The Scout's Red Book

of

"Good Turns"

by

AN OBSCURE SCOUT

with a foreword

by

SIR FREDERICK A. NICHOLSON,
K.C.S.I., K.C.I.E., I.C.S., (retired).

The India Sunday School Union,
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by

THE AUTHOR

DEDICATED

TO

LIEUT.-COL. LACHLAND L. PORTER, V.D., O.B.E.,

(*without his permission*)

District Scout Commissioner of the Nilgiri District, South India in recognition of his immense interest in the Scout Movement and spending his money, time and energy in spreading the Scout Movement in the District of the Nilgiris

BY

AN OBSCURE SCOUT

who hopes that Great Britain will send more worthy sons like the Colonel to the Ancient Land of India to unify the Indians and the English living there.

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The Scout *Motto is* :—

"BE PREPARED."

A Scout's sacred and public *Promise* is as follows :—

I promise on my Honour to do my best—
To do my Duty to God, the King and the Country.
To Help other people at all times.
To Obey the Scout Law.

The Scout *Law* is as follows :—

1. A SCOUT'S HONOUR IS TO BE TRUSTED.

   ("If a Scout says 'On My Honour it is so', that means that it *is* so, just as if he had taken a most solemn oath.")

2. A SCOUT IS LOYAL TO THE KING, HIS COUNTRY, HIS OFFICERS, AND TO HIS PARENTS AND TO HIS EMPLOYERS AND TO THOSE UNDER HIM.

3. A SCOUT'S DUTY IS TO BE USEFUL AND TO HELP OTHERS.

   ("He must try his best to do a Good Turn to somebody everyday.")

4. A SCOUT IS A FRIEND TO ALL, AND A BROTHER TO EVERY OTHER SCOUT, NO MATTER TO WHAT SOCIAL CLASS THE OTHER BELONGS.

   ("A Scout must never be a snob. A snob is one who looks down upon another because he is poorer, and resents another because he is rich. A Scout must be a friend of all the world.")

5. A SCOUT IS COURTEOUS.

("He is polite to everyone and he must not take any reward for being helpful or courteous.")

6. A SCOUT IS A FRIEND TO ANIMALS.

(He should always save them pain and see that they are well fed and comfortably lodged.)

7. A SCOUT OBEYS ORDERS OF HIS PARENTS, PATROL LEADER OR SCOUT MASTER WITHOUT QUESTION.

("All orders, whether he likes them or not, he must obey at once and thus learn discipline.")

8. A SCOUT SMILES AND WHISTLES UNDER ALL DIFFICULTIES.

(Nothing should make him dejected and wear a sorrowful face. Cheerfully he should meet all difficulties.)

9. A SCOUT IS THRIFTY.

("A scout is called upon to save his money, his health, and the trouble other people will have to take if he fails to do his own job. . . . The only way of saving properly is to make it a habit.")

10. A SCOUT IS CLEAN IN THOUGHT, WORD AND DEED.

(He should never allow his mind to dwell on unclean subjects: and guard his thoughts and words as carefully as he can. His whole behaviour must show that he is a real gentleman).

A Few Great Thoughts on the Scout Movement

"I ask the youth of all the Great Nations of the World to remember that it is chiefly upon the coming generations that the future peace of the world depends."

H. M. KING GEORGE V.

"All the best advice in the world is contained in the Scout Law.

"The Scout Law is nearly all about doing and contains hardly anything about talking. That shows what an admirable Law it is."

H. H. THE MAHARAJA OF MYSORE.

"The Movement is not military, and has no military significance; it exists solely to train boys to be capable and useful citizens."

H. R. H. THE DUKE OF CONNAUGHT.

"To you Scouts I say Go ahead: stick to your scouting, make yourselves as efficient as you can; be good friends with your brother Scouts from other countries, and when you are older don't forget the comradeship of your scouting days."

H. R. H. THE PRINCE OF WALES.

"Ours is a worldwide Brotherhood bound together by the spirit of love and a common humanity. The active expression of this spirit is SERVICE, which is our highest ideal. We have to fulfil the noble task of serving boyhood and helping boyhood to serve."

H. H. THE YUVARAJA OF MYSORE.

"The keeping of the Scout Law is a man's work; it calls for all that is best in a man, his courage, his loyalty, his energy, and his power to persevere.

"Any ass can see the bad points in a people or a country, but a good Scout will look for the good points in other people."

THE CHIEF SCOUT.

"A Good Scout is always thinking about his Promise: he repeats it to himself in order to remind himself of it. He knows the Scout Laws by heart, and he knows, too, what they mean. He knows what they mean through having practised them."

THE LATE CAPT. THE HON. ROLAND E. PHILIPPS.

"The true Scout instinctively sets his face against undue class distinction, but equally and still more definitely against class hostility and unwholesome rivalry."

HIS EMINENCE THE ARCHBISHOP OF WESTMINSTER.

"Remember it is not mere numbers that give the movement worth. The counting of heads may be a danger and a snare. It is the spirit that matters."

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

"You are going to conquer *evil*, you are going to conquer *poverty*, you are going to conquer *war*."

THE RT. HON. GEORGE LANSBURY, M.P.

"The Scout Movement will ultimately be judged not by the person of the Chief Scout, whom the world delights to honour, but in the person of each Scout."

THE REV. H. J. COSTAIN.

"The Boy Scout Movement supplies just that spirit which the League of Nations itself requires to make its efforts successful."

W. F. SCHUBERT
of the League of Nations.

"The world is moved by ideas and this one of Baden Powell's has in it the eternal spirit of boyhood and some touch of magic which is helping to exorcise old ghosts and demons and to draw the human family closer together in comradeship and service."

SIR PHILIP GIBBS.

"If the Scout spirit is to permeate the world, we must look wider than our own immediate country, recognising that this is now a *world* movement not merely likely, but certain to promote peace, harmony and good-will amongst and between the citizens of every country."

SIR ALFRED PICKFORD.

"It is a great crusade for higher moral standards of living than we have yet possessed; also it is a great movement for universal peace, a peace of which the inhabitants of India will approve and do approve, probably more thoroughly than any other race."

DANIEL C. BEARD,
National Scout Commissioner, America.

"Let Scouts remember that they have to think not merely of a few living in cities and towns, but they have to do the scouting for the starving millions of the land."

MAHATMA GANDHI.

PREFACE

In sending this little book into the Scout World, I would have preferred to leave it without a preface from me but I should like to say that I got the inspiration for Scout work and ideals from the Rev. Henry A. Davidson Moorhouse of the C. M. S. Mission.

But these letters, which were solely intended for a particular troop of Scouts in a corner of India, would not have seen the light of day, if I had not, attracted by the vast and varied knowledge of Sreejut P. V. Manickam Naicker, B. E., Zamindar of Sivapuram, with great diffidence handed him my letters for his perusal. He it was who first encouraged me to take the risk of publishing them and wrote to me amongst other things, "I wish I were sixteen instead of sixty to join the movement."

I may say that the surest way of forgetting the age of sixty and of feeling that one is sixteen is to become a member of a Scout Troop, preferably of a Kangaroo or an Alligator patrol, and learn to use the respective calls correctly and gleefully—"Coo-ee" and "Hoo-ah-er"! "The Movement" says the Chief Scout, "urgently needs more men and women to come forward and take part in this joyous and worthwhile work of building a useful citizenhood in each nation and a brotherhood of peace and goodwill in the world". If out of the 350 millions of Indians, 50 millions were to become Scouts, sincerely believing in the great future of the Movement, doing Good Turns everyday, what a noble India they would be creating within a month! Will not everyone in our country join in this "noble task of serving boyhood and helping boyhood to serve," in the appropriate words of H. H. the Yuvaraja of Mysore?

It remains for me to thank sincerely Sir Frederick A. Nicholson, for having taken the trouble in his old age at great inconvenience, to read my manuscript and to write a foreword. He has thus done me a great Good Turn for which I can never be in a position to render him "a reward in return."

I should not omit to thank the kind Principal of my college days Mr. J. C. Rollo, M.A., now of the Maharaja's College, Mysore, for various corrections in my manuscript.

Lastly, I gladly acknowledge a very useful Good Turn—as evident from the get-up of this book—rendered to me by Mr. J. S. Wilson, Camp Chief at Gilwell Park, London, by his recommending "Methodist Publishing House" of Madras to get my manuscript printed: and I must particularly mention the uniform interest, patience and promptness of its agent, Mr. H. F. Hilmer, in dealing with a novice like myself who has been aspiring to be a writer.

I wish every one of my Readers—and all my non-Readers—many, many happy returns of Good Turns!

An Obscure Scout.

FOREWORD

The writer of this suggestive and practical booklet on Scout duties, is well known to me as one who practises what he here preaches, and who constantly endeavours to work in the spirit of the Scout movement. His varied suggestions to Scouts, whether young or grown-up, are obviously taken from life, and show that ready observation, that spirit of service on his own part without which he could hardly have been able to compose his modest brochure. For instead of dealing in generalities he inculcates Scout service by many practical illustrations of how the willing and instructed Scout can help and serve his "neighbour" whether at home or outside. In addition to suggesting many positive "Good Turns," he shows, under the quaint title of "Negative Good Turns" that mere abstention from helpful action, from possible "Good Turns," means failure of true Scout duty, and doubt as to the Scout's sincerity of purpose. Hence it is a book for all Scouts—and for others—in India to "read, mark, learn, and inwardly digest" if so they may attain to the habit and spirit of service to all "neighbours."

Dealing first with the individual himself, the writer proceeds, *seriatim*, to the Scout's duties in the family, in the town or village, in society generally, and towards ignorance and weakness everywhere. His examples show an intimate knowledge of the duties and opportunities for service which throng the willing Scout. His numerous suggestions tend to correct the possible error that Scouts have done their duty in performing daily *one* Good Turn; that is a fine rule but perhaps admits of misconstruction or slackness, since in human practice, a prescribed *minimum* is apt by want of thought or otherwise, to become a *standard* and possibly a *maximum*. He shows that to a thoughtful, genuine Scout in India, duties and opportunities are illimitable and imperative, especially in the frequent presence of ignorance, of weakness, and of careless and bad habits.

He lays stress on brightness and smiling cheerfulness. Genuine smiles, should express more than mere cheerfulness; they should also be the outward expression of an inward spirit of *friendliness* which itself begets friendliness and trust, and thus works daily wonders; as the old catchy verse says

> "Smile awhile, and while you smile
> Another smiles, and soon there's miles
> And miles of smiles, and life's worth while
> Because *you* smile."

Perhaps the gist of the booklet is that duty, service, lie everywhere ready to hand, and that it is just the small duties and thoughtful, kindly observances in home and school, social, official, and even in national life which so powerfully make for the welfare of the people. The book is not written as a mere manual of Scout's conduct; its illustrations are intended to inculcate the *spirit* of constant, unselfish, willing service which should inspire life in contact with one's "neighbour"; to stimulate Scouts—and others—always to do their utmost and always to be their best, for if everyone, always and everywhere, did every duty and every service, small or great, as perfectly as he could, the world would be a mighty different place. The *habit* of service is good but it is only when the *spirit* of service, the spirit of the "Royal Law," grips a Scout, that such service becomes inspired, and "Good Turns" become as normal and natural to the Scout as shining is to the sun. So may all our Scouts become true "Servants of India".

F. A. Nicholson

22/1/31
Coonoor



Facing page 1

I

GOOD TURNS

DEAR BROTHER SCOUTS,

The best of Scouts cannot easily say which of the Scout laws stands foremost. It is because every one of the ten laws is so important that none of them can be neglected if one wants to be a true Scout. But if one *has* to select the best of the ten, every one will point out the third law as the most important one. That law is defined by the Chief Scout as follows:—

"A Scout's duty is to be useful and to help others," and it is further explained that "a Scout must try his best to do at least one Good Turn to somebody every day." If you try to follow this law truly, honestly and sincerely you will unconsciously be obeying all the other nine laws.

If you want to be "useful" to others you must behave in such a manner that they will "trust you" (First Law). You cannot be loyal to your king and country if you do not train yourselves to be good citizens in every way. Only when you make yourselves "useful" can you be practically loyal, patriotic and of service to your king, country, officers, parents, and employers (Second Law). Will you call another your friend and brother if he is not "useful" to you in some way or other? Only those who are directly or indirectly of use to us can be called *real* friends and brothers. Every Scout, to be a friend and brother to another Scout, must make himself helpful and "useful" to the other as best he can (Fourth Law).

Courtesy breeds courtesy. None will willingly allow you to be "useful" to them if you do not do your Good Turn in a polite way. Hence to obey the third law

successfully you must be courteous in speech and manners (Fifth Law). The best way of being a friend to animals (Sixth Law) is to be "useful" to them in a practical way. You should not only show kindness to these dumb creatures but must also prevent others from being cruel to them.

How can you be obeying your parents, patrol leaders, and scout masters if you question every order given to you? If you want to be "useful" and not a hindrance to them you should obey them without question. That is the best way of being "useful" to them (Seventh Law). If you are sorrowful and wear a long-drawn face while you are at your work, at school or at home you will not be helpful to your brother workers, schoolmates and the inmates of your home. But if you are whistling and smiling you will be creating a cheerful atmosphere around you despite any difficulties which you or others may have, and thus you will be "useful" to the drooping spirits near you. Smiling is infectious. Are you not "useful" if you make a sorrowful man catch your cheerful spirit? (Eighth Law).

Only when you are thrifty (Ninth Law) will you have the means to be "useful" and helpful to others. If you do not possess a pie how can you help a poor and needy person? Your sympathy in thought and word will be of no use to a starving person if you cannot give him a pie to buy a morsel of food. Hence if you are desirous of being "useful" to others you should learn thrifty habits.

Tell me, can you have the will and thought to do a Good Turn to another and thus be "useful" if you are not clean in word, thought, and deed? An unclean thought never ends in a Good Turn but on the other hand, it is sure to lead you into a wicked deed (Tenth Law).

From the above you will find that all the other nine laws will have to be obeyed automatically if you want, on your honour, to carry out the third law sincerely. Obey the third law in the very letter and spirit and you will be obeying all the other Scout laws without any difficulty whatsoever. Ah! what an easy way to carry out the Scout Laws! Teach this simple fact to all persons whether they are Scouts or not and thus create the scout atmosphere everywhere.

I am aware that every Scout wants to obey the third law and do a Good Turn every day but many fail to do so. Why? Not that the Scout is unwilling to obey that law but at sometimes he does not know *how* to do a Good Turn and at other times he is not able to recognise the chance of doing a Good Turn even when such a chance is staring him in the face. It is because he is only slowly realising that opportunities to do Good Turns are innumerable if he only looks for them with an earnest spirit.

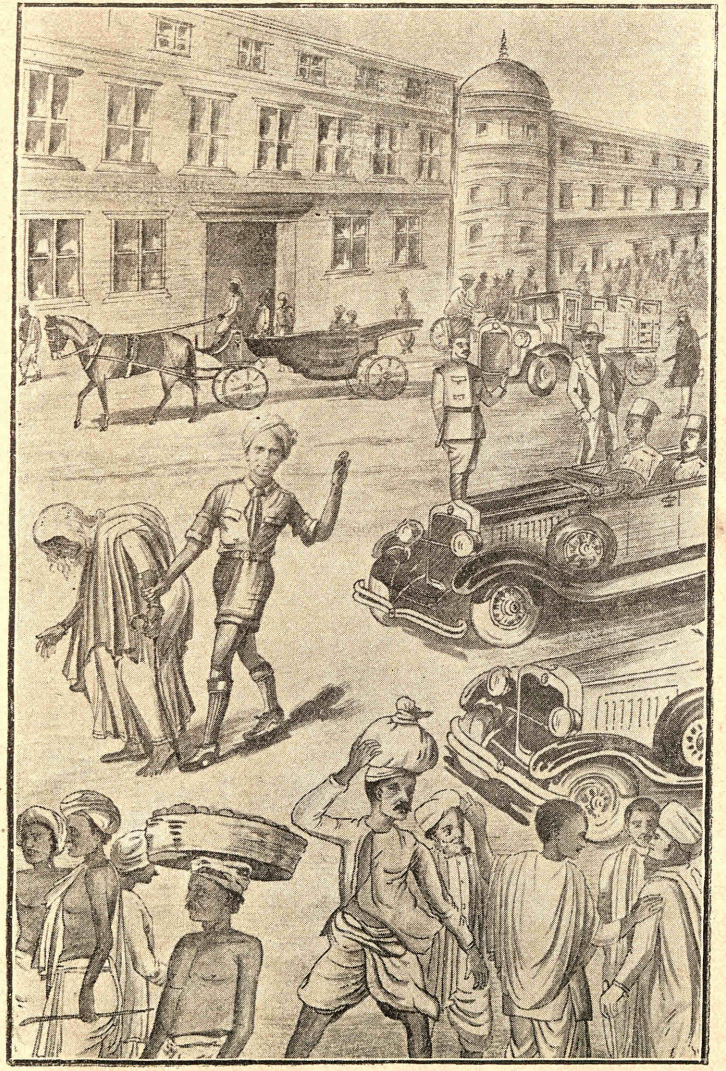
Have you ever thought that you can do a Good Turn daily to your parents and other inmates of your home? Charity begins at home, and equally so Good Turns. You can do many a Good Turn to your hamlet, village or town; and to your neighbours at home or in the overcrowded railway carriages, buses or trams. Some of you may not believe me, when I say that you can do real Good Turns to the sweeper who cleans your house and compound and the roads, and to the poor scavenger who cleans the latrines and bathrooms of your home. You can do these without putting yourselves to any difficulty; but true Scouts should disregard all inconvenience and trouble to themselves in doing Good Turns. If you carefully observe you will find that often a great deal of misery is caused in this world by people's *omission* to do Good Turns, as they do not realise that this is a grave failure of duty. It is not neighbourly or

friendly if one omits to do anything in one's power that would help. For instance, people will not push a blind man into a busy street full of traffic but many of them are sure to *omit* for various stupid reasons, to take his arm and pilot him across the street. Again, many persons may not deliberately leave a garden gate open, but a large number of them will surely *omit* to shut it. To be brief there are many a "little nameless unremembered acts of kindness and of love" which can be done by you in the name of Good turns if you only devote a little thought over them.

In my next letters I shall give you some hints about a series of Good Turns which every Scout can do. I conclude this letter by quoting the definition of a Good Turn as given by the Chief Scout. Our Chief says that "a Good Turn need only be a very small one: if it is only to put half a penny into a poor box, or to help a woman to cross the street, or to make room on a seat for some one, or to give water to a thirsty animal, or to remove a bit of banana or an orange peel off the pavement where it is likely to throw people down, it is a Good Turn. But one must be done every day and it only counts as a Good Turn when you do not accept any reward in return." What a simple and homely definition our Chief has given us! I need only add that you should never be satisfied by doing only one Good Turn a day.

Yours brotherly,

An Obscure Scout.



Facing page 4

II

POSITIVE AND NEGATIVE GOOD TURNS

DEAR BROTHER SCOUTS,

The definition of a Good Turn given by our Chief emphasizes only one aspect of it. What the Chief refers to may be termed "Positive Good Turns." Every Scout is bound to act up to the Scout Law and do Good Turns; but if after doing a Good Turn you do half a dozen bad turns or even one bad turn to some one, then I may say that the effect of the "good" in the Good Turn is counteracted. In such an instance the harm is sometimes greater than if you had not done a Good Turn at all, as people who had expected you "to live up to that reputation" of your Good Turn become suspicious of your character when next you do Good Turns.

Suppose with admirable pluck you save a blind man from being run over by a rushing motorist, you are praised by every one and you bring credit to the Scout Movement. But if, after this, you go home and refuse to lend a helping hand to your toiling parents, worry them for things which they cannot afford to buy for you, or quarrel with your brothers and sisters and thus create unpleasantness at home, you cannot on your honour call yourselves true scouts, in spite of your praiseworthy Good Turn in saving a blind man from death. Hence it is not enough if you merely do a Good Turn, but you must guard yourselves against minimising the result of that Good Turn either by a definite Bad Turn or by your failure to do a Good Turn, which failure practically means doing a bad turn to some one.

The above aspect of the Good Turn leads you to what I term "Negative Good Turns." Every one of us daily comes across a number of opportunities for Negative

Good Turns in every path of our lives. Yet many of us fail to take advantage of such chances. Perhaps you do not understand what I mean by a Negative Good Turn, as it may appear to you a self-contradictory term. The few examples given below will make it clear to you.

In our country there are post offices in the towns and in almost all the big villages. They are maintained for our benefit and convenience. The postal officials are bound to send your letters to their proper destinations. You are neither bound to write, in bold type, the name of the post office on the cover, nor to affix the stamp on the right hand top corner. Yet what a lot of worry and time you will save the postal officials if the addressee's name is clear, the name of the post office in block capitals, and the stamp, on the right hand top corner of the cover, instead of on the back, where it is put by many of us. If you will only see to these things, the postal sorters will have no necessity to turn over each cover to see whether it is stamped or not and the delivery postman will find the addressees quickly and without any difficulty. A Scout who is careful in this matter is doing a Negative Good Turn to the postal officials concerned !

You want to go by rail from one place to another. Suppose that the third class fare is annas nine and pies three. If ever you go near the booking window of the railway station at working hours, you will find many a person handing in five rupee and ten rupee notes or one rupee silver coin, and very rarely you come across a person who hands in the actual fare. The booking clerk is put to the necessity of getting and counting the change, and thus those who hand in notes and rupees make the clerk waste his time and cause inconvenience to any who may be waiting to buy tickets. But you, being Scouts, ought to give

the clerk the actual fare. He will pass on that change to some one who is not a Scout and who is not as thoughtful as you ! That is a Negative Good Turn !

The municipalities, the village unions and other public bodies of our country have the duty of keeping the roads and lanes clean. Some people throw all sorts of rubbish out of their compounds in front of their houses or near the dust-bins but not always inside them. Their excuse is that there are the sweepers to clear away the rubbish. But you, being Scouts, must see that your people and your servants at home throw the rubbish out of your houses in a heap, so that the sweepers may find it easier to do their job and are not put to unnecessary difficulty in collecting the scattered rubbish. That is a Negative Good Turn to the sweepers !

Again, if ever you enter the public latrines or the latrines in some of our houses, you will find that the floor, the seats, the handles of the buckets and even the entrance to the latrines are made dirty and it is next to an impossibility to use them. The excuse for this is in the words " Oh ! there are the scavengers, who are paid to clean these places ! " Yes, I admit that there are the poor scavengers. But do you not think that if people use these latrines in a proper way, the difficult and unpleasant job of the scavenger will be made easier for him ? Moreover by such proper use of the latrimes you do a Negative Good Turn, not only to the scavenger but also to those who may use the latrines after you. Such instances can be multiplied, but I think that I have made myself clear regarding the meaning of a Negative Good Turn. You find that, in the above instances, you are only asked to do your duty in a better way than it is ordinarily done, and the result is that you make a job easier for some one from whom you will never be in a position to " accept a reward in return."

Some of you may say that the instances mentioned above are trifles not to be seriously thought of. To them I would say that trifles *do* matter when youths are being trained in the Scout Movement to be men—real live gentlemen.

Some Scouts think that they owe a duty to the Scout movement only when they are in uniform or wearing badges. But I remind you that once a Scout one is always a Scout and is expected to act like a Scout wherever and in whatever situation one may be. As our Chief says, "Any ass can be a good Scout on a fine day but the thing is to make the best of conditions on a bad day." In the limelight, when others are watching us, we are, perhaps, in a hurry to do Good Turns, but when the eyes of others are not directed towards us let us take care that we are not busy in doing bad turns! Hence, whatever you do you must do like Scouts and your very bearing and speech must proclaim that you are true Scouts.

Yours brotherly,

An Obscure Scout.

III

GOOD TURNS AT HOME AND AT SCHOOL

DEAR BROTHER SCOUTS,

In these letters please do not expect me to be exhaustive. I just make an attempt to suggest to you certain thoughts, and it is for you to develop them and find out many other Good Turns. Whenever you happen to see some one doing a Good Turn, which you had not done before, make a note of it in your diary along with any other Good Turns which may strike you. Before I proceed further, I wish to emphasize that when I speak of Good Turns, I refer to the positive and negative aspects of the term, and hence you will find that in these letters these are not given separately.

Your first duty, as soon as you become Scouts, is to make your parents and other relatives realise that you have each turned over a new leaf in your lives and that you are better boys than you were before you joined the movement and became smiling Scouts. It does not greatly matter if you fail to do Good Turns to others outside your circle of relatives, while you are just Tenderfoots. When you carefully train yourselves to do Good Turns in every way to your relatives, you will find that without any effort whatsoever you will be rendering Good Turns to others. Remember that for a true Scout the doing of a Good Turn should become part and parcel of his nature.

As soon as you join the Scout movement, you should see that everything around you is spick and span. You must ever be on the look-out to do odds and ends in your homes to help your relatives. You can bring water from the river, the well or pipe, for bathing and other purposes, not only for your own use but also for that of the others. Unfortunately many boys think that fetching water and

other duties at home are the exclusive privilege of the womenfolk. I have seen boys almost ordering their sisters to bring water for their own use, and a number of boys expect their sisters and mothers to do the washing of their clothes, when they cannot afford to have servants. But after you have become Scouts, you must get rid of such false ideas of not doing any household work. Of course, our sisters and mothers will be the first to prevent us from doing it. But that does not exonerate Scouts from setting an example to other youngsters, by giving a helping hand in the domestic " drudgery "—I do not at all agree in this application of the word of our homes. In your leisure hours, you can remove all cobwebs in the roofs and corners of the walls of your home, clean all pencil marks off the walls and keep the surroundings of your residence neat and clean. Some do not at all care about these things, as the houses they live in do not belong to them and as they are merely tenants who may vacate at any time. But Scouts should do Good Turns to the landlords by being careful in these matters. Besides, how can a Scout endure such dirt and disfigurement in his home ? And always wear a cheerful face and radiate happiness in all ways.

I have heard parents complaining that Scouting has spoiled the education—the power of passing the examinations—of their boys, as they were always talking and thinking of Scouting, games, and tracking, etc. If any Scout is responsible for such an accusation he brings discredit to the whole movement. On the other hand, after joining the Scout Movement, Scouts should introduce system in their studies, and they ought to do well in all their examinations. Hence it is your duty to devote sincere attention to your studies and pass the required examinations while at the same time training your character through Scouting. The average parents of the Indian Scouts are poor, and hence if you neglect your studies and fail in examinations, you will

be doing Bad Turns to your parents and at the same time you will not have acted up to the seventh and ninth laws. For this will be disobedience to your parents, and you cannot be called thrifty Scouts as all the money spent in educating you in a certain class will have been wasted, and for studying again in the same class another sum of money will have to be spent. If such a thing results after you became Scouts, it will be the worst way of doing bad turns not only to your parents and schoolmasters but also to the Scout Movement itself.

Do you realise that by doing your duty as students to the best of your abilities you will be doing many Good Turns to the school, to the teachers and also to your parents? Men who have risen in the estimation of the world have done permanent Good Turns to the school, the teachers and their parents, as people often say such a hero studied in such a school under such teachers and that he is the son of so and so. Hence your chief aim as students must be, to do your utmost to leave your name in the school to be remembered respectfully by succeeding generations. If by diligence at your studies you pass your examinations with honours you will be doing Good Turns to your school, as this will raise the estimation of the school in the eyes of the public.

At schools you are expected to take much interest in sports, and to introduce there the various Scout games which are taught to the Scouts. You should raise the school to a high position in the "Games world" and people should realise that the school has obtained such a position because the Scouts put their shoulders to the wheel. Remember always the spirit of Scouts and say heartily, "Three cheers to the better side" that has won instead of harbouring an unsportsmanlike spirit against the side that had beaten your school team. The winners

should not omit to encourage the other side by saying, "Better luck next time for our gallant brothers," instead of ridiculing and looking down upon the side that has lost. I am pointing out this as I have found that these rivalries in games, instead of being healthy ones, often degenerate into bitterness, hatred and even physical force and foul play. Hence you must behave in such a way that people will say that the team of your school will never "play foul," as sportsmanship is ingrained in you all. In this connection it is worthwhile remembering the definition of the term "sportsmanship" given by H. R. H. the Prince of Wales. "Sportsmanship means straight-dealing and playing the game. It means self-reliance, and, at the same time, team-work—playing for your side, and not for yourself, winning without "swank," losing without bad temper. And it also means thoughtfulness and making allowances for others. It is an idea of loyalty, and of service. The one thing it hates like poison is selfishness."

It is often said against Indians that they have not yet learnt to view things in a sporting spirit, as they have not been taking much interest in sports. Cannot you Scouts make an effort to do a great Good Turn to your Motherland by remedying this charge? If future historians say that it was the Scout Movement that was responsible for inducing Indians to take to sports, and that they have improved in their physical and moral strength, will it not be an honour to you and to your descendants? Have you not then contributed your mite towards a substantial betterment of your country?

If you will only learn all that Scouting teaches you it is quite easy to earn a few rupees by doing odd jobs—let it be chopping of wood, growing a kitchen garden or doing some other Scout-craft. If your parents usually pay for such jobs you can do the work and receive the money and thus learn to be independent of your parents for small amounts at least. But when you receive

money you should not think that you have done a Good Turn! If you learn to "grow strong," and "to acquire health-giving habits" and learn "the methods of prevention of disease," do you not think that you are doing excellent Good Turns to your parents who may otherwise be put to much anxiety and expense on your account? Hence you should request your Scout masters to train you in physical exercises, in prevention and cure of ordinary ailments and in first aid. By learning first aid thoroughly you can do immense Good Turns not only to your relatives but also to outsiders in the streets, roads, trains, buses and trams.

You should do all that is in your power to keep up friendly relations not only among the members of your family but also with your neighbours. If that is not possible, you can at least see that no misunderstandings arise between the members of your family and your neighbours. If you will only think awhile you will find that in this world unfriendliness and quarrels arise, not only amongst family members but between neighbours also, out of comparatively small matters such as unworthy conduct in word or deed without any deliberation whatsoever. The best way to prevent such little quarrels and unpleasantnesses is to see that every one minds his own business till his services are requested in a matter. There are a number of people amongst us whose tendency to speak and think about other people and their business has brought about much discord. Therefore you should remind your people of what a great Tamil poet says regarding words which wound others. It is thus translated by Pope :—

"In flesh by fire inflamed, nature may thoroughly heal the sore
In soul by tongue inflamed, the ulcer healeth nevermore."

Finally I would say that any little work at home which you can conveniently do you should never allow any other member of your family to do. Always "be

prepared" to help your parents in every way. Let them say, "Our boy has become quite a gem since he joined the Scout Movement, and we have had no cause for complaint against him either in his speech, conduct, manners, studies or on account of his health." If each of your parents can say this, is it not a Good Turn which you are doing to your parents? I would say that it is a Good Turn of the first order. I have not had the pleasure of seeing and hearing our Chief except in photos and gramaphones, but I can confidently say from his writings that he will not expect from you anything better than that so far as your duties towards your parents are concerned.

Yours brotherly,

An Obscure Scout.

IV

GOOD TURNS TO YOUR VILLAGE OR TOWN

DEAR BROTHER SCOUTS,

Next in importance to the Good Turns mentioned in my last letter come Good Turns to the place you live in. If it is a village, hamlet or municipal town, you can be doing a number of Good Turns if you will only keep open your eyes, ears, and nostrils You cannot but admit that there is a habit in our country with many, especially in villages, to answer calls of nature in streets and lanes and create an insanitary atmosphere and sight. Even in big towns and cities the open drains, the corners and lanes of streets are made use of even to-day for this purpose. There is no use in hiding this fact, as a Scout's duty is to face facts and work out remedies in true Scout fashion. If every Scout determines that he will do a Good Turn to his village or town by preventing children and others from making such use of the streets, what a splendid Good Turn the Scouts will be doing to their town or village. People act in such a manner merely on account of thoughtlessness and for want of proper lavatory arrangements in the houses they live in. Hence you may, with politeness, make the parents realise the impropriety of such neglect on their part in allowing children to make such use of the streets. You can, as soon as you see that a child is allowed in the streets for such a purpose, go to the parents and quietly request them not to do so. If there are not proper lavatory arrangements address the public bodies which look to such sanitary arrangements, or the landlords of the houses concerned. Where there is neither a public body nor a landlord to address, you must do what you can under the circumstances to minimise such nuisance. The best remedy is to enroll some one from the family either as a wolf cub, a scout, or a rover and work through him.

Again if you find that any place is insanitary, evil-smelling or in disrepair immediately address the respective authorities regarding the matter in a respectful quiet manner. If a water tap is kept open or is leaky close it, and if you cannot repair it yourself, report the matter to the Municipal authorities. If the Municipal street lights do not give proper light at any spot, you can draw the attention of the officers concerned to the defect. When people throw rubbish into the streets you can easily remedy such action by a friendly talk with the inmates of the house, drawing their attention to the fact that they are giving unnecessary trouble to the persons whose duty it is to clean the places : and if you would only bring yourself to remove such rubbish in the presence of the inmates and throw it into the street dust-bins or place it neatly in a corner of the street, it will touch the sensitive hearts of the inmates and they will be more careful when next they throw out rubbish. In all these matters try to make an ally of, at least, one of the inmates of that offending house by making him take an interest in the Scout Movement, if possible, as an actual member of the troop.

The Good Turns to your town or village can be multiplied according to the respective needs of the places Suppose your place is famous for its temple, church or mosque, or for its salubrious climate, you are sure to meet many strangers who come there either as pilgrims, or for the sake of their health. It is well-known that strangers and innocent pilgrims are often cheated by traders, servants and others. To these visitors you can do splendid Good Turns by helping them with your knowledge and service, and they will leave your place with praises for the Scout Movement which had given them such disinterested workers as the Scouts, and thus you will be bringing a good name to your village or town. During festivals many pilgrims are put to great inconvenience and heavy loss ; you can

organise collective Good Turns to these visitors and trace out lost property, prevent pickpockets from harming the pilgrims, trace missing children, attend to the sick, and help the sanitary and hospital authorities.

You should have at your fingers' ends the time tables of the incoming and outgoing trains at your place and also the hours of despatch and delivery of the post. Often you will meet in the streets some one asking you whether the post had been cleared and whether a particular train had arrived at or departed from your station. Very rarely do you come across persons who can correctly give off-hand such information. But if you are posted with this information you will get many opportunities of doing Good Turns by readily helping those who are in need of it.

If there is a slum in your village or town you can do organised Good Turns. Go to the place and see that it is cleaned up completely. Generally these slums are occupied by the lowest strata of society. Your parents may take objection to your entering into the slum and doing any sort of Good Turns there. At this juncture you must use all the tact and shrewdness that you are capable of and without violently going against the feelings of your parents you should respectfully represent to them that the spirit of the Scout Movement is to show love and sympathy in a practical way to *all* your fellowmen, to whatever social class they may belong. Therefore by permitting you to help the poor and the needy they will be showing the spirit of true religion. For has it not been well said that

"He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all"?

You could also tell them that you would be bringing the Scout Movement into disrepute and would be lowering yourselves in the eyes of your brother Scouts if you were to disobey any one of the Scout laws. You may assure them that you will take a complete bath after coming from the slums before entering your houses. You can, with effect, give apt quotations not only from your own religious books, but also from those of others—request your Scout masters to obtain for you such texts—stating that it is enjoined on those who are in the position to show sympathy to the less fortunate.

In the slums do not put on an air of superiority but quietly and kindly make the residents realise that a clean life is a godly life, and that to keep little huts clean is not a difficult job. If there are any social and sanitary organisations you should co-operate with them, and work with the respective officers in these matters. Here also you should be on the alert, with the zeal of a convert, to bring some boys into the Scout circle. Through these Scouts of the slums you can more easily do Good Turns to the people living there. It is a simple matter to earn the respect and esteem of these poor people by showing them a little sincere kindness while they are in trouble and by removing the sick to the hospital or getting doctors to attend to the sick and the unhealthy. Of course, many of these Good Turns you cannot do singly, but you can obtain the help of your Scout masters, patrol leaders and such residents of your place as may be sympathetic in such matters.

You can help the Society for Prevention of Cruelty to Animals—a branch of it may already be established in your place and if there is none it is your duty to start one—in educating people in the methods of being kind to these dumb creatures. You can search out texts from various religious books and quote them to those persons who do not realise that to be cruel to these animals is





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against God's command. You can help the owner of a cow to wash it and request him to give the poor animal a wash as often as possible, and say that you will gladly come again and help him in this matter. When you see an animal dragging a cart uphill with great difficulty you can put your shoulder to the wheel and help the animal to drag the cart. If you find any one twisting an animal's tail or beating it mercilessly or overloading a cart you can draw his attention to the fact that it is cruel to do so, and that he is liable to be punished for such an act; and try to touch his better nature by telling him that the animal is in his power and that he should treat it humanely and God will reward him for such an act. If you are convinced that the man is not likely to yield to your persuasion report him to the S. P. C. A., but if that was his first offence request the officers to let him go with a warning that he will be prosecuted before a magistrate should he again commit an offence of that sort. You must also learn the methods of properly rearing cattle with the aid of books and veterinary surgeons, and supply the information to the cattle-owners, and then only they may have respect for your words. But remember that mere book knowledge without some practical methods, which will show your knowledge to these people, will be insufficient. Hence the best method is to arrange with a veterinary surgeon to give some useful talks and demonstrations to the cattle-owners of your place, and thus help them to understand the animals so that they may intelligently do Good Turns to their cattle.

Yours brotherly,

An Obscure Scout.

V

GOOD TURNS TO SOCIETY

DEAR BROTHER SCOUTS,

Our Chief once wrote that the Scout Movement's "important task is the removal of those jealousies and misunderstandings which have caused and indeed are causing so much difficulty in the world." Before you bestow your attention on the various problems of the world, I want you to think seriously about the difficulties of your own country. If the Scouts of every Nation would only realise the difficulties of their respective countries without becoming narrow and selfish, our movement would become really "the Junior League of Nations." "Nations, like individuals, have their infancy," says a great author, and the Scout Movement aims at training youth even when the Nation is in its infancy and making them real and useful citizens. It is said that by redeeming one man from degradation only one man is saved, but by helping a boy to be a good citizen one saves a whole family. Hence if you do not become good citizens you not only spoil your own character but also you do bad turns to the whole world by bequeathing an undesirable or ill-trained progeny.

In training you the Scout Movement cannot isolate you from society. Hence, it is your duty to realise the Good Turns which you can do to the society in which you are born. Our country has enough of "jealousies and misunderstandings," with its innumerable antagonistic castes and sections, and consequently you should be on the look-out to find means and methods for getting rid of these difficulties. You may be aware that the separatist tendency in our country is so rooted in us that even in the Scout Movement there is the temptation to form troops and patrols composed of boys of one

and the same caste, sect, or religion. This is the first snare which you have to avoid after becoming Scouts. Resist all attempts to form troops which will mark out a particular caste, religion, or section of a caste. As Scouts it is your duty to understand with sympathy another's point of view instead of blindly assuring yourselves that you and your opinions are always correct and that you cannot err or be mistaken. Rightly has the Bishop of Liverpool said of the Scouts that they "have discovered and are helping us to discover that the natural thing is to see the best in the people we meet and to assume that they are friendly, which is the best way of making them friendly if sometimes they are not." It is up to you Scouts to continue to maintain this opinion of the Scout Movement by your conduct and behaviour to the people among whom you live.

To do Good Turns to society you will have first of all to understand and study the evils from which society may be suffering. Take the evil of early marriage prevailing in some sections of our country. Now that an Act has been passed against early marriages you will have no difficulty in forming yourselves into groups determined not to marry till you are all well grown up. You should study literature on the subject and lead the members of your community to understand the beneficial effect of that Act and thus induce them willingly to obey the law. You can prevent many other evils in connection with marriages, such as extravagant expenditure and obtaining dowries, which have not only ruined many a family but has also brought about the suicide of sensitive girls. In all these things, if you are the one likely to get the advantage you must set the example and not expect others to do so. There are many persons who talk about these evils most vehemently in public, but there are very few who really act up to their professed opinions. If the rich cut short expenditure in these matters, the poor will imitate them

and thus the former will be rendering Good Turns to the latter, by saving a number of families from ruin. What better Good Turns can the rich do than this?

When people are asked to protect themselves against plague, cholera, small-pox or other contagious diseases, all sorts of objections and excuses are raised against these remedies. This is due to ignorance. Can you not do something to make people see that these measures are intended for *their* benefit? You can distribute amongst the people pamphlets on these subjects and read and explain them not only to your relatives but also to others. You can easily collect a gathering of people in the streets by picturesque dress and attractive songs and explain these remedies. You are sure to receive a better hearing than the special officers deputed for such tasks. The people will be aware that what you do is a self-imposed task and not for pay, and moreover the officers may not be so sympathetic as you are. They are not Scouts but you *are*. You need not and should not work independently of those officers, such as the vaccinators, health inspectors, and veterinary surgeons. But you can help them by getting patients for them and by giving them information about the necessity of visiting any part of your town or village. You may collect children to be vaccinated and take the health inspectors to those families where their help is required.

You can usefully visit villages and hamlets with magic lantern and slides and show the people the methods of improving village sanitation, of keeping the village well and water pure, of cattle-rearing, improving agriculture, and building neat and well-ventilated cottages; and show the evil of drinking and smoking.

The use of tobacco for moderate smoking may be considered by some as a debatable subject, but it is very certain that smoking among young boys and youths is

not only an undesirable habit but is sure to do positive harm to the health of growing lads. You may be aware that smoking in recent days has increased amongst boys in our country. Attractive advertisements in the newspapers and magazines and often the example of others contribute to the growth of this habit in India. Our boys are naturally influenced by these, and think that smoking is a proof of civilization. But when they become Scouts they have to obey the injunctions of our Chief who says, " Don't smoke, Don't drink, Keep pure." With the help of lantern slides you can warn young men of the evils of drinking and smoking and tell them that once they become addicted to these habits they will find it difficult to get rid of them. As these habits serve no useful purpose the money spent on them is an utter waste : hence those who are addicted to such habits cannot be called thrifty Scouts.

I am sure you know that in our vast country the majority of persons do not know how to read and write. You can do a great deal to overcome this illiteracy if every one of you will make it a point to teach some persons at least to read and write. Many of our countrymen have to put their thumb impressions whenever they are asked to sign their names. It is quite easy to teach these persons their signatures in their own languages, and every one of you can do this without much effort on your part. By teaching them their signatures you may be instilling in them a taste for learning so that they themselves will do what they can to get themselves educated. If you are responsible for such a state of affairs, what a big Good Turn will you be rendering to the advancement of your country !

If you read history you will find that there have been more quarrels amongst people in the name of religion than on account of anything else. You know that in

our country sometimes riots take place between one community and another on some silly quarrel about some usage of religion. You may believe me when I say that all religions that are of any value to mankind have in them points which are vital to the spiritual life of the human race, and hence there is absolutely no reason why one should look down upon one religion or another. The Great Emperor Asoka* who ruled India about two thousand two hundred years ago truly said, "He that despiseth another's religion respecteth not his own." Hence get into intimate friendship with Scouts of other religions and other castes, and with Scouts of the so-called lower classes. When you consider the religion of others as something to be despised and ridiculed you cannot have the *heart* to be real brothers to those Scouts. The members of your community may be quarrelling about some foolish usage of religion or other, but that is no reason why you should follow them in that admittedly wrong mentality. They at least have never been Scouts but you, after joining the Scout Movement, should not imitate them in these petty and silly quarrels.

I feel sure that if the Scouts all over the world will only follow the principles of Scouting in a sincere and earnest way Scout*ISM* will unify the world though many other '*ISMS*' have failed to do so before. Think, what a big heritage you will leave to the world if you will really be sincere and *live* Scouts doing Good Turns

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* Mr. H. G. Wells speaks of Asoka (264 to 227 B.C.) as follows:—"Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousness and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star. From the Volga to Japan, his name is still honoured. China, Tibet, even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."—*The Outline of History, Page 212.*

all round, day in and day out, without distinction of nation, caste, or religion ! In everything you do, in every thought which you think, and in every word which you utter, you must be scattering Good Turns. Do it with a sincere heart, dear Brother Scouts, and you will be leaving the world happier and better than you found it. Do not think that your deeds, though they may not immediately bring in good results, are lost. Remember what a poet aptly says about careless words and actions :—

" We scatter seeds with careless hand
And dream we ne'er shall see them more !
But for a thousand years
Their fruit appears
In weeds that mar the land
Of healthful store.

The Deeds we do—the Words we say,
Into still air they seem to fleet ;
We count them ever past—
But they shall last—
In the dread judgment, they
And we shall meet ! "

Hence Oh ! Smiling Scouts ! scatter good, healthy, cheerful seeds instead of careless words and actions.

Yours brotherly,

An Obscure Scout.

VI

GOOD TURNS, GOOD TURNS EVERYWHERE!

DEAR BROTHER SCOUTS,

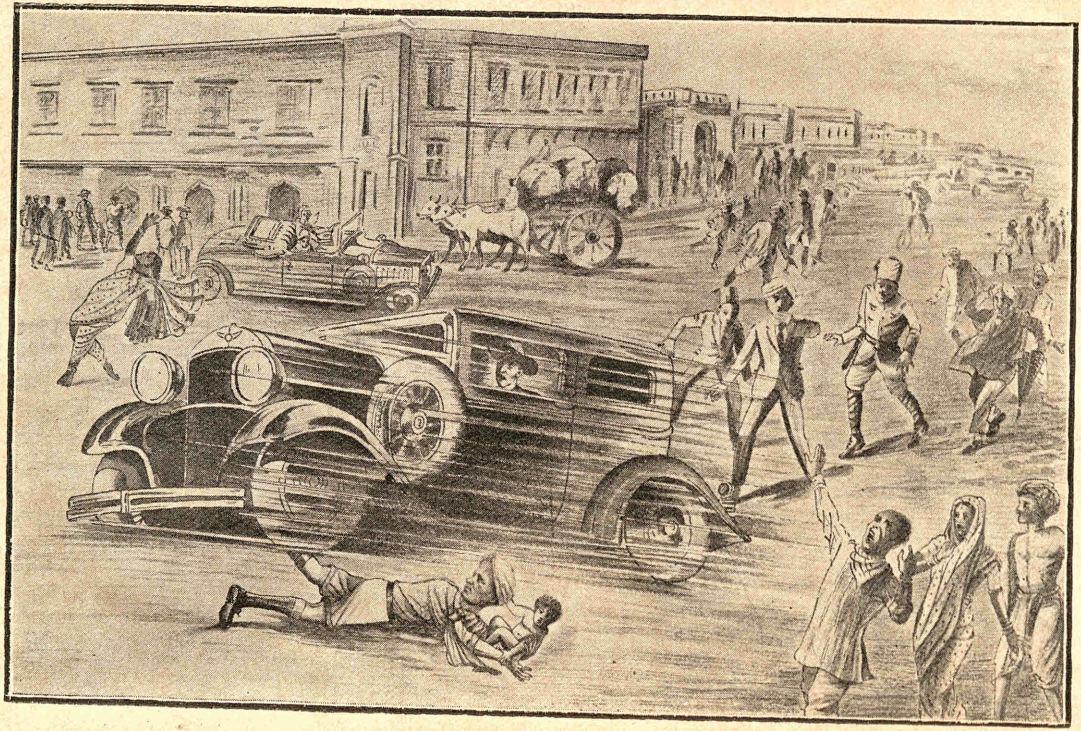
One day everyone of you will be occupying some position or other in this world after finishing your education. Then you should not forget the principles of Scouting. You will not, if you have become Scouts out of sincerity and not on the compulsion of others or to please someone else. If you have learnt to the best of your ability all that Scouting can teach you by getting your First Class Badge and by making "a bid for some of the fifty-three others, with the Gold Cords in the distance and perhaps the Silver Wolf on the horizon to look forward to," I am sure you will be of immense use to every living being and even also to the vegetable kingdom. How often we meet people while walking along the road or a by-path beating plants and hedges with their walking sticks in an absent-minded fashion, on account of mere thoughtlessness. If you would only ask a botanist he will tell you what a shock such treatment gives to the "nerves" of these plants, as well as disfiguring what ought to be a thing of beauty. In fact after undergoing training as Scouts and living the life of Scouts you should all be *better men* and considerate of even inanimate objects such as signboards, which are often found to be defaced, stoned, turned upside down or in the wrong direction by thoughtless persons.

If a telegraph peon instead of walking or cycling slowly with telegrams in his pocket, goes as fast as he can and delivers the messages quickly to the respective persons, he may be doing Good Turns to many a citizen.

By a few minutes' delay he may be doing immense harm to those for whom the messages are intended. It may be that the telegram is for a person to catch a train immediately on business or to see a dying relative. Think for awhile how you would feel if you were prevented from catching the next train in such a case by the peon arriving a few minutes late. In the same way the telegraph clerks ought to send the messages as soon as possible instead of talking with friends either in the office or outside on the verandah.

Persons who draft these messages will be doing Good Turns to the postal officials if they put their thoughts in concise terms and write them in clear block letters, instead of scribbling them, as they would thus be saving the time of these officials and would also prevent mistakes being committed in the messages. You should learn up the actual charges for letter, book and parcel post, and thus save the postal officials the necessity of informing you of the correct postage. You may at your leisure, during mail hours, go to the post offices and help illiterate persons to write the addresses of letters. I must confess that before I became a Scout I used to tell my illiterate countrymen whenever they requested me to write the addresses on their letters, that I was in a hurry to go, even though the open fountain pen was between my fingers and the little matter would not have taken two minutes. But since becoming a Scout I have never missed an opportunity to do this little Good Turn whenever I met illiterate persons at the post office.

At the railway stations you can help ignorant passengers in obtaining tickets for their proper destinations if you happen to be at the station; or you can all go specially to the station to do this Good Turn. During festivals in our country many thousands of pilgrims travel by train from distant places. These pilgrims in their religious fervour are ready to undergo any amount



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of suffering. They are put to heavy loss in various ways, and one of them is in obtaining tickets at railway stations. On such railway stations if there were only a few strong determined Scouts with a will to do Good Turns, what an amount of service they could do by way of saving trouble to the railway officials, and by saving a little money for the pilgrims which they would otherwise have given to some one to buy a ticket, or have lost through getting less change than they were entitled to in the hurly-burly.

You can also learn a good deal about human nature by studying the motley crowd of persons who are at the booking window pushing and crushing one another, with pickpockets waiting to snatch a purse in the rush. There, you will often come across that new personality, the Indian with the English language issuing from his mouth in faultless accent, pushing aside the crowd and perhaps trampling on the bare feet of the poor persons with his boots, and what is more, buying the very same third-class ticket for which the poor persons have been waiting and fighting with each other! The railway clerks also will readily give this person his ticket seeing his dress and hearing his English accent! The idea that that educated person is acting in a most petty way does not at all enter his swollen head. I am told that in England, which I have not visited, such is not the case. Even the highest of persons if they come late will only take a vacant place in the queue, whether it is to buy a ticket or to enter a cinema, public meeting, or railway train. That, I cannot but admit, is not the case in India as far as I have seen and as far as I have enquired. It is the duty of you Scouts to bring into existence courteous queues in our ancient land of India.

Again, how often you find a third-class compartment in a train overcrowded and yet passengers still trying to get into the same compartment. You can help these

passengers to seats in other carriages where there may be space, and if seats are not available you can draw the attention of the officials to that fact. Third class carriages are often very dirty, owing not only to the carelessness of the passengers but also to the indifference of the railway servants to the comforts of the third-class passengers. You can see that passengers do not throw rubbish inside the carriage, and you can ask the railway servants to get the carriages cleaned. You can rub off all chalk or pencil marks in the carriages while travelling. You often find indecent words written in the lavatory and nobody takes the trouble to rub them off; but Scouts while travelling should thoroughly clean such words and marks off. If the railway officials were only imbued with the Scout spirit, innumerable are the Good Turns which they could do to thousands of passengers without undue effort.

You can do these little services equally well in the buses and trams. You can manage to take the seat next to the drivers in these vehicles so as to prevent other passengers taking that seat and talking with the drivers. You, being Scouts, would not talk with the drivers and thus draw their attention away from the steering wheel. If you are drivers of motor or other vehicles, by driving carefully, by keeping closely to your proper side, by looking ahead, by being absolutely sober while driving—if not tee-totallers—by not driving beyond the speed-limit allowed by law or required for safety, by realising that besides yourselves others have got equal rights to use the roads, and in many other ways, you will be saving the lives of passengers and pedestrians, and the time of the police officials and that of the courts. Be careful of the vehicles, keeping them neat and clean, seeing to their "fodder" of oil, grease, water or petrol at the proper time and in proper quantity, and by not over-speeding; and thus promote safety and economy.

Pedestrians can do many Good Turns by walking on one side of the road, and by obeying the calls and hoots of drivers instead of thinking that it is the duty of the drivers to pass them without harming them, while entirely forgetting *their* duty towards the drivers. Persons who live alongside the roads can do Good Turns by not allowing young children to play in the streets, and by taking care that their cattle and dogs do not make the thoroughfares their resting places.

You may be aware that when high officials, like governors, collectors and heads of departments, visit now and then the departments and places under them, the subordinate officials become as busy as bees and everything is made tidy. Roads are watered and cleaned up, but soon after the backs of these officials are turned everything goes back to the original state of affairs. Hence if these officials would only pay frequent surprise visits, without being too severe, they would be rendering Good Turns to the citizens.

You may one day become a member of a Municipal Council or of other councils in the country and then you may have the power to make rules and laws. Carry the principles of Scouting in your speech, behaviour and action in the councils, and do not think that every official is your personal subordinate just because you have the right to raise questions in the councils about the conduct of the officials. If every representative of the people were to consider that he is the servant and not the master, that of itself would be a great Good Turn to officials toiling in the various departments. If after being a Councillor you happen to be called on to take up some official duties in the executive department, then remember what you have been speaking while a Councillor, and act like persons whose "honour is to be trusted."

While representatives of the people owe a duty to Government servants, the latter also owe a duty to the public. If these officials would only realise that every rupee of their pay comes from the taxes on the citizens, over whom they exercise a brief authority, they would not behave, as sometimes they are apt to do, as if they were the embodiment of an *autocratic* government. They should realise that kindness and courtesy in doing their often irksome duties will not lower their dignity and authority, and that such courtesy will actually bring them the willing co-operation of the people. It is a pity that many do not realise, as they are not Scouts, that government officials and servants have an exceptional number of opportunities of rendering Good Turns to the citizens in the course of their duties. If any of you should become officials, take heed to carry the idea of Good Turns into your official work, and thus render your offices places of goodwill and public confidence.

Scouts who attain to the positions of judges and magistrates can do Good Turns by keeping firm control over mind and temper in the face of provocation. Unless they are above the average man in controlling their temper they will be doing many bad turns which may be irreparable and which they may regret ever afterwards. They will be doing many a Good Turn to those who come before them for justice if they never allow their minds to lose their judicial temper through anything that may have occurred at home or in the court itself.

Lawyers often think that when witnesses come into the witness-box they can bully and brow-beat them. Many members of the Bar succumb to the wishes of their clients and put annoying and unnecessary questions even though they may not benefit their clients in any material way by those questions. If they put questions

only with a view to eliciting facts helpful to their clients, what an amount of Good Turns they will be rendering not only to the witnesses but also to the courts! Witnesses can render Good Turns to the lawyers by answering the questions in a straightforward way instead of fencing with them.

Clerks and other intermediary officials who are Scouts can do Good Turns by disposing of papers pending with them as quickly as possible. If by their diligence, work in their department does not get into arrears, that will be a useful Good Turn not only to their country but also to their brother citizens.

Scouts working as servants and peons can do Good Turns by doing their duties quickly and by not making persons wait outside when their masters are free to see them. Servants who work in the kitchen can do Good Turns by being careful in every way about the food which they cook. If they see that the utensils which they use and everything in the kitchen room are neat and clean they will be doing many a Good Turn to the whole household. It is quite easy to keep themselves as clean in the kitchen as in the dining room if a little thoughtful trouble is taken.

Scouts taking to the business of washing will do important Good Turns by being careful not to mix up clothes worn by persons suffering from contagious diseases with other people's clothing, and by taking as much care of the articles handed over to them as they would of their own. Barbers by taking care that the razors which they use are well sterilized and that people do not get diseases by their neglect will be rendering Good Turns to their clients. Merchants and milkmen by not adulterating the articles which they supply to the people and by using proper measures will be doing Good Turns to their customers.

It is, doubtless, impracticable for employers of labour to attend personally to the needs of the labourers and hence they have to leave the treatment of labourers in the hands of their subordinates. But, if employers seriously tell their subordinates that, if labourers are not treated properly, they would severely punish the subordinates, that fear itself would render many Good Turns to the workmen.

Editors of newspapers and magazines can do Good Turns by taking care not to use unduly strong language, and by not giving unnecessary publicity to items of news which may be annoying to some one or other without in any way benefiting the public. If they will correctly and impartially state the true facts they will be rendering Good Turns to the public. Readers, by mentioning the names of the papers in which they read the advertisements while ordering or making enquiries regarding the articles advertised, will render Good Turns to those papers and magazines. This is a simple matter causing no inconvenience to any one and yet many fail to do so. But you Scouts should never fail in such acts of thoughtfulness.

Doctors and hospital servants who are Scouts can do Good Turns if they show the same sympathy and attention to the non-paying patients as to the paying patients as far as it lies in their power. Scouts can distribute pictures and books collected from the public to the patients at the hospital. By getting up entertainments for the patients they can render Good Turns to them: but they should not do even these things without obtaining permission of the hospital authorities.

It is not an exaggeration when I say that, whatever your position may be, wherever you may be and howsoever great your difficulties may be, you can all be doing Good Turns with a little effort on your part. By merely devoting some serious thoughts to your position in

life, and by doing your duty in a sincere straightforward, truthful, faithful, and able way, you can discover many ways of doing Good Turns. You should feel that doing Good Turns is as useful for the development of your character as breathing pure air for preserving your body from the ailments and miseries of the physical life. The high and the low, the rich and the poor, the ruler and the ruled, the superior officers and their subordinates from the peon to the private secretary of a high official, and in fact all persons in this world can render Good Turns if they will think for a while before performing their duties. Opportunities will always be there to do not only *one* Good Turn but a *dozen* Good Turns every day, if they will remember that "no one is useless in this world who *lightens* the burden of it for any one else." When I think of the opportunities which people in India lose of doing Good Turns, I feel sorry that the Scout Movement has not yet enrolled every one in India. It is left to you Scouts to see that the real Scout spirit is understood by all with whom you come in contact, whether they become actually members of the Scout Movement or not.

It is not possible for me to write to you, what Good Turns you can do in every varied position, as the positions which you can occupy in this world are so numerous that one cannot think of everything, and even if I should attempt to do so I would have to write many more letters. Hence if you are in a position which I have not referred to in these letters, and if you are not able to find out what Good Turns you can do in that position, do not hesitate to write to me and I shall certainly give you an answer!

I have given merely a few hints and suggestions in these letters as the basis for your minds to work upon, and you can easily multiply these Good Turns to any number. If I have succeeded in inducing a few Scouts

at least to devote some thought to what I have said in these letters, I will consider that all those unknown Scouts have done me a number of pleasing Good Turns. I conclude with the famous words

" Lead Kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on;
Keep Thou my feet, I do not ask to see,
The distant *scene*: ONE STEP ENOUGH FOR ME."

Farewell! dear Brother Scouts, in whatever part of the world you may be. Keep smiling and carry your cheerfulness into every corner of the globe till the whole world is brimming with the laughter of true Scouts.

Yours brotherly,

An Obscure Scout.

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