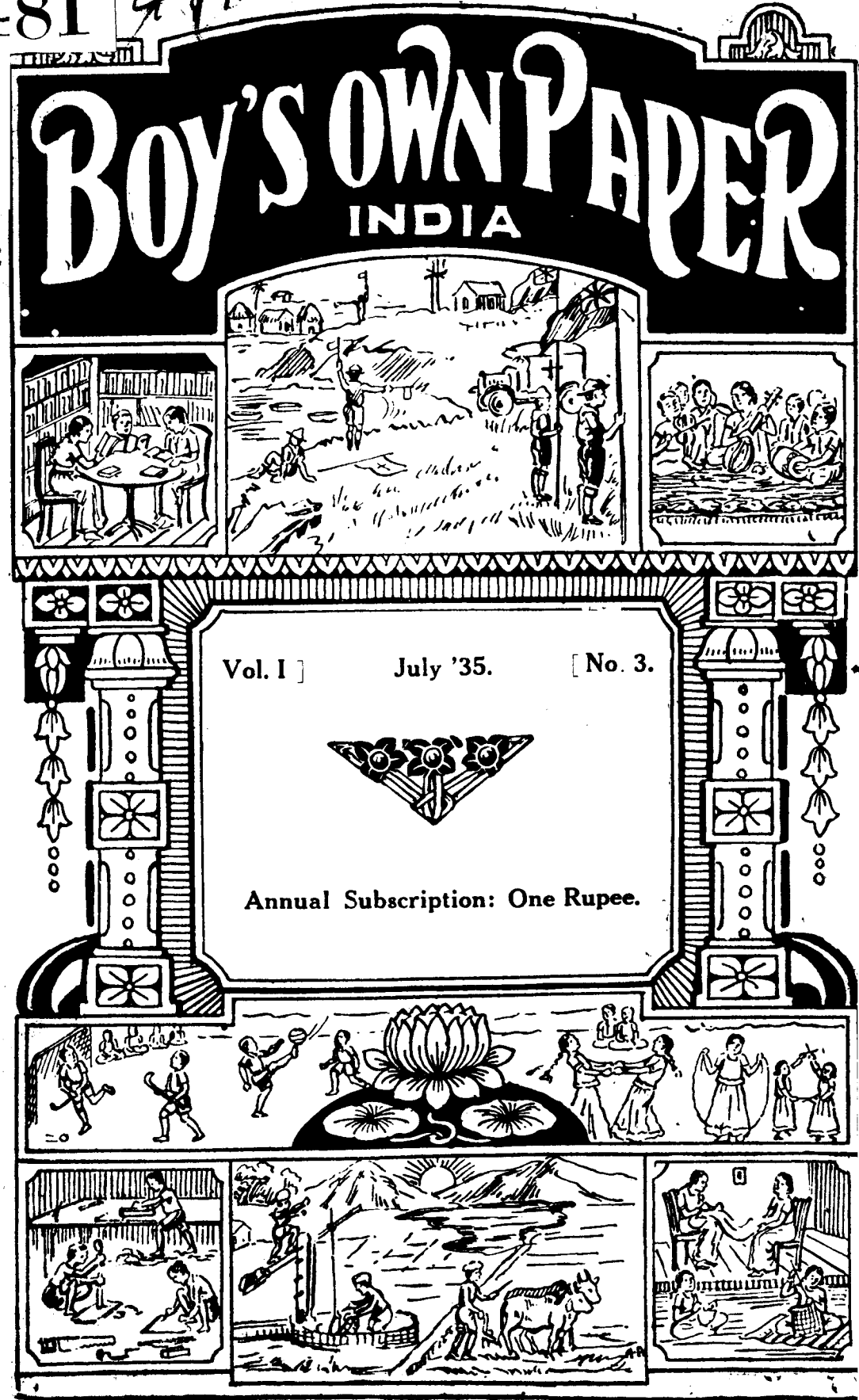
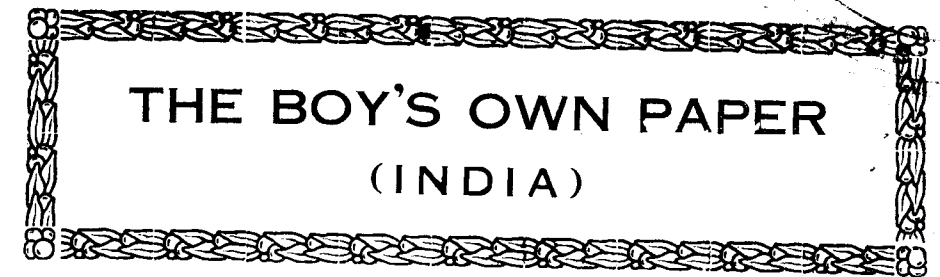


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Vol. I

JULY 1935

No. 3

A PSALM OF DAVID

1. The Lord *is* my shepherd ; I shall not want.
2. He maketh me to lie down in green pastures : he leadeth me beside the still waters.
3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou *art* with me ; thy rod and thy staff they comfort me.
5. Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over.
6. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Great English Poems.

REV. R. S. MACNICOL.
Madras Christian College.

Keat's 'Ode to a Nightingale'

Just over a hundred years ago John Keats was a young man living in London. He stayed for some time with a friend named Mr. Charles A. Brown whom he had met, and with whom he formed a deep friendship during a walk through Scotland.



There was a garden beside the house where Keats and Brown lived together; and in one of the trees of the garden, a nightingale had built its nest. Its song used to delight Keats, and one day, after he had finished his morning meal, he took his chair out into the grass, and sat under the trees in the garden, listening to the lovely music of the singing bird.

Some hours later Brown noticed

Keats coming into the room. "What have you got there?" he asked him, for he saw his friend holding some small pieces of paper in his hand, and he was thrusting these behind some books.

"O—it's a small poem I've been writing," said Keats indifferently.

"Do let me see it. What is it about?"

"It came to me when I was listening to the song of the nightingale. So I worked it out on these papers."

Brown held out his hand, and Keats gave him several thin sheets scrawled with writing, some criss-cross, some slanting. It was impossible to find out where the poem began. He caught sight of some beautiful lines:—

The grass, the thicket, and the
fruit tree wild;

White hawthorn, and the pastoral
eglantine,

Fast-fading violets cover'd up in
leaves;

"Here's the beginning of the poem," said Keats, producing another scrap of paper. The writing was difficult to recognise, but Brown read this:

My heart aches, and a drowsy numb-
ness pains

My sense, as though of hemlock I
had drunk,

Or emptied some dull opiate to the
drains

One minute past, and Lethe-wards
had sunk:

'Tis not through envy of thy happy
lot,

But being too happy in thy happi-
ness,—

That thou, light-winged Dryad of
the trees,

In some melodious plot

Of beechen green, and shadows
numberless,

Singest of summer in full-throated
case.

This is truly beautiful, thought Brown. He turned over the page to read some more of the scrawl, but Keats took the paper from him. "Here is the next stanza," he said, shyly holding out another scrap.

And piece by piece, Brown was able to put together the various stanzas, so carelessly written, of one

of the greatest poems in the English language, called the *Ode to a Nightingale*.

Probably its most famous lines are those which imagine the lovely voice of the nightingale as something which long ago

Charmed magic casements, opening
on the foam

Of perilous seas, in faery lands
forlorn.

Strange, is it not, how such a precious fragment came into existence in this way, in a garden in the north of London? Real poetry is always mysterious, and no one can make rules for writing it.

Read the poem for yourself. You will find it in any good collection of English poetry, and it will only take a few minutes to read. But you must read it slowly, with your eye and your ear and your imagination ready. Then you will feel the deep music in it, and you will begin to love and understand great poetry.

(Next month 'How Thomas Gray wrote his most famous poem')

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Books and Boys.

S. R. RANGANATHAN, M.A., L.T., F.L.A.
University Librarian, Madras.

DEAR CHILDREN,

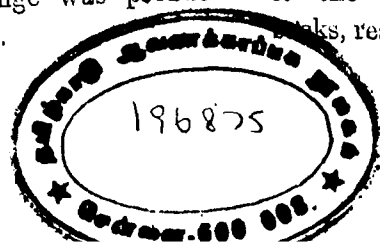
IN the first number, I told you about the children of Glasgow and Sweden and their books. Now I shall tell you something about a boy of Norway and his books.

Norway and Sweden are twin countries. Locate Norway in your atlas. Examine particularly how far north Norway goes. Just see whether it does not go far into the Arctic circle. What have you learnt about the climatic conditions of the Arctic circle? Have you learnt the following facts? The sun is not at all visible for weeks together in the Arctic circle. For six months in the year, it is one long night. It is also bitterly cold. Under these circumstances, do you expect the north coast of Norway to have many people? As a matter of fact, it is known to be a desolate region.

The present story is about a fisher boy of Norway. His name is Rolvaag. In his fourteenth year, he was withdrawn from the school. His father said, "You are not worth educating." and sent the lad to the eternal task of fishing in the desolate coast of the north of Norway. It looked as if poor Rolvaag was doomed for ever. But just see what a change was produced in his life by books.

The Government of Norway maintains at this desolate outpost of the world a good library. Though the library is extremely small, it gets its books exchanged for new ones now and then. Rolvaag, though condemned to eternal fishing, made friends with these books. He buried his head and heart in the books of this little library. In this way he educated himself wonderfully. His love of books increased. He wanted more books. But, where to get them? How to get them? These were his problems.

He had heard that America was a land of books. So he ran away to America. There, he got plenty of books. Then, he began his preparatory school in his 23rd year—nine years after he was condemned to eternal fishing. Five years later he took his degree. Soon after, he became a professor in his own college. As a professor, he gets an endless supply of books. What is more interesting, he himself writes many books for the enjoyment of young persons like you. Just see what a great boon books had been to poor Rolvaag. This career of Professor Rolvaag of St. Olaf's College is by no means unique. We, in Madras, remember the story of the marvellous achievement of books, read in the light of street lamps,



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in raising a boy born in obscurity to the bench of the High Court. Now, I set you a puzzle. Who was that boy of Madras? See if any book gives you information about him? If I remember right, a short account of him appeared in the *Swadesamitran Weekly* some six months ago. See if you can hunt it out? If you don't

succeed, ask your teacher, or your grandpa, or somebody else. Don't rest until you find out his name. After finding out his name, try to find out some book or magazine in which his life is written. I can assure you that his biography will be a most interesting study.

If?

If I were Lord of Dairyland,
Myself and I and Me,
I'd see that every little child
Had creamy milk—not tea!
Their mothers should be firmly taught
Each growing body needs a quart
Of milk each day. I know that ought
To be my first decree!

If I were Lord of Dairyland,
I'd wear upon my crown
The golden model of a cow,
When driving through the town.
She gives the milk all children need;
No other things so rightly feed.
It wouldn't matter what the breed
I'd honour every one!!

EARLY MEN.

T. K. VENKATARAMAN M.A.L.T.,
Pachaiappa's College, Madras.

Nowadays, you are all going spruce and well-dressed to your school on good roads bordered by handsome buildings, and enjoying at home the comforts of modern civilisation. Things were not always like this. In the far-off days of long ago, human life was something very different.

Our earth originated as a separate planet at least about two thousand million years ago. Imagine that ! But, at first, there was no living creature on it, because it was too hot to support life. Gradually, the outer crust of the earth cooled. There arose depressions in its surface, which were filled in time with water washed in by the rains. Thus arose seas. It is only after this that living creatures appeared. How or whence they came is yet a disputed problem.

The earliest of these living creatures were very simple organisms. Out of these arose, in course of time, more complicated types like fishes, plants, insects, reptiles, birds, and animals. Man appeared only recently, considered in relation to the life of the earth—possibly not earlier than a million years ago.

Even after man had appeared, it took long centuries before civilisation appeared. Life for those early men must have been something dreadful. But, then, they never knew anything-

better. So, we may suppose that they were not dissatisfied. We can picture these early men as being at first very much like animals—rough, ugly and hairy. They wore no clothing, and wandered in the wild earth, then full of dark gloomy forests, hunting animals, gathering wild plants, and collecting fish to feed themselves. They had no permanent lodging, and roamed about the land. But, even during this squalid and primitive time, man had one advantage. Unlike animals, he could reason out and think. It was this which made men find out things. For instance, these early men discovered that, by using weapons of flint or stone, they could slay their game more easily. The use of these stone weapons and implements has led to this early period being called the Stone Age.

Gradually, men advanced from this extremely primitive condition. At first, they still continued to use stone for their weapons and other implements. But, unlike before, these were not crude, but polished, and put to diverse uses. It was only in course of time that men learnt to use metals like gold, copper, tin, bronze and iron. By this time, they were wearing dress first made of the skins of animals, then of wool. The use of wool indicates another great advance.

It indicates the domestication of animals. Agriculture was also discovered. The men of the period, growing their crops, and having their flocks and herds, had come to occupy settled homes. Unlike the earliest men of the Stone Age, they cooked and ate their food, for fire had been discovered. The use of fire must have been due to a chance discovery by an early observer that two flints striking sharply together produced a spark. Once men settled together in groups, the need of easily communicating with each other led to the origin of language. The wonderful thing called Speech had begun.

We have seen that Man gradually rose from the crude barbarism of the Early Stone Age. Along with an increase in comfort, the mind of Man, no longer encumbered with the thou-

ght of dire necessities of daily life, began to speculate on the world round him. Puzzled by natural phenomena like rain, or by inexplicable factors like death, these men began to ascribe things to mysterious divinities. We have the rise of a crude religion, mixed with much magic and superstition. At the same time, we have the dawn of an artistic impulse implanted in Man. There have come down to us drawings in caves and engravings of animals on ivory or bone which are suprisingly life-like.

The life of Man was still savage. It was yet perilous compared to life in our modern age. But, we see already how far man had climbed from the dreary, animal-like existence of the early Stone Age. It is this capacity for advance which makes Man so different from the Animal.

Code of Chivalry

To do my duty to God, and to all mankind.

To be thorough in work and play.

To be cheerful and prompt in all I

To help the suffering and the needy. do.

To be truthful and just in all things.

To be kind and considerate to animals.

HEALTH & HYGIENE**Heads Up, Chests Forward!**

Imagine that someone has made you very happy, for instance, presented you with a dozen sweet and juicy apples. You jump for joy and run to a friend, your eyes sparkling, and say, "Hurrah, Ramu! Twelve of the very best apples you ever saw. Look!"

Now picture just the opposite. It is your birthday, and your father has given you an excellent pocket knife. You want to see how sharp it is, and you choose the railing of a bridge to try it on. It slips out of your hand and falls into the water. You go home, head bent, shoulders drooping, sorrow on your face.

The difference is astonishing. When you are happy, you show it all over. You stand straight, with your head up and your chest forward, your glance is direct and merry. Grief and disappointment, on the contrary, oppress and paralyse your movements, your head is bent, your shoulders are rounded, your chest sinks. Is it your

wish to be this latter kind of boy or girl, whose face and posture indicate from a distance that something unpleasant has happened?

It is just exactly when something bothers you that you must take the most care not to depress others, and say: Head up, chest forward?

A crooked posture harms your health; it makes you sleepy and weak. The best way not to get into the bad habit of it is to try always to breathe deeply. You will see that what happens is remarkable. If you continue to do this, even for such a short time as a week, you will notice a difference. If you keep it up, you will be surprised at the results. You will feel your chest widen. Your shoulders will get broader and stronger, your disposition will improve, you will have more energy, exactly as if some one had given you a lovely present.

Heads up, chests forward? Many people owe their good health to the knowledge of this secret.

"Windows open Night & Day"

Keep your windows open,
Keep them open wide,
That the sweet and wholesome air,
May always come inside.

Keep your windows open,
Open night and day,
For the fresh air is your friend,
To drive the germs away.
(Red Cross Rhymes.)

FINE ARTS**South Indian Music.**

(Its position amongst the Musical systems of the world)

Prof. P. Sambamoorthy, B. A. B. L.

All branches of knowledge are classified under arts or sciences. Kala and Sastra are the Indian words to connote these terms. Music though both an art and a science, we shall confine our attention for the present to its former aspect. Arts are again classified into ordinary arts and fine arts. In the latter case, there is the appeal to the emotions and the higher self in us. The fine arts include Music, Poetry, Painting, Sculpture and Architecture. Music is rightly called the finest of the fine arts and the greatest of the fine arts, because its power is wonderful. It makes people forget for a while this earthly existence, it lifts them up to a higher plane and brings solace to the troubled mind. It is also of universal appeal, influencing alike the scholar and the lay man and the beast, the old and the young. It is the language of emotion.

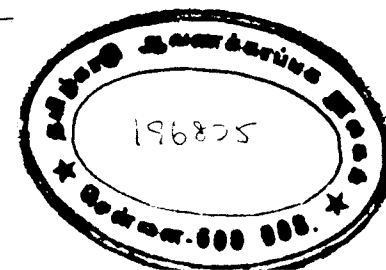
There are only two principal systems of music in this world—the *harmonic* and the *melodic*. European music is the representative of the former and Indian music that of the latter. The points of difference between the two systems are too compli-

cated and technical to be gone through here.

The characteristic feature of Indian Music as contrasted with European music is the raga system.

Indian music is very old. There was a time when a single system of music prevailed throughout the length and breadth of India. The division into Hindustani (North Indian) and Karnatic (South Indian) systems came later into existence. These two systems began to develop independently since then.

Sangita is the Indian term connoting music. The basis of all systems of music is the seven notes or swaras. The names of these seven swaras in Indian music are:—Shadja, Rishabha, Gandhara, Madhyama, Panchama, Dhaivata and Nishada. For the purpose of singing these notes, the syllables used are: *sa ri ga ma pa dha ni*. It will be noticed that these syllables are the initial syllables of the names of the swaras mentioned above. But *sa* and not *sha* is used for the shadja swara. The corresponding syllables in European music are: doh, ray, me, fa, soh, la, si,



Photography

M. V. VEERARAGHAVAN, B. A.

Editor, Cine Art Review.

II. The Lens

One of the most important parts of a camera is the lens and lenses in general are either single lenses or a combination of two or more lenses into one. Of these the single lenses are the cheapest and they go by the various names of "achromatic lens" "landscape lens" etc. These single lenses are not really single lenses like the spectacle lens and the reading glass. These photographic single lenses are made by cementing together two or more pieces of glass in such a way that they appear to be one. A meniscus lens possesses the defect of "Spherical aberration" Hence it is cemented with a correcting lens which will rectify its defect. Hence the name "single lens" applied to a photographic lens is a misnomer. These single lenses are not at all useful for photographic purposes.

Costlier and at the same time better lenses are the "Rapid Rectilinears" which are known as "Double lenses" since they are composed of two single lenses. These two single lenses are mounted in a tube with a diaphragm between them. About this diaphragm you will learn in a subsequent article. By mounting and using two single lenses together all the defects of a single lens get rectified. One more advantage of the rapid rectilinear is that the combination may be split and each one of them used as

a single lens because both of them are of the same focal length.

The costliest among the lenses are known as Anastigmats and they are as good as they are costly. It is a combination of more than four pieces and at times six even. These give perfect images and are very much faster than a single lens or a rapid rectilinear. These Anastigmats are generally of two kinds—convertible and non-convertible. A convertible lens is one which can be split like a rapid rectilinear and used as a single lens. But nonconvertible ones cannot be so used except in their complete form.

Apart from these kinds of lenses for general use there are some more special lenses intended to give some special effects. They are the wide Angle lens, Portrait lens, Telephoto lens and soft focus lens. A wide Angle lens is intended to bring within the camera range a wider view than the lenses of normal focal length. They are fitted only to cameras on stand since they are generally used only while taking photographs of monumental architecture, and some worthy interiors. But these wide Angle lenses in spite of their advantage have got a disadvantage as well. They are much slower than the lenses of normal focal length.

Portrait lenses are designed to give exactly the opposite effect. When used

with a large aperture a brilliant image very sharply defined over a limited area of an object lying approximately in one plane will be the result. These lenses are absolutely useless for any other purpose though at times they may be used for the purposes of enlarging.

Many amateurs with an artistic bent of mind prefer a little "out of focus" effect in pictures to needle sharpness. To achieve this end soft focus lenses are used.

Most popular and distinctively used by both amateurs and professionals is the Telephoto lens. It is intended for securing large and defined images of distant objects as through a telescope. These lenses are of two varieties—(a) Those that are complete in themselves and used in place of ordinary camera lenses. Among these two the former variety is the most popular.

Having studied the characteristics of the various lenses let us see why at all a lens should be used when a small aperture is capable of projecting an inverted image of the object on the plate or film. By using a lens the minute hole may be widened to a very great extent so that the exposure may be reduced to a small fraction of a second. This enlargement of the aperture is made possible by the use of a lens which deflects the rays and brings to a point, which point we have already observed is known as the focus. From this we are led to infer that the plate should be at a definite determined distance from the lens so that the rays from the point of the object will affect one spot. Otherwise what is called "out of focus" will be the result giving no clear-cut crispness to the picture.

GAMES AND SPORTS

[Mr. C. V. Nagaraja Sastry, Editor of "Field, Madras", in reply to a request of the Editor to contribute articles on sporting topics, has sent the following message to our young readers].

Friends, although I had seen many magazines wherein most of the pages are reserved for the exercising of talents of youngsters in other countries I confess having rarely met any magazine of this kind in this country. I hope it will continue to supply a great and necessary aspect of youngster's life wherein scope is given for displaying his originality of thought and ideas, wherein he is made to exercise his creative brain, wherein he disports himself in doing something constructive for the mere pleasure of it. I mean here not taking it as a part of his curriculum of studies which certainly is his duty and as such tends to be boring to him at times and thereby curbing his creative genius. B. O. P. the name denotes that it is fabricated by the industry of youngsters. As such I have no place in it, and so I told the Editor, but he says that till a magazine of this kind is properly on its legs it has got to be guided. If my guidance is of any use I am always ready and willing but I hope you will soon make it impossible for persons like me to find a place in it for want of space. Go great guns, boys, and make it your own.

For want of time, I regret to be unable to give you a resume of the month's sports apart from giving you this introductory note. but I hope to do so for the next issue.

News and Notes

A microscopic slide on which was inscribed the Lord's Prayer, occupying a four-thousandth part of a square inch, and containing the creed in an equally small space, has been sold at a sale room in London for thirty shillings. Recently at the same sale room, a signet ring was sold which had the Lord's Prayer engraved on it. An American is reputed to have one of the smallest of these miniatures. It occupies a space the size of a pinhead.

* * *

V. B. Mehta of Gujerat, an Indian round-the-world cyclist, arrived in Singapore on February 16, by the "Athos" from Colombo. He started from Cawnpore in July last on his way to the Melbourne Scout Jamboree, but after getting as far as Singapore he had to change his plans owing to unforeseen circumstances. He then left for Colombo. He is now on his way to China and Japan seeking adventure in order to disprove, he says, a statement made to the effect that Indian youths were not adventurous. Mehta was a member of the Himalayan expedition of 1933 that set out to do research work. The expedition reached the Pindari glacier and had to turn back. Mehta is also a qualified pilot of the Karachi Air Club.

A woman is now travelling to India from America with a scientific expedition which hopes to solve some of the secrets of the Himalayas. She is the

wife of Dr. Hellmut de Terra of Yale University, who is the leader of the expedition organised by Yale which hopes to start operations in India next month. It is the second Yale expedition to Northern India and will confine its activities to the region of the Southern Himalayas and also the Salt Range. The expedition is arriving at Kashmir at the beginning of the summer and by the autumn will begin research in the Himalayan foothills. The circuit to the Salt Range will be completed in the following winter. The first Yale expedition brought back information, which showed that the earth's highest mountains were of comparatively recent origin, and also collected a large number of interesting fossils, including the fragmentary remains of man-like apes of which one is believed to be the earliest human fossil ever discovered. Dr. De Terra will be joined in India by Mr. De Chardin, Acting Director of the Cenozoic Research Laboratory, and Mr. V. N. Iyengar, Palaeontological Collector of the India Survey Department. It is expected that British scientists including Mr. T. T. Patterson of Cambridge University, will assist him in the geological and archaeological work. The expedition is working under the auspices of the Carnegie Institution, the American Philosophical Society, the Geological Survey of India and the Cenozoic Research Institute, Peiping (China).

OUR SHORT STORY

The Bedouin's Revenge.

By T. K. VENKATARAMAN, M.A., L.T.

Pachaiappa's College.

Sheik Abdul Ben Wahab was seated inside his goatskin tent, absorbed in thought. For full three years he had been pursuing his quest; but, so far success had eluded his grasp. There passed before his mental vision that ghastly scene which was enacted at Damascus. It seemed but yesterday that his father was sitting, smoking his hookah after quaffing a cup of black goat's milk. It was night, and Abdul had just fallen into a doze when there came to his ears the mortal scream of agony which came from his father. Ere he could reach his side, the assassin had made good his escape, having succeeded in his fell work. His identity was known. He was a herdsman at Lebanon keeping fat-tailed sheep, but he had lost all to a Druse tribe. He had come to Damascus a few days back to seek a fortune here, and was moving closely with Abdul and his father. The small amount of money he had having been lost in a khan at Damascus, the well-filled purse of the Arab chief had undoubtedly presented a great temptation. There stood before Abdul's eyes the last poignant scene—his father gasping his life out, the camp in confusion, and the guilty wretch throwing away his blood-stained dagger in his flight down a narrow alley. From that day, he had been lost to the view of all.

That day Abdul swore, by Allah, that he would make it his work in life to hunt down the murderer and exact retribution. But, though he wandered far and near seeking him, he had never been able to place his hands on him. He had apparently vanished into the earth.

It was night. The stars were emitting a pale light oft hidden by the clouds. A closely muffled figure stood before the Sheik, and, in a hoarse voice, entreated for food and shelter. The Sheik, sunk as he was in thought, after a perfunctory glance at the stranger, clapped his hands to summon his slaves, and bade them attend to him.

The Sheik was just about to seek his bed, when the stranger, having satisfied his wants, came and stood before him. "Abdul Ben Wahab, do you remember who I am? Look at my face," he commanded, throwing off the shawl which concealed his face.

The Sheik looked — and again looked. Amazement and fury were depicted on his face, and, at last, he gasped out, "Oh! Is it you, at last!" "Yes, It is myself. Now, I am at your mercy. You may do whatever you like. Death has no fear for me, hereafter. After I fled with my ill-gotten wealth, I had lived a dog's life. I had fled to Turkestan, where I tried

to get a living as a marketer of the skins of the Persian lamb, from which Astrakhan is made, at Bokhara. But, a carpet-maker from Merv with whom I left the money defrauded me. Reduced now to distress, I got a precarious living as a teacher in the *Madrasah* at Samarkhand. However, I soon lost this. I, then, wandered, begging from the pilgrims travelling to the Ka'abah at Mecca; but was, once, soundly bastinadoed by a proud Turkish magnate. Well, I do not want to tire you with a recital of my adventures. I knew you were seeking my life, and here I am, come to offer it. 'Take it.'

The Sheik stood for a moment without speaking. Then, he turned aside, and said in a low tone " My family does not kill the man who has sought its hospitality. You can sleep this night in peace. Early morning, a black camel will be waiting ready for you, and you can take your accursed presence away from this camp. But, note that, if ever I set my eyes on you again, my poniard shall seek your life blood. Now, go."

Without glancing at him again, he stepped into his bed, and turned his face away from him.

Your Task

You cannot set the whole world right,
Nor the people in it.

You cannot do the work of years
In just a single minute.

But keep one little corner straight
By humble patient labour,

And do the work that each hour

And help your next door neighbour.

—E. H. DEVALL.

SOCIAL SERVICE

The Spirit of "I Serve"

E. T. V. GILLARD,
Head Teacher, Rushworth H.E.S.

Girls and boys of the Junior Red Cross, have you ever realised what your motto, "I Serve," means? Have you ever troubled to find out how it came into being. In your various Circles, under the guidance of your Leaders, you are busily engaged in providing for the sick and afflicted. When you forward your various articles of relief—the results of your handicrafts—to the hospitals and elsewhere, you are putting into practice the spirit of "I Serve." In other words, you are rendering service that will help to restore health and happiness to many unfortunate souls.

The words "I Serve" have a deeper significance for us than just simply providing comforts ; the six letters I-S-E-R-V-E are the main supporting pillars of the Temple of Right Living—the temple that each of you is building in your own soul under the guidance of conscience. The Temple of Right Living is constructed on a very solid foundation—a foundation built upon the work of those people who have served mankind down through the ages. The results of their efforts they have bequeathed to you—a heritage, at your disposal, for building your own spiritual edifices. You can complete, therefore, your structure on a perfect base.

In fixing your first pillar—I—you must realise that it represents IDEALISM—your own standard of excellence. Daily you should fill your minds with good and noble thoughts, so that the pillar of Idealism will stand firm and solid. In your own particular sphere of activities within your Red Cross Circle, you are devoting your energies to assisting the destitute. What a noble ideal that is! Milton, in one of his famous sonnets, wrote, "Peace hath her victories no less renowned than war." I hope your work will bring you a victory against the sword of disease and the barrage of destitution.

You are sacrificing your time and energy for a noble cause. SACRIFICE, then, is the second great pillar of the temple. At various stages throughout life you will be called upon to surrender voluntarily something of your own for the welfare of your State, or your fellow-citizens. If your pillar of sacrifice is sound, you will be ready to bestow on others something that will bring happiness to them and you.

The next pillar is an E—E for EARNESTNESS. Your application to your school work in general and your Red Cross work in particular must be taken seriously—a reality that

demands urgency and persistence in the doing. Inherent in the pillar of Earnestness is the conception of zeal and sincerity. The three pillars—IDEALISM, SACRIFICE and EARNESTNESS—support the coping-stone of CHARACTER. Enclosed in the composition of character is the reputation you have built up for yourselves within your own little world.

On the right of the entrance are the three pillars R, V, and E. The first is Resourcefulness. Your Red Cross Circle will provide the material for strengthening this great pillar. Within your field of operations you will be called upon, from time to time, to show your fitness in many emergencies; you will need to apply yourselves speedily to the work in hand, so that the danger to the sufferers may be minimised. Yes, RESOURCEFULNESS is a necessary pillar. It is the support of self-reliance and independence.

The fifth pillar in the archway of the temple is a V—V for VISION. When you send your cases of Jams, Jellies, Eggs, and garments to the hospitals and elsewhere, you are showing foresight and vision in providing comforts for the sick folk. You are looking ahead. Vision is a kind of prophetic instinct that guides and directs our actions and behaviour: it is the pillar of inspiration.

The last pillar—the sixth—is EFFICIENCY. If this pillar is to be

a strong support to your temple, you must show yourselves to be capable, competent and effectual in all your doings, and display the desired amount of confidence in order to overcome your many difficulties. Your desire is to be an effective unit in your little Circle; you can realise this by the enthusiasm and activity you display in your Red Cross Group.

RESOURCEFULNESS, VISION and EFFICIENCY are strengthened by an active working mind. You will be called upon to show courage and fidelity to your cause, so as to live up to your motto, "I SERVE." These three pillars support the stone of HONOUR, which is complementary to that of CHARACTER.

We need a dome to complete our structure—the dome of true CITIZENSHIP. Citizenship needs many supports or the ceiling would collapse. Among the many supports that stand true and square to those of character and honour are courage, moral strength, ability, animation, reality, reverence, purity, competence, resolution, foresight, duty, and sympathy. Think seriously about your temple! Make your pillars strong; see that your supports are firm and rigid, so that the light of your personality will shine forth with a radiance that will be an influence for good in the world around you.

FINE ARTS

How to write down the Songs you Sing.

REV. R. S. MACNICOL,
Madras Christian College.

We all like singing. And when we sing we use a language which can be understood all over the world and enjoyed by everybody. So one of the best things a boy can do is to learn the songs of his country, and those which are famous in other countries also.

Some boys are very good at singing and they can remember the songs they learn and sing them to other people. But often we may hear a jolly tune, and sing it at school, or at camp; but as time passes the tune fades from our mind and we forget it. How we wish we had written it down on paper, as we write down poetry and stories so that they may never be forgotten!

Here in India we can do this by writing down our SA, RI, GA, sounds on paper. That is one convenient way of putting a tune in our notebooks so that we may not forget it. Those of you who have learned these sounds, and can sing them, should practise putting down the songs you learn, in this manner. If you do so, the tune of Tagore's "Morning Song," for example, which is at the end of the Scout Notebook, would begin in this way.

Sa ri ga ga | ga ga ga ga | ga—ga
ga | ri ga ma—etc.

If you do not already know this way of 'pronouncing' the sounds of music,

or this 'notation' as it might be called, you should learn it from a friend who knows how to sing. He will probably tell you to think of the stairs in your house. Each step represents one sound in music. If you stand on the lowest step, you can call it SA and sing the first, and lowest note in the tune. Go one step higher, and you will come to RI. Here you must sing one note higher. Then move up one more step: this brings you to GA, one note higher still.

Now you will find that if you move up one step at a time, after you have taken eight steps you will have reached SA' again; but it will be high above the first SA—nearly on the first floor in fact! and the eight steps which you have taken (as you sing the eight sounds one above the other,) can be written down in your notebook like this:—

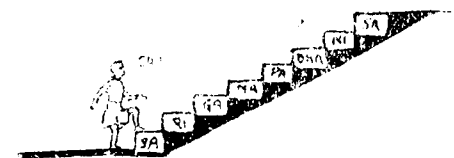


Fig I.

Put this down on the first page of your notebook, and then practise once or twice on the stairs of your house. You will soon learn this. When you have learned it going up, then try it downwards like this:—

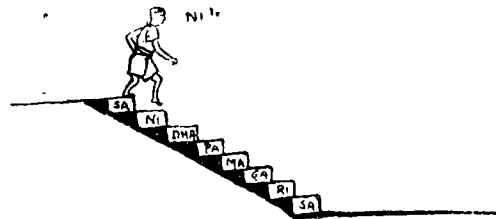


Fig. II.

Now you are getting quite an expert. Try something more tricky. Go down stairs two steps at a time, missing out one step. Don't forget to sing as you go and *don't fall!* That's hard, isn't it? But you will soon master it, and when you have done so, you will have

a very useful little code or notation, by means of which you can write down lots of tunes that you learn: then you will not forget them, and you can teach them to your friends.

Next month we shall talk about another way of writing your songs. It is the way which is used all over the world nowadays, and it can be used to write all sorts of complicated tunes. To conclude: here is a tune which scouts and wolf cubs can try to read, and when they have tried to sing it, they should recognise it at once.

PA, PA, SA—SA—, PA, PA, SA—SA
RI, GA—GA—, RI, GA—GA—
PA, PA—, PA, PA—
PA, MA. GA, RI, SA—, PA, MA, GA,
RI, SA—.

(To be continued)

How Many?

A Junior Red Cross meeting was attended by thrice as many boys as girls. How many boys and girls remained four times as many boys as girls. How many boys and girls attended the meeting?
(36 boys and 12 girls.)

USE OF LEISURE

Some Things to do in Your Leisure Hours.

KURUVILLA JACOB, M. A. (LEEDS)

Headmaster, Madras Christian College School.

To Measure Your Speed of Walking

There is a very simple way of finding at what speed you are walking. Take a piece of thin string about 100 yds. long. Tie a weight (a stone will do) at one end. At the point 44 feet from the weight put a knot. Then put a second knot 44 ft. from the first and so on along the entire length of the string put a series of knots 44 feet from each other.

Take a watch with a seconds hand, in your left hand. Drop the weight upon the ground and walk along at an ordinary pace, letting the weight remain where it fell, and allowing the knots to slip through the right hand.

The number of knots that pass through the hand in half a minute is the same as the number of miles walked in an hour.

Do you know why this is so? The reason is that 44 feet is the 120th part of a mile, and half a minute is the 120th part of an hour. Therefore we can walk 120th of a mile just as many times in 120th of an hour as we can walk a mile in an hour.

An Astonishing Trick you can play with a Book

Invite one of your friends to take any book he likes and to open it anywhere. Let him choose a word in the

first nine lines of any page, but not later than the ninth word in the line. He should remember the number of the line and also the number of the word in the line. He is then to note the number of the page and (1) multiply it by 10, (2) To the product he is to add 25 and the number of the line. (3) The result is to be multiplied by 10, (4) And the number at which the word stands is added to the product.

He is then to hand the book to you, with the last number obtained written on a slip of paper. After thinking for a few moments you can open the book and read the word chosen. To get this wonderful result, you have only to subtract in your mind 250 from the amount given on the slip. The last figure is the number at which the word stands in the line, the last but one is the number of the line and the remaining figures, the number of the page.

Let us try this trick. Suppose a person chooses the 6th word in the 7th line on the 24th page. Then

$$\begin{aligned} 24 \times 10 &= 240 \\ 240 + 25 + 7 &= 272 \\ 272 \times 10 &= 2720 \\ 2720 + 6 &= 2726 \\ 2726 - 250 &= 2476 \end{aligned}$$

i.e. 6th word in the 7th line on the 24th page.

OUR READER'S PAGE.**Ghazi Mustapha Kemal Pasha**

S. MURALIDHARAN, 5TH FORM, RAMAKRISNA MISSION SCHOOL, MYLAFORE.

At the fall of the Ottoman kings Turkey was in a very ruined condition. It was called "The Sick man of Europe". The people were not civilized and there was poverty everywhere. Many said that Turkey would soon perish. But the man who made their prophecies prove false was Ghazi Mustapha Kemal Pasha.

He is now one of the great dictators of the world. Under his wise directions, Turkey is now a rising power, with prosperity in her strong limbs. The people now lead a simple life. They always care for the good of their country.

How Kemal like Napoleon shaped for himself a military career as a foundation for his power, how like De Valera he was given a great punishment and how fortunate he was to evade it, how like Mussolini he keeps up a sort of practical dictatorship, these form an interesting story.

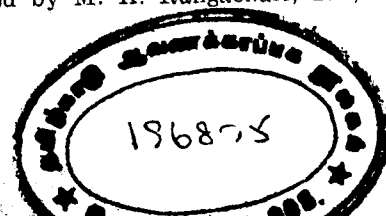
Further, Kemal is a very good orator. To his countrymen he is much more

than a hero—a God! All people in Turkey bear his insults and anger appreciating him for his great patriotism.

The greatest success that Kemal has achieved is perhaps the breaking of the great wall of tradition. He introduced western civilization and Science in the place of blind faith. He introduced balls and dances. He also introduced a new fashion in clothes. He has changed the old system of weights and measures and brought forth the metric system. He has introduced many other good reforms for the sake of his countrymen. With regard to his character mention must be made of his hatred of flattery, his bachelor habits, his love for his mother and his refusal to become wealthy. He resembles Gandhiji in his love of his motherland.

He has formed altogether a new Turkey. How great he should be to bring such marvellous changes within such a small period!

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