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THE SOUTHINDIA BOY SCOUT

The Official Organ of the
Boy Scouts Association:
Madras Province

Managing Editor:
Mr. P. S. NARAYAN
Editor, Boys' Section:
Mr. G. T. J.



Vol. VII]

FEBRUARY 1927.

[No. 5.



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CONTENTS for FEBRUARY 1927

SCOUTERS' and ROVERS' SECTION.

	Page		Page
Thought for the Month	95	Presentation of a Rover Scout:	
Provincial Hd. Qrs., Notices	95	The Investiture	105
Ourselves	96	Games for Scouts	105
Council Rock	97	Star Lore	106
Cubbing (Views of prominent persons in the Movement)	98	Calculating Time by Stars	106
How to obtain Recruits	100	Patrol Leader Bisu: The Leaders Job	107
The Scouters' Job	101	Educational Reform in the Light of Scouting. (Concluded)	109
The Chief Scout on Rovers	102	Good turns	110
Rovering (a poem)	102	Correspondence: Parents and Scoutmasters	111
Round the Campfire	103	Our Vernacular Page	111
Prospective Training Camps	105		

BOYS' SECTION.

	Page		Page
"It depends" (a poem)	113	Facts worth knowing	118
Koh-i-noor	115	Why the Sea is Salt (Story)	119
A new Code for Boy Scouts	115	See and Smile	122
Hold your Tongue	116	News and Notes	122
Shadowgraph (continued)	117	Do you know that	122
An Indian Scout Hero	118	"Blessed are the cheerful"	123

Editorial Notices.

Articles and photographs, intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19 Audiyappa Mudali Street, Vepery P. O. Madras, excepting matter relating to the Boys' Section which should be sent to the Editor, Boys' Section of the South India Boy Scout, Avanti, Royapettah P. O., Madras.

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

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

Subscriptions, advertisements, and other business communications should be addressed to the Manager, the South India Boy Scout, P. B. 424, Triplicane, Madras.

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All general correspondence with reference to the Movement should be addressed to the Organising Secretaries, Provincial Scout Hd. Qrs., Post Box 424, Triplicane, Madras.

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Vol. VII.]

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Thought for the Month.

Not gold, but only man can make
A people great and strong—
Men who, for truth and honor's sake,
Stand fast and suffer long.

Brave men who work while others sleep
Who dare while others fly—
They build a Nation's pillars deep
And lift them to the sky. (Emerson)

Provincial Headquarters Notices.

COONOR SCOUTERS' TRAINING CAMP.

from 5th January, to 15th January 1927.

Conducted by Mr. G. T. J. THADDAEUS, B.A.,
Provincial Organising Secretary.

Efficiency Certificates issued to:

Mr. G. A. Rajiah
B. Belligowd
T. K. Abdul Aziz
J. Fernandez
Isiah Abraham
T. Stephen
J. S. Manikam
S. Parpathi
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S. Shanthiah
J. Potta Gowder
Barnabas
K. N. Padmanabhan Nair
Daniel Moses
K. Natesan Pillai
M. K. Lingiah
D. S. Joseph
D. S. Pitchai Pillai
Syed Abdul Khader

ov. Scout Hd. Qrs.,

Madras,

5th February, 1927.

Names of Campers of the Tiruppuvanam Scouter's Training Camp.

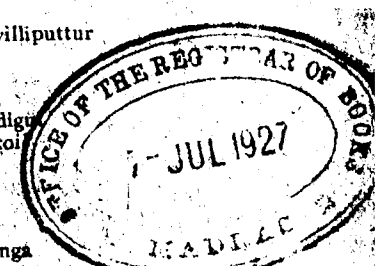
Conducted by Mr. P. S. NARAYANSWAMI,
Provincial Organising Secretary.

22nd January 1927 to 27-1-27.

Datta Venkatramier, Melur
S. V. Srinivas Iyengar, Singampunary
P. Venkatachary, Manamadura
Sitarama Iyengar, Ramnad
S. P. S. Narayana Iyer, Srivilliputtur
Malayandi, Tirupachetti
Anantha Iyengar, Ramnad
Kumaraswami Iyer, Madura
S. A. Yegnanarayanan, Dindigul
W. V. Srinivasarao, Kaliarkoil
P. Alwar, Madura
S. Venkataraman, Madura
M. K. Doss, Andippatti
S. P. Henry, Madura
J. Rangaswami Iyer, Sivaganga
S. Somasundarampillai, Sivaganga
Sheik Sulaiman Sahib, Sathur
L. Krishnan, Andippatti
V. Madhavaram, Tiruppuvanam
Venkatasah, Ramnad
Jesudas, Sachiapuram
K. S. Mahadeva Iyer, Kamuthi
V. Ramasubha Iyer, Bathlagundu
S. Krishna Iyer, Michaelpuram
R. Lakshmana Iyer, Sathur
S. N. Krishna Iyer, Bodinaikanur
C. Subbiah, Cumbum
G. S. Pattany, Madura

Camp Officers:

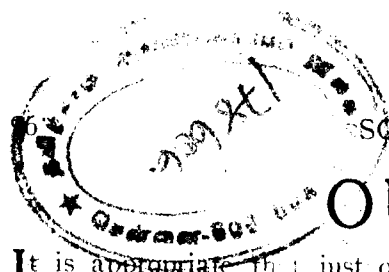
S. M.—P. S. the rest of India what we can
A. S. M.—"s month I will finish what I have
to say about Cub faults, and let me encourage
you first of all by saying that none of
our packs is perfect, and none of us escape
difficulties in running them. Yesterday I
found my own Pack in a silly mood, and I
saw after about half an hour that I would
only get cross with them, so I finished the



Calcutta,
SNOW MOON.

long time since I wrote
ve been in hospital in

177607



SOUTH INDIA BOY SCOUT.

[FEB.

OURSELVES.

It is appropriate that just over one year after the great gathering of Scouts in Madras during the Jamboree, a gathering of Scouters and scout workers should follow. As our readers are aware already, the Provincial Scouters' Conference will commence its sittings at Trichinopoly on the 26th of this month. So, anything in the nature of a comment on the conference will have to be made only in the next number of the Magazine. We hope to publish a special Conference number next month. These are days when ideas and the methods of putting them into practice get changed rapidly day after day and it is supremely true of Scouting. It is with that idea that the Kandersteg Conference was held in Switzerland a few months ago and a full report of it appears in the October '26 number of the International Bureau's Magazine 'The Jamboree'. A similar conference will be held in Delhi in March and many important things vital for the advance of the Movement are expected to be discussed there. So, it is extremely important and advisable that our Provincial Conference should discuss important and indispensable measures and means for the benefit of the Cause, so that when our representatives visit Delhi for the conference, they might do so with fresh ideas for discussion there. We wish our Conference a glorious success.

Elsewhere will be found an extremely interesting account of a Training Camp held at Coonoor for the benefit of School Teachers. The report is an interesting reading and the result has been a great success. But whether Elementary Scouters have opportunities for doing so, deal mainly with the splendid

opinion is the most important of the 3 branches of the Movement. The experience gained in this camp by the campers and the inculcation of the ideals of the Movement, so ably carried out by the officers in this camp, should go a great way to facilitate the holding of the Cub Course.

The importance of cooperation in the troop between the Rover, Scout and Cub Sections, was discussed fully in the Kandersteg conference and we publish the views of some of the most prominent persons of the Movement as regards Cubbing and Rovering. It might interest our readers to know that in England, the registration of individual Rover Troops is said to be actively discouraged and if registered, it is done so, under the understanding that the Rover Troop should have a Scout Section and a Cub Section gradually added on to the Troop. That is of course as it should be. Our Rovers, most of them are, we are afraid, without very much work and if "R. S." means "real service," the Rovers should be a most potent instrument to spread the Movement by working as officers and instructors in Troops or Packs and popularise the Movement by tramping about the country, doing propaganda. Will our Rovers do so this Summer? The Chief's Scheme of Rovering is beautifully conceived and nothing has been but into the scheme which not necessary for its advancement. advanced Rover tests and Rover Proficiency badges are there. But how many I First Class Scouts have we? How many Rover Skippers and Rover mates, have ever spent a thought on the Tramping activity of a Rover as outlined in the Rover Rambler Badge? But, let us not lose hope. Things will surely come out well in time.

Sometimes some scoutmasters have a whole lot of complaints as regards the difficulty of scouting. When questioned whether they are in close touch with the boys, the scouters say they do not know them as they have no

1927.]

SOUTH INDIA BOY SCOUT.

97

time. Elsewhere will be found an interesting letter from a scoutmaster whose troop has gained a good deal of support from the parents, simply because the Scoutmaster took the trouble of seeing the parents and taking their help and advice whenever necessary. Need it be said that the Parents are an important if not the most important factor in successful scouting? Let all scouters who have difficulties try and organise Troop Committees and work the troop in the Patrol System, and we are sure they will never complain of want of time.

All the Akelas in the Province will be glad to learn that Tall Pine (Ak. L.) has fully recovered from his recent illness and has resumed his letters to Akelas. For the benefit of Cubbers who would like to have these letters in Tamil, we propose to publish, from next month, a free rendering in Tamil of these letters. We apologise to our Tamil readers for the absence of the articles on 'Wolf Cubs and Character Training' in Tamil in the last few issues and also in this number of the Magazine. They will be

published next month. The next of the series of Rover Citizenship Talks and Letters to a would-be Scouter will also be published in the March issue as they came in just a little late for publication this month. We hope our numerous readers will excuse the omissions.

May we remind the scouters all over the Presidency that the only way in which they can keep in touch with the Central Headquarters, and the outside world as regards scouting, is to get the S. I. B. S. and read it! The correspondence pages are at the disposal of all and we welcome helpful suggestions, queries etc., for publication in these pages.

Good Scouting,

Pharayanandrami

Managing Editor, S. I. B. S.

COUNCIL ROCK.



Calcutta,
SNOW MOON.

My dear Akelas,

I am afraid it is a long time since I wrote to you, but as I have been in hospital in

November and part of December having an operation, you will understand why you have had no letter in the last number of the S. I. B. S.

We have had a good number of scout events during this cold weather, a rally for H. E. the Viceroy, a picnic for all the Scouts and Cubs, when we went about 15 miles up the river in a big steamer, and cub sports for both Association Scouts. In March we are having a display. In the evening we are trying to make better, which year's. We have not yet attempted a Jamboree here in Bengal, but one of these days we will show the rest of India what we can do. This month I will finish what I have to say about Cub faults, and let me encourage you first of all by saying that none of our packs is perfect, and none of us escape difficulties in running them. Yesterday I found my own Pack in a silly mood, and I saw after about half an hour that I would only get cross with them, so I finished the

17/1/27

meeting at once. Some things like this happen sometimes, and the only thing to do I am sure, is to close the meeting at once.

Akela might find these faults among older cubs—(that is boys of from ten and a half to twelve) insolence, defiance of authority and dirty talking. I will discuss these one by one.

(a) "Insolence" and "cheek" are quite different things; cheek is genial and kindly as when the cubs "pull the leg" of Akela. It is done in a good spirit and is quite harmless. So if Akela is a wise man, he will not mind but take it as a joke and enjoy it as much as the cubs. It is only the expression of the 'happy family' spirit of the Pack. It must not however be allowed to be carried too far. Insolence on the other hand is intentional rudeness to a grown up, and is spiteful.

Cause.—Insolence is an attempt to reassure oneself against a feeling of personal inferiority. It comes from what is known in psychology as "an inferiority complex". This inferiority complex is found in boys whose fathers are too strict or too hard on them, or in cases where schoolmasters are not quite fair to them. The boy feels he is inferior to grown-ups, and as a sort of revenge is rude to all grown-ups.

Cure.—I suggest Akela takes the boy aside, and explains to him why he is insolent; once the boy knows that he is insolent because he feels this inferiority and he knows you want to help him, you have cured him. Akela must explain to him he is feeling unfairly treated, but it is only babies who try to make up for unjust treatment by showing resentment. Try not to take the boy's side

or the parent's, but also remember in questions between a parent and a boy, the parent is not *always* in the right. Of course you must use simple words when talking to a little boy.

(b) *Defiance of authority.*—All normal boys dislike restrictions of authority, but defiance of authority is stupid disobedience for which a boy will be sorry afterwards.

Cause.—In relationship with his father or other adults he has been unjustly treated, and he thinks that authority and injustice are the same thing.

Cure.—Get him to trust you, and see you mean him well. Make him understand that if you give him an order that he does not like, his duty is to obey it first and come and talk to you about it afterwards. His trouble is caused by a natural resentment of injustice, but it has taken a silly and selfish form in his case.

One cannot help feeling that here in India fathers are so often far too hard upon their sons.

(c) *Dirty Talking.*—This may do endless harm in a Pack and Akela must keep his eyes open. The Cub may have come under the influence of wicked servants, or may be precocious. Akela must send him up to the Troop and ask the S. M. to help him in every way. A precocious cub needs the rough and tumble of scout life, and the leadership of a big P. L., for he has grown out of cubby things. It is just as well not to keep a cub in the Pack after he is 11.

Next month I will write about athletic sports for Cubs.

Yours ever,
Tall Pine.

CUBBING.

(Views of some important persons in the movement.)

A bad cubmaster may, and often does spoil a boy for Scouting. By a bad Cubmaster I mean for example, a woman who has petted and perhaps made too much of a Cub, or of all her Cubs, and when these boys go up to the Troop they are dissatisfied and some times refuse even to go up and try what it means to be a member of the troop. A constant eye should therefore be kept on the Cubmaster to see that he or she is not teaching the Cubs Scout work and is not spoiling them by letting them think too much of themselves—a very easy thing to do with boys of cub age. On the

other hand the Scout master is sometimes not in sufficient touch with the Cubs and in many cases he does not seem to know anything about them and is looked upon by the Cubs, who come up to his Troop, as a complete stranger of an unknown quantity and very often the Cubs are very nervous at the idea of this unknown Scoutmaster. A "Going-up" ceremony is encouraged and the more impressive this is, I think, the better for the troop and pack.

N. D. POWER.

Of our three departments in the movement, Rovers Scouts and Cubs, personally I look on the Cubs as the most important one of the whole lot. It is that from the point of view of the psychology of the boy. I hope you are struck by my using the word 'psychology' because I have never studied it myself. The books on the subject I find so full of long words that I carefully avoid it. But I have studied the police reports and the newspapers and I went so far as to study the police statistics of crime and it was an interesting fact to discover that juvenile crime begins at the age of ten with our boys in Great Britain and reaches its culminating point at twelve. There are more juvenile criminals up to the age of twelve than up to the age of eighteen. So the only inference is that their minds are beginning to turn in that direction and their minds are forming for good or evil at the age of eight or nine. If therefore, we take the boys only at twelve or so to become scouts, that is not altogether preventing them from falling into evil ways and we do better to take

them at the early age, before their tendencies are in the wrong direction. At that early age also they are much more mouldable, more easily handled and turned in the right direction.

If you have a large number of Wolf Cubs wanting to come up, there are not always enough troops to take them in—there is no room in the scout troops. There is need of some method of moving on the scouts to make room for the Cubs coming up, and that is where we find the Rover Movement becoming a necessary complement to the Wolf Cub movement. But once you get that established, a progressive system of training from the early age of eight up to the later age right through from Wolf Cub to Scouts and Scout to Rover and Rover to Scoutmaster so that you can raise further troops, you have a real cycle of education from extreme youth up to manhood which ought to make for real character when you have brought it out into the world.

THE CHIEF SCOUT.

POINTS FOR SCOUTERS *

(1) The Investiture.

THE Investiture is the ceremony by which a mere boy becomes a Scout. This should be made as solemn as possible.

On enrolment the Scout makes the following Promise:—

"On my honour I promise to do my best
To do my duty to God, the King and
my Country,

To help other people at all times, and
To obey the Scout Law."

The words 'do my best' are very important and should not be omitted. For it is idle for human beings of any age to promise unqualified obedience to so high a Code.

Before a Scout is invested, his attention should be drawn specifically to three points:—

1. That he is only asked to do his best, so that should he at any time fail, he can always try again.

2. That the Law is binding on all Scouts, whether grown up or still boys.

3. That the Law must operate at all times, whether in uniform or out of it.

Touching the third point, it is absolutely wrong to ask a Scout a question "on his honour as a Scout", for his honour is at all times his Scout honour.

It is well to explain to the Tenderfoot that Scouting has broadly speaking two

sides, namely *the Form* and *the Spirit*, and that he is not a sportsman if he takes the Form only (uniform, games, camping and the fun generally) and takes no account of the Spirit (the constant endeavour to obey the Scout Law).

Another important point. Do not let the boy learn the Law or make his Promise in a language which he cannot understand. A Scout must know as clearly as he can what is expected of him.

(2) The Uniform.

The following are *compulsory*:—Shirt, Shorts, Scarf or Neckerchief, Belt or a scarf as substitute for it, Staff, Shoulder-knot, Shoulder Badge, and appropriate badges.

Head dress, Haversack, Boots and stockings, Axes and Knives are among the *optionals*.

SHIRT may be blue, khaki, green or grey. No other colour is permitted. Shirts must have two patch pockets with flaps buttoning on and shoulder straps on either side. Metal buttons are not to be used, nor buttons of white colour. *No buttons should be missing at any time!*

A low-necked half-sleeved garment is much the best for our climate.

SHORTS may be blue or khaki, but not any other colour.

SCARF must be of a distinctive colour. Each troop has its own colour which must

be chosen in consultation with the Secretary of the District Council or of the Local Association. *No two Troops in the same area are to have the same color.*

The scarf is worn round the neck loosely knotted. *It is not to be passed through the shoulder straps.* In knotting, it is the 'Middleman's knot' that is employed and not the usual Necktie knot. *The ends of the scarf are always knotted together, and should never be seen flying loose.* On doing a Good Turn they may be untied but should be tied together again at once as no Scout is satiated by his Good Turns, and every Good Turn done only sharpens his appetite.

As an alternative to the knot near the neck, it is now permissible to use a Scarf Ring. These may be of any kind *other than the two strand Leather Turk's Head Knot that is used with the Gillwell Scarf.*

How to Obtain Recruits

(Adapted from the 'Scouter')

SOME time or other, scoutmasters are up against the problem of boys leaving their troops and vacancies arising. The causes may be various, but the fact remains that the boys leave and recruits have to be secured if the troop should continue in its usual standard as regards strength and efficiency.

Often it happens that the uniform of a number of a smart scouts marching past in a big function attracts boys, but more often it is the happy companionship that obtains in scout games that attracts the outside boy into a troop. In getting recruits it is best to get a sufficient number of boys at the lower limit of age and close further recruitment for sometime so that the Patrol Leaders and seconds might do their job of training the boys thoroughly.

S. M.—H. A. Cleves of the 5th Llandaff Troop writes as follows:—"We first obtain a list of the names and addresses of 15 or 20 boys in the neighbourhood who, we know, are not in any troop and who might be persuaded to join up. Then a circular letter is drawn up, setting forth the fine advantages of the Boy Scouts Association in general, and of our little troop in particular, with a short record of what the troop has achieved in the past in the way of camping, etc. A copy of this letter is sent to each boy whose name has been submitted,

All members of a Troop must wear the scarf in the same way, that is all should have them knotted or all should wear scarf-rings which must be all alike. Some one way and some the other is not permissible.

Scouters may wear a Green neck-tie but such of them as appreciate 'the Elder Brother idea' will only wear a Scarf of the Troop colour. It may be noted here that the *Gillwell Scarf is not to be worn by Scouters when they are with their boys.* There is no objection to their wearing it on other occasions.

(To be continued.)

(N)

* These points though mainly intended for Scouters who are beginners in the Game may perhaps be found of some use by workers of longer standing and experience.

together with an invitation to him to attend one special meeting of the troop when he can watch them at drill, work and games, and get an idea of what Scouting is like. If afterwards he feels he has been sufficiently interested to wish to become a Scout himself, he can apply to join in the usual way". The list of probable recruits is made up by the scouts of the troop and they take care to see that only boys known to them personally and who can give a certain amount of time to scouting are included in the list.

The Programme of the special Scout meeting, is arranged as follows:—

(1) Fall in, and inspection for the smartest patrol.

(2) Drill or Troop Formations exhibition or the Game of 'B—P Says'. The visiting boys become interested in such things very quickly.

(3) Some indoor scouting game which visitors could follow readily.

(4) A short humorous play—"The Monkey's surprise" is one of the best.

(5) A 'Topical Talk' by the Scoutmaster dealing with the origin of the Movement from the very beginning and tracing its growth all the world over at the present day.

This short programme had the desired effect of giving the troop all the recruits that we needed."

The question of inviting the Parents has not probably been thought of but, with us here in South India, Parental consent and co-operation are indispensable for scouting and in arranging any such programme it would not be quite wise to forget the parents. When the parents feel that the troop is doing very good and useful work, they would be anxious to put the boys in of their own accord.

(Scoutmasters attached to Schools might try the following method to get recruits for their troops. It is needless to add that the permission of the Headmaster should be obtained before anything is done.) Hang a framed Notice by the side of the school notice Board with the following announcement:—

The.....Troop is ready to

receive boys of 11 to 14 years. Subscriptiona month.

"The troop meets on.....evenings and.....afternoons.

.....(give here any special attractive items you might have every week for the boys, such as Handicraft classes, Athletics or games, Instruction in Ambulance, public service work, etc., etc.

.....(give here any special facilities you might give to boys joining the troop.)

Boys of all creeds and communities are welcome. Parents' consent is necessary before joining the troop. Applications should be made to Patrol Leader.....at....., who will give all further information".

The Scouters' Job.

Scouters have two sets of duties—their duty by the boys and their duty by the Association.

The Game of Scouting has its rules, and our job as S/MS is partly to see that we and our boys stick to them.

Our duty by the Association requires that we should stick to the rules and do everything to facilitate the easy and regular working of the central and branch organisations.

Our duty by the Association is no less important than our duty by the boy. We ought to realise it.

There are some very important Rules we lose sight of in our ignorance. For instance the rule about bathing, the rule about camping, the rule about begging.

And what about our uniforms? The slackness in general and the want of uniformity in the same Troop would justify the impression that we too are slack.

The Spirit is certainly of more moment than the Form. But slackness and indifference is bad character training.

In the matter of the uniform as in many things else (or rather in every thing else) we Scouters should set an example to the boys.

They look to us for the 'How' the 'When', and the 'Where'.

It is claimed for the Scout uniform that it is symbolic of the spirit of service. Hasn't it been explained to us that every part of it is designed to be practically useful in times of emergency, and haven't we passed the idea on to boys?

But to judge from the infrequency of its use we might give the impression that we don't believe what we say!

To parade in it in season and out is certainly wrong. But to turn up at parade without it is to handicap yourself in the practical work of the evening.

And besides, the uniform is the visible Symbol of the Scout and it is by its aid that the Public usually recognise him.

It is our duty therefore to secure for the Scout uniform a high place in the estimation of the Scout. He must respect it to the utmost and should be proud to wear it when called on to do so. And so must you yourself.

There is a correct and an incorrect uniform according as you stick to the rules or do not. Punctiliousness in the matter of the uniform is what we should insist on in our Scouts and in ourselves.

Scouts wear a scarf of Troop colour. Every Troop has its own colour, and in fact, it is by the colour of the Scarf that it is recognised. Scouters have now taken to wearing Scarves like their boys—which is all to the good.

The same kind of scarf is worn by both Scouter and Scout of the same Troop.

The Gillwell Scarf which Wood Badge men are allowed to wear is permissible on all occasions except when one is with one's boys.

But the Wood Badge may be (and perhaps should be!) worn on all occasions.

The Green Tie and the Regulation coat are still generously allowed by Rules for Scout officers (!) but Scouters who feel more like being elder brothers do not wish to go in for them.

So is a Thumb Stick preferable to the old time crook-Stick!

(To be Continued.)

looked into the smallest detail and made it a point to see that everything necessary to the success of the camp and to the comfort of those in camp was provided. He visited the camp quite often, attended the camp fire and spoke to the men individually and did all that lay in his power—and there was little that did not to make them happy. While the Quartermaster and his Assistant worked extremely hard, and coped with a difficult piece of work with marked tact and ability.

The Course was run as a troop of Boy Scouts of five patrols with Mr. G. T. J. Thaddaeus, Provincial Organising Secretary as Scoutmaster and Mr. E. G. R. Fisher, District Scoutmaster, as Asst. Scoutmaster.

The men came from practically every corner of the district and consisted of several Badagas, one Toda and one Kotah. There were also Brahmins, Christians, and Muhamadans in the Troop. Most of the men came from Lower and Higher Elementary schools and so everything had to be explained in very simple language

time table was full and no time had been allotted to this item, we had to do a session on top of the hill.

The camp fires were thoroughly enjoyed. The log seats, the blazing fire, the multicoloured blankets with which the men had covered themselves on account of the biting cold, the native songs, and dances, the cries and the play-acting, all contributed to make this item on the time-table, the most looked forward to. Most of the items were in Tamil, but everyone took part whole-heartedly. When the solitary Toda sang his song, one was reminded of the sad wail which one hears from the Toda, Kotah women above the Government Gardens at Otacamund. But the Toda, Kotah and the Badaga dances were most exquisite.

On the evening of the 13th, Col. Porter invited about 40 ladies and gentlemen to tea at the Camp and after the refreshments, Mr. C. F. Brackenbury, I. C. S., Collector of the District and the President of the District Scout Council, inspected the troop and



INSTRUCTION SESSION IN CAMP: "STAFF SIGNALS"

Courtesy of)

(Mr. T. S. Subrahmanya Iyer.

get and, in some cases, in Tamil. Several copies of the Handbook on Scouting were also sold and used in the camp.

The work was done on the patrol system. Cooking was done by patrols, cleanliness in camp etc. By the in games, inspection, to close, the keenness became so great that three patrols came very near each other when the points were added up. The system was further helped by the presence of a few who were old Scouts or those who were in charge of the district.

The subjects laid down for the first and second class tests were completely gone through and talks given on those which would be used in the even-a troop successfully. Games were much appreciated, the stalking game being very popular. On the afternoon of the 10th, Col. Porter invited the campers to an excursion up the Dr. 12 miles away and sent up two buses and a car for their use. As the

expressed great satisfaction at the result achieved. Sir Robert Stanes also went round the camp. When the guests were about to leave, the campers began their cooking for the night and they enjoyed the sight of five different groups of men making their fire in the open and trying to make ready their food.

The campers were enrolled as members of the Movement on the morning of the 15th by the District Commissioner and the camp broke up at 9-30 a. m. after having finished the complete course.

Conclusion. This camp was conducted mainly for the benefit of village schools and the Educational authorities and the President of the District Board had seen to it that no corner of the district was left unrepresented. We are sure that some of the men—even some who have been considered fit to run a troop—would find it difficult to start work. But the essential principles of the Movement have been thoroughly grasped and our satisfaction is in the thought that we have set the ball rolling, and

that with some intensive work on the part of the District Council and the co-operation of the Provincial Headquarters, it would be possible to help these men to play the "Game of Scouting for boys" in the villages of the Nilgiris and still attain to the Goal.

Report of a training camp for Madura and Ramnad conducted at Triuppuvanam in the last week of Jan., has been received. The camp seems to have been a success, though some initial difficulties had to be surmounted. The organisers of the camp deserve hearty congratulations for joining hands and making it possible for men from both the districts to come and live together in camp and take the training for the benefit of the boyhood of both the districts. Want of space prevents us from publishing the report in full. The names of those who took the training appear elsewhere in this issue.

Prospective Training Camps.

Cubbers (C) *Cuddapah
(C) *Cochin
(C) Vriddhachalam, S. Arcot
(C) Mannargudy L. A.
(C) Ramnad

Scouters (W. E.) Tanjore Govt. Training School
(C) Guntur
(C) Ramnad

Refreshers (C) *Ananthapur (March)
(C) Mannargudy
(C) South Arcot

Note—(C) Continuous, (W. E.) week end,
(*) For information as regards camp marked (*)

Please apply to:

Mr. G. T. J. THADDAEUS, B.A.,
Post Box 424, Madras.

For the rest apply to:

Mr. P. S. NARAYANSWAMI,
Post Box 424, Madras.

The Presentation of a Rover Scout. THE INVESTITURE.

All the Rovers being assembled, the Candidate will be brought before the Scoutmaster.

Scouter: Have you come with a desire to be admitted to the world-wide Brotherhood of Scouts as a Rover?
Candidate: **I have.**

Scouter: You may have been weak and foolish, but are now determined to **do your best** to lead a clean life, to be honourable, truthful and straight in all your dealings; clean in what you think about, clean in all that you do, clean in what you say.

You have carefully thought what you are doing with your life?

Candidate: **I have.**

Scouter: You understand what is meant by Service. That it means that you will be at all times good natured towards all other people, and will do your best to help them, even though it may not always be convenient or pleasant or safe for you, and that you will expect no reward for so doing?

Candidate: **I do.**

Scouter: You understand that by becoming a Rover Scout you are joining a Brotherhood in which we want to help you to carry out your ideals, and in which we ask you to obey our Rules and carry out our aim of Service for others?

Candidate: **I do.**

Scouter: Understanding these things then, I ask you to make the Scout promise, bearing in mind that you are expected to look at it no longer from a boy's point of view but from that of the man.

Candidate: On my honour I promise that I will do my best—

To do my duty to God, King, & Country.
To help other people at all times,
To obey the Scout Law.

Scouter: I trust you on your honour to do your best to keep your Promise.

The Scouter then shakes hands with the new Rover Scout and presents him with his badges.

(The words should be suitably altered when an old Scout is presenting himself.)

Games for Scouts.

"Amb-sig"—Each Patrol taking part in the game consists of one signaller, 4 first aiders and 2 wounded. The signaller of each patrol will remain at the Hd. Qrs of the Umpire, the first aiders at least a 100 yards away, and the wounded at least 50 yards from the first aiders on the farther side. The wounded, who are to be dumb until the game is over, are hidden unknown to the first aiders, each with a label denoting some injury or other. When the Patrols are in their respective positions for the game, the umpire will tell the signaller of each patrol in any order he pleases, where the wounded men of his patrol are hidden. He immediately signals to his party, who will then double off and set to work. As soon as they have attended to

their wounded and have removed them at least 50 yards towards the Hd. Qrs, one of them will signal to the Hd. Qrs. Signaller of their patrol who will immediately inform the Umpire. The Umpire will note down the time taken by the Patrol. After this the patients are not to be touched until the umpire comes up. Marks or points will be given for Signalling (Max 10). Patrol taking the shortest time (Max 10), and 2 points off for every minute late. Neatness of Bandages (Max 10) and 5 points off for every wrong knot, incorrect bandage, wrongly applied splints, general slack work, etc. Patrol gaining most points wins.

(Mendis: School and Scout Games)

"Weights and Measures, Championship"

Two patrols of scouts compete for the championship. Each scout has a paper bag, while a bucket of sand and a scoop or spoon etc., are provided for each team. The judge has a weighing machine and a yard measure and a watch. He orders something like this in turn.

No. 1. of each team put 1lb of sand into your bag as near as you can guess.

No. 2. cut a piece of string or paper 7 in. long.

No. 3. put one pint of water into this tin.

No. 4. open your mouth for thirty seconds.

No. 5. judge the weight of this brick (or other article).

No. 6. run a hundred yards and halt.

No. 7. judge the height of that tree.

No. 8. judge the area of this field (or room)

He allows each boy half-a-minute for the weights and measures to be completed when they must be stopped and not touched again. The judge having timed the mouth-opening and measured the hundred yards, weighs and measures the different exhibits. If correct it counts 100; one point is deducted for every ounce, half-inch, second, etc., wrong. Total marks (or percentage) won by the team count for the championship. (Ibid.)

Star Lore.

[In the January number, an unfortunate error has crept in in the contribution on page 70. Brother Scouters are requested to note the following correction. After the 8th line of the substantive portion of the article, the words "right above the head and East to West, and for those at Madras, which is 13° North Latitude, it would appear to run "...are to be inserted.]

The accompanying chart is the second of the series, in due sequence, wherein are depicted the next seven star groups. I believe the groups that have appeared in the first chart would have all been recognised. At any rate, no one could have missed such prominent groups as the Krithika, Aldebaran, and the Orion. When this issue of the Magazine is in your hands, about an hour after sunset, you should expect Kumbham to have just gone below the horizon in the West and Kanni (Virgo) to be just rising in the East. Allowing for the natural indistinctness of Star groups at low angles to the horizon on either side, we would be able to see from Krithika (in the West), to at least Makham (in the East). Since it is always much easier to learn to identify these stars with some one to point them by our side, I would request my brothers to seek the assistance of some local pandit or other if need be.

More than 15° to the East of the Orion group (which will be almost above head), and in the farther north, there are a number of Stars comprising Castor and Pollux, as shown in the chart. From Pollux to Canis Minor, you will find three prominent single stars more or less at equal intervals. If these and Pollux are joined by an imaginary line, it will make a boat as

it were, the hollow side of it facing west. That is the group Punarvasu. Its shape can be taken to be that of an inverted boat or the bent bow of Sri Rama, who is said to have been 'born in that Nakshatra' as the story goes.

In the same part of the sky, but almost due south will be found Sirius, already referred to, and Canis Major. The next Star Poosam or Pushyam is a bright Star in that group of stars going to form an imaginary crab, which is the Sign Kataka. This Star again is 15° due east of the previous group Punarvasu. About 10° further east, there is a group of four stars forming a trapezium with its parallel sides running east to west. The Southern side is much too short compared with the northern. This is called Aailya. The eastern pair of it are comparatively more bright. Many say that these two form the top end of an imaginary scythe or sickle which they call Makham. In fact there are six such bright stars including the above-referred-to pair. But we Hindus, I think, take the other four only to be Makham. And these form an elongated parallelogram.

Thus far, one can clearly see in a cloudless night at about 7-30 P. M. In the next issue I shall proceed with more groups and also give some popular beliefs and myths about Castor and Pollux and Makham. By the way, I may just say that the Great Bear and the Southern cross come into full view at about 8 or 9 in the night now.

(To Continued.)

(G. R.)

Calculating Time by Stars.

The readers of the South India Boy Scout will be interested to know of a very simple method of calculating time by observation of the various star groups (Indian System) in the sky at any time of the night on a clear starry night.

The following Tamil poem gives a simple method of calculating the time.

இத்திரைக்கும் பூசம் முதல் சிவராத்திரிக்கும் ஆவணிக்கு
அத்தனு சுக்கு உத்திராட்டா தியானிதே—நித்தம் நித்தம்
எது உச்சமாளுலும் இரண்டேகாவில் லேபுக்கு
மாதம் ஐந்து தள்ளிமதி.

Procedure: Divide the Tamil year into three periods of 4 months each—Chitrai to Audi; Avani to Karthigai; Margali to Panguni. Find out the star right overhead. If the day on which you observe the star falls within the first period count from the star Poosam; if in the second period, count from Anusham and if within the third period count from Uthirattadi, to the star then

above head and multiply the number by 54 minutes. From the hours so calculated deduct the hours calculated at the rate of 2 hours per month up to the day on which you so calculate from the beginning of the period. The hours so found indicate the hours after sunset (6 P. M.)

Example: On 23rd January 1927, i.e., 10th of the Tamil month Thai, at a particular time of the night Krithigai (Pleides) is overhead. The day falls within the third period beginning from Margali. Count from Uthirattadi to Krithigai and that comes to 5.

Now 5x54 equals 270 i.e., 4 hrs 30 mins. Counting from Margali 1 1/2 months have passed and deduct 2 2/3 hours or 2 hours 40 mins from 4 hrs 30 mins and the result is 1 hr and 50 mins. Adding this to 6 P. M. the hour at the time of observation is 7-50 P. M.

S. SOMASUNDARAM,

Sivaganga.

PATROL LEADER BISU.**THE LEADER'S JOB.**

BISU felt as he went home that it was no fun—this job of leading a Patrol. So far it was all pleasant sailing indeed, to lead a few keen fellows whose enthusiasm for the game flew, for lack of diversions, always in the right direction. Keeness in Rank-Tests and Badge-Tests was all the concern of the Ravens hitherto, and these jolly good fellows fought indefatigably for the Flag of Honour and almost always won it and kept it too.

But then, there is a deeper side to the Game. The ultimate aim is Character-Training. Not mere amusement or fun or Badges or even Flags. The problem that faced Bisu now, was rather a strange one to him. It was not the indisposition of a Tenderfoot to practise patiently, or the dumptiness of one of his pals, or the knotty confounding forgetfulness of the Signalling code. It was a more serious affair and looked really baffling. Was he equal to it? Was his astpexperience of any avail?

Here was Jamboo, a boy not overzealous in keeping himself up to scratch in Scoutcraft, which deficiency was, indeed made up for by extra zealousness on the part of the rest. What was more serious, he never was enamoured of the code of discipline and esprit-de-corps within the patrol, which again was put down as much to his newness and lateness of entry into the Movement, as to his denseness of grasp. Even this was possible for Bisu's Patrol to cover up through the considerate sensibilities developed, created and fostered, in proper atmosphere in the patrol. But this unseemly conduct of Jamboo in giving himself and his Patrol away to reproach by treating a fellow-brother of the Troop in the way he did was a blow to the Ravens' pride. No wonder they stormed over it. What was exactly the Leader's responsibility in this?

Jubilant entry into a Troop is the first step a spirited boy takes. His subsequent evolution runs through a number of stages whose value cannot be over-estimated. The duration of each stage, of course, varies with the individual boy. In so far as he passes through these stages, consciously achieving, does he evolve true manliness. A Tenderfoot at twelve enjoys the Game more avidly than one at fifteen and the disclosure of the mysteries of the Game of Scouting comes to him with the ravishment of picture after picture in a cinema to the youth

who visits it for the first time...The Jolly good fellowship, the dedication to the Patrol Flag, the absorbing activities of Patrol-work and the spurring motive of fighting for the Patrol, grip his senses fully and take him on from stage to stage rapidly. It is all that the slow boy could do to keep pace with the quick one who not only moves on himself but has to take his chums also along with him. The result is that the slow boy has every chance of shedding off sluggishness with time and the quick one has enough to occupy himself without leisure or circumstance to get his head swelled. That is the benefit of joining a Patrol in a Troop.

Now Bisu and his Ravens were very clever indeed, did play the game gloriously so far and did succeed in keeping the Flag of Honour as the Leading Patrol. But to what extent was their achievement sound in quality was realised by this unhappy 'letting down' by Jamboo. The one thought of the Honour of the Patrol had never before been forgotten by a Raven, and this incident however trivial, was clearly the symptom that betrayed that all was not sound with them as Jamboo was a Raven, too, and his Scout-Spirit was not such as to do credit to the Leading Patrol in the Troop.

The Leader felt it as he went home musing. He was looking back upon his work in the past to find out to what neglect of his own he might attribute this deficiency. It was true that there was something out of form about Jambu from the beginning. It was also true that he was admitted rather late in life. But did he not need greater personal attention on that account, and did Bisu give him the requisite amount of it? Was that not expected of him? Was Jamboo, then, to suffer expulsion for the Leader's neglect? Did the Ravens pass their indictment realising fully the Leader's portion of the blame? It was not justice to make Jambu wholly suffer the penalty.

Arriving at this conclusion in his logic, Bisu felt very miserable. He ached with a feeling that something must be done, now, to let all know, however painful it might be to himself, his share of the blame and to lessen Jambu's shame.

Bisu felt quite unhappy and looked the picture of misery as he went home and at home he was accosted thus by his father. "What is

GOOD TURNS.

THE daily Good turn done by each Scout is only part of the Good Service side of Scouting.

Not less important is the united Good Turn done by the Troop or Patrol. The chances of personal glory are smaller, which is a distinct advantage, and the value of working together in a team to carry out some useful piece of social work cannot be overestimated.

This united Good Turn will therefore form part of the Troop's scheme for Saturday afternoons, as a good deal of this form of service work will be out of doors.

A certain amount of care must be exercised in the choice of work to be undertaken. Anything which interferes with the ordinary labour market should be avoided; the distribution of handbills comes in this category except where this is done for a charity.

The Scoutmaster must also be on his guard against Scouts being exploited for propaganda purposes. *There are many causes that would like to have the Scouts present for the publicity gained, and all requests to parade in public should be carefully considered before accepting.*

The type of united good Turn to aim at is—

Something socially useful
Done in an unostentatious manner,
As far as possible from the limelight.

Nothing can be more valuable than careful training in the manner and the meaning of real service for others. The personal example of the Scoutmaster is of tremendous importance. If the Scouts see him seeking the front of the stage, eager for public appearance and applause, jealous of other fellow-workers, and critical of other men's work, then the true spirit of service will be absent from that Troop, and in the years to come the Scoutmaster will wonder why his old Scouts have failed to respond to the call for social service in some form or other.

Just in so far as the Scoutmasters are able to instil into even the youngest Scout the desire to serve for the sake of giving help and pleasure to others, so will the Movement reap the reward in the future in a race of worth in filled with the real spirit of "Comradeship in Service".

Service is stressed as a great point in Rovering, but the foundation must be laid in the scout years, and the individual Good Turn will not be sufficient to do this.

IN THE TOWN.

The type of work undertaken must of necessity vary in each town and village, and Scouts and Scouters must be always on the look-out for opportunities. This should form the subject of discussion at the Court of Honour, in fact it is a good thing to have it on the agenda as a regular item at every meeting.

In the town and city the best work can usually be done by assisting the already busy organisations which usually have more opportunities than workers. Helping with cripple's treats, taking blind boys out for a day in the country, acting as helpers at charity fetes and bazaars, assisting poorer Scout Troops, wheeling invalids out in bath chairs, establishing first aid stations, etc. When a Troop is connected with a church, then much of the service work will of necessity centre round the activities of the church, but even so a little work done outside will tend to broaden the boys' outlook and show them something of what others are doing.

IN THE VILLAGE.

Here the service work will have to be of more intimate nature as it will have to be done chiefly to individuals.

The Troop should always know who is in difficulties in the village; perhaps an old widow lamed with rheumatism who would look upon an afternoon spent by a few Scouts in chopping firewood as a zendsend.

Whenever trouble arises in the little community it should be a point of honour with the troop that a Scout is always on the spot to help in some practical manner. In many a village cottage the cheery smile and willing hands of a Scout would be the best medicine we could send.

In one village a band of young enthusiasts eager for a job to do, bought a village bathchair for they found there were many old dames who never got outside their cottages because they were unable to walk and had no bath-chair to go in.

GOOD TURN COMPETITION.

Any form of competition in which Scouts report their Good Turns is abhorrent, but at the same time some form of encouragement is often needed.

A competition can of course be arranged in which the Good Turns are written down on a slip of paper and not signed and not even the Patrol Leader knows which is whose.

What is perhaps the best form of competition is the Knight Errantry expedition in which the Scouts go out on a Saturday in Patrols to see what service they can render. It is best to arrange this some time in advance so that Patrol Leaders can think out their plan of campaign. One Patrol on such an expedition went round and oiled all the hinges and latches on the park gates and footpath gates belonging

to the Urban District Council.

It is not possible therefore to give any more detailed ideas on the subject of combined Good Turns beyond the above general principles. But in planning holiday afternoons let us not forget that some of them should be definitely given over to doing useful work for others.

(The "Saturday Afternoon Scouting".)

Correspondence.

THE PARENTS AND SCOUTMASTERS.

Dear Editor,

Kindly allow me to express my feelings about the most important part of Scouting—the Parents and the Scoutmasters. If Scouting is to be a success among Indian Boys, it can be only through the co-operation of the parents. I wonder how many troops have their Parents' Committees or Troop Committees. I know from the little experience I have, that the parents are only too glad to help the Scoutmaster if he is the right sort and out to do good to the boy. I know also that most of us who are in charge of Troops have not been able to accomplish much with boys just because we have neglected the question of parental co-operation. There are many difficulties in running a Troop—irregular attendance, insufficient equipment, the uniform question, the attendance of boys at camp,—which will all vanish if we only get the parents on our side and get them to help and advise as often as possible.

Of course, one might say, it is not very convenient for a busy professional man who has taken to scouting to go round and see the parents very often. But let him pause and think for himself as to why he has taken to scouting. I am sure it is for doing good to the boy, to himself, and to the country; not certainly for getting some material benefit or just for show or for the pleasure of ordering a number of boys about. If we have taken to scouting with any of these ideas, the best thing would be for us to leave the movement alone. If we have taken Scout work in the proper spirit, the surest and

shortest road to successful Troop work would be to get the parents on our side. The Chief Scout says "It is always the busiest man that finds time to do the things he wants". There should be no reason for any Scoutmaster, even if he be very busy professionally to say that he has no time to see the parents. If he can find time to do Scout work he must find time to do an integral part of troop work i. e., getting to know the parents of the boys.

There may be some Scoutmasters, I have heard of them, but not seen them, who might feel that it would be beneath their dignity to go voluntarily and visit the parents. It need hardly be said that in the case of such people, notions of dignity are very crude indeed. If we remember that the greatest honour has been done to us when we are recognised as Scoutmasters by the parents and the Association, to lead an army of young untrained boys into the new world of Universal Brotherhood and a new civilisation, then our notions of dignity will certainly get revised. Destruction is easy and construction is difficult and we have been entrusted with the difficult but noble task of construction. The task is an honourable and sacred one, and let us examine ourselves and see if we deserve the honour. Let us get out of the rut of false dignity and walk in the open road of real dignity, namely, the dignity of doing real work for boys.

Yours always in the service,

Mohamed Troop,

M. RAJAGOPALAN.

OUR VERNACULAR PAGE.

சாரணர்-பரோபகாரிகள்.

கடவுளிடத்தும், அரசனிடத்தும், மக்களிடத்தும் அன்பு கொண்டவர்கள்.

அவர்கள் அன்பை நிரூபிக்கக் கொண்டிருக்கும் முறை சுயநலமற்ற சேவை.

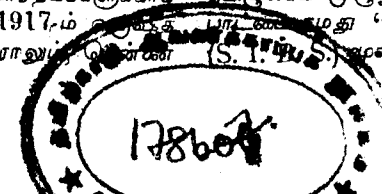
சேவையை வளர்க்க அவர்கள் அடிப்படையாகக் கொண்டிருக்கும் பயிற்சி—ஒழுங்கு, கீழ்ப்படிதல், கட்டுப்பாடு.

இவர்களைக் கொண்ட இயக்கம் போயர்யுத்தகாலத்து வீரர், ஸர் ராபர்ட்டு பேடன் பவல் என்பவரால்—பி. 1908-ல் ஆரம்பிக்கப்பட்டது. பாரதமக்களுக்காக பாரதநாட்டில் ஆரம்பிக்கப்பட்டது 1917-ம் ஆண்டு. இவ்விதம் அமைந்தது 1917-ம் ஆண்டு. இவ்விதம் அமைந்தது 1917-ம் ஆண்டு.

மாகாணத்தில் லார்டு பெண்ட்லாண்டு பிரவுவா. இவர்களுடைய இயக்கம் பாமர ஜனங்களுக்கும், பெண்களுக்கும் தினே தினே பரவி வருகின்றது—இவ்விதம் நாடு முழுவதும் பறவினாவ்ந்தி தேசம் முன்னேற்றம் அடைவது சுவர்மன்று.

நாடுக்கும் இவர்களுடைய இயக்கத்தை வளர்க்க, உள்ள பல வழிகளையும் கையாடுதல் மிக்க நலமன்றோ?

சாரணர்களே! சகோதரப் பான்மையும் பரோபகாரமும், சுயநலமின்மையும், ஒழுங்கும் மற்றும் பல உயர்குணங்களும் உங்களிடத்தில் தங்கியிருப்பது வாஸ்தவமாயின் உங்கள் தாய் பாண்டியில் உங்கள் தமிழிலகம் முழுதும் நீங்கள். சிரமேற்கொண்ட "சாரணர்" "சென்னிந்திய வாலிபச்சாரணன்" "சாரணன்" (S. I. சாரணன்) அமைவாக அறியவிரும்புகள். இயக்கத்தை



SEE AND SMILE.

TRACKS.

Tenderfoot :—I was trailing a bear this morning and I decided to quit.

1st Class Scout :—Why did you quit?

Tenderfoot :—The tracks got too fresh.

A SCOUT IS BRAVE.

Would Be-Suicide :—Don't rescue me, I want to die.

Boy Scout :—Well, you'll have to postpone that, I want a life saving Medal.

ROUGH HOUSE.

Voice on phone :—There are two mice fighting up here in my room.

Hotel Clerk :—How much are you paying for your room?

Voice :—One Dollar.

Clerk :—What do you expect for a Dallar, a bull fight?

A LIGHT JOKE.

He got out of bed, lit a match and then blew it out.

"What did you do that for?" asked his room-mate.

"I wanted to see if I put the lights out," he answered.

HIGH PRAISE.

Buyer :—Is this aeroplane an absolutely safe one?

Manufacturer :—Safest on earth.

BIG BILL.

Farmer :—I want to put a death notice in your paper. How much do you charge?

Editor :—A dollar an inch.

Farmer :—Say! He was over six feet high.

DOESN'T MATTER.

Recruiting Sergeant :—I can't enlist you, my good man, you've only one eye.

Patriot :—That doesn't matter. You've got to shut one eye when you're shooting anyway.

IN THE AIR.

Seasoned Sergeant :—Define the word, HALT.

Raw Recruit :—When the order 'Halt' is given you bring the foot that is on the ground to the side of the one that is in the air, and remain—motionless.

"Boy's Life."

News and Notes.

Enrolment Ceremony—Rama Troop.

The enrolment ceremony of the aspirants was celebrated on Sunday the 12th December at 3 p.m. and was conducted by A. J. Leech, Esq., District Scout Commissioner. After hoisting the Union Jack the party had light refreshments. There was then a parade of the Troop and the Enrolment ceremony commenced. Two scout masters under training were first enrolled as scouters (Messrs. S. Rajagopala Iyer B.A., L.T. and V.K. Sowriraja Iyengar M.A., L.T.). Twelve cubs and twentyone scouts were then enrolled.

Yarns were then proposed by Captain Guthrie District Scout Master who spoke about the oft

misunderstood law, that a scout should be thrifty and emphasized the great need that scouts should be thrifty in the use of their time in the class room and attend to the lessons very carefully. The District Commissioner then spoke. He said that he was quite pleased with the progress the Troop had made in the matter of running Patrol Classes, arranging Camps in and out-side Triplicane and the Courts of Honour and Troop parade every week.

He urged the necessity of scouts doing really useful work when they were away from the Troop and by themselves. That was the way he said how they can enhance the reputation of their troop.

Mr. P.A. Subramania Iyer B.A., L.T. Headmaster Hindu High School Triplicane, who presided on the occasion spoke eulogising the services of the two previous speakers in the cause of the scout movement and wished them many more years of useful and happy work. He then thanked Messrs. Leach and Guthrie and the distinguished visitors of the day Messrs. K. Sanjeeva Kamath B.A., B.L. Provincial Secretary and P. S. Narayanaswamy Iyengar B.A., L.T. Organising Secretary.

The pleasant function then came to a close after three cheers to the Chief Scout, the District Commissioner, the District Scoutmaster and the Chairman.

It will be remembered that Capt. F. Maxwell Lawford (late Administrative Commandant of the University Training Corps, Madras) took with him to England, Antony the Sea Scout and Boxing Champion. The boy has been put into school and is making good progress both in his studies and in boxing too as will be seen from a letter received by a friend in Madras. Captain Lawford writes :—

"Antony is now the 7st. 7lb. Champion in Great Britain. He won the District, the Divisional, the "All London" and the "All-England School-boys" Boxing Tournament. He was awarded a Gold medal and a silver cup for himself and has also won a huge shield and a silver cup for his school. This is the first time that an Indian boy has competed and there were over 10,000 entries."

Do you know that.

The Tibetans greet each other by rubbing noses?

A drop of blood goes round the body in 22 seconds?

The right hand is more sensitive to the touch than the left?

The Chinese stand change of climate better than any other race?

It would take a snail 14 days, 5 hours, travelling continuously to go a mile?

The skin of a large whale is 2 feet thick?

The colour of the Red Sea is due to certain marine plants in it?

The average person speaks about twelve thousand words a day?

A swallow can keep up a speed of 90 miles per hour?

More than half the human body is composed of water?

There are no microbes 2,000 feet above the level of the sea?

"BOYS LIFE"

Blessed are the Cheerful.

One sometimes thinks that there will be a special reward in the life hereafter for those cheerful souls one meets in this life. Often one has wondered how they keep it up, and the other day one of them said in explanation:

'The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about
And always wear them inside out
To show the lining.'

That is the secret, for then others about you share your joy.

'Just being happy is a fine thing to do.
Looking on the bright side rather than the blue.
Sad or sunny musing
Is largely in the choosing.
And just being happy is brave work and true.
Just being happy helps other souls along.
Their burdens may be heavy and they not strong,
And your own sky will lighten
If other skies you brighten
By just being happy with a heart full of song.'

Cheerfulness is a habit which grows on one by perseverance, and what is more important it is an infectious habit too.

'Smile awhile, and while you smile, another smiles,
And soon there's miles and miles of smiles,
And Life's worth while
Because you smile.

The Chief Scout says, 'For goodness sake, laugh while you work.'

Joy strengthens for life's work. The men in the trenches who kept up their spirits were a strength to themselves and to others.

" 'Tis easy enough to be pleasant, when Life flows
along like a song.
But the man worth while, is the one who will smile
When everything goes dead wrong."

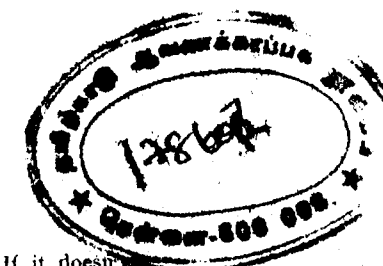
As the Tommies sang as they marched to battle,

'There's a silver lining,
Through the dark cloud shining,
Turn the dark clouds inside out
Till the boys come home.'

The Americans have a saying that sums it all up.

'If your face likes smiling, let it. If it doesn't
make it,
Grin and bear it all, but grin.'

"The Christopher."



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ப. எண் :

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Kerala Soap Institute, Calicut.

**Rheumatism, Neuralgia, Headaches,
Bronchitis, Colds in Chest, Coughs,
Sprains, Lumbago, Sciatica and All
Aches and Pains** - - - -