thing that makes all other things beautiful?'

'Oh! that is gold,' answered Hippias, quite sure of himself.

Ah, you little know what sort of man my friend is,' said Socrates. 'He will laugh at your answer and say: "Do you think Phidias did not know his business when he made a statue of Athene only part in gold?" And when you are boiling a beautiful pot, full of beautiful soup, what sort of a handle would be most beautiful—one of gold or of fig-tree wood?'

At this Hippias grew angry. But Socrates, saying that he himself knew very little, led the talk on to show that the beautiful is the thing that is useful and becoming.

At another time the Tyrants, or as we would say, the Rulers of Athens, sent for Socrates and ordered him to stop his teachings. As usual, Socrates put a question to them.

'Is the art of reasoning helpful to right or wrong?' he asked.

They did not know to answer this, so said, 'In order to prevent all doubt, Socrates, we require you not to discourse with the young at all?'

'Up to what age is a man young?' asked Socrates.

'Up to thirty,' they replied.

'What is a discourse?' was his next question. 'May I not ask the price of a thing, or the way to anywhere, from a man under thirty?'

At this they gave up in despair, and let Socrates go without further trouble.

He lived the simplest of lives, wearing the same garment winter and summer, eating the plainest food. Someone once said to him, 'A slave whose master made him live like you would run away.' But in truth he was one of the happiest of men, and would not change his life for one of greater ease when he had the chance. Once two princes wrote from Thessaly to offer him great sums of money to settle at their courts. But Socrates replied that it would not be fitting for him to accept favours he could never return, and that his wants were few, for he could buy four measures of meal for a trifle in Athens, and there was excellent spring water for nothing.

On one point he has received much pity from the world, but perhaps it was not necessary. He had a wife, Xantippe, who was a shrew. She considered Socrates a loafer who wasted his time, as he did no work that brought in any money. But, though she nagged at him constantly, Socrates' sense of humour came to his aid. One day, it is said, she scolded him so loudly that he left the house, whereupon she threw bucket of water on him. Socrates, who never answered back, merely remarked to himself, 'After thunder rain may be expected.'

Socrates believed in the gods, as all men did in those days, but he refused to believe the stupid things the gods were said to do. He believed in the God of all mankind, the Creator of the Universe. He believed that every man had within him a conscience, which told him what was right and what was wrong. He believed that there was a life after death, and that our souls would live on. He believed in prayer, but refused to pray for what he wanted, praying only that God would give him what was best. On one occasion, when he and his friend Phædrus had spent an afternoon together out-of-doors, they rose to go as the sun went down. But first Socrates offered a prayer to whatever powers that guarded that beautiful spot. This was what he prayed:

'O beloved Pan, and all ye gods whose dwelling is in this place, grant me to be

beautiful in soul, and all that I possess of outward things to be at peace with them within. Teach me to think wisdom the only riches, and give me so much wealth, and so much only, as a good and holy man could manage or enjoy.'

He believed passionately that only the 'good and holy man' was happy in the end. Such a man was above the fear of death. 'Men may put us to death,' he said, 'but what we ought to care for most is not simply to live, but to live well, justly and honourably.' The evil-doer, he declared, though he may escape the law and live on in his wickedness, lives on in misery. Though he may avoid his earthly judge, as a sick man may avoid a doctor, he carries about with him an incurable disease in his soul.

But this teacher, so fearless in telling what he believed to be the truth, and so tireless in leading men to see it, could not be pleasing to everyone. A comedy writer of the day said, 'I hate this beggar, who is constantly talking and who has debated every subject upon earth except where to get his dinner.' From this very city of Athens, at another time, Aristides was exiled because, as the members of the legislature said, they were tired of hearing him called 'the Just'. For no better reason Socrates was brought to trial. It happened that a leather merchant, named Anytus, had a son who did not wish to spend his life in selling leather, and whom Socrates advised to give himself to nobler things. Anytus, who at that time held the highest office in the State, was angry at what he considered interference with his plans, and persuaded a number of his friends to join with him in writing this notice which was hung up in Athens: 'Socrates is guilty of crime: first, for not worshipping the gods whom the city worships, but introducing new divinities of his own; secondly, for corrupting the youth. The penalty due is death.'

It was the year 487 B.C., and Socrates was then seventy years old. With the same quiet serenity and dignity which he had always shown in the streets, of Athens, he appeared before the five hundred members

of the Greek Senate who were to try him. Among them were some of his bitterest enemies. But in the audience was a great crowd of the students and other young men, who were his most devoted friends and followers. How they hung upon every word of the memorable speech that he made that day in his defence!

He knew that he was on trial for his teachings, and that those teachings had been disturbing and irritating. But he felt it his duty to explain why he had persisted in spite of opposition.

'God has sent me,' he said to his judges, 'to attack this city, as if it were a great and noble horse . . . which was rather sluggish and needed to be aroused by a gadfly . . . For I never cease from settling upon you, as it were, at every point, rousing and exhorting, and reproaching each man of you all day long.'

He realized that, just as the horse resents the gadfly that stings it into action, these men resented one who tried to pierce through their pride, their prosperity, their self-satisfaction, and rouse them to better things. He went on:

'I go about persuading you all to give the first and chiefest care to the perfection of your souls. Not till you have done that should you think of your bodies or your wealth. I tell you that virtue does not come from wealth, but that wealth, and every other good thing which men have, comes from virtue. If, then, I corrupt youth by this teaching, I do. But if any man says that I teach any thing else, he speaks falsely.'

Every young man in that gathering would have been glad to cry out in his defence. When he discussed before the Senate the penalty of exile from Athens for life that might be given him, he said, 'A fine life I should lead for an old man, if I were to pass the rest of my days in wandering from city to city and being continually expelled . . . I know very well that the young men will listen to me wherever I go, as they do here.'

Then he recalled to them his career as a soldier. If Alcibiades had been there, he

would have reminded them of Socrates' power of endurance, and have told them that, with his bare feet on the ice and in his ordinary dress, he had marched better than any of his soldiers who wore shoes. He would have said that in the retreat after the battle of Delium, when all around him were in wild flight, Socrates alone was calm and unmoved, and that, if all his countrymen had behaved like Socrates, Athens would have won, and not lost the battle of Delium. He would have reminded them, too, of how this very Senate had, at the end of his ten-years' service as soldier, commended him for his bravery and endurance, and thanked him for saving the life of his commander, Alcibiades. To none of these things did Socrates refer, but to the fearlessness which had been his through all his life.

'When the generals whom you chose to command me, Athenians, placed me at my post . . . I remained where they placed me, and ran the risk of death like other men. It would be very strange conduct on my part if I were to desert my post now, from fear of death or of any other thing, when God has commanded me, as I am persuaded that He has done, to spend my life in searching for wisdom and in examining myself and others.'

Then he came to the point which was the crux of his trial—the charge that he did not believe in the gods. He knew that they would not understand his ideas, so he contented himself with the statement:

'I do believe in the gods as no one of my accusers believes in them; and to you and to God I commit my cause, to be decided as is best for you and for me.'

Then these noble words rang through the court: 'Even if you acquit me I shall not alter my course. I shall say, "Men of Athens, I honour and love you, but I shall obey God rather than you," and while I have life and strength I shall exhort anyone whom I meet after my manner, saying, "Oh, my friend, why do you, a citizen of the great and wise city of Athens, care so much about laying up money and reputation and so little about wisdom and truth and the improvement of the soul?"'

The vote was taken; the ballots were counted. Two hundred and twenty men voted Socrates 'not guilty,' but two hundred and eighty voted him 'guilty,' and he was condemned to death. He heard the sentence with no sign of fear only of regret for his judges. They would gain little, he told them, by killing him. It would bring them an evil name, and if they had waited only a little while he would have died, for he was far advanced in years. Then he talked calmly and happily of the life to which he was going:

'If when the pilgrim arrives in the world below he is delivered from the professors (or pretenders) of justice in this world, and finds the true judges who are said to give judgment there, that pilgrimage will be worth the making. What would not a man give if he could converse with Orpheus and Homer? Nay; if this be true, let me die again and again.'

'I shall have a wonderful interest in the place where I can converse with the heroes of old: I shall be able to continue my search into knowledge; I shall find out who is wise, and who pretends to be wise and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition, or Odysseus, or numberless others? What infinite delight would there be in asking them questions, for in that world they do not put a man to death for this—certainly not.'

'Wherefore, O judges, be of good cheer about death, and know this of a truth—that to a good man no evil thing can happen.'

. . . The hour of departure has arrived, and we must go hence, I to die, and you to live. Whether life is better, or death, is known to God and to God alone.'

The great trial was ended. With these brave words ringing in their ears, the five hundred judges went to their homes and Socrates to prison.

For thirty days more, while a sacred treasureship went to Delos and returned (during which time on execution could take place), Socrates lived, talking in prison with his friends, among whom was the young man Plato. It is to him that we owe the report of this trial and of the marvellous

teachings that Socrates gave his pupils during these last days—for Socrates himself wrote nothing down. He seemed during that month to gather up all the wisdom of his long and blessed life and pour it out so that their spirits might drink it in. Most of all, he comforted them with the assurance that the soul of a man can never die.

While those around him wept, he remained cheerful and brave. When one of his friends grieved because Socrates was to die so undeservedly, he said, 'My dearest Apollodorus, would you rather see me die deservedly?'

And when Anytus, who had brought him to trial, passed by, Socrates had no bitterness in his heart towards him, only pity. 'This man is happy,' he said, 'as if he had done something noble in causing my death, because I said he ought not to bring up his sons among the oxhides. How foolish he is not to know that whichever of us has done what is best and noblest for all time is the superior.'

The last day of his life but one, one of his friends, Crito, woke him at dawn with the sad news that the sacred ship had been sighted and would be in Athens the next day. He implored Socrates to escape, saying that the jailer could be bribed and friends would help him to get to Thessaly. But Socrates answered that all his life he had taught obedience to the law, and he would not break the law now through fear of death. Rather he would suffer in obedience the penalty awarded him. As they continued in talk that morning, Socrates spoke of the voice that had guided him through life. 'It is like the sound of the flute in the ears of the mystic,' he said. 'That voice is humming in my ears, and prevents me from hearing any other voice.'

The last day was come, but for Socrates there was 'No sadness of farewell.' His strength and serenity seemed to radiate from him and shed a light about the prison. All day long he talked lovingly with his friends. Once Crito asked, 'Where shall we bury you?' And Socrates answered, with tender mirth, 'Wherever you will—if you can catch me.'

The day was nearly over, and after a bath Socrates came out and sat down again with his friends. Then the jailer entered with the cup of poison, and said,

'To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me when, in obedience to the authorities, I bid them drink the poison. Indeed, I am sure that you will not be angry with me, for others, and not I, are the guilty cause. And so fare you well, and try to bear lightly what must needs be. You know my errand.'

According to the Athenian custom, Socrates himself took the cup of hemlock into his hands from the hands of the weeping jailer, and drank it, so that no citizen should have the blood of another on his hands. He drank it 'quite readily and bravely,' one of his friends, Phædon, tells us. 'I could hardly believe that I was present at the death of a friend, and therefore I did not pity him. His manner and his language were so noble and fearless in the hour of death that he appeared blessed. I thought that in going to the other world he could not be without a divine call, and that he would be happy, if ever a man was, when he arrived there.'

At the thought of losing their dear companion, some of his friends began to weep, but when Socrates rebuked them they were ashamed and 'restrained their tears.'

The account of this friend goes on 'He walked about until, as he said, his legs began to fail, and then he lay on his back, according to the directions, and the man who gave him the poison now and then looked at his feet and legs; and after a while he pressed his feet hard and asked him if he could feel, and he said, "No."'

'And he felt them himself, and said, "When the poison reaches the heart that will be the end." He was beginning to grow cold about the groin, when he uncovered his face and said (they were his last words): "Crito, I owe a cock to Asclepius. Will you remember to pay the debt?" "The debt shall be paid," said Crito. "Is there

anything else?" There was no answer to this question. But in a minute or two a movement was heard, and the attendants uncovered him. His eyes were set, and Crito closed his eyes and mouth.

'Such was the end of our friend, whom I may truly call the wisest, justest and best of all the men whom I have ever known.'

Socrates has been called 'the first martyr of intellectual liberty.' In keeping faith with himself, even unto death, in his search for truth, he won for himself freedom of mind and soul, and pointed the way to freedom for all who came after him.

(By Courtesy of The Treasure Chest)

The Clay Bowl.

ONE morning the mother milked the cow in the courtyard and brought the milk into the house in a shiny brass bowl. She poured some of it into a little clay bowl and gave it to Chandni, her little girl.

As she was drinking the milk, Chandni heard a voice say, 'Do you know where I came from?'

Chandni's mother had gone out, so Chandni said, 'Who are you? I can't see anyone.'

'Here I am in your hand,' said the voice. 'I am your little clay bowl.'

'I didn't know you could talk,' said Chandni.

'Oh! yes, I can tell you all about myself.'

'Oh! please do,' said Chandni.

'Once upon a time,' said the bowl, 'a man wanted something which would hold water for him to drink. He tried a leaf, but that soon withered and dried up. Then he dug in the ground and took a bit of clay in his hands. He tried to press it, but it was very hard. So he took it to the stream and put it in the water. That made it nice and soft, so he pressed and patted it. Then he turned it round and round and shaped it into a little cup.'

'Like you?' asked Chandni.

'Yes, like me, only very soft, too soft. When he tried to put drinking water in it, it all fell apart. So he put it in the fire. The fire glowed red and hot. The bowl grew firm and hard. Then the man took it

out of the fire and found it was quite hard and strong, and would hold water for him to drink.' So he said, 'Thank you Clay, thank you Water, thank you Fire for my nice bowl.'

'Is that the way you were made?' asked Chandni.

'Not exactly,' said the bowl. 'You see people know better now how to make bowls that are not only strong, but pretty. I was once in a clay bank near a stream. A boy potter dug me out of the earth. Then he put me in a pond of water and trampled on me. He worked me over and over with his bare feet until I was quite soft and smooth. After that he took me to a place where there was a big stone wheel. He put me, all in a lump, in the middle of the wheel. Then with a stick he gave the wheel a big push and made it turn very, very fast. While it was turning, he held his fingers and thumb on me in such a way that he hollowed out a smooth, round bowl. He took me from the wheel and put me on a board in the sun to dry. Then when there were hundreds more like me, he put all of us bowls in a big kiln, or furnace, to bake.'

'How did you come to me?' asked Chandni.

'Oh! the boy took me to the bazaar and gave me to the seller of bowls. Then your father came and gave the seller of bowls money for me, and the seller of bowls paid the boy potter.'

'How glad I am that you came to me!' said Chandni. 'I will always be very, very careful, and never let you break.'

Playing the Bugle.

THE bugle needs no introduction or recommendation.

It is a stubborn little instrument to learn to play but will yield to a reasonable amount of perseverance. It has charming capabilities and is free from intricacies, is soulful and musical.

Knowing its traditions, the mere mention of The Bugle Call conjures up reveries and sentiment.

Its moods range from the rousing Reveille to the lullaby of Taps.

The Position.

The position while playing should be erect with head up to allow a free passage of air to and from the lungs. Hold the bugle horizontally with the right hand, do not hold the bell up in the air or let it droop.

To Produce the Tone.

To produce the tone place the mouthpiece in the centre of the lips. Some authorities claim that it should rest two thirds on the lower lip and one-third on the upper lip but they do not insist on this. The formation of the lips and teeth have to be considered. Place the tongue against the upper front teeth, strain the lips slightly, leaving them lightly together and press the mouthpiece gently and not too firmly against them. Blow into the instrument with an attack as if saying the syllable "too" or "ta" with considerable force. After starting the tone hold it out strongly and steadily without waver as long as possible with comfort. This is called "Forming the lip," and the whole future depends upon it. Be sure the mouthpiece is in the middle of the lips and that no less than one-third of the mouthpiece is on either lip. The attack or start of the tone should be sharp, snappy and decisive.

Do not blow too hard as it is not the amount of wind that counts. Do not allow the lips to protrude over the rim of the mouthpiece and prevent the cheeks puffing out. If an incorrect position of the mouthpiece once gets set or the lip formed in the wrong place it can never be changed, the pupil will have to go on trying to improve as best he can with the faulty method. **Start correctly.** There are fine performers with poorly placed embouchures but you should not pattern after them. Do not

develop a pressure style of playing; play with the lips not the arm.

Do not change the position of the mouthpiece in going from the lowest to the highest note. A slight increase of pressure is necessary in ascending and a corresponding decrease in descending.

The breath should be inhaled through the nose and an opening of the corners of the mouth is permissible but never remove the mouthpiece to take breath.

Follow faithfully this advice in practising and there can be nothing in the way of your becoming a capable player.

Correct Tonguing.

For slow bugle calls *Single Tonguing* is used. It should be remembered that it is important that the tip of the tongue be used, that is, not a tongue wide in front, but to a point, the more so the better. Next, this tip of the tongue should go *between* the teeth and partially between the lips as the lips must be made to vibrate instantaneously and the tongue must therefore be at the point of vibration (between the lips) in order to guarantee that dependable and quick response which is so necessary in trumpeting.

As a matter of convenience in rapid passages, *Double Tonguing* is used. That is, you strike one tone when the tongue goes forward and again a tone as the tongue goes backward. As in saying "ta ka." It will be noted that it is possible to say "ta ka ta ka ta ka" more rapidly than it is to say "ta ta ta ta ta ta."

This will, of course, require just a little practice, but it is well worth while to develop double tonguing which will make you execute so much more rapidly. *Triple tonguing* is especially recommended for triplets. That is where three notes fall in rapid succession. Triple tonguing sounds "ta ka ka" and is used very effectively in various bugle calls. Keep on training in "tonguing" until it becomes a habit in your playing.

Care of the Bugle.

Polish brass or silver bugles with a cloth and good polish before each turnout. Each instrument should be deposited in a bugle bag of corduroy when not in use. Do not use mackintosh cloth as it will tarnish the metal.

The "Tie" is a curved line over two or more notes on the same degree of the staff and binds them together, the first one only to be struck and the tone held out for the value of them all.

The "SLUR" (legato) is a curved line drawn over or under two or more notes on different degrees of the staff signifying that they are to be played with one continuous breath, tonguing the first one only.

that it is to be held at the discretion of the player.

To clean bugle remove mouthpiece, wrap bugle in thick cloth, hold the bell up, and pour at least one gallon of water through it. Boiling water sterilizes the instrument as well as cleaning it. Remove tuning slide and shake and turn bugle so that all the water is removed. Put vaseline on tubes of slide after cleaning. Denting spot of your bugle—handle it carefully.

Silhouette Pictures.

BY P. H. ARUNDEL.

WET day always turns up, when you not know what to do. Here is a new occupation for you. Have you ever tried to make silhouette pictures? They are quite easy to do, and so interesting too. You just build up the picture gradually by pasting the silhouettes, which you cut out of different coloured paper, one above the other on to a piece of thick paper or cardboard.

First of all you must choose a simple picture to copy, unless you are an artist and design your picture yourself. Your copy must have a bold outline, and should not have more than two figures and a house, tree or some similar object in it.

Now cut out a square or oblong shape in suitable coloured paper to cover the largest part of the background of the picture, and paste it on to the stiff paper or cardboard foundation. Then paste over this a strip of blue paper for the sky. If the sky occupies a larger space than the background, you do it first and then add the background. You must always paste the largest piece of paper on first and finish with the smallest.

For a seaside scene you will need a strip of blue paper for the sky, another strip of greenish-blue paper for the sea, and a strip of yellow paper for the sand. Now draw or trace the objects in the background: these may be boats, ships, bathing tents or perhaps a lighthouse; but do not put too many small objects into your picture. A bold simple design is far more effective than an overcrowded one. Cut the objects out in appropriately coloured paper, and paste them on the background you have made. Then draw the principal figure or object in the foreground on a contrasting coloured paper, and mount it to complete your picture.

You will find plenty of easy picture copy in many of your books. And it is not spoiled if the outline is traced on transparent paper, and the cut-outs from this. The cutting out process is easy because you can always cut the "solids" to get at the spaces. The cut-outs are not noticed when the silhouette is pasted down.

Very simple but effective pictures can be made by using only one silhouette; and when you gain more experience you can attempt a more difficult subject with many as half-a-dozen. But you will generally find the simple pictures with two or three objects are far more effective than those with several.

Some of the pictures you make on rainy days can be framed in passe-partout and hung on your bedroom walls; and others you can use for calendars and Christmas cards.

In the desert scene five colours were used. The sky was deep blue, the hills light brown, the foreground yellow, the palm tree green, and the camel and driver black.

If you prefer you can colour the background with pastels, but if you do this be careful not to colour the spaces where the figures are to be stuck on, as the pastel absorbs the paste and makes the silhouette difficult to stick. The pictures can be touched up round the silhouettes when the paste is quite dry.

You can also mount these silhouette pictures into a scrapbook; or you can take two or more pictures and arrange them to make a border or a frieze design. But whatever you do with the pictures, you will find them an amusing occupation for any wet day when you do not know what to do.

(By Courtesy of the "Guide")

Price List of Badges that are Available at the Provincial Scout Headquarters, Madras.

Badge		PRICE.			Badge		PRICE.		
		Rs.	A.	P.			Rs.	A.	P.
Tenderpad—Metal	each	0	2	0	R. L. Buttonhole	each	1	4	0
" cloth	"	0	3	0	" Plume	"	3	8	0
Sixer "	"	0	4	0	G. S. M. Buttonhole	"	1	4	0
Cub Stars	"	0	3	0	" Plume	"	3	8	0
Tenderfoot—metal	"	0	2	0	D. S. M. Plume	"	3	8	0
" cloth	"	0	3	0	Commissioner's Buttonhole	"	1	8	0
" brooch	"	0	3	0	" Tie Pin	"	2	4	0
P. L. Buttonhole	"	0	4	0	" Plume	"	4	0	0
" Hat	"	0	6	0	Secretary's Tie Pin	"	1	8	0
Second Class	"	0	3	0	Old Scout—bronze	"	0	8	0
First "	"	0	5	0	Rambler—metal	"	0	8	0
Scout Service Stars—1 year	"	0	3	0	Instructor's Tie Pin	"	2	0	0
" " 5 years	"	0	8	0	" Hat Plumes	"	3	0	0
Rover " Buttonhole	"	0	6	0	Examiner's Tie Pin	"	2	0	0
" Shoulder Straps	"	1	4	0	Medical Officer	"	2	8	0
" Bars	"	0	4	0	Chaplain's Tie Pin	"	2	4	0
King's Scout	"	0	7	0	" Cloth Badge	"	0	8	0
A. C. M. Buttonhole	"	1	0	0	All Round Cords (Green & Yellow)	"	1	8	0
" Hat Badge	"	2	8	0	" " (Red & White)	"	1	8	0
C. M. Buttonhole	"	1	0	0	" " (Gold)	"	3	0	0
" Hat Badge	"	2	8	0	Thanks Badge—bronze	each	0	8	0
" Tie Pin	"	0	3	0	" " silver	"	3	0	0
A. S. M. Buttonhole	"	1	0	0	" " gold	"	10	0	0
" Plume	"	3	0	0	Supporter's Tie Pin	"	1	0	0
S. M. Buttonhole	"	1	0	0	Lady Worker's Badge	"	4	0	0
" Tie Pin	"	0	3	0	Scout Proficiency Badges	"	0	4	0
" Plume	"	3	0	0	Cub " "	"	0	4	0

N. B.—The Badges will be supplied to units only on the recommendation of the local or district authorities.

Editorial Notices.

Articles and photographs intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19, Audiyappa Mudali Street, Weper O. Madras, excepting matter relating to the Boys' Section which should be sent to Mr. G. T. J. Thaddaeus, the Editor, Boys' Section of the South India Boy Scout, Royapettah P. O., Madras.

All matter for publication should reach the respective Editors on or before the 25th of the previous month and should be written clearly or preferably typed, on one side of the paper only.

The Editors do not hold themselves responsible to the views held by the correspondents.

All communications should bear the signature and address of the writers.

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