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Note:—There will be no issue of the South India Boy Scout in May, but there will be a Special Double Summer Camp Number in June.

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

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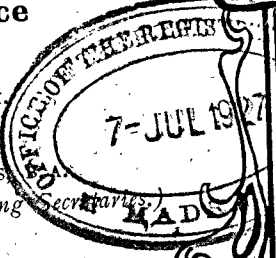


THE SOUTH INDIA BOY SCOUT

The Official Organ of the
Boy Scouts Association:
Madras Province

Managing Editor :
Mr. P. S. NARAYANSWAMI

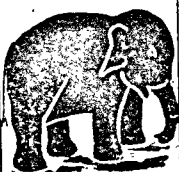
Editor, Boys' Section :
Mr. G. T. J. THADDAEUS
(Provincial Organising Secretary)



Vol. VII
APRIL 1927.
[No. 7.]



LOOK WIDE







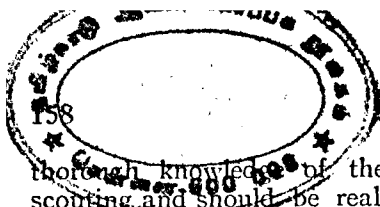





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py As. 4.

Annual Subscription Rs. 2/-



thorough knowledge of the technique of scouting and should be really the expert of the Movement in his area. It would be very nice if all our Commissioners were Wood Badge Men, not that the Wood Badge would add to their personal glory, but that it would enable them to have a proper appreciation of the whole scout programme. It would also give them the requisite knowledge for undertaking training of prospective scouters in their own localities.

It is a very pleasing feature that Scouting is beginning to interest people belonging to other professions than teaching. We understand that a number of young vakils, young in age and in spirit, have asked for a scouters' training camp and have expressed their willingness to go through all the tribulations of a rigorous ten days course. We promise them they will not regret their decision.

We are thankful to the Ceylon Boy Scouts Association for having once again afforded opportunities for our scouters to get Wood Badge training. It is needless to state that such acts of courtesy bring nations together much more effectively than by any other method.

We are informed on reliable authority that the next Provincial Scouters' Conference will probably be held at Cocanada. We also understand that the Bombay Jamboree will be held from the 11th to 15th December next.

We draw the attention of our readers to the two interesting papers published elsewhere. The one on "Schools and Scouting" ought to be of interest to persons connected with schools, and the other on the Rover

Scheme should be particularly helpful to Rovers, who are not yet definite in their programme of work. We are also publishing the set of questions for the Wood Badge Theory, and hope that our scouters would read the questions and make attempts to study the requisite scout literature for answering those questions.

Tall Pine's letter to Akelas came in just a little too late for publication this month and so we are not able to publish this month's letter. We know that our Akelas will miss it very much.

The promised tamil translation of one letter of his every month begins in this issue, and we draw our readers' attention to it at the Vernacular Page.

We are issuing as a supplement to this number of the S. I. B. S., a list of warrants of all ranks issued to certain Districts. The continuation of the list will appear in our next number. Scouters are requested to note the numbers of their warrants, carefully. The Head Quarters, are proposing to send out a list of registered troops throughout the Presidency, with new registration numbers. In the meantime the old numbers will continue.

We beg to announce to our numerous readers that there will be no issue of the S. I. B. S., in May, but there will be a Special Summer-Double number in June, full of interesting features. Please look for it.

Good Scouting and God Speed.

Pharaya Rudwami

Managing Editor, S. I. B. S.

Our Provincial Commissioner at Vizagapatam.

(The following extract from the address which our Provincial Commissioner, delivered at a Public meeting at the inauguration of the District Council of Vizagapatam will be read with interest by all District Councils.)

"Coming to the conditions of this country and of this presidency, it appears to me that within my own limited experience, there is no single progressive Movement so calculated to remedy the handicaps and obstacles which confront us and so apt to increase

COUNCIL ROCK.



THE FIRST FEW MONTHS IN THE PACK.

BY MRS. T. K. IRVINE, AK. L.

"Akela's aim is to take in hand as many small boys as he can manage successfully, and provide for them a practical ideal of life, a system of work and play and service, a 'spirit', a rule which shall turn out each individual a master of himself, a brother of his fellow-men, a child of God."—V. C. BARCLAY.

A Cubmaster must first realise his aim, secondly understand his own particular boys; thirdly get a sound knowledge of subjects which will both interest and train those boys; games, story telling, playacting, handicraft, nature study. He should also have a thorough knowledge of the Wolf Cubs Handbook and the Jungle Book. The latter should have a prominent place in Cubbing; it comes second to the Handbook. As the Handbook is the foundation of Cubbing, so the Jungle Book is the background, giving light and colour and scope for imagination. The first few months are obviously the most important ones in the history of the Pack, and this paper tries to discuss how to get about getting a really good start.

Before we can get to work, parents of the boys must be approached. It is essential to have their cooperation. A very important point is to start small. Six boys is quite enough, and these six must be well chosen. They are the boys who will be our future sixers and seconds, and who are going to set the tone of the Pack. It is very important to have the right type of boy. One boy can spoil a Pack at the beginning, whereas later on, when a good tone and the right Pack spirit are established, a new cub

takes tone from the rest. A new boy joins the cubs ready to throw himself heart and soul into whatever he finds going on, so we must see that the best sort of things are going on, and the real cub spirit prevailing in the pack. By the real Cub spirit, I think we mean loyalty on the part of each cub to the Pack, pride in belonging to the scout movement, a real desire on the part of each cub to keep the law and Promises. This latter should be looked upon as the most important part of Cubbing, not merely a test that is forgotten as soon as it is passed. When starting a Pack try and get the right spirit in at the beginning. The best way to do it is to have no more than six and really to get to know these six. It is the personal touch that counts more than anything in Cubbing. Get to know these future Sixers and let them know you; know that you as well as they are trying to keep the Cub Promises and Law. A Cubmaster should if possible be enrolled with his boys.

The first boys are to be trained to lead. Teach them to teach. A lot can be done in this way by sixers. When the Pack has grown, the more they work in sixes the better, as it gives great responsibility to the sixer and it calls for the best sort of obedience from the cubs. It is easy for a cub to obey the cubmaster, but much harder for him to obey his sixer. The first cubs could take turns to be sixer and when boys are admitted, the two best of the original lot will be chosen as permanent sixers. In three more months another six can be admitted and that is quite enough for any one person to manage. During these first months get the boys thoroughly trained in star tests. The sixers should be efficient two star cubs, so that we shall know that what they teach this six is taught right. Keep going over the same ground after intervals, as cubs, especially quick ones easily forget. The early days in the Pack are the ones when the Pack will be forming its habits and it is therefore necessary to be very particular about little things, such as punctuality, cleanliness, regularity in turning up to meetings and paying subscriptions and being in uniform. One cannot be too particular and strict about these things at the beginning. Obedience should be very strictly enforced, and it is all a matter of habit, and one boy is very quick to pick up obedience or disobedience from another. We want to get the habit of obedience into the Pack. Slack habits in any of these things are very difficult to eradicate. What the Pack is in its

first few months, that it is likely to remain. Another good habit that it is possible to establish in any Pack

You may teach them the "Clove hitch" the same day. One great thing is to avoid the "Spectacles method." The hitch must be made round a standing tree, or a pillar or the leg of a table or of a chair. The whole process must be systematic. It is a good tip to place the finger over the first crossing of the ropes and adjust the thing at the next round.

But these are things more easily *done* than *said*!

You will of course have to give yourself very good practice before you try these in the presence of your boys. It is good to make them feel that you *know* what you are about. Be thorough. Make these knots correctly yourself, also think out what hints you will give about their making. And have everything at your finger's ends.

About knots, it is good to tell them that like a good Scout a good knot is absolutely trust-worthy! you can rely on it for the job for which you intend it, if you *make* it the right way!

And may I add, so would our Scouts be—if we make *them* the right way!

I shall write again about the rest of these tests. But Roland Philipp's exposition is much the best. You would do well to read his letters, which by the way are written for *you* and *your* Patrol Leaders!

Cheer—i—o!

Your Sincere friend

and brother Scout,

S. D.

SCHOOLS AND SCOUTING.

(A paper read at the I Provincial Scouters' Conference at Trichinopoly by Scouter K. R. Ramabhadran of Tanjore.)

"Schools are now taking up scouting rapidly, but I think as yet in somewhat an uncertain spirit. Some masters see it in one light, some in another" remarked the Chief Scout about English public Schools three years ago, and I believe that the remark tells home to us now and reflects our position exactly. Without dwelling upon the value of scouting to schools, I will state my observation that they have not yet realised fully "the supreme possibility that underlies scouting in the direction of coordinating the 'fortuitous character training' picked up by boys outside school and introducing Service rather than Self as the directing motive of thought and action."

A model report of scouting activities in an average Secondary school in South India may read thus:—

"There are just a very few boys between the ages of 7 and 12 who are trained as Cubs. A number of boys, say about 50, are trained as Scouts and they range from the age of 12 to 17. So the school may be said generally to possess two Scout Troops and a Cub Pack. A few of the Scouts are useful as Patrol Leaders and these Leaders have two to three years' experience as Scouts though they may not necessarily have come up to the First class stage.

Results:—The principal aim is of course, character training. The one tangible result in this respect that can be seen and felt is that these boys really care for the opinion, good or bad, of one person at least, and that is the Scoutmaster. Each scoutmaster keeps himself responsible only for boys who are attached to him and who will be loyal to him under all circumstances. Hence every scout is amenable to the influence of a particular reliable individual. That is one wholesome result.

The second is that, apart from keeping boys engaged in proper atmosphere, out of school time, scouting definitely does something, however poor it might be—by way of an endeavour to place ideals before the boy, so that in his efforts to achieve which from now he might unconsciously build his character. Uninspired boys there must be just as there must be moral dwarfs in life. But even the dwarf might grow to his full height. In this belief a little finger raised for training the character of boys is a right endeavour to discharge our duty by the young, and scouting helps us to do it. Its eminent qualification is that its different branches are psychologically suited to the different ages of boys, from the boy of 7 to

on the increase and with time and experience they might be able to bring a greater number of boys into the fold.

Troop Activities:—Apart from parades and meetings for scout-craft instruction which consist of Signalling, First-Aid, Moral Instruction through scout yarns, Personal Hygiene, Manual work, Debates and framing rules for the management of the troop on a democratic basis, the troop camps out at least once in a quarter. A Patrol Leaders' training course is annually conducted in some Schools. Troop Magazines are run, too.

It is to be noted that this report contains nothing about the Proficiency Badge side or Clubroom activities of the scouts and to this report the school would like to add facts of the following nature:—

There are two, three or four trained Scouters in the school. The school is prepared to help two or three more to undergo scout training. The management have been allotting formerly, a small allowance for scouting expenses but later on finding that these expenses do not count for grant purposes have discontinued any such allowances. A handicraft exhibition is occasionally held in the school in which articles produced by the boys of the school are exhibited. Scouts have contributed some really good articles. The school recreation room is open to Scouts for their meetings.

That is all what we find by way of club-room and handicrafts activities in most schools. But Headmasters, here and there, have been considerate enough to buy scout badges and present them to the boys and to meet certain other sundry expenses out of the Games Fund of the school. Any Commissioner visiting the place will find that the Head master is as much an authority over the Scoutmaster as over his assistants in as much as the boys who get the training are of the school whose head he is. The school master scouter is more often his subordinate in the school and as such his initiative is very much compromised. He has to run the boys to the approbation of the head of the institution who may or may not appreciate scout principles enough to agree with him. The ideal Headmaster, of course, strives to understand and is in sympathy with what the scoutmaster is endeavouring to achieve. But in most cases, this 'new fangled system' of character training suffers from antipathy from the heads of institutions as the aim of schooling and education is also character training and citizenship. Heads of the institutions and the members of the staff, as yet, are committed to the system of education, which they believe

under ideal circumstances, must be complete in every way as a system, and as such scouting is viewed as a rival one advocated by people who pick holes in the present day educational system. Heads of Institutions and Powers in Education are really wondering how what has not been possible of achievement by such an elaborate and massive system as education in schools manned by persons more capable, generally, than ordinary scouters, can be achieved by scouting—a system which has been advertised by a handful, however universal they might be, as vociferously as a quack medicine is presented to the world as an instantaneous remedy for all ills at once.

That scouting in fact only supplements and does not supplant education and that it endeavours to fill up the chinks left out in the system of education is not yet clearly understood. That the character training possible in schools is only fortuitous and mostly picked up outside school than inside it is not subscribed to by headmasters. Misconceptions about scouting on the part of responsible people like the heads of the institutions is a thing which must at once be removed if scouting is to prosper in schools. "If scouting means a few pleasant games, why should not the scoutmaster, who went at the school cost, give the benefit of his training, just as the Drill master does to the whole

Letters to A Would be Scouter.

IV.

Dear G,

I am not at all surprised to read your enthusiastic and optimistic letter about your dozen boys and how they are all mad over "Tracking signs". Sometimes you will have to be jolly smart and wide awake to put down a little of the extra enthusiasm of the Boys. The great success in scouting and particularly Troop work is to give the boys not too much at a time, but little by little, so that they always ask for more.

Now about Tracking Signs, did you tell them that they should never deface compound walls, walls of buildings, public or private, monuments and such like in their over-enthusiasm for Tracking practice? A scout is clean in everything. Did you tell them that the tracking signs are to be made at intervals of 50 paces? you will know why there should be some such sort of definite understanding, yourself, in actual practice. Well, try it and let me know why it should be so, next time you write to me.

In this letter I shall give you a few hints on one of the most important scout practices—knotting. Before you begin your instruction to your leaders, remember that you are sure of them (I mean the knots), yourself. It always pays to begin well. It is half the battle won. Another hint. Don't attempt them all.

You may leave the "bowline" for another day, as also the "sheep shank". And remember again that knots are best learnt *in practice*, that is by putting them to their proper use.

To tie them in the air is just the wrong way. And to attempt to make them with thin rope or twine is simply absurd. Get real good ropes of decent size. The thicker the better. The rope you use must be *at least* of the size of your fore finger.

Get a bundle of old newspapers or books and let the Boys pack them up for despatch. Let them do it in their own way.

They will probably make it all wrong. Then you show how their knot is not reliable,

but will readily slip and make the packing loose. And again how difficult it is to untie it again if you want to.

You must now show them how to do it properly, using, of course the "reef-knot." Let them see how it is a sound knot, fast while it is on duty, and how readily it can be untied. As you know, you have only to take one of the ends and pull it away from its companion, when the knot gets loose and is easily undone.

By the way have you seen a "Thief Knot"? Well it looks very much like a Reef Knot, only the ends are on opposite sides instead of on the same side, which makes the Knot easily slipping and therefore totally unreliable.

Rope ends are tied together either by the "Sheet bend" or by the "fisherman's." The

The Wood Badge.

PART I. THEORETICAL.

INSTRUCTIONS.

1. Before commencing the Course, you, should have read carefully:—

- (a) Scouting for Boys.
- (b) Aids to Scoutmastership.
- (c) The Patrol System (Roland Philipps).
- (d) Policy, Organisation and Rules (latest edition).

2. The Course consists of 3 Studies, which are sent out with instructions, and the official notebook, which must be used. This can be obtained from the Quartermaster at Imperial Headquarters, at the cost of 1/6, which also covers the expense of special envelopes.

3. The questions must be answered individually and alone, and from your own point of view; if that differs from that carried out in your Troop, say so, and why. Where you have no actual experience of the practical work indicated by the question, state what in your opinion would be the best steps to take. The actual wording of the questions should be interpreted according to the position you hold in the Movement, e.g. Scout Commissioners are naturally expected to answer the spirit of the questions from the point of view of their work in the District, and so on. It will also be of material help to "the Reader" if you mention at the commencement of Study I, any special features of your work with Scouts, e.g., if the Troop is a controlled one or restricted to Crippled or Blind boys, etc.

4. As soon as you have completed Study I, you should send it to "the Reader" who will return your book with comments. In the meantime you should consider the questions contained in Study 2. The same procedure should be adopted with regard to Studies 2 and 3. Only one Study may be sent in at a time. Do not forget to put your name and study on the outside of the envelope. Do not put anything opposite the word "Mark" unless the Reader asks you to do so. (See that you have the correct envelopes for Cub, Scout or Rover Studies.)

5. WRITE ON ONE SIDE OF THE PAGE ONLY, leaving the other for the Reader's comments. One of the envelopes supplied must be enclosed each time, correctly addressed and stamped for the return of your book.

6. At the end of your answers to each study, put down any questions on points of difficulty, and Reader will briefly answer these.

7. It is not proposed to mark these Studies in the usual sense of the term. The Reader will make comments and will indicate the general standard of the work as follows:—

- C. means that more careful thought and reading is necessary.
- B. that appreciation of the principles and aims of the Movement is shown.
- A. that, in addition to B, real originality and freshness of thought have been revealed.

The Plus (+) and Minus (−) signs will be used if the Studies are above or below the

needed to inspire others. Jamboo's stay in the Troop, had, however, proved to be a misspent time. That was the only thing that he felt sorry for. With greater scrutiny he must have found it out long ago. He was thankful to Providence, therefore, for this incident.

"Could it be due to Bisu's neglect that Jamboo's heart was left untouched?" rose the suspicion. A boy entered his patrol, keen. After about two years' stay he is found no better than what he was. These were the facts. But then how were his antecedents? Certainly unfavourable. And his home? Not very helpful. Then, what about his esteem for his Patrol leader? Yes, it was again disappointing. There lay the weakest point of the whole case. Who was it that put him in Bisu's patrol? Was it done at Jamboo's request? The S/M recalled the circumstances and blamed himself. Yes. For, of the four patrols Bisu's was the only one least to Jamboo's distaste. So then, it was at least clear that he did not worship Bisu. If then he was there for mere form, as not of it, but merely as one put in there, temporarily, at the patronage of the S/M, there was no room for wonder that he was not inspired. The mystery cleared itself and a broad smile lit his face. When Patrol-Leader Bisu came to him accusing himself and feeling guilty, he laughed at the boy's silliness and said that it all was as it could not otherwise be. He also said that they made a mistake in taking him into the Troop for, Jamboo could not be inspired by that Troop. Bisu felt a little mortified to hear that their Troop could not do for Jamboo what another could. But he did not dispute his S/M's wisdom. He was, however, greatly relieved in mind.

"So you've decided not to have Jamboo with you in your patrol?" asked Mr. Mani. "Yes, that is what the Ravens have decided in the Patrol meeting."

"I fear we have done wrong in taking him in, Bisu. He is one of those brave fellows who wouldn't walk the right path if there was no adventure in it. But I am sure that there is no boy without the brave ambition to stand in the right; only he, in his heroism, expects obstacles to surmount,

He has a notion that the course of right conduct never ran smooth. The intractable boy is very often he whose love of Romance and Adventure remains unsatisfied through the path of Right being made too straight and easy by the solicitude of men. His thirst for self-expression takes him on a wrong scent. It is the feeble, the diseased and the aged who will relish help offered unasked. It is sad that very often a boy gets condemned for his spirit of Romance and is called a fool for not electing the path of ease. He gets callous and hard-gained and his heart is closed against all men that would interfere with his ways. Jamboo, I believe, is one such. His fancy for scouting must have gone immediately he got over the initial trial of hard work with success just before his entry into the Troop. Out in the world none would understand him. Everybody thought him a restless chap and put him down for a 'good-for-nothing'. So, he was not surprised, again, now to be thought so by the Troop. It could not excite him."

However, one thing did matter to Jamboo. It was Mr. Mani's opinion of him. He would mind losing it. Already misgivings entered his heart lest Mr. Mani should be swayed by reports about him. So he resolved to see him.

tion, is indicated in the Ramayana in no uncertain terms.

We can almost trace his footprints as he walked from place to place in his adventurous journey to the South, for the stages of his travels are marked and punctuated, as it were, by his little 'asramas' which he set up at different places in South India and are even now known as "Agasthyashramas".

But was the career of this adventurous missionary to be satisfied by a local definition and a local worship? Vedaranyam on the seashore marked no doubt, the extreme limit of his exploits in Southern India. (Note the name of the place—Agasthyamballi). The dangers of the sea could not hold him back to the narrow limits of Aryavarttha. He boldly braved the dangers of

the sea and went across. In the Indian continent he had a favourite hobby of building Shiva Temples and of founding new branches of his family. In his activities in countries across the seas, we find him busy in his favourite pastimes. He was a devout worshipper of Shiva, 'Sivaradhanapriyah' and it is by founding Shiva shrines that he signalled his presence in a distant colony. He is supposed to have sojourned to the distant land of Combodia.

The legends and Puranas give us clues enough to prove that he is supposed to have paid visits to Borneo (Barhina Dwipa), Kusha Dwipa, Sankhya Dwipa, Varaha Dwipa (probably one or other of the Sunda Islands) also to the Malaya Dwipa and to Java.

(Adapted from the Modern Review).

STAR LORE.

Charles Reade, in describing the shipwreck in his famous book 'The Cloister and the Hearth', puts the following into the mouth of the captain.

"Last night when all was fair, too fair alas! there came a globe of fire close to the ship. When a pair of them come it is good luck, and nought can drown her that voyage. We mariners call these fiery globes Castor and Pollux. But if Castor come without Pollux, or Pollux without Castor, she is doomed."

Mythologically these two were originally the twin sons of Jupiter by Leda. They were very great heroes. They were proclaimed patrons of navigation and were granted conjoint immortality. Probably for people in the North Latitudes beyond 50° these two are rarely visible together. When the mariners observe both, they will have fair weather and safe voyage. Otherwise the ship is doomed.

Among the southerners here, there is a popular way of forecasting the prospects of any year with reference to the position occupied by the Moon when it is in the constellation called Makha. It so happens that every year in the month of February or March (between the 15th February and the 14th March) the Moon is in that group on the Full Moon Day. The common belief is that, in so doing, if it stands south of all the four stars composing Makha, that year will be very prosperous. If it stands north of one of the four, then it means less prosperity for that year; if north of two of them, still less prosperous and so on. I observed last year that the Moon on that day was north of one of them and south of the remaining three

so that the Scouter can hardly be useful. On the other hand if the recruits are nearer 16 than 22, the good that the Scouter could do is very great. People who are above say 22 and are desirous of joining the Movement had better come in as Scouters, Secretaries, Committee Men and so forth".

The Recruit for a Rover Troop should not only have the proper age but should also have the proper outlook. That is to say :—

He must have a clear appreciation of the Rover ideals :

He must have a liking for the open air and out-door life; and he must have the anxiety to serve.

The Chief in his wonderful book called "Rovering to Success" has made these points clear; and if we don't try the scheme in the way he suggests, it should be done. We can't blame him if our results are not satisfactory.

The substitution in an ordinary Scout Troop of young men for the boys and leaving the Troop activities unaltered is not Rovering whatever else it may be. A good many Rover Troops (so called) however are conceived and run under this misconception.

It is not the mere age of the young men and the fact of their being grouped and trained separate that constitutes Rovering. The whole scheme is absolutely different from Scouting in conception though both aim at the same results. Rovering and Scouting differ greatly in *quality*.

The motto of the Rovers is "Service". And the fact of going up the ladder from the Cubs to the Scouts and finally to Rovers, one learns to "do one's best" to "be prepared" for "Service". And Rovering with its ideals of service is immediate preparation for life.

The Service idea is of the most urgent importance, and should be emphasised properly in the Rover Troop from the very outset.

The first call on the Rover's time is for the Movement. Every Rover should have the opportunity to serve his own Pack or Troop and the Movement.

Here are several ways in which this may be done. He can assist (rather than displace) the Scouters in Troop and Pack work. He should not be tried as Scout Master or Assistant Scoutmaster at once. But he will be useful as Troop Instructor, Troop Leader, or even Patrol Leader, and can profitably to the Troop take up such Offices as Quartermaster, Troop Librarian and so forth. He can also help the

Scouts or Cubs in Camping—taking up small and definite share of the work. Rovers can again maintain a Red Cross Station or a Fire Station for the Troop and man it with Scouts and manage it themselves.

Rovers must render service for the Community also. This may take the shape of play centres for children (which may include Scouts and Cubs). They may co-operate with the S. P. C. A. in their work, or with the Police in Traffic Control, or again with Sanitary and Municipal authorities, during Epidemics and during festivals. They may do

The Scout Law and Promise.

(Interpreted by the Chief Scout for
Rover Scouts.)

THE LAW.

The term Rover Scout stands for a *true man* and a good citizen. The Law for Rovers is the same as for Scouts, in wording and principle, but has to be viewed from a new standpoint—that is from that of a man. In both cases the principle underlying the Scout Law knocks out Self and shoves in Good-will and Helpfulness to others. Don't take this as instruction in Piety, but as direction to manliness.

A Scout's Honour is to be Trusted.—As a Rover Scout, no temptation, however great or however secret, will persuade you to do a dishonest or a shady action, however small. You won't go back on a promise once made.

"A Rover's word is as good as his bond." The Truth, and nothing but the Truth for the Rover.

A scout is loyal to the King, his Officers, his parents, his employers and those working under him.—As a good citizen you are one of a team "playing the game" honestly for the good of the whole. You can be relied upon by the King, as head of the Empire, by the Scout Movement, by your friends and fellow workers, by your employees, to do your best for them—even though they may not always quite come up to what you would like of them. Moreover, you are loyal also to yourself; You won't lower your self-respect by playing the game meanly; nor will you let another man down—nor a woman, either.

A Scout's duty is to be useful and help others.—As a Rover your highest aim is Service.

You may be relied upon at all times to be ready to sacrifice time, trouble, or, if need be, life itself for others.

"Sacrifice is the Salt of Service."

A Scout is a Friend to all. And a brother to every other Scout. No matter to what social class the other belongs.—

As a Rover, you recognise other fellows as being, with yourself, sons of the same Father, and you disregard whatever may be their difference of opinion or caste, creed, or country. You suppress your prejudices and find out their good points; any fool can criticise their bad ones. If you exercise this love for men of other countries and help to bring about international peace and good-will, that is God's Kingdom on earth.

"All the world's a Brotherhood".

A Scout is Courteous.—Like a knight of old, as a Rover, you are, of course, polite and considerate to women, old people and children. But more than this, you are polite also even to those in opposition to you.

breadths of rivers without crossing them. Practice constantly.

6. Remember that you are a Scout first and then other things next. So wherever you go, you must behave like a true scout. You must bring credit to our troop and to the Movement by your good behaviour.

Two Valuable Prizes, one for the Junior Scouts and the other for the Senior Scouts will be given.

The following are the conditions for winning the prizes:—

- (1) Must keep a good illustrated record of your activities during your holidays. Must contain all details.
- (2) Must carry out and practice all the 6 items of the above programme of work and show them in your record.

(3) Must write the largest number of letters to the Scoutmaster about your activities, and all about your place. The letters must be interesting and instructive.

(4) The record book should contain an endorsement to show that you have tried your best to carry out your programme and that you have behaved like a true Scout.

N. B. All record books should be sent or handed over to the Scout Master on or before 15th July, 1927.

The Prizes will be given away at the end of July, 1927.

Will you win or lose?

Good Scouting.

GAMES FOR SCOUTS.

AN OBSERVATION TEST.

On wet evenings, you can have your observation test in doors.

Take one boy into an adjoining room and fix him up with as many things out of order as possible—a boot unlaced, tie crooked, badges upside down, etc. Then while the Troop stand about the room let the boy walk slowly round and out again. Each boy then writes down all the things he saw out of order.

(The Scout Leader.)

Another indoor game which is very amusing is as follows:—

With a bit of chalk mark on the ground the outline of an ass, fairly big (3 life size) but without the tail. Each scout has to stand 40 or 45 feet away, note the position of the drawing and then come blind-folded and draw the tail in the proper place and complete the sketch. The one who does it right is the winner.

வேண்டுமாயினும்—அவ்வப்போது படைப்பதியினால் தணிக்கை செய்யப்பட்டும் வரவேண்டும்.

அன்றேல், பேரதன முறையில் சிற்சில கிரம பேதங்களும், அனாவசியமான காலவிரணங்களும் ஏற்பட்டு—அதனால் கற்றுக்கொள்ளுஞ் சிறுவருக்கும், கற்பிக்கும் அறுவர் தலைவருக்கும் ஊக்கக் குறைந்து வியாகூலத்திற்கிடமான சம்பவங்களும் ஏற்படலாம். இங்ஙனம் குறிப்பிட்ட விஷயங்களைக் குறிப்பிட்ட காலங்களில் கற்பிப்பதன்மீயும்—பயிற்சிகளைப் பெற்ற சிறுவரை குறித்த காலத்தில் பரீக்ஷித்து வருவதும் அவசியம். முதல் நக்சத்திரப் பதவியில் ஓராய் படைப்பதியே பரீக்ஷிப்பதும், இரண்டாம் நக்சத்திரப் பதவியில் வேறு படைப்பதிகளைக்கொண்டு பரீக்ஷிப்பதும் நலம். இங்ஙனம், தாம் பற்பல விஷயங்களைக் கற்பதையும்—அவற்றுள் அவ்வப்போது பரீக்ஷிக்கப்படுவதையும் கண்டு சிறுவர் மேன்மேலும் ஊக்கமுள்ளவராவர்.

இவற்றைப்பற்றிய விஷயங்களை இளஞ்சாரணப் படைப்பதிகள் அனுபவத்தால் மேன்மேலும் உணர்ந்து தக்கபடி தமது படையை நடத்தவேண்டும்.

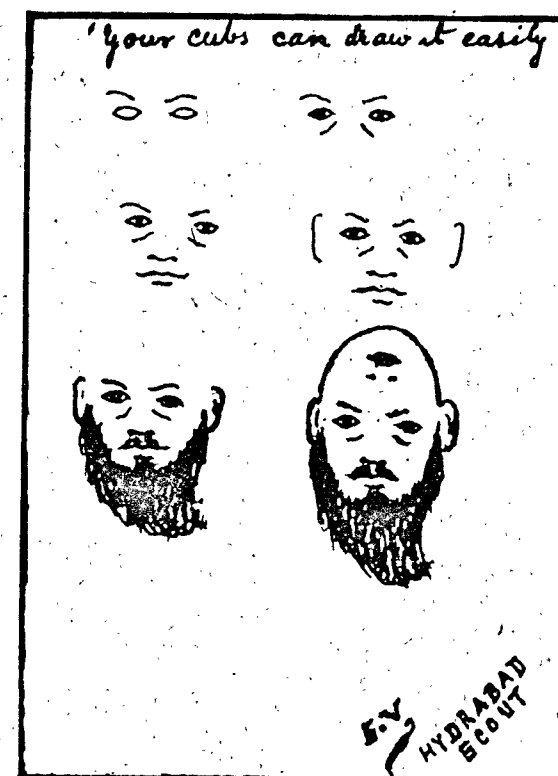
(தொடரும்.)

Father Molony யென்னும் பெரியோர் நமது “தென்னிந்திய சாரணனின்” ஆங்கிலப் பகுதியில் இளஞ்சாரணரியக்கத்தைப்பற்றி சென்ற சில நாட்களாய் எழுதிவருகிறார். ஆங்கிலத்தில் அதிக பயிற்சியில்லாதவருக்கு இவ்வித விஷயதானங்களில் தோன்றும் ஸாராம்சங்களையாவது அறிய விரும்ப மிருக்கலாம். ஆதலின் வழக்கம்போலுள்ளவற்றிற்குத் துணையாக ஷையாரின் கடிதங்களையும் மொழி பெயர்த்து வருவது தமிழரின் மனப்பான்மைக் கொத்ததாகுமென்று நம்புகிறேன். அன்னரின் முதற் கடிதம் வருமாறு:—

கல்கத்தா,
10—9—1926.



— BE PREPARED —



The Rajah's Staircase.

(By E. SAYERS)

This is a story of a little Indian boy named Sivan who lived in one of the dry and dusty districts of the Telugu country, where rain is seldom known to fall and the great rocky hills are cracked and blistered by a fiery sun and the stunted trees seem to grow in the mirage as the heat rises in a shimmering haze from the sun-baked earth.

Sivan spent his days minding the cattle. In the early morning he drove them out of the village to graze in the fields, where they wandered to and fro, cropping the sparsely growing grass. As they grazed, he sat under a babul tree whose thorny branches, spread umbrella-wise, cast a pleasant shade.

It was these babul bushes that puzzled Sivan. They grew amongst the rocks on the big fort hill, jutting out like large green steps leading to the fort above. Every day as he sat and minded the cattle he looked at this staircase of flat green trees and wondered why they grew like that. If they were steps for some ancient god to travel by to the heights above, why were they covered with thorns? Nobody could tread on them. He had tried himself and hurt his foot very badly. Still, they must be a staircase to somewhere, growing in a nice gentle slope, zig-zag, one above the other, the last growing straight opposite to the old fort gateway.

On the opposite hill was the big face rock. Sivan thought a lot about that too. He saw it every evening as he drove the cattle home, outlined black against the glowing sky, stern, forbidding, relentless, it seemed almost alive and he hastened past it. In the bazaar they told him it was the face of a Rajah—a nice old man who had done much good for the district. Sivan did not believe this. If the Rajah were good and kind, why was he compelled year after year to sleep in that blazing sunshine in the angry heat of May? worse still, to be exposed to the drenching rains, which seldom came, 'tis true, but when they did, made up by torrents for the dryness of the past?

Sivan had his own ideas about that big face rock.

Day after day watching the cattle he had lots of time to think and to weave romances in his tireless little brain. For, he was an imaginative child. However, he never told anybody what he thought about the face rock, but it was this:—

Somebody buried a treasure in the old fort, years and years ago, deep down in the earth he dug so that nobody could find it—it was loot taken from some temple in the South—and the gods, getting angry, turned this man to stone and there he lies, watching his treasure but unable to touch it, and with the ever-present terror that it may be found, and he is powerless to raise a stony hand in its defence.

Sivan wanted that treasure very badly. He longed for adventure. He wanted money to go and see the world beyond the seas. He longed for jewels and camels and elephants, but he was only a little village boy with a big imagination.

One very hot day in May, he lay under the bab

Later on Jack Klette told his story, and the revelation he made cast a gleam of beautiful light on the black misery of that day. He had seen the two girls in difficulties on the outermost edge of the current, and he went to their aid. May was trying to save her little sister swimming with one arm, holding Anne's hand. Jack caught hold of May, and the three struggled for a minute or two. But it was too hard. The boy knew he could save one of them, but not both. He shouted to May to let her sister go, but he shouted in vain. It was more than May could do.

"No, no!" she cried, and tightened her hold on little Anne. Again the boy implored her, desperately. The current was drawing on all three with irresistible force. "I can't save you both," he shouted. "Let her go!"

May's last 'No' was said as Jack himself went under, and he knew that his own life was in danger. May and Anne drifted away together, leaving the boy fighting for safety. They went together hand in hand, those two little bodies, into the Great Silence.

At last the sea did what May would not do. When her spirit and her will had died with her last breath the waves gently unclasped the clinging hands, and in the pale dawn the turning tide washed up to the gleaming sands the beautiful white body of May. The great sea could not bear to part with little Anne, and kept her. She has gone out into the Universe with the great waters.

There were few dry eyes in King William's Town when May was taken to the grave under a mountain of flowers. She will be remembered a long time, the last deed of nobility treasured in the hearts of all who knew her and of a great host who did not.

There is a great gap in the circle where these two little ones had made a happy link. Brownies and Guides remember May with an immeasurable pride easing their sadness, for she was one of them, one of the Brownies with whom the Prince of Wales shook hands on his South African tour. And how can a Brownie die better than lending a hand?

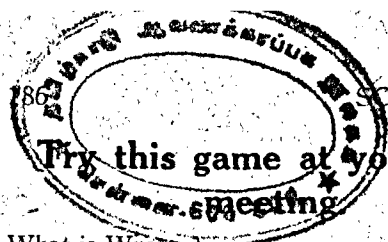
A Gentleman.

A gentleman puts more into the world than he takes out. We do not know who said this first, but he was right. We must take something out of the world; we receive great gifts in the love of home, in the teaching which is given to us, in the good start we have. Good health, a pleasant home, a fine school, an opening in business all these things we take out of the world.

Now a gentleman does not say "these things are my right; it is no more than my due that I should have such a splendid start while others are left behind." He says,

rather, "Others have toiled for me; my parents, my school, my country, have given me riches I have not earned. I am going to pay back. I have taken out much; I am trying to put in more."

If we have a better education than others we are in debt to the world, and must pay our debt by helping others. If we have a chance and grow rich we have to see what we can do to make the life of others richer. Only so, can we attain to the honour of being a gentleman.</



SOUTH INDIA BOY SCOUT.

[APR.

Try this game at your next meeting.

What is Wrong?

This is an indoor game for about a dozen or more players. The players squat on the floor in no particular order. One boy is chosen and he is made to observe minutely all the other boys. He has to note their positions, dress, and such other things. He is now sent out for a while or blindfolded and kept at a distance.

Meanwhile one fellow changes places with another, a second tucks up his shirt sleeves, a third removes his wrist watch or ear-rings. When the player is called in he must find out the changes. Every one gets a turn. He who observes all the changes gets the highest number of points.

L. H.

Can you tell time with your own hands?

Here is a method.

Try and let the Editor know if it works allright.

Hold your thumbs touching one another horizontally and extend the forefingers prependiculary. Now hold the hands toward the sun so the shadow of one finger falls upon the other or upon the thumb of the other hand. Where the Thumbs join is 12 O'clock, the tip of one finger 6 o'clock A. M., that of the other is 6 o'clock P. M. The shadow will tell you what time it is with more accuracy than you can estimate it from the sun's position in the sky, after you have learned through experimenting what are the approximate "hour marks" on your improvised "clock". But, remember that these positions will change with the seasons, according as the days are long or short.

(From The American Boy Scout Dairy for 1927.)

Facts worth knowing.

A Sheep Freak! A freak lamb with seven legs, two faces, four ears and two tails was born on a farm at Barnby Dun in England. It has since died.

A rare bird! Birds to the value of £140,000 were recently exhibited in London at the National Cage-Bird show. One bird a black carrion crow, was priced at £ 1000!

For air and water! A seaplane which can be converted into a submarine has been built near Paris. Its wings fold back and when the machine is about to submerge the whole body disappears into a steel tube, which is sealed at the ends and so rendered air-tight.

Wanted—A Good Car! A motor car has just left London in an attempt to drive through twenty-one countries to Australia. This is the longest motor car run ever attempted, the distance being about 15,000 miles. Of these nine

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