



THE SOUTH INDIA BOY SCOUT

The Official Organ of the
Boy Scout Association:
Madras Province

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LOOK WIDE



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Editorial Notice:—

1. All contributions *should be written clearly or preferably typed, on one side of the paper* and should be accompanied with the signature and address of the sender.

2. Matter intended for publication in the "Scouters' and Rovers' Section" should be sent to the Managing Editor, S. I. B. S. 4/19, Adiyappa Mudali Street, Vepery P. O., Madras *on or before the last day of the previous month.*

3. All matter intended for publication in the "Boys' Section" should be sent to Mr. G. T. J. Thaddaeus, "Avantika," Royapettah P. O., Madras *on or before the last day of the previous month.*

4. Accounts of Troop events, functions, etc. should be sent much earlier for publication.

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Full of information : Send one anna stamp in an envelope for postage and you will receive one.

The Indian Scout Stores,

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The Chief Scout in the dress of a Red Indian Chief
(Courtesy of) *Bombay Scout Gazette.*

THE SOUTH INDIA BOY SCOUT

Vol. VI.]

SEPTEMBER 1926.

[No. 12

THOUGHT FOR THE MONTH.

"Dear India! Since I was eight years old, I loved it and every time I see one of India's sons, I hope! Your Mother India shall become what her best sons and daughters hope, work for, suffer for!"

"Ellen Key"

STUDY OF NATURE.

"To make Nature sing to us, one must build one's house in her lap, must live like a hunter, a fisherman or the animals of the forest. One must speak with the Night and the Day, with the sun and the moon, the mist and the snow, the earth and the water. One must be a friend of all sorts of lights and obscurities..... must listen to all voices, even of the herbs, of the flies, of the insects, must watch the hide and seek of Light and Darkness both finally melting into one..... And then to let all these things glide gently down to the soul to remain hidden there, forgotten, unconscious, so as to be born again in the world of the conscious after the war of selection between the diverse impressions is over".....

(Ibid in

Modern Review.)

BOY SCOUTS.

THE PRINCE OF WALES'S TRIBUTE.

Presiding at the annual council meeting of the Boy Scouts Association at the Imperial headquarters of the association, 25, Buckingham Palace-road, S.W. I. SIR ROBERT BADEN-POWELL, the Chief Scout, read the following extract from a letter received from the president, the Duke of Connaught, whose absence from England prevented his attendance at the meeting :—

"I feel that I must congratulate you on the great increase of 48,957 Scouts throughout the Empire during the past year making a total of 474,195 up to date. I fully recognize how hard all connected with the great Scout movement must have worked during the year 1925. It is sad to have to recognize that many more boys might have joined were it not for the want of more men to take charge of them. That is the one and constant difficulty that we are faced with, and I know how hard it is to get more Scoutmasters, and no effort must be spared to try and meet this difficulty. I am very pleased to hear of the increased number of Scouts that have visited foreign countries.

The CHIEF SCOUT said they were still handicapped by the slackness of trade and the amount of unemployment. It checked

their supply of scoutmasters, on whose number depended the increase in the number of boys. The boys were willing, but the men were scarce. There also seemed to be a want of any definite call to service among the better off and better educated. Numbers should not be, and were not, the only test of progress. The effectiveness of their methods and the spirit engendered were points of greater importance, and he was fully persuaded that these had developed in a most satisfactory degree during the past 12 months both at home and overseas. In the Rover branch there had been a noticeable development, and there was great promise in this movement. Their recent conference with the heads of universities and training colleges would, he was confident, bear good fruit. The fact that the Vice-Chancellor of Oxford and the Headmaster of Harrow should think it of sufficient importance to write to the Press as they had done in defence of the universities and of the public schools had been a valuable help to their contention that the ideal of service was not consciously made part of the education of our future citizens, though it ought to be. The university authorities who attended the conference were evidently anxious to help by encouraging scouting among their students.

Very far-reaching possibilities lay before the movement in its international relations.

Migration had developed on a sound footing under the direction of Sir Alfred Pickford, and now demanded a further organization of the Department under a whole time secretary. The Wolf Cubs were coming on at such a pace as to make it difficult to find room for them in the ranks of the Scouts, with their present scarcity of men. The training of officers had gone on admirably and had included incidentally the training of scouters from some 33 different foreign countries, at their training centre at Gillwell Park.

They badly needed money for further development, and members of the Council could help by putting their case to others, who could either subscribe or who would remember them in their wills. In addition they could help in educating the public more fully to their aims and methods by public speaking or writing, or generally in conversation. People were still amazingly ignorant of what they were and what they were driving at.

The report showed that there had been most steady and satisfactory progress throughout the movement both at home, overseas, and abroad, during the past year, with every promise of still further and greater developments during the coming 12 months.

The following message was received from the Prince of Wales, the Chief Scout for Wales:—

"I am very glad to hear of the steady progress of the Boy Scout Movement, both in numbers and efficiency, during the past year. It is more than satisfactory to realize that in its comparatively short life the movement should already have reached a membership of 474, 195 in the Empire, and 1, 560, 497 in the world. During my recent tour in South and West Africa and in South America I saw everywhere branches of the movement, all showing the same keenness and the same sense of service which distinguishes the Brotherhood as a whole.

"If more men will come forward and take a hand in the movement I see a very great development, as well as vast possibilities before it. I congratulate those who have worked so untiringly in bringing it to its

present state of efficiency, and wish them all possible further success."

MESSAGE FROM THE KING.

The CHIEF SCOUT presided over the Commissioners' dinner of the Boy Scouts Association at the Hotel Russell. It was attended by representatives of the movement in all parts of the Empire.

The King sent the following telegram:—

"Please convey to the Council of the Boy Scouts' Association assembled at their annual meeting, my sincere thanks for the loyal sentiments expressed in their message. I congratulate them on the continued increase both in the efficiency and numbers of the movement, and I wish them all success in the furtherance of this splendid work in which they are engaged."

The Duke of Connaught, President of the Association, in a telegram expressing regret that he could not attend, described the movement as "a social and international work which knows no boundaries of race or creed and whose beneficent activities well merit the support of all interested in the formation of character and in the future of our Empire."

ADMIRAL of the FLEET LORD JELICOE, proposing the health of the Chief Scout, said it was due to his inspiration and genius that the movement was gathering in strength day by day. The real secret of this enormous movement was that the Chief Scout had ever been a boy at heart.

The CHIEF SCOUT, replying, said that overseas the progress had been more rapid than it had been at home. There had been a wonderful increase in India, Australia and New Zealand had been going ahead splendidly, and there was going to be a big movement forward in the next year. In a tour he was making he would visit the United States, where they had 800,000 Scouts and meant to reach the million mark before long. Afterwards he would visit Hungary, for the Jamboree there; then on to Switzerland for the International Congress; and afterwards to South Africa. There would be big developments during the next few months. They had only touched the fringe of the youth of the world, and a big field lay before them.

"The Times."

Elder's Point of View.

The following are a few extracts from the speech of the Rt. Hon'ble V. S. Srinivasa Sastri when he met the Central College Rovers, Bangalore, this being his first speech at a Scout function.

"The founder of this movement, General Baden-Powell, said somewhere that this great Scout Movement was promoting in the world the spirit of peace. You cannot have the spirit of peace, unless you have the spirit of forgiveness in you; a spirit that is ready to overlook offences; a spirit that will not be provoked, unless there is the direct necessity for it, unless, for instance, for consideration of honour and of safety.

I would exhort you to remember that your great founder wishes you to consider yourselves, not as the messengers of war but as the angels of peace. This is exactly the spirit of non-violence which you know that a very great authority has been, for a time, preaching in this country. It is a great destiny for which you are called, it is something for which you ought to be proud and ought to be prepared.

A great deal of good may be done by those who by their nature are kind, benevolent, chivalrous and so forth. Your founder wishes you to be that but also to be something more. You are to be, conscious champions, and conscious propagators of this quality. It is not enough to be good; you must be a centre of goodness. You must make them, who come to you, also to be good. That is the great thing. He wants you to be strong in your goodness, to be proud of your goodness, to exercise your good influence wisely.

You should learn further to be good actively as well as be a pacifist. You may yet fulfil the very high expectations formed on the Scout Movement by its founder. Well, to that destiny you are called and if I have succeeded by my words in fixing that thought in your mind for just a few minutes, I shall have spent this morning very usefully not only in a good way for myself but in a good way to others."

"The Hindu."

COUNCIL ROCK.



CALCUTTA,
10th of Corn Moon,

My dear Akelas,

This month, I would like to write to you about how to start a Packs of Cubs. You are

most of you running your own Packs already I know, but there must be some who read the South India Boy Scout who are thinking about starting a Pack, and others who are running a troop, or helping to run a troop, and feel that they might do something for those keen little ten year olds who want to be scouts, and are too young

Well, first of all, you must sit down and count the cost—it is no good starting a Pack and then finding you cannot give the time to it. Also you must realise that an Akela's job is harder than a Scouter's because you will find that Sixers are much less responsible people than Patrol Leaders in the troop. This means that Akela must first be able to give at the very least *two evenings* to the Pack and often a Sunday or Saturday afternoon as well, and secondly must be ready to work very hard. Unless Akela never misses a meeting and is really keen on Cub work, the Pack will never do much good, and is almost certain to come to an end very soon.

Now, if I have not put the wind up you. I will talk about starting a Pack. Here are four *DON'T'S*.

1. *DON'T* take any boys who are eleven. You will not have them long enough in the Pack for them to catch the Cub Spirit.

2. *DON'T* start with more than SIX boys.

3. *DON'T* take any more boys until your Pack has been running at least *three months*, four is better.

4. *DON'T* ever have more than 18 Cubs in your Pack, unless you have an A. C. M., in which case never have more than 25 Cubs if you can.

This is what I suggest—Get hold of six likely ten year old boys and have a talk to them about Cubbing. The First Bite of the Wolf Cub Handbook (page 13, 14 and half of 15) will give you the bones of a good yarn to tell in your own words. Then form this into a Pack. They are going to be your Future Sixers and Seconds and so you must train them most carefully in the Tenderpad Tests. At the end of the first month, they will be sworn in and become real Cubs. Then spend the next two or three months getting them through the 1st Star tests. When you have them all through it, you can take in more cubs into the Pack. Make the two best of your Cubs Sixers and let them

select their own Seconds. Then take in six more boys into the Pack. It will be best if these are nine years old. Then at the end of another three months, take in more boys to bring the Pack up to 18. These last boys need not be more than 8 years old.

You will have then, at the end of ten months a Pack of three Sixes of six boys of whom, 6 should be through the 2nd star or near it, six through the 1st star, and tenderpads. Your Sixes are called after the colour of wolves the Sixer selects. You can have whites, greys, browns, blacks or tawnies, but do not allow blues or greens. Whoever saw or heard of green wolves!

Next month, I will write about the Cubs' uniform, unless something more interesting comes along.

On Saturday (August 14th) we are having a Rally of Calcutta Cubs to compete for a shield. It is to go to the best Pack, and the subjects are Service, Star, Badges, Jungle Dances and the Howl. We are giving points also to the Packs who have been to camp in the past 12 months. I believe 7 Bengali Packs and 11 Anglo-Indian (about 250 Cubs in all) are competing.

Wishing you all good hunting.

Yours,

Tall Pine.

Animal Notes.

REAL WOLVES "PLAY IN THE GAME"

Even wild beasts like wolves have some sense of duty, and of playing the game for the good of others.

For instance, one wolf will go into a piece of bush country and thoroughly hunt it out, moving backward and forward through it silently pushing his way through the difficulties, driving all the rabbits, buck and birds before him, without trying to rush in and catch it all for himself.

Out near the end of the wood, or close by a runaway, the other wolves are lying hidden comfortably waiting there until the game is driven in reach of them, so that they can immediately pounce out and catch the birds or animals, whichever the case may be.

If one wolf can show such an example of unselfish work to help others, surely you, a human being, can do the same among your companions, and "play the game", so that they may be the better off for it, even though you may have a poor time yourself in helping them.

B.P. in the 'Scout.'

THE GLORY OF THE CROCODILE.

Of the living saurians of to-day, the crocodile is easily of the first magnitude. Its dense horny covering usually considered bullet-proof is described by Job in the 41st Chapter.

The terror striking aspect, combined with the destructive power of the animal is enough to secure sanctity for it among men

timid by nature or otherwise. The eye of the crocodile as in that of birds, is covered by a thin transparent membrane. This made the ancients believe that the animal like God, can see without being seen. The tongue of the crocodile being fixed to the floor of the mouth can neither be raised nor protruded. So it was considered to be tongueless by the ancients who compared it to God who never stands in need of speech but merely ordains things by His will. Thus the animal was sacred to the Egyptians. To the Hindus it was sacred because it is the vehicle of Niridhi the Regent of the South West point of the compass.

An interesting tale is told of how a crocodile was responsible for making Sri Sankaracharya an ascetic. He had long wished to become one, but his mother was against it and when once they were bathing in the river near Kaladi off Angamalai he was caught by a crocodile. He then cried out to his mother and wanted her permission to die an ascetic and thus depart to peace. No sooner had she said that he was already an ascetic, than Sankaracharya miraculously escaped from the crocodile and lived to be an ascetic. Even Mahadeva is said to have been bitten by a crocodile for, a reference to it is found in a sacred chant which begins, "Even as the swelling of the holy foot of Mahadeva due to the bite of a crocodile has subdued."

In Egypt there is a belief that Crocodiles harm no people during the seven days sacred to Apis. In Kerala it is believed that no member of the Valluvar caste is ever harmed by crocodiles. A common form of 'trial by ordeal' is to make the accused wade through or swim across a crocodile-infested river. Two such places of trial are the Muthalipuzha near Anjengo and a tank attached to a pagoda at Palli port 15 miles north of Cochin.

In Africa, men are believed to transmigrate after death into crocodiles and 'Fetish men' are credited with assuming the form of crocodiles to maim or kill their enemies. No such belief exists in South India, but a good deal of sanctity is attached to the animal. In Kerala these animals are fed and feted in tanks or rivers attached to certain temples. No attempt is made by any one to kill these sacred animals.

The chief places in Kerala where sacred crocodiles are kept are Pommala where at a tank attached to a rock cut cave and temple, lives a crocodile in Royal but single state. Palliport in Cochin is another. Tripsyar on the western bank of the Ponnani is a third. Madai, Palayangadi railway station is a fourth. In all these places the animals are fed by the priests and in one of these places the animals are even adorned with gold and silver ornaments.

(Adapted from the 'Modern Review'.)

HEALTH PAGE.

KEEPING YOUNG.

BY TELEMACHUS IN THE "I. S. R."

No one is old until interest in life is gone, until his spirit becomes aged, until his heart becomes cold and unresponsive. As long as he touches life at many points, he can never grow old.

We are old, no matter what our years, when we are out of touch with youth, with its ideals, its points of view, out of touch with the Spirit of our times, when we have ceased to be progressive and up-to-date.

Many make the mistake of trying to keep young from without, by external application and manipulation, by covering up blemishes and defects and evidences of old age, but it is only covering up after all, and deceives no

one. Life is from within and unless it is renewed from within, becomes a ghastly counterfeit.

The hardening of the tissues, so indicative of advancing years, is invariably preceded by the hardening thought. All wrinkles are born in the mind before they appear in the face. A hopeful outlook, optimistic philosophy, happier surroundings, lofty ideals, high purposes, noble aims, these are some of the things that make us look up and transform disorder into health and old age into happy, smiling youth.

Monotony ages, and those whose minds run in grooves grow old more rapidly than they, who loving variety, constantly keep in touch with the movement of life. It is the ship at the wharf and not the ship at sea,

that rots the fastest and unused faculties decay more rapidly than those which are in constant activity. Achievement of some kind is essential and the industrious are perpetually renewing their youth.

A happy domestic life tends to keep us young for friction of any kind, especially domestic friction, grinds life away at a fearful rate.

One of the secrets of retaining youth is to learn how to fall asleep in a happy frame of mind. Night worrying is not only aging but dangerous for it keeps the blood in a state of chronic poisoning which is likely to impair the mental processes and lead to physical decay.

That we should send the children to bed happy, is an adage almost as old as life itself and yet it has never occurred to most of us that we should send ourselves to bed in the same pleasant frame of mind. Make it a rule never to think of anything disagreeable nor take part in any serious discussions or the solution of any trying problems after 9 p. m. and if you do any reading let it be of a happy and humorous nature and you will be surprised and charmed with the delightful and refreshing sleep of the night. For we should never go to sleep until we have restored any lost balance and put into operation those forces which tend to harmonise and bring peace and joy into our lives.

Youth does not make dreams, it is the dreams that make youth and it is only when the romance has died out of our heart and our visions and illusions are gone that old age creeps upon us and robs us of the blush and bloom that once were ours. When we feel again the spirit of youth surging through our body, when we know again the delight and inspiration of hope, the cheerful boyish humour of life, the earnest purpose and enthusiasm in work; when as the years creep on we grow kinder and more gentle and considerate of others and keep our faith in our fellow man, then shall we be continually advancing towards the springtime of youth.

Then when the working tools of life fall from our nerveless grasp, we shall find that the closing years were sweeter than the first and shall come to realise that life was but a ripening and swelling of the bud and death its golden, triumphant harvest.

LETTERS TO A SCOUT.

My dear Hari,

I trust my last letter was of some use to you. To resume my topic, I have to state that I always fight shy of men, women or boys who are fond of sitting in their houses and dungeon-like rooms or pials, or even mansions or palaces at early sunrise or sunset time when our great Mother Nature cordially invites us all to come out of doors. I always consider the days when I am not able to go out into the open and admire and enjoy the splendours of the sunrise and sunset as the most unlucky days in my life.

A word about the details in the matter of taking exercises. Never take exercises immediately after meals or when you are tired, exhausted and feel sleepy and are in need of rest. Precede or follow exercises with a cold bath, a shower-bath, a plunge-bath, a natural bath or at least a piece-meal cold bath, a free rub down all over with a wet cloth which I will describe later. Cold water just acts like a tonic and invigorates your system (Eugen Sandow calls it the magic cold bath). Do not overdo, overwork or overstrain. No hard and fast rule can be laid down re the amount of exercises or time. Stop before you are tired. Never attempt too much in the beginning. Progress gradually (Remember the fable—the hare and the tortoise). Therefore, be slow and steady.

Re the place of taking exercises, open air, out of living houses, like play-grounds, forests, mountain, or hill-top, river, or lake-side etc., where you are sure of getting pure air are the best. Never forget our Chief Scout's quotation from poet Dryden. Write it clearly on your mind's page and the wall before you in your study.

"Better to hunt in fields for health unbought,
Rather than fee the doctor for a nauseous draught,
The wise for cure on exercise depend,
God never made His work for man to mend."

If you cannot go outside for open air, take the exercises in your house as a last resort with windows and doors wide open, preferably in the uppermost floor. Never be afraid of cold air and draughts or even the sun. They will certainly invigorate, harden, and strengthen you as you get accustomed to them. No fear at all!

Any amount of exercise without pure air is not worth much. Pure air and bright sun-shine are things which count most in the matter of building health. They are certainly more important than all your exercises as they are supremely divinely invigorating and health-giving. Regarding dress when taking exercise, don't wear even your shirt or banyan. Let the body above the waist and below the knee at least be bare. Let the body be liberated from the prison of clothing at least during exercise. Remember that the skin also breathes in and out like the nose and the lungs. Does not the Sixth Scout Law enjoin you to be kind to animals? Why not be kind also just a little towards your own skin and body? Is it not one of your duties or dharmas?

I am,

Your sincere brother Scout.

P. S. V.

P. S. I mentioned Eugen Sandow isn't it. He was weak and puny like you. But he made himself strong by simple exercises. I am giving below his exercises which you might try with advantage.

Sandow's eight ways to grow strong:

1. *For the sides*: Bend the body sideways from each hip, without moving the lower limbs. Alternately bring right and left forearm under the upper arm with wrist rolled beneath armpit.

2. *For shoulders and chest*: Bring arms full to front in line with the mouth, keeping elbows straight and head well back. From this position throw arms back in line with shoulders, returning them quickly to front again.

3. *For Biceps*: Turn inner sides of arms to the front, and alternately bend arms at the elbow, bringing the dumbbell close to the shoulder.

4. *For Biceps and Triceps*: With arms in line with shoulders, alternately bend arms up and inward until dumb-bell is over shoulders.

5. *For chest, back, arms and abdomen*: Support body on arms and toes. Alternately raise and lower body by respectively straightening and bending arms.

6. *For Abdomen*: Lie flat on back, raise both legs simultaneously with knees quite stiff.

7. *For shoulders*: Bend both forearms upward from elbow; alternately extend each arm over head; bring the elbow back close to side.

8. *For forearms and wrists*: With arms extended horizontally, turn hands quickly on axes of wrists, front to back, then back, to front.

These exercises, you will see, cost nothing at all and can be tried by every one.

P. S. V.

Letters to "a Patrol Leader."

BURNS AND RUNAWAY CARRIAGE

The Tipi by the Big River
Down South,

Corn Moon 10th Sun.

My dear King-fisher Blue,

I forgot to mention last time how you might treat burns and the like during your rescue work in case of fire, that is the last time I wrote about it.

A very important thing to remember is to cover the burn as soon as possible from the air. The sooner it is done the less harm there will be; so carefully look to it.

This covering up can be done in several ways, that is, according to the materials you

have ready, or can improvise. Lint or cotton wool soaked in carron oil is ideal. And at a pinch you might use paper if it is absolutely clean and free from writing or print. You will of course soon change it for soaked lint when you can get it. Don't ever put water on the wound and it isn't wise to hold the injured part to the fire as is often done (?) The pain no doubt becomes less, but when you withdraw from the fire, the suffering is all the keener.

You perhaps know some of the indigenous methods. The juice of the bark (so to say) of the plantain is very effective. But there is the disadvantage that once it dries, the air once again gets into contact with the injured part.

The best thing is to put on some lint or other stuff soaked in oil of some kind. No, not exactly. I do not mean oil of every kind—for there is no use or possibly very much harm if you use kerosine. Avoid this oil and all other stuff of a mineral nature. Coconut oil is quite good and perhaps there is nothing else so readily available. This oil with an equal quantity of clear lime water well shaken in a bottle gives a milky liquid called an "emulsion" and this when applied over the affected part gives ready relief. This is not really carron oil but you may so call it if you want. The real stuff is made with linseed or olive oil.

There is a little precaution necessary in applying the soaked lint. Big strips should be avoided for two reasons: First, they won't cling close enough, owing to the configurations of the body and of injuries. The second is that when you want to examine the injury or renew the lint, it is not advisable to have to pull the whole strip out and expose the injury to air for however short a time it may be, not to mention the pain the operation might cause to the patient. This is easily avoided by applying the lint in short strips, applied slightly overlapping each other.

It sometimes happens that the clothes of the patient stick to the injury. If that is so, don't tear them away or pull them off. Cut them away as quickly as possible with a pair of clean scissors, or a clean knife.

In serious cases of burning, the patient may suffer from SHOCK. You will have to be very careful.

A scout aspiring for the A-I badge should know how to stop a runaway carriage. It does not happen every day that a horse runs off like that, but when it does at any time, a scout should be able to deal with it promptly and effectively.

The first thing is to KEEP COOL!

Next is to begin running in the same direction as the carriage before the carriage reaches you, and carefully watch it approach. As it draws level with you, put out your nearest hand and reach the shaft. With the other hand reach for the reins and take

hold of them as near to the head of the horse as possible. All this time you will be running with the carriage, alongside of it.

When you have got hold of the reins, suddenly and steadily pull the horse's head round as toughly and steadily as you can. The animal will stop. It is not possible for me to give you a picture to illustrate what I mean, but ask your scoutmaster to show you the magnificent picture of a scout stopping a runaway carriage appearing on the last page of the cover of the "Scouter", entitled "well stopped indeed."

The method I have given above is of no use, if there are two horses. In that case, when the carriage draws level, get behind and clamber on to the moving vehicle. Cautiously take hold of the reins and try to stop the carriage.

Like the several other things a First class scout has to know, this can't be learnt off a book! You must have constant practice. Improvise a runaway carriage for the purpose. Two scouts one behind the other with a staff tucked under the arms on each side will make a good substitute and if they start on a mad career down the lane, it will need some nerve to tackle them. Let your fellows have a turn at playing carriage and also at stopping it. It is fine fun and more, it is splendid practice. You may even request some friend who owns a trap to let you practice the method of approach and tackling of the horse's reins while his carriage is bowling along the street. The friend will certainly oblige you, especially if the horse is a tame animal and incidentally, he (I mean the friend!) might be attracted towards scouts and prove a very useful ally to the Movement!

Go ahead with your usual enthusiasm. Keep on keeping on as you have hitherto done. And when you and your pals do get the First Class Badge, which is after all the only badge that counts in scouting proper, they will have thoroughly earned every fibre of it!

Cheerio!

Your sincere friend and brother scout.

"Spotted Dove."

TO SCOUTS.

NO GOSSIP.

- I. Never speak ill of anyone.
- II. Refuse to listen when anyone else speaks ill of another; but gently say: "Perhaps this is not true, and even if it is, kinder not to speak of it."
- III. On no account must you go and gossip to some third person about the matter.
- IV. Sternly repress the wish to meddle in other men's business. What another man does or says or believes, is no affair of yours, and you must learn to let him absolutely alone.
- V. If you hear a story against anyone, do not repeat it.
- VI. Never attribute motives to another.
- VII. Your thought about others must be true: you must not think of them what you do not know.

WATCH EVERY WORD.

- I. Before speaking, think carefully, whether what you are going to say is true, kind and helpful, if it is not, do not say it.
- II. You must be true in speech too—accurate and without exaggeration.
- III. Be accustomed to listen rather than to talk; do not offer opinions unless directly asked for them.
- IV. "To know, to dare, to will, and to be silent"; and the last of the four is the hardest of them all.
- V. Never wish to shine, or to appear clever; have no desire to speak. It is well to speak little.
- VI. Mind your own business, and learn the virtue of silence.
- VII. You must never say what you cannot imagine the Master as saying.

STAR TALKS TO SCOUTS.

I am sure you would have not allowed the 1st of September to pass by without having observed that it was 11 P. M. when Jupiter was right over head that night. Mr. P. S. refreshed your memory and worked out two concrete examples with the moon, which all of you would have followed quite easily. If you remember that you can benefit by these Star Talks which are intended to instruct you for the Starman's Badge, you will not omit to read any of these and follow the instruction given. To fix this portion of the subject all the better, this month I shall give you an exercise with Mars, as promised already.

Mars is another planet which makes its appearance in the heavens during night now, and which could easily be recognised if only you know that it is of a peculiarly red colour and that it is in the sign Aries. In the latter half of this month the sun enters Virgo, or Kanni Rasi and so at sunset the Rasi that will be first at the eastern horizon will be the 6th behind it; i.e. Meena. Since Mars is in Aries, we should expect it to rise a few hours after sunset. By which time Jupiter would have come very near the Zenith. So with these preliminary aids to recognising Mars when it has come above, I shall work out an exercise in telling time by noting its position.

Suppose on the night of the 29th of September you see Mars at about 30° above the eastern horizon. What is the time then?

1. Know the month and date.

29th of September is 14 days after the 14th of September i.e. 5 full months and 14 days after the 14th of April, when the Sun entered Aries.

So when the Sun rises on that day, 14° of the 6th rasi from Aries, namely, Kanni would have come up the eastern horizon.

At Sunset, 14° of Kanni would have gone below the western horizon.

Referring to the diagram given last month, you would at once see that at sunset on that day 14° of Meena would have come up the eastern horizon.

2. Know the position of Mars that day from the almanac.

It is given there that Mars has gone to the last portion of Bharani.

Bharani is the Second Star-group that is comprised by Aries or Mesha. Therefore Mars is in the 27th degree of Aries (13½° for Aswini and 13½° for Bharani.)

(a) Therefore at sunset on the 29th September not only 16° of Meena are below the horizon in the east but Aries is behind it, so that Mars is 16°+27° or 43° below the eastern horizon.

(b) For it to appear at about 30° above the eastern horizon, it should progress by 30°+44° or 73°.

Expressing the same in duration of time it would take about 3½ or 4 hours and 52

minutes after sunset (at the rate of 15° for every hour).

Since it is some days after the autumnal equinox, the sun sets earlier than 6 o'clock by about 10 minutes for Madras latitude.

Therefore when Mars appears at about 30° in the east the time by the clock on the 29th of September is 5-50 P. M. + 4-52 hours or 10-42 P. M.

HOW TO TELL TIME BY THE STAR GROUPS.

It is not always certain that one or the

other of the planets is making its appearance in the sky during nights in easily recognisable positions for us. So we should have a second or even a third string to our bow. The 27 Nakshatras of which mention was made in the first article of this series, are mostly well known star groups in the sky. At any part of any night half the number of these will be above the horizon. If we know to identify them, calculation of time would be easy. As a first step study the following table:—

No.	Name of the Stars	How each group looks like.	Number of prominent Stars.
1	Aswini	...	A horse's head. 3 Stars.
2	Barani	...	Triangle. 3 "
3	Krithigai	...	Razor. Many & close together.
4	Rohini	...	Car or fisherman's basket. 5 Stars.
5	Mrigasira	...	Three eyes of a coconut. 3 "
6	Arudra	...	One in the Orion belt. 1 "
7	Punarvasu	...	A potter's wheel. 7 "
8	Pushya	...	An Udukku. (a small drum) 3 "
9	Aslesha	...	The head and tail of a Serpent. 6 "
10	Makha	...	A Scythe or palanquin. 6 "
11	Poorā	...	The four legs of a cot. 2 "
12	Uthira	...	Human fingers. 2 "
13	Hastha	...	A bright pearl. 5 "
14	Chithrai	...	A Saphire. 1 "
15	Swathi	...	A potter's wheel. 5 "
16	Visaka	...	An umbrella. 5 "
17	Anusha	...	Tail of a Scorpion. 3 "
18	Jeyshta	...	A crouching lion. 5 "
19	Moola	...	Forming the four corners of a square. 2 "
20	Poorada	...	An arrow. 2 "
21	Uthirada	...	A head (a No. of small stars). 3 "
22	Sravana	...	A flower. 3 "
23	Avitta	...	Four corners of a big cot. 10 "
24	Sadhaya	...	2 "
25	Poorattadi	...	2 "
26	Uthirattadi	...	2 "
27	Revati	...	3 "

I am indebted to Mr. P. S. for the above table. Next month I shall depict these in a diagram. G. R.

ASSOCIATION COMPETITIONS.

(From the "Scouter.")

What is the object of an Inter-Troop competition in an association? Is it not to stimulate effort on the part of each troop in order to increase the all-round efficiency?

How often one finds, however, that the award is made on some particular subject, and often as a result of an isolated test. The result is: the competition only touches and influences the work of a few troops, and then only for a short period in each year.

Moreover, the winner is quite often not the most all-round efficient Troop in the association.

The chief difficulty lies in devising a scheme which gets over these difficulties.

The one outlined below was originally designed by Commissioner Pilkington, of Salford—and has since been adopted in various similar forms in Altrincham, Stretford, Bristol, and other places.

The one given below includes the latest additions and alterations made by the Altrincham Association as a result of their experience.

Its chief advantages are:—

(1) Gives credit for every part of the Troop work.

(2) Cannot be won by a 'stunt' Troop but always goes to a Troop that carries on its real job of scouting.

(3) Gives every Troop a chance.

(4) Holds up before Scoutmasters every year a picture of the work that a good Troop should do.

(5) Provides an excellent yearly report for the Commissioner's information.

At first sight it may appear complicated, but in actual practice it has proved simple to work.

In one Association where it has been used for three years, it has undoubtedly raised the standard of efficiency and each year there is a closer struggle for first place.

ASSOCIATION ANNUAL

INTER-TROOP COMPETITION.

The competition is a test of EFFICIENCY AND PROGRESS, and the Troop gaining the highest number of points, i. e., the most progressive and efficient Troop, wins the flag.

In each, the maximum number of points obtainable is stated. Badges etc., can only gain one set of points, i. e., all badges gained in any one particular year are awarded points for that year only with the exception of Kings Scout Badges—these gain points every year.

The competition will run throughout the scout year, i. e., from October 1st to September 30th.

Only boys who have passed the Tenderfoot Test are to be induced to be included in report list, etc.

When Troops are requested to send in reports they must do so at the stipulated time, otherwise they are liable to lose points.

Promptness forms part of the Troops' Efficiency.

The Scheme is divided into four sections as follows:—

(a) Administration.

(b) Troop work.

(c) Association work.

(d) Patrol contest (Week-end camp.)

Each section is dealt with separately below.

ADMINISTRATION.

Books. Each Troop is expected to keep the following books:—

	points.
1. Troop Register	... 5
2. " Account Book	... 5
3. " Log Book or Diary of Troop Work	... 5
4. Troop Inventory of Property	... 5
5. " Court of Honour Minute Book	... 5

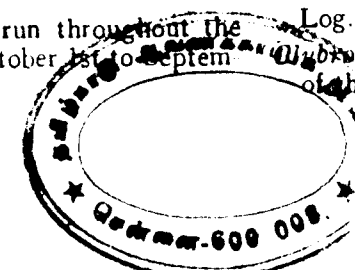
The Troop register will be expected to include addresses, ages, attendances, and progress of individual Scouts.

The Account Book will include system of collecting subs., also an audited and exhibited Balance Sheet.

The Books are to be open for inspection by the judge or examiner on demand.

Camp Log Book. Points (with a maximum of 5) will be awarded for Camp Log Books, describing any camp held during the year by the Troop. One Log-Book to be entered from each Troop by October 1st and to be the work of a scout or P. L. Special attention will be paid to sketches, maps, etc., and to photos of the camp. (These need not have been taken by the writer of the Log.)

State of the room at the time of the Commissioner's visit.



	Points.
Uniforms. Percentage wearing it at Commissioner's visit. Tidiness and correctness, etc..	5
Attendance. On night of visit (Allowing for reasonable excuse)	5
Patrol System. (Extent to which it is worked) Patrol Books are also to be open for inspection by the judge or examiner.	5
Patrol Work includes General Efficiency and Handicrafts	5
Additional 5 points to be awarded at the discretion of the examiner.	5
TROOP WORK.	
Cubs and Rovers. Are either run? the idea being—is encouragement given, to the older boys and the younger boy? Points obtainable—2½ for cubs and 2½ for Rovers.	5
Troop good turns. Or special service work done as a Troop. Christmas good turns are specially looked for, etc.,	5

A SUGGESTED SCHEME FOR A PATROL LEADER'S TRAINING CAMP.

RULES.

1. The Scout Law is the law of the camp.
2. All orders will be given by the Troop call and signs.
3. Each Patrol will camp separately from the others and there will be a continual comparison between the Patrols in all things relating to camp life.
4. The Scout work and life in this camp will as far as possible be conducted as an Interpatrol Competition of a continuous nature.
5. The Duty Patrol is responsible for the general cleanliness and sanitation of this camp for the flag and the camp fire and for general service in the camp.
6. Rouse will be at 6 in the morning and all lights will be put out at 10 in the night and no talking is allowed after lights out.
7. All cuts, burns, etc., however trifling should be reported to the S. M. at once, through the P. L.
8. All communication with the S. M. will be kept up strictly through the Patrol Leaders.
9. There will be no moving about in the camp during the compulsory rest period.

SCHEME OF WORK.

First Day.	
8-30 P. M.	Camp Fire, Talk on how to camp and camp duties.

	Points.
First and Second class. Points will be awarded on the percentage of Scouts of over one year's service who hold the second class Badge, and the percentage of scouts of over three year's service who hold the First Class Badge.	15
Proficiency Badges. The average points per boy to be taken as points gained. For every Right Arm Badge 3 points, for every left arm Badge 5 points. Thus if there are twenty boys in the troop, and altogether twenty Right Arm Badges, this gives 50 points and ten Left Arm Badges, this gives 50 points with an average 2½ points per boy. It is hardly possible for the average to work out anywhere near.	30
Camping done.	10
Outdoor Scouting Games. —The idea to determine the amount of Scouting, beyond camping, that a troop does	10
Additional 5 points at the discretion of the examiner.	5
<i>To be continued.</i> <i>The "Scouter".</i>	

Second Day.

6 A. M.	Rouse, Physical Exercise, Scout Pace, Signalling.
7-15 "	Hoist Flag, Parade, Story acting (Promises) Session P. L.'s Duties, Investiture of a P. L.
8-30 "	Scout Promise, Points to impress.
9-15 "	Pioneering
2-30 P. M.	The Club Room, its nature and equipment, Patrol Club Rooms.
3-30 "	Lunch.
4 "	Inter-Patrol Camps (2) Kim's Game etc.
5 "	Hand Signals and Games.
8 "	Camp Fire, Yarn—The good Scout, The Slacker Problem.

Note Well.

12-30 to 2-30 P. M. is the rest hour and Sparetime activity Time

Third Day.

6 A. M.	As on first day.
7-15 "	Act out First Three Laws after Parade. Yarn on the Three Laws.
8-30 "	Pioneering work
9-15 "	Tracking, Backwoodsmanship

2-30 P. M.	Troop and Patrol Records. Patrol esprit-de-corps and discipline.	8-30 P. M.	Camp fire, A few common songs, Yarn Patrol Leaders' Conferences and Future Bond, Final Talk.
4 "	Compass and Tracking Trails, Inter-Patrol Competition.	Fifth Day.	
5-15 "	Sense Training Games.	(1st Class Boys only.)	
8 "	Campfire, Act out 4, 5 and 6th Laws and Yarn on True Scout Spirit.	6 A. M.	Rouse etc.
Fourth Day.		7 "	Chota.
6 A. M.	Trails, Scout Pace, Signalling, and Stretcher Drill.	up to 11 "	Instruction in 1 Class Test after Parade
7-15 "	Hoist Flag, Parade, Act out 7, 8, 9 and 10 Laws and session on them	3 P. M.	Start for Journey Test.
8-30 "	First Aid and Bandaging.	Spare Time Activities.	
9-15 "	Drawing and Sketching.	1. Camp Expedients.	
2-30 P. M.	The Point System and Proficiency Badges.	2. Demonstration of uses of the staff. To draw a sketch map and plan of an ideal camp site and of the site you are camping on.	
4 "	Fire Lighting, Fire Service and Display on Tenderfoot Tests.	3. Daily sketch and a story in pictures.	
8 "	Court of Honour.	4. Bandages.	
		5. Signalling, Deaf and Dumb Alphabet, Picture writing	

(*"Tanjore Dt. Scout Gazette."*)

OUR NEW SERIAL.

II

BISU'S PROBLEM.

Even the Boys' World is torn by strife and war. Muscle competes with muscle, and and brains with brains. Ethics, Policy and Diplomacy occupy only a second rank to emotion. But just like the Law of the Jungle, immediate satisfaction settles all scores and the atmosphere is reset. That it is reset is the silver lining in the cloud of gloom created by the tempestuous rule of Passion. And the Patrol Leader has got his share of this problem to solve.

The street juggler was performing wonderful tricks, and the gazing audience was in wrapt attention. The crowd was a menace in size to all traffic, but what thought had the traffic of public convenience or any other civic responsibility at that time? It is a common phenomenon in country towns for traffic to respect the eagerness of such a crowd employed in its own way. If ever the traffic moved, it did so in an apologetic manner.

Even upon such a scene came Baloo the latest recruit of the Doves from the evening Troop Parade. There was yet twilight and the performance was towards its end, but it was so entrancing that the people were drawn closer and closer round the juggler and the

crowd was breathing hard from the pressure of numbers on all sides. Baloo was a little boy and got excited at the sight. He ran into the thick of the crowd and tried his utmost to push his way into the human wall. In his attempt he could not but give people annoyance but he thought little of it; his mind was wholly absorbed by the romance incited by his curiosity. And in his inadvertance he trod on a sore in Jamboo's right foot giving him excruciating pain. Lost was all thought of Scout Law. Jamboo's Scout-Spirit fell then to Zero degree and he cast the Eighth Law to the winds. Bang! went a blow right down on Balu's ear which set it buzzing for quite a minute before the latter collected his senses enough to burst into tears.

Now Jamboo was a Raven and he had been a Scout for over two years. Such behaviour on his part, therefore, caused a sensation in the Troop.

And who, in that locality, did not know Jamboo and his coarse susceptibilities?

Jamboo was not an uncommon type of a boy. Such a one is a familiar figure. You meet him in the streets, in the bazaar, in the fair, and at every crowded place. He is certainly very busy, but has rarely time to attend to his own person. He looks big and capable but is scarcely useful to any and

quite a rebel at home. Yet he took a sort of a liking to Scouting. Not that he grasped the full significance of it. But he had a general notion that it was a grand thing to be a Scout. He went to Scoutmaster Mani one day and offered himself as a recruit for his Troop. Mr. Mani did know what sort of a boy he was, felt amused, and resolved to try his patience by postponing his enrolment from day to day. It struck the boy himself that Mr. Mani entertained misgivings about his capacity to do Scouting. This impression fired his zeal and he set to work with tremendous alacrity at his Tenderfoot Tests, and learnt them all with pains, himself, to prove his ability. He attended every meeting of the Troop with the S/M's permission, and looked very keen on games. In fact he took so much to Scoutcraft and Scouting practices that it seemed to everyone that Jamboo's day of reclamation came. Mr. Mani, himself thought that it would be a point scored in favour of Scouting in the locality if the problem of Jambu's salvation was solved by it. And one fine evening Mr. Mani did go so far as to present this big recruit to Bisu's Patrol, the Ravens.

After that glorious day for Jamboo, the Troop was as usual busy with its own affairs, and Mr. Mani's and Busu's misgivings about Jamboo were for a time lulled. Not that Jamboo quite fell in with the rest in his accomplishments as a Scout. His uniform frequently called for remarks and his carriage and acquittal were not quite settled, but it was hoped that it would all get right in time, and they attributed any 'uncanny' behaviour to his lateness in coming into the Movement. They looked forward to time and association to mend him. He was a problem, now and again to Mr. Mani and Bisu and both used to confer about him privately. But certainly neither thought much about him in the wrong.

The only error of judgment about Jamboo was in the fact that he would imbibe Scout-spirit with time. His proved to be a case against the theory. The moment he got admitted into the Troop his incentive was gone. It was just a short battle which he made it a point of his own credit to win and when he regained his confidence of himself, he resumed his old course again. Of course Jamboo felt Scouting interesting. But he

never looked upon it with more seriousness than upon an interesting alternative to Football or Cricket. In both these games he could never get on with his companions and they gave little consideration, generally, to his feelings whereas in Scouting he found that it was otherwise. His friends thought more of him than he himself did of them. Therefore as an agreeable alternative and as a game where there was least personal tussle and as one in which practices were easy for a muscular boy, he had a preference for Scouting in which not an atom of the appreciation of the right Spirit went to tell. Aptitude for such appreciation he had none, for the poor boy was deplorably lacking in imagination and came too grown up into Scouting even to feel a regard for any that had it. In all physical contests he could give more than his contribution to the credit of his Patrol and thus he found a place in it along with the rest. Very fortunately he belonged to a Patrol which with very little help from him easily led the rest. But the Scout-Law and Promise were mere words to him and meant nothing more than mere ceremony and formality. Why? This brings us to a standing Problem.

There is a type of a South Indian School-boy who is more a creature of the Home than of the School. He goes to school just as he goes to the bazaar to buy the things in stock there for which his father pays money. His parent neither cares nor knows what is given his boy there as his money's worth, but he is sure to get vexed and excited when he finds his boy finally ill-prepared for life. He hopes from school only for an ultimate declaration that the boy is eminently fitted for quill-driving and kindred professions and his outlook is no broader. It was merely for this purpose that he paid his regular instalments and made his son pay regular visits to the school. The School, likewise busy satisfying such clients could concern itself very little with the character or physique of the boy.

Such a boy's home atmosphere too is unenviable. Not to consider it as unwholesome for a boy in the sense that his psychological aptitudes and capacity are left out of account. It is also very often objectionable as a factor of adverse influence upon a boy's character. What a Tragedy!—The Parent

turning out as an unconscious agent of adverse influence! Wiseacreness in worldly wisdom is his characteristic policy, and this, too, is his best side. A creature of unmeaning habits and ill-understood customs, this peculiar type of a parent has authorised by blind practice habits of life unauthorised by religion or ethics. This unthinking policy has not only killed originality and self expression but even humanness in the home. In his weakness he blindly clings for sanction to the beaten track of old; nor is he strong enough to resist inroads into his domestic ways by modern refinements. Thus, not deliberately electing his own way and policy of life, he is throttled by fashion around him and turns out to be the most uninspiring agent of society, and his home has no defined character to impress on young minds.

It is to this type of Home that the character of the South Indian boy is mostly left. What an edifying mode of training for Citizenship! Jamboo was the product of one such Home.

To return to our narrative, the Doves heard of the assault on their latest recruit with great indignation. They were all in a flutter. Everything predicted a storm. The violent elements were stirred. Just for a while they were restive. But even as the ocean waves clamouring to swallow the Earth, suddenly ebb down on second thought and discharge themselves quite spent up on the shores, the Leader of the Doves had only to remind them of their duty of every kind of sacrifice by the Troop and they strove to stifle down all impulse to a physical demonstration; and even as the waves discharge themselves on the shore did they all start direct to Mr. Mani's home to report the matter.

Patrol Leader Bisu heard of the incident himself and felt a dagger-thrust into his heart. The incident struck him as a damning reflection upon his capacity to lead in the first place. "What does it speak of the spirit of my Patrol?" he next asked himself. He wished he could hide himself for ever for shame. As a blot on their patrol escutcheon, it was a blow to his pride. What else could he think of but an immediate Patrol Council? The other members too, felt choked with feeling, but Jamboo, alone,

among them all, was the callous member. How could he appreciate their sentiments? It did not enter his head to repent or feel sorry for what he had done. Why! What should he repent of? Was not that manner of conduct usual? Did not that young recruit himself anticipate it when he knew that he had trodden on a sore and caused pain to another? What other treatment were boys used to, he wondered. Suppose, it was Jamboo himself that had hurt Baloo he would have expected no different treatment except that it was likely that he would have put up a small fight in self-defence. It struck him that these fellows were making too much of a trivial thing and were aiming at the moon in trying to train themselves into Saints. He looked upon Bisu as a sort of a boy of exaggerated notions. In fact, when the S/M tells boys that they ought not to tell lies—even white ones, does he really mean that? No. It is the sort of cant that elders speak through customary fashion and at the same time they themselves do not expect it of us. Have not his own Schoolmasters preached similar things a thousands times a day? Had not Jamboo made it a rule to break every one of their orders along with his bretheren of the school, if he could? Who ever resented it? Even his Schoolmaster used to anticipate it and used to give warnings, use safeguards, and even resort to sentry-duty to watch them at work. Elders never were disappointed at youngster's misdeeds. They rather thought them natural. Why need Jamboo, then, worry himself to become unnatural and walk on stilts as Bisu did? Really, youngsters were harder taskmasters than Elders. That was what he found and the one thing in Scouting that he did not like was this rule by Boys.

Mr. Mani himself, he thought, was so good and so kind. Only these prigs felt it their duty to act as agents for those stiffnecked priests who shut their eyes to this world and always looked up to Heaven. Mr. Mani, on the other hand, was not a Spoil-Sport at all. He was so much more noble and charitable than any of the Elders he had met. He would not even watch them at work like sentinels; he would not put the least restraint upon their actions; he simply trusted them wholly; and knowing as much as he did, of the world Mr. Mani, Samboo thought, was not the

man who would expect youngsters like him to be paragons of virtue. He must know better. Do whatever these hot-heads might,

Mr. Mani, would not certainly think badly of him. There lay Jamboo's hope.

K. R. R.

Games for Cubs and Scouts.

Backward race: 100 yards, looking behind disqualifies.

Blindfold driving race: Scouts or cubs paired by lot. First chosen of a pair blindfolded, and ends of string are tied to his elbows as reins for his partner to drive him with. No verbal instructions allowed. Course should have a few twists in it.

Brick carrying competition: The competitors are each provided with a brick (which should have no hollows top and bottom). This has to be gripped between a thumb and finger and so carried round and round a specified course at a walking pace. The last to drop his brick wins.

A GAME FOR CUBS

Cats and dogs Two sides of equal numbers are chosen—"dogs" and "cats." Each dog has a different number pinned on in the front of his cap. A certain post or tree is selected as 'centre' and the dogs spread themselves out on one side of it about 50 yards back, and the cats on the other side. The dogs now try to creep to the tree without the cats being able to see their camp numbers. If a dog's number is correctly called out, he is dead and out of the game. No player is allowed to cover up his number with his hands or remove his cap; and no player may trespass on the other side of the tree. After one side is all out, the players change over and start again. The side which takes the greatest number of players over to the line without the numbers being seen is the winner.

A game for scouts: Chinese Tennis. All that is needed is a large rubber ball or a foot-ball, and a floor or bit of ground about 50x30 feet. The size of the ground can be varied

according to the number of players. The sizes given would suit two teams of 12 a side.

The marking of the court is simple. The back lines and side lines are marked, and a rope is strung across the middle at about 5 feet from the ground. Each team takes a side on opposite sides of the rope. The captain disposes his men in various positions according to the needs. A player of one team, the scorer, stands behind the back line of his court and bats the ball with his hand either to send it over the rope, or to pass it to another player, of his own side. The ball is then volleyed from player to player, with the object of passing it over the rope so that the opposing players cannot return it. Only the serving side scores: if the serving side wins a rally, it scores a point. If it loses, the other side takes the service. The side which first scores 20 points wins.

RULES:

The ball may be batted either with one hand or both, but must not be bounced, thrown, caught or kicked.

A player may beat the ball three times, in succession, if he desires, but he must get rid of it in the third hit.

The server is allowed a second try if his first serve fails. If his second also fails, the service passes over to the other side. All may take turns as server.

The ball is in play only while it is in the air. As soon as it touches the rope or ground the rally is over.

If a side knocks the ball out of the court, the ball is forfeited to the other side.

(From the scout.)

DO YOU KNOW THESE?

Good lubrication doubles the life of a cycle chain

A bad cut in an outer cover means a burst if neglected.

Practising carelessly is worse than no practice.

Even in practice play your best, or you will lose forth

Low consumption of Petrol is proof of good carburation. Efficient brakes should bring a car to rest from 20 M. p. h. in 10 yds.

Breathe through your nose and you will hear till you die.

A cheerful heart and a cheery laugh are two very good doctors.

Ginger taken at meals is a help to digestion.

THINGS ALL SCOUTS SHOULD KNOW.

Cycles and Cycling. (Continued.)

Mudguards:—Should be fitted to all but racing machines. They should be as near the wheel as possible without causing blocking by mud, and be concentric with the wheels. It is an advantage to have the stays fixed to the forks and not to the wheel spindles, as the wheels are then more easily removed. The front guard should project 6 inches beyond the fork.

Cranks:—These should have a length proportionate to the height of the rider—say 6½, 7, and 7½ inches for heights of 66, 69 and 72 inches respectively. Round cornered cranks are easier to clean and hold the nickel better than square-cornered.

Brakes:—The most important of all fittings, as the rider's life may depend on their efficiency. Two good brakes should be carried and, in very hilly country, a third if the rider prefers to ride down the hills. Rod transmission is preferable to cable, as the latter is not visible for most of its length. Brake horseshoes which can be removed without undoing any screws are a great convenience.

Tyres:—Riders who have to ride daily to catch trains keep appointments, etc., will be well advised to fit "tandem" covers, which are considerably thicker than the ordinary roadster covers. Beaded-edge covers are much easier to remove and replace than wired on, and protect the inner tube from the spoke heads better.

General hints on cycling.

(1) Lubricate little and often.

(2) Rub mud off the machine while it is wet, and polish up at leisure.

(3) A rag damped with paraffin oil or French polish smartens up the enamel.

(4) Pump rear tyre hard (not board hard); the front may be considerably softer.

(5) Keep all bearings and chain well adjusted.

(more next month.)

SELF DEFENCE.

Keep the coat buttoned up so that it may not be gripped easily in case of attack, or pulled partly off to imprison the arms—a favourite trick when an assault is made from behind.

If threatened by two or more persons, get close up to a wall or fence, if possible, so that an attack may not be delivered in front and rear simultaneously.

If convinced that an attack is intended, don't wait to be hit, but try to get in your blow first, on the principle that attack is the best defence.

The moral effect of unexpected and aggressive resistance is often very great, even decisive.

If one of several opponents be promptly knocked out the rest may be disheartened.

Attack wholeheartedly, if you attack at all, and continue to do so as long you can, or as may be necessary. If your opponent gets badly injured, that is his affair; you cannot afford to run risks with ruffians, who themselves have probably no scruples.

Most important of all, keep cool. If the aggressor does so too, coolness is all the more necessary on your part; if he loses his head, it will give you a decided advantage.

FOR ROVERS.

(From the "Hindu".)

THE GREAT ROVER MOOT

Held In London During Easter 1926.

The first great gathering of Rovers was held in London during Easter 1926 and every one realised that it was a wonderful week-end. The things that impressed people in the Moot were many but mention must be made of the following:—The entrance of the Foreign Rovers with their national flags at the Albert Hall, the wonderfully high standard maintained at the Monday Conference, the visit of the

Chief Scout to the Informal Rover Leaders' Conference and last but not the least, the Chief's call to every one present to do what lies in his power to bringing happiness to our fellowmen.

About a 1,000 guests from all parts of the British Isles and ten foreign countries came to attend the Moot. There was no confusion or worry. The arrangements went on like clock-work. The Rovers who acted as hosts gave a visible demonstration of the fact that Rovers were a great brotherhood. The Central Enquiry Office at the Y. M. C. A. Tottenham Court Road,

dealt with about 5,000 enquiries. On Thursday night the guests began to arrive and were received by parties of Rovers in the various stations. Good Friday was a free day so that hosts and guests got to know each other better. On Saturday, a great gathering was held at the Royal Albert Hall when the Chief Scout, Lord Jellicoe and 'Tubby' Clayton of the Toc H were present on the platform. The Chief Scout read the following message from H. R. H. the Prince of Wales: "I much regret that it is impossible for me to attend the Rover Moot at the Albert Hall. I am fully impressed with the value to the citizenship of the nation of this body of young men whose aim is service for others. Already it has given proof of its practical usefulness through its Blood Transfusion Branch, whereby in the past twelve months over 300 Rovers in London alone have, as they term it 'stood a pint of blood' to sufferers needing it, and I hear of similarly commendable services rendered to the community at other centres. Should another occasion be possible later on in the year, I should much like to see the Rover Scouts. Meanwhile, I send my congratulations to the Brotherhood on the fine spirit in which it has taken up its work, and I sincerely wish it a full measure of opportunity of development and of success." The programme commenced with the representation by the Holborn Rovers of the Ceremony of Knighthood in the olden days, which was very finely carried out accurate in all details. Immediately after this, nine Rovers 'presented' themselves for enrolment and they had the peculiar good fortune of being taken in by the Chief himself. This occasion was availed of by every one there to reaffirm the promise. The Chief then delivered a short address in which he put forward the chief objects of the Brotherhood, the first object was 'happifying' (a new word coined by the Chief, i.e., the practice of making others happy). The second object was 'carrying the torch' i.e., taking up work in the scout movement and helping our younger brethren to enjoy what we have enjoyed, and to become what we have become—cheerful helpers of our fellows. He urged every one to wash away those parts of their boyhood of which they were least proud, and to go forward with cheery goodwill to help our fellowmen whenever and wherever

one can. He finally asked of the audience "will you do this?" There came a mighty shout "I will". The singing of the beautiful hymn "Abide with me" closed the proceedings.

On Sunday morning there was a great gathering of Rovers in the Coliseum for religious service and the Bishop of London delivered a stirring address.

On Monday the Rover Conference was held in King George's Hall and owing to the unavoidable absence of the Chief Scout, Lord Hampton presided. In opening the proceedings, he remarked that we had not yet got to 'the end of the lane' in Rovering. We were getting nearer the end, certainly. It was possible to lay down suitable programs for the training of Cubs and Scouts, by a central body like the Imperial Headquarters, but when it came to men it was quite a different thing. Rovers were no longer small boys and they wanted a definite say in things. So a Conference was the best thing to find out the different points of view as regards Rovers and their requirements.

The first session commenced with a discussion on "Rovers and Politics." The opener sent a paper in which he stated that politics was too narrow a game to be played by scouts. His opinion was that the Rover programme should be to train young men for citizenship and that the aim of the movement should be to turn all members of Parliament into scouts! The seconder suggested that more study circles should be organised to discuss political matters, as every young man should know how to use his vote properly and that there should be a proper understanding between employers and the employed. In the discussion that followed, many points of view were presented and the opinion of some was that politics should not be considered beneath our notice and that we should try to be impartial and broad-minded. Another speaker warned against the danger of our opinions being so broad minded that our opinions had neither sides, top nor bottom, though we should study all sides before making up our minds. The story of the Chief Scout, who, when asked to stand for the Parliament answered, "Certainly, which side?" was told to the amusement of the gathering and it was finally thought that a study of books embodying the views and teachings of the great statesmen of the past

would be a valuable preparation for taking part in the country's political activity.

The second session was on "Rover Programme" and long and interesting were the view points that were placed before the gathering. A long discussion was the result and in the end it was realised that the Rover Programme should be all-round and comprehensive and suggestions should be invited for a new edition of the pamphlet "Aims and Methods."

The third session dealt with "Service." Very helpful suggestions as to specific items of service were made, the chief point being that the number of Rovers must be increased and more men should be got to taste the happiness in Service, taking care to remember always that they should be prepared to lead "a man's life." Many Rovers took part in the discussion and valuable contributions in the shape of concrete suggestions were made. Two points came up prominently. One was that more publicity should be given to good turns by Rovers as there were many instances of Rover service being done and never heard of. The other was that more University men should be induced to come into the movement. In the final summing up, Mr. Alcock the opener, very properly observed that as long as the Rover kept to the Promise and the Law in their widest sense, he could never go wrong.

The fourth session dealt with "The Position of Rovers in the Scout Movement". the chief points discussed being the need for co-operation of Rovers with the Cubs and Scouts of their Troop, as well as with the Rovers of their district; the need for a Rover Leader with experience of the world; the necessity for Rovers Training in both Scouting and Rovering activities. Several speakers thought that it was most important that older men should become Rover Leaders, to guide Rovers among the pitfalls of life,

where experience is so necessary and trouble so near.

After the fifth session which was an "open session," the several foreign Rovers expressed their satisfaction with the Moot, and then Lord Hampton summed up the proceedings after three and a half hours' work.

A perusal of the above ought to give our young men who are Rovers serious food for consideration. While our brother Rovers in England and elsewhere are consolidating their efforts and trying to evolve concrete schemes of work for carrying out the real aims of Rovering, should it not be proper that we here should try and do something in this direction? Some time ago, the Madras District Scout Council appointed a Sub-Committee to consider the various ways and means in which the work of Rovers in Madras could be systematised. So far as we are aware, no other district has taken any definite steps. The Jamboree held in December last showed to the sceptic the wonderful spirit of brotherliness that existed among Scouts all over this vast continent of ours. It was possible for all of us to see clearly that once we make up the mind, any good undertaking however big it might be, can be successfully organised and run. Last year we had the Boy Scout Jamboree in which the Rovers took such practical interest as to run the whole show almost by themselves. Why should the Rovers of the presidency not get up a Grand Moot and invite their brother Rovers from all over India, Burma, Ceylon, and other places. When the public see that these Rovers mean business, they will certainly co-operate. Can we hope for one such Rover Moot this year? Rovers of the Madras Presidency! much is expected of you! Will you prove yourselves equal to the occasion? God will surely help you in such an undertaking.

IN NATURE'S WAYS.

THE MASTER MAGICIAN.

Nature is the greatest magician and all human magic pales before the magic of Nature. It is only a few that can see the magic of nature and appreciate it. The street magician might have shown you a mango branch growing right before you

with a few fruits in its branches. This might seem astounding to you, but if you will only take the trouble to observe the caterpillar, the ugly looking creepy thing which you abhor, gradually change under Nature's magic into that supremely beautiful creature—the butterfly, you will concede

that nothing can ever equal the magic of Nature.

If you happen to observe some of the green leaves of some hedge plants during your nature rambles or camps, you will often wonder at the flimsy, transparent or semi-transparent, little nest like structures of a rounded or oval shape sticking to the surfaces of those leaves. These are the birth places of the butterflies and they are of different types as are the butterflies that come finally out of them. But as a rule, they are numerous and are closely laid. The butterfly that seeks out the proper plant knows what its young ones—the grubs—require and lays its eggs on the leaves. These eggs are hatched by the heat of the sun and soon tiny grubs emerge from the eggs, one from each. These grubs though small are very greedy and devour the green leaves rapidly. As a result of this, they also grow rapidly and in a comparatively short time, become big caterpillars. The latter migrate at times from plant to plant and continue to eat voraciously. This does not go on for a long time, for, as the caterpillar reaches a certain stage, it stops eating and begins to construct a house for itself. The material for the house does not come from outside, but from the inside of the caterpillar itself. There are two glands at the sides

of the mouth called the 'Silk Glands'. These produce a kind of sticky fluid which comes out continuously and quickly dries into a continuous thread of a very fine texture. The thread is strong, tenacious and continuous. With the aid of its mouth and some of the forelegs the caterpillar soon spins a house or cage just fitting its own size. The cage is commonly known by the name of the 'cocoon'. When this is completely built, the caterpillar closes the mouth firmly and thus imprisons itself and the magic wand of Nature now comes into action and the worm inside the prison slowly begins to undergo a marvellous change. This stage is called the 'pupa' stage. Remember, the caterpillar does not feed at all now. The changes that are going on inside the cage are unknown to us. But all the while the Master Magician is at work and after a few weeks or days, the cocoon breaks open and a magnificently colored butterfly comes out. The wings of this creature of beauty are yet very tender, but they gather strength very soon, and the gay creature flies away in search of beautiful things after its own heart—flowers—dispensing joy to all who watch its beautiful and ethereal form.

Don't you think this magic is the most marvellous of all kinds of magic?

(A. S.)

When you are Nurse.

(From the scout)

This series of Sickroom hints will be found most useful, and will help the scouts to pass the Missioner's Badge test.

GENERAL HINTS.

When nursing influenza or any illness such as measles, gargle your throat twice or three times a day, and especially last thing at night, with Condy's fluid or permanganate of potash. Use three or four of the crystals, i. e., just enough to colour a pail of luke-warm water pink. If you have to go out afterwards, wait just a little before doing so. It is quite advisable also to pour a little of the Condy's fluid lotion into the palm of your hand, and sniff it up your nostrils.

In all throat troubles where breathing is difficult, do not let the patient drink quickly.

Hot lemonade is very soothing to patients with coughs.

Remember to keep your eyes open, and your wits about. Common sense is a good friend and you will generally find someone to give you some friendly help, especially the parish nurse, if there is one. Don't be afraid to ask.

All the drains of the house should be sound. If any bad smell arises, notify it at once to the sanitary authority. Meantime washing soda or salt, washed down by plenty of boiling water, will do much good.

INVALID FOOD.

All invalid food must be very lightly cooked to render it easily digestible.

Food must be served up daintily.

Never bring large first helpings. Patients enjoy a little, nicely dished up, with the chance of a second helping if required. Heaped plates of food are not likely to tempt a sick person's appetite.

Milk and drinking water readily absorb germs, and impurities in the air. Therefore you should never allow milk or food to remain in sick rooms, or stuffy overheated kitchens, when not in use.

A soda water syphon and glass may be kept by patient's bedside. All milk is safer when boiled, especially in sickness.

Keep all feeding plates, dishes, etc., scrupulously clean. Don't forget to clean the spout of the feeding cup. Wash them in good soapy lather and warm water. Leave to soak in hot water containing a handful of common washing soda.

Keep one special jug for milk, and scald it after use; turn it upside down till needed, or keep covered.

Don't on any occasion carry a jug of milk from the dairy or farm to your house without a covering. It is a good plan to buy a small tin milk can with lid and handle for this purpose. Scald tin out after use.

A bad smell, such as that from a grating in the street, or from a manure heap might taint milk and render it impure. Covers are easily made from a square of butter-muslin with a big bead at each corner to act as a weight. A clean tea cloth is also suitable.

Milk must be stored in a cool place.

(Concluded.)

(The following are among the subjects which have been dealt with in this series: Ventilation, Cleansing and Furniture of Sickroom; How to persuade a Patient to take medicine; Taking temperature; Testing heart and breathing; The Drawer-sheet; Back numbers can be had from the Scout Head-quarters, Triplicane.)

News from Various quarters.



wearing costly jewels and she was being carried away by a stranger. The Leader of the scouts suspected the man's intentions and gave chase and the thief ran away leaving the child on the way. The child was restored to her anxious parents and the scouts earned the gratitude of one and all. Well done! Vikrama Scouts. Keep it up.

Nagapatam:—The scouts of the Wesleyan School met at a farewell party in honour of their A. S. M. on the 13th August and presented an address to him on the eve of his departure from the place.

Kumbakonam:—The District Teacher's Guild held its sessional gathering at the College under the presidency of the Principal. A very interesting paper on "Scouting Methods in School work" was read by one of the members who is an active scouter and the paper served to rouse the enthusiasm of many of the teachers present. We wish that Teachers' Associations in all parts of the Presidency come to take up scouting as their own and foster the Movement in all educational institutions.

Ambur:—Vikrama Scouts did splendid service during the famous Vettuvanam festival. They regulated the crowd of pilgrims in the temple, furnished pickets for life saving during bathing in the tank and restored lost children to their parents and property to their rightful owners. A three year old girl of a respectable citizen of the place, was

Mannargudy:—I Mannargudy Findlay College Troop camped about 4 miles away from the Headquarters and had an enjoyable time on the 10th July last.

On the 12th July the College Rovers had a special meeting at which Mr. J. P. Kotalingam who was once a scoutmaster at Calcutta gave a lecture on "Service".

On the 20th August, the troop met at the tope den on the invitation of the Peacock Patrol and had a successful campfire. The Rev. Mr. Burnett and the Rev. Mr. Smailes were present and talked to the boys. Mrs. Burnett kindly presented Badges to scouts and Rovers who had earned them.

The annual meeting of the Mannargudy Local Association was celebrated on the 31st of August under the presidency of the District Educational Officer, Mr. V. Srinivasachariar. There was an address on the benefits of Scouting to Indian Boys and after a short speech by the chairman, the meeting came to a close. The annual report furnished by the Hony. Secy., Mr. N. Minakshisundram Iyer was an interesting record of progressive work of an allround nature and elections of Office bearers for the coming year were conducted. In the night the Hony. Secy. was at home to the guests.

Trichinopoly:—is going ahead and there is a general awakening towards better scouting now. The Dist. Commr. is giving a lead in the right direction by forming his own troop of Rovers for extended public service and generally favours the formation of "Open Troops". The Scouters of the locality have formed themselves into a District Scouters' Association and they meet once a month at a central place and thus there is a chance for mutual exchange of experiences and views.

The Investiture ceremony of the scouts and cubs of the VII Trichy Vestry Troop was held on the 19th August. The Rev. Hayward, the Church of England Chaplain presided. Mr. F. G. Natesa Aiyer, the Dist. Scout Commr. conducted the Investiture. The Girl Guides of the II Trichy Company and Blue Birds were present also. Though there was rain at the time the enthusiasm of the cubs and scouts was in no way cooled. There were interesting displays by the troop and the function came to a close with the singing of the National Anthem. A Union Jack

was presented to the troop by Mrs Robinson, Girl Guide Commissioner, Golden Rock.

The Investiture ceremony of the Islamiah Troop VI Trichy was held on the 28th August, the District Commissioner taking the Promise. A large number of scouters of other troops was gathered to witness the function as also the parents of the scouts and distinguished guests. The troop is composed of Muslim boys who have taken to scouting with great zest, thanks to the efforts of the scouters, the school authorities and Mr. Md. Nathar, now Assistant Dist. Commr. of Trichy. The boys have a good club room, and actively pursue hobbies of a useful nature. They pay special attention to the Physical training side of scouting also. There was a display of physical activities and a camp fire concluded the pleasant function. The District Commissioner spoke to the parents and the boys on the value of the Movement and thanked the people present for their encouragement.

South Kanara:—The annual meeting of the Executive Committee of the S. Kanara District Scout Council was held recently. It was resolved that allotments in finance should be made for books, equipment and magazines, and a committee was formed for carrying the resolution into effect. A Camp is also to be organised commencing on the 6th of October lasting for 4 days, the Scouter's Union being requested to work out the details.

Madras:—The Vikings of Triplicane went to Red Hills on the 29th August for a swim. They were afforded opportunities for practising diving and life saving in the well in Tawker's gardens. Two new recruits were taught swimming at the same time. The party played some water games also. The Vikings are intending to slowly develop into a senior sea scout troop and are making vigorous attempts to acquire the requisite knowledge.

Kallar Scout Troop, Tanjore:—A troop was started on the 1st July, the Investiture ceremony being conducted by Mr. G. Venkatesan, District Scout Master of Tanjore District when the Kallar Special officer Mr. Ananthachariar was present. The boys are in the second class stage, and the Patrol system is being followed with great success. On the 19th August, the scouts

gave a display when the Deputy Inspector General of Police visited the troop. They showed their skill in signalling, bridge building, camp activities, games and camp-fire items. The scoutmaster of the troop deserves to be congratulated on his success with the boys.

A very successful training camp for Scoutmasters (would be) was held in the Madras Museum Grounds by the courtesy of Dr. Gravely the Superintendent of the Muscm

from the 20th August to the 30th August, inclusive. Mr. G. T. J. Thaddaeus, Provincial Organising Secretary assisted by Messrs. Gravely, V. S. Rathnasabhpathy and P. S. Narayanswami conducted the camp. The arrangements were perfect and the spirit throughout was very good. About 32 attended the course. A full account of the camp will appear in a future issue of the S. I. B. S.

REVIEWS AND NOTICES.

The "Outdoor Life", the Official Organ of the Boy Scouts Association, Ceylon, Colombo. Our old friend and contemporary "The Ceylon Scout" reappears in this form. In every way—matter and get up—the journal is excellent. All sections of scouting—cubs, scouts, rovers, scouters, and cubbers—should find in it matter to suit their tastes and requirements. It deserves to be very much more widely read in S. India than it is at present and we would earnestly recommend it to the attention of every one of our brother scouts—and scouters. We wonder how it is possible for the Association to send out such a magazine at such low cost—Rs. 3/- only per annum!

The Walking Stick Method of Self-Defence: by an Officer of the Indian Police (Athletic Publications Ltd. London 3 shillings net.)

We offer our hearty congratulations to the author for the very welcome publication. An old Sanskrit saying runs thus—"A stick is valuable in ten ways", not that its use is limited to only ten ways, but that it is useful

in many ways. Scouts are familiar with the many uses of the staff. But the method in which the author deals with the uses of the familiar walking stick, is entirely novel and original. The various practices aptly illustrated by good photographs are well described and seem to be easy of acquirement with a little practice. We agree with the author that every scout should be afforded opportunities for gaining Self Confidence so that he may render a good turn to others in getting them out of tight corners. We are glad that scouts are taking to the system with enthusiasm, and trust many more troops will follow suit. However, the suggestion made by the author that the Scout Staff should be made to give place to the walking stick does not appeal to us. The Scout staff is not for purposes of Self-defence or offence alone, but it has a million uses for the scout. Nevertheless, we heartily commend this book to the attention of scouters and scouts. The price is a little prohibitive to boys, but it could not be otherwise considering the excellent get up and the splendid illustrations.

OURSELVES.

With this number we are at the end of one of the most eventful years in the History of Scouting in the Province, and we take this opportunity of recording our feelings of gratefulness to our contributors and numerous subscribers for the enthusiastic help and encouragement they have been extending to us all the while. We are now in a position to state that we have definitely passed the anxious periods in the life of the magazine. New life has come to it and it is going strong. We appeal to our readers once again to popularise the magazine much more than in the past and we request our contributors to continue to make the magazine as in-

teresting as it has been said to be till now. We are also trying to increase the scope of the magazine and make it useful, not only to the elders as it has been till now chiefly, but also to the thousands of boys. Therefore the care of the magazine is yours and we look to you for increased support and encouragement.

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Looking back upon the past year's work the most outstanding feature has been that great event The Jamboree. It was a colossal affair and in spite of all the minor defects, it has been pronounced a superlative success in every way. It was a visible proof of the greatness of

the movement and it may well be taken to have been the commencement of a new era of scouting in this presidency. sceptics came and went away full of faith and hope with regard to the future. That is a great achievement indeed! and every one connected with the Jamboree directly or indirectly deserves great praise. In this connection we are glad to be able to announce that 'The Jamboree Souvenir' is taking definite shape and is expected to be out very soon. The book is going to be a permanent memento of that great event and should be in the hands of every one who participated in it. As only a limited number of copies are going to be printed, please apply in advance to the Provincial Headquarters.

One striking lesson that we learnt in the Jamboree was that we had yet to systematise our methods and bring about a more perfect co-ordination in work between the scouters and the scouts. It is very gratifying to find that definite and successful efforts are being taken practically in every district in the Presidency to effect this. But yet it is very sad to see that in certain cases adequate response is not given to enquiries or letters. Common courtesy demands that any enquiry should be favoured with an answer. In scouting particularly, such slackness in the matter of correspondence, is obviously a breach of the 5th Scout Law and when such a breach happens to be committed by Scouters and Commissioners, it is all the more reprehensible. We elders are supposed to train our boys in habits of order and system. So, if we only remember that we are working for the boys, such slackness would never result. But it is a pity that in most cases the interest of the boy is forgotten and questions of prestige come up to the front instead, very much to the detri-

ment of the ideals of the movement. May we hope therefore that in the coming year we will place the Boy first and ourselves after?

Scouters all over the Presidency have begun to realise that scouting goes much farther beyond, than the 2nd class stage and it is a very good sign. Scouting is nothing if it is not progressive and the boy always wants some kind of sustained activity. The enthusiastic scouter freshly arrived from a training camp goes on in full speed for a couple of months, invariably with an unmanageable number of boys and very soon brings them up to the 2nd class stage. There, his imagination stops and in consequence, slackness takes the place of activity, the boys begin to drop off, and the troop exists thereafter only in name. It is time for the scouter then to think of ways and means for making the troop progress in the proper way. Refresher camps supply the need, and give the required knowledge to the scouter, to be utilised for the sake of boys. Many districts in the presidency are arranging to hold such Refresher camps and it is hoped that the number of 1st class scouts in the presidency will increase this year as a result of such camps.

Cubbing has also begun to assert itself and as a result of the Cubbers' camps held in various parts, a large number of new packs have been started. Good Cubbing is the proper foundation for sure scouting and we may safely hope for a very great advance of cubbing in the coming year. Father Molony's letters to Cubbers and M. V. V. R's Vernacular articles on 'Character training for Cubs' ought to be of very great help to our Akelas. We hope that many more people will come forward with suggestive schemes for

the proper development of cubbing in this presidency.

Rovering is yet in the melting pot and requires a lot of systematisation. It is true we have Rovers working in their own way in various districts, but, it cannot be said that there is yet any definite scheme of the Rover programme of work in our presidency. The Rover Moot held in London during the Easter this year helped to stabilise many of the ideas and we are looking forward to a similar Rover Moot in our presidency. There are various forces at work attracting the attentions of our young men and contributing to the frittering away of their energies to no useful purpose. Is it not time for the Rovers to consolidate their forces and to arrive at a scheme for rendering effective service in the movement and outside? There is much work ahead for you Rovers, and we trust you will respond nobly.

The value of the Patrol System has yet to be understood by many scouters. It is the only system for the successful working of a troop and many a scouter who is hard worked outside will do well to realise that the Patrol Leader must be equipped with the requisite knowledge for carrying on the work of his Patrol. It is only then that the scouter will feel that his work is properly conducted. It is time therefore for every scouter to re-read and digest 'Scouting for Boys in India and the Patrol system.' Trust begets trust and work can be carried on only when responsibility is given to the Patrol Leader. We hope that in the coming year the Patrol Leaders will get to their real place in scouting. We invite the attention of our readers to a suggested Scheme of a Patrol Leaders' Training camp, appearing elsewhere. The scheme has been tried with great success.

Census returns are coming in in a way and it is too early to say how we stand in point of numbers. But judging from the figures

so far received we see that there is a large increase over the figures of last year. The Districts that have sent them in already have been very prompt and accurate in their returns. The thanks of the Headquarters are due to those districts. While some other districts have not chosen even to reply to repeated requests for submission of census returns. It is hardly fair that the whole of the movement should be let down badly owing to the slackness of a few districts. It does not speak well of us as an organisation. Our movement has been praised by the greatest in the land as one in which the organisation is most efficient. Is it not our duty to do everything to deserve that high praise?

Commissioners are said to be the experts of the movement in any district and they are in complete charge of scouting in those districts. It is their care to see that the troops work systematically, that fresh men come into the movement and opportunities are afforded to them to get the necessary training for doing scouting work. A good Commissioner will keep in intimate touch with every troop and scouter in his district. We wonder how many Commissioners can answer satisfactorily to these points. It is true they are Honorary Workers and that the time at their disposal is limited. But, why should they not decentralise work in their districts by organising Local Scout Associations in various localities? Each Local Association will be responsible for scouting in its own Locality, carrying the benefits of the Movement to the masses most effectively. By keeping in touch with each Local Association the Commissioner's work will be lightened and he will have more time for intensive planning for the welfare of the movement. It is a well known fact that "one man's shows" never prosper and it would be very good if all our Commissioners remembered this and roped in a large number of enthusiastic workers into the movement. Without troops there can be no associations and for troops to exist there must be some sort of continued activity. The suggestive article "Association Competitions" gives a very good scheme for keeping every troop in an Association on the alert and we earnestly recommend it to the careful considera-

tion of every District Commissioner and District council.

* * * * *

In England the Church has always been very sympathetic towards scouting and has been actively helping the movement. In our Presidency we have boys of various faiths and naturally this problem of scouting and religious organisations is a difficult one to tackle. It is the duty therefore of every scout and of every Local Association or Dt. Council to tackle this problem in the proper way and obtain the sympathy and active help of the various religious organisations. Rovers can do much in this direction. We would be glad to have suggestions from our numerous readers on this all important topic.

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For a proper understanding of the various view points with regard to the actual working of the movement, mutual exchange of ideas is absolutely essential. It was with this view that we threw open our correspon-

dence columns, but, we regret that the response has been very poor. We earnestly entreat our readers once again to make use of our pages for exchange of views and opinions.

* * * * *

Scouters! the privilege of working with the little ones is very great and there are millions of little ones waiting to come in. 'The harvest is abundant but the reapers are few.' The work that you do is a noble one and the reward is sure, for has it not been said—'And whoever gives one of these little ones even a cup of cold water to drink, because he is a disciple. I solemnly tell you, he will not lose his reward.'

Good Scouting.

Pharadayudwan.

Editor, S. I. B. S.

CAMP PRAYERS.

Heavenly Father, the source of all refreshment, be with us and all who are enjoying rest and holiday at this time. May the enjoyment draw us closer to Thee and deepen our sympathy with those who are denied these Thy gifts by any means. Help us to see Thee in the beauty and majesty of Nature, and grant us on our return renewed strength in body and mind to carry on our work.

O, Lord, renew our spirits and draw our hearts unto Thyself, that our work may not

be to us a burden, but a delight; and give us such a mighty love to Thee as may sweeten all our obedience. O let us not serve Thee with the spirit of bondage as slaves but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in Thy work

We lose what on ourselves we spend.
We have as treasure without end
What ever, Lord, to Thee we lend,
Who givest all

HEADQUARTERS NOTICES.

Circulars from the Boy Scouts International Bureau.

Warning

No assistance of any kind should be given to the undermentioned people who are touring round the world. They are representing themselves as scouts.

They are not scouts

Emile Eberle (German) } At present travelling in Europe, selling post cards, etc.
Josef Willinger (Austrian) }

Mahmud Omar Abazza (Egyptian) represents himself to be a scout and an air-craft captain. Touring round the world. He is not a scout, and unknown to Egyptian Scout Headquarters.

The Argentine Boy Scouts Association request me to inform you that it has come to their knowledge that several cases have recently occurred in which Argentine citizens dressed as Boy Scouts have travelled to other countries and have been collecting money for their own benefit.

The Argentine Boy Scouts Association begs that you will give no recognition to any persons representing themselves to be Argentine Boy Scouts unless they carry the standard form of letter of recommendation signed by competent officials of their Association.

They ask for your co-operation in proceeding energetically against any such impostors.

(Sd.) HUBERT S. MARTIN.

Director

PROVINCIAL HEAD QUARTERS NOTICES.

Troops Registered:

- Reg. No 421 Asoka Troop, Board High School, Coondapur, South Kanara.
- .. 422 1st Kokkallur, Board Higher Ele. School, Kokkallur, Via Quilandy, Malabar.
- .. 423 Islamiah, (6th Trichinopoly) Govt. Islamiah High School, Teppakulam, P. O. Trichinopoly.
- .. 424 7th Trichinopoly (St. John's Vestry) St. John's Vestry School, Cantonment, Trichinopoly.
- .. 425 Hind Thiruvadammarudur, Adhinam High School, Thiruvadammarudur, Tanjore Dt.
- .. 426 "Arjun" (7th Trichinopoly) Arvan Secondary School, Chinnakaddai Street, Trichinopoly.
- .. 427 1st Kulitalai, Board High School, Kulitalai, Trichinopoly.
- .. 428 1st Madras Sea Scouts Harbour Office, Madras, Northern Division.
- .. 429 1st Kulasekarapatnam, (Neptune) Pandarasivan Memorial School, Kulasekarapatnam, Tinnevely.

Packs Registered.

- Reg. No. P. 87 1st Kulasekarapatnam (Neptune) Pack, Pandarasivan Memorial School, Kulasekarapatnam, Tinnevely Dt.
- .. 88 6th Trichinopoly (St. John's Vestry) St. John's Vestry School, Cantonment, Trichinopoly.

Local Scout Associations Registered.

- Reg. No. 2 Local Scout Association Tuticorin.
- .. 3 Local Scout Association British Cochins.
- .. 4 Local Scout Association Kumbakonam.

A change.

The 5th Calicut Rover Troop Reg. No. 171 will hereafter be 1st Calicut Sea Scouts.

Warrants Cancelled.

A.S.M. 57 D. Edward Raj Nalliah, of 3rd Tuticorin Troop.

Provincial Scout Hd Qrs
P. B. 424, Triplicane,
1st Sept. 1926.

By order of
Provincial Commissioner.

OUR VERNACULAR PAGE.

சாரணன்.

Boat Song.

Chorus.

ஏவ ஏவ	ஏவ ஏவ	ஏவ ஏவோ	ஐலஸா
ஏவ ஏவ	ஏவ ஏவ	ஏவ ஏவோ	ஐலஸா

சுடுதியிலே	முன்னேநீற்பார்	சாரணர்கள்	..
சலியாமலே	நன்மைசெய்வார்	சாரணர்கள்	..
தேசராஜ	தெய்வபக்தி	சாரணர்கள்	..
தேசத்திலே	ஊர்த்தவர்கள்	சாரணர்கள்	..
பிரஞ்சுவலி	செய்திடுவோர்	சாரணர்கள்	..

பிரியமுள்ள	சோதரரும்	சாரணர்கள்	..
கம்பத்	தருத்தவர்கள்	சாரணர்கள்	..
நட்புக்	சுகந்தவர்கள்	சாரணர்கள்	..
மரியாதை	புன்னவர்கள்	சாரணர்கள்	..
மனமிரக்கம்	கொண்டவர்கள்	சாரணர்கள்	..
பெரியோரைப்	போற்றிடுவர்	சாரணர்கள்	..
பணிவாகவே	நடந்திடுவர்	சாரணர்கள்	..
சங்கடங்கள்	நேர்த்தபோதும்	சாரணர்கள்	..
சலிப்புராமல்	சிரித்திடுவர்	சாரணர்கள்	..
சிக்கனமாய்	செலவுசெய்வார்	சாரணர்கள்	..
சிந்தையிலே	சுத்தமுள்ளோர்	சாரணர்கள்	..

K. R. SARMA.

நந்ததத்தைப் பயிற்சி.

"நல்ல நடத்தை" என்னுள் சொல்ல சமயத்திற் கேற்றபடி—பழக்க விசேஷத்தால்—உபயோகிப்பதைத் தவிர அந்நடத்தை கம்மிடத்தில் எப்படி விளங்கிவது என்பதைப்பற்றிச் சிந்தியாதவர் அநேகர். நாம் பிறக்கும் போது நம்முடன் இவை பிறக்கவில்லை. நல்ல நடத்தை சுசுவர சிருஷ்டியாலாவதாயின்—மானிடர் யாவர் பேரிலும் சுசன் சமவிசுவாசமுள்ளவராயிருக்க—நம்முள் சிலர் நல்ல நடத்தையுள்ளவராயும்—மற்றோர் சிலர் கெட்ட நடத்தையுள்ளவராயிருக்கக் காரண மில்லை. நமது இளம்பிராயத்தில் நமக்குச் சில விநோதமான மனப்போக்குகள்தான் காணப்படுகின்றன. பிறகு, நம்மைச் சுற்று முற்றமுள்ள ஸ்தாவர ஜங்கமாத்மி வஸ்துக்களின் சக்தி விசேஷங் களாலும், நம்முடன் பழக நேரிடும் மந்தையோரின்

நடத்தையாலும்—நாம் கற்றுப்பயிலும் நூற்களாலும் டாகும் நுண்ணறிவின் விசேஷங்களாலும்—மேற் சொன்ன மனப்போக்குகளில் சில நம்முள் ஸ்தாபிக்கப் படுகின்றன. இவையே பிறகு நமது சுபாவமென்றும் நடத்தையென்றும் அழைக்கப் படுகின்றன. ஆகவே, இங்ஙனம் நம்முள் நாமாகவே பயின்றுகொள்ளும் நடத்தைகளை நம் இளமைப் பிராயங்களிலேயே சம்பாதித்துக்கொள்ளவேண்டும். அப்படி இளமையிற் கல்லாது நம்மிடமுள்ள மனப்போக்குகள் நமக்குச் சாதகமான முறையில் செலவடிப்படாமல் வேறு மார்க்கங்களில் செல்ல நேரிடுமாயின்—நல்லவற்றைப் பழகிக்கொள்ளவேண்டிய சிறுபிராயத்தில் கெட்டவற்றைப் பழகிக்கொள்ளுகிறோம். இளமையிற் கற்ற இவ்வித கெட்ட நடத்தைகள் நாம் "சுகோடு போம்

மட்டுமே? நம்முடன் உற்ற தோழராய் நின்ற வராகின்றன.

நல்லதையோ அன்றி கெட்டதையோ கற்றுத் தம்முள் உயிருள்ளவரையில் நிறுத்திக்கொள்வதற்கு உற்ற பிராயத்தினராகிய சிறுவருடன் பழகி அவர்கள் நடத்தையைச் செம்மைப்படுத்த முன்வந்த சாரணப் படைப்பதியின் பொறுப்பானது இலேசானதன்று. இவர் வசத்தில் ஒப்புவிக்கப்படும் சிறுவரோ—நாளையே—நாம் நாட்டின் முன்னேற்றத்திற்குரிய பொறுப்பாகிய உத்தரங்களைச் சுமக்கும் நற்பிரஜைகளாகிய ஸ்தம்பங்களாகவாக வேண்டியவர். இவர்களது நற் நடத்தையே இவர்களை அவ்வித பெருமையுற்ற ஸ்தம்பங்களாகச் செய்யக் கூடியவையேயென்றி—பணமாவது, தேகபலமாவது மனிதக்கட்டாவது அவ்வ வென்பது யாவரும் ஒப்புக்கொள்ளவேண்டிய விஷயமே. சாரணப்பயிற்சி—சிறுவருக்கு இவ்வித நற் குணங்களை—பிரத்யக்ஷம் (Direct) அப்பிரத்யக்ஷம் (Indirect or Ultimate) என்ற இருவிதத்தால் பயிற்றுவிக்கிறது.

சாரணர் விதிகள், மற்றும் வாக்குறுதிகள்—இவ்விதக் கத்தின் உட்கருத்து ஆகியவற்றைப்பற்றி விவரமும்—விஸ்தாரமும் தக்க உதாரணங்களோடு கூடியது மான உபநிசாசங்களால் சிறுவருக்குப் புத்தி விகாசமும்—மேற்சொன்ன உபநிசாசங்களில் உதாரண மாய் எடுத்துச் சொல்லப்பட்ட வீரர்களால் ஒருவித ஆர்வமும் உண்டாகி—தம்மையறியாமலேயே அவ் வீரர்களை சிறுவர் மெச்சத்தொடங்கி—பிறகு சிறு விஷயங்களிலும்—மற்றும் பிறகு (பழக்க விசேஷத் தால்) சாத்தியமான எல்லா விஷயங்களிலும் அவ் வீரர்களைப்போல் நடக்கத் தொடங்கி—நாளடைவில் அவ்விதம் நடக்கப்பட்டவை தம்முள் வேறுன்ற, தாமும் அவ்வீரர்களைப்போல் தாமும் பெருமை பொருந்தியவராவர். இவ்வித உபநிசாசங்களாலேயே சத்ரபதி சிவாஜி யென்பார் ஸ்வதேசாபிமானம்—ஸ்வமதாபிமானம்—பெற்றோர் முதலிய பெரியோரிடத்து வணக்கம்—யாவரிடத்தும் நேயமும்—தனக்கு அதிக பரிசுமூள்வாரிடத்தில் சகோதரத்துவமும் பாராட்டுத் தன்மை—எவ்வித கஷ்டத்திலும் சலிக்காத மனோநிலைமை—ஆண்மை—தேகபலம்—முதலிய எல்லா நற்குணங்களையும் பெற்றவாழ்ந்தனர். ஆகவே 'உபநிசாசத்தால் நற்பழக்கங்கள் வரும்' யென்பவை அனுபவசித்தமான உண்மை. இவ்வுபாயத்தைக் கொண்டு சிறுவருக்கு நற்குணங்களைப் பயிற்றுவிக்கும் முறையே பிரத்யக்ஷம் பயிற்சி யென்னும் பிரிவிற் பட்டதாகும்.

சிறுவர் எப்போதும் சனைக்காத ஊக்கமும் குன்றாத சுருசுருப்பும் உன்னவர். ஒரு நியிஷ்ட நேரமாவது கம்மா விருப்பது இவருக்கு அசாத்தியம். வேறு செய்வதற்கு யாதொரு வேலையும் இவருக்கு இல்லாத காரணத்தால் இவர் செய்ய நேரிடும் காரியத்தை நாம் தடுக்கத்தன் மென்றழைக்கிறோம். இவ்வித சமயங்களில் செய்ய அச்சிறுவருக்கு ஏதாவது ஒரு வேலையைக்கொடுத்து— தடுக்கத்தனவிகள் செய்வதற்கு யாதொரு காரண மில்லாமல் நாம் ஏற்பாடு செய்வோமாயின் சிறுவருக்கு சுபாவமேயாம். நமக்கு அச்சிறுவரால் ஏற்படக்கூடிய நேரிடக்கூடிய நன்மைக்கு

உதவியாகும். அன்றி அவ்வோய்வு வேளைகளில் சிறு வருக்குக் கொடுக்கும் ஒரு வேலை அவருடைய மனதிற்கெசந்ததாக இருக்க நேரிடமாயின் அதை அவர் உற்சாகத்தோடு ஏற்ற—“துடுக்குத்” தனத்தை நிறுத்துவாரென்பது திண்ணம். இவ்வித உபயோகத் திற்காகச் சாரணரியக்கத்தில் அநேகவிதமான விளையாட்டுகளுண்டு. அவரவர் வயதிற்கும் மனோநிலைமைக்கும் ஏற்றவாறு இவை வெவ்வேறு வித யிருக்கின்றன இவ்வித விளையாட்டுகளால் சிறு பெரும் சில நன்மைகள் இருக்கின்றன.

வேலையற்ற நேரத்தில் விளையாடாமல் இரு ராயின் வேலை வேண்டிமென்று எண்ணி அவர் துடுக்குத்தனங்கள் புரிந்து அத்தனும் பயின்றுகொள் கூடிய—துற்சாரியைகள் தடுக்கப்படுவது ஒன்று. வி யாட்டுகளால் சாமான்யமாக தேகவன்மையும்—தே கட்டும், ஏற்படுவது மற்றொன்று. சில பிரத்யேகமாக விளையாட்டுகளால் ஏற்படக்கூடிய ஞாபகசக்தி முதல மனக்கிளற்கிகள் இன்னொன்று. இன்னும், இவர்க பயிலும் கைத்தொழில்கள் சில உண்டு. [உதாரணமாக—தச்ச வேலை—Carpenter test—முதலியவை. இவற்றால் பிற்காலத்தில் சிறுவர் பெறக்கூடிய பயன் கள் வேறு. இவ்விதம் இப்போதே நேராக பயனைத் தராத பின்னாலும் பயனைத்தரும் பயிற்சி முறைகளே அப்பிரத்யக்ஷத்தில் பட்டவையாகும்.

சாரணப் பயிற்சியால் ஏற்படக்கூடிய இவ்வித பயன்களை இங்கு நிறுத்தி—இளஞ்சாரண ரியக்கத் தினுண்ணடாகும் பயன்களைக் கவனிப்போமாயின் முதலாவதாக சிறுவர் கற்பது சகோதரத்துவம். ஏழை, பணக்காரர், பிராமணர் மற்றையோர் என்றில் லாமல், பல்வேறு இனத்தையும் அந்தஸ்தையும் சேர்ந்த சிறுவர்கள் ஒன்றாய்த் திரட்டப்பட்டு—ஒரே குடும்பத் திற்கொப்பான இளஞ்சாரணர் படையில் பயிற்றப் படுகின்றனர். தாம் பெறும் பயிற்சிகளின் விசேஷத் தால் அவ்வொளாய்ப் பதியும் தாமும் உண்மையிலேயே சகோதரர்போல் சிறுவர் யாவரும் நீனைத்து ஒருவரை பொருவர் விசுவாசித்து நேசித்து வரக்கூடுகின்றனர். தவிர், அவரது பொதுக் குடும்பமாகிய இளஞ்சார ணர் படையில் ஒவ்வொருவனுக்கும் ஒவ்வொரு பதவி யுண்டு—யாராவதொருவனில்லாவிடில் அவனிடம் காலியாக விருக்கும். ஒரு சுவற்றிலுள்ள அநேகஞ் செங்கல்களுள் எப்படி ஒவ்வொன்றும் முக்கிய மானதோ அங்கனமே ஒரு இளஞ்சாரணர் படையில் உள்ள பல் வேறு சிறுவர்களுள் ஒவ்வொருவன் நிலைமையும் அப்படை கட்டுக்குலையாமல் நிலைபெற் திருப்பதற்கு இன்றி யமையாததாகும். இவ்விதம், தான் முக்கியஸ்தனாக விருக்கும் அப்படையின் நன் மையிலும்—முன்னேற்றத்திலும் ஒருவித ஊக்க முள்ளவராய்—அச்சிறுவன் எப்போதும் அப்போதுக் குடும்பமாகிய படையின் நன்மைக்காகவும் முன் னேற்றத்திற்காகவும் உழைக்க ஒரு அவாவுள்ள வாகி,—பிறகு இதே குணம் தன்னுள் நிலை நிறுத்தப் படுகிறான். அதாவது கேவலம் தனது நன்மைக் கவலாது தன்னைச் சேர்ந்தாருடைய நன்மைக்காக

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