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The
South India Boy Scouts

VO-10

Aug 1924

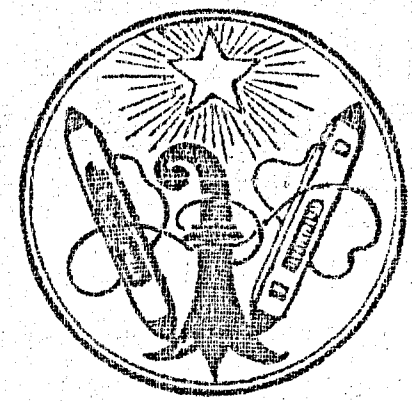


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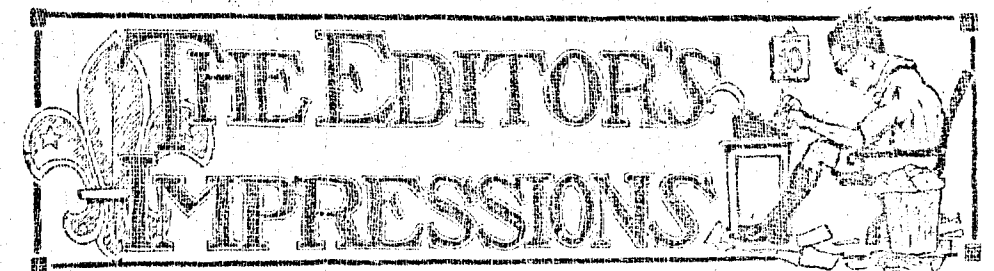
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THE SOUTH INDIA BOY SCOUT

Vol. IV]

AUGUST, 1924

[No. 10



We would call your attention to a publication by Mr. M. V. Venkataraghavan *Scout Laws and Promises* in Tamil, at 10 As. a copy. It may be obtained by Scouts at 8 As. We have not yet received a copy but welcome Scout literature in the vernacular. The A. M. Industrial Press at Saidapet are also publishing Scout literature in Tamil and we shall be glad to consider reviews of these publications.

Scouts have had an opportunity during the recent floods of performing acts of public service and we hope to be able to publish accounts of some good turns.

The public have a very hazy idea of the work that Scouts are expected to do. At the recent meeting of a District Council an application was read from the Secretary of a Conference asking that the proposed District Rally should coincide with a Teachers' Conference so that the Scouts could render public service as stewards and make themselves generally useful.

We also received an application a few days ago from the Secretary of a special religious convention asking us to direct the Scouts of the town to form a guard-of-honour to the President in his triumphal progress through the town.

It is one thing for Scouts to honour their Chief Scout or men who have taken an active interest in scouting and we were ready

ourselves to welcome the Minister for Development on his recent visit. But Scouts are not policemen to be expected to turn out for every tamasha in the town.

A very good public act was performed recently by Scouts in a village who learned that pilgrim trains were passing through the station packed with people who had been a long time on their journey. The Scouts arranged to supply the people with water.

On another occasion when a crowd of 10,000 people came together for a festival the Scouts arranged to look after lost children, to direct people to the various camps and to render first aid.

Scout reports are full of accounts of unselfish activities; and during the recent floods many acts of public service were performed by Scouts. Scouts must not however be asked to take collecting cards. It is strictly forbidden by the rules because it is not the work that should be given to boys. There are many temptations—and Scouts are not perfect—and it is not a good training in character to teach boys to become beggars.

We ask the public to join us in realizing that scouting is for the training of the character of the boys and the boy is the first consideration. Acts of public service will help to train that character and we must see

to it that every piece of work that is given to a Scout is intended to help the boy. Incidentally it will help the public because an act of self-sacrifice has a reflex action but primarily we exist for the boy and the test to be applied to every application for the help of Scouts is, 'Is this intended to help the character formation of the boy'.

Troops of boy Scouts are formed in many places and uniforms provided. A Rally is then arranged and members of the public attend to theorise on the magnificent work of Boy Scouts. Nothing more is done and the troop fades away. The boy was not really inspired with any high ideal and through dissatisfaction he left. We do not expect our school work to be one continual show before the general public. A lot of work has to be done in the school room. In the same way public events in Scout life are to be the exception. The real work is with the Scoutmaster and the patrol leaders who are engaged in work that has for its object the building up of character.

There are certain trees that seem to be dead but the gardener continues to water them, spending time every day in caring for them because he knows that in due season the bud will appear and the tree produce the blossom. We may apply this to the life of the boy and the blossom is seen when the boy takes his place in the world and his country is the better because it is filled with men full of high ideals implanted in early life.

We congratulate the Malabar Boy Scouts on the production of *The Kerala Smiler*, an excellent annual for 1924. The photograph of a smiling Scout on the cover, which is excellently illuminated, is an introduction to a periodical full of real scouting.

We also congratulate the Malabar Boy Scouts on the possession of Mr. G. T. J. Thaddaeus who has inspired the magazine.

Greetings have been procured from the Chief Scout of all the world, the Provincial Chief Scout, the Honorary Scout Commissioner, the Provincial Scout Commissioner, the Director of Public Instruction, the Collector of Malabar and others and a very interesting account of the beginnings of Scouting in Malabar is included in the issue, and there are three articles by Scouts entitled 'What Scouting has done for me' and we quote the following from one of the articles:—

A great thing Scouting has done for me is

that it has infused in me a spirit of unity and brotherhood. I felt that I belonged to a family whose head was our Scoutmaster, the eldest brother of the family. I felt a happy sense of equality among my brother-Scouts; and our Scoutmaster, who first set the example, maintained it throughout our happy intercourse. It was to this attitude of perfect equality and friendship that the troop owed its success. This does not mean that when I did anything wrong, the Scoutmaster let me off without a word—a sort of freedom boys like, and I liked it too. In my earliest days, I had often been obstinate, and he checked me. I did not like him for that. But later, I found that he was really interested in me, and watched over me with the anxious care of an elder brother.

When I look back on those days, my heart swells up with deep feelings of joy and gratitude to God who placed me in such hands and such company. Never shall I forget those days of early Scouting, when as a young Knight I went about the world in quest of gentle deeds; those days when after the romance and glamour had vanished I struggled to do my appointed duty; those days when we went out for innocent amusements and games; those days when I felt the satisfaction of having done a real good turn, these are memories I hug with pride and fond regret—regret, for they will never be once again.

The *Scouter* contains an interesting account of Scouting in hospitals in England, by which a scheme for starting a Troop of Scouts in the Headington Orthopaedic Hospital was put forward in January, 1924.

Practically all the children there are not only in bed, but in Plaster of Paris, and many in most uncomfortable attitudes; and they are there for months and even years at a time. Leave was obtained from Headquarters to devise tests applicable to their sorry condition, so that they could pass their Tenderfoot and Second class tests. Uniform was, of course, a difficulty, but each boy wears a scarf and an armband.

The Troop is now duly registered. The scheme has been a success, for various reasons:—

1. It has grown, and growth is a proof of vitality; and there is now a flourishing pack of Cubs and a company of Girl Guides in addition.

A similar scheme is now in operation at the National Cripples Home at Chipping Norton, and at the Home for Consumptive Children at Peppard.

2. The doctors and nurses are delighted at the good effect it has had on the children.

3. Every Saturday some of the local Scouts, Cubs, or Guides go up to the Hospital and entertain their crippled fellows with games, songs, etc., which is an excellent good turn.

The Chief Scout has shown a personal interest in both the Headington and Chipping Norton institutions.

The Headington Hospital has been honoured by a visit from Lord Meath, Commissioner for Ireland. He first inspected the crippled

Guides, and then spoke to each of them, afterwards addressing them collectively. Next he passed on to the Cubs. After an inspection and address, he was given the Grand Howl.

We suggest that Scout Troops in India may be able to do useful work in this way. The Blind School in Palamcottah has found that it is possible to form a Troop of blind boys and in the same way bed-ridden children may be given occupations that will enable them to forget their pain and obtain an interest in life.

Watch the Birds—II

Last month we decided to pay special attention to the flight of the birds we watched, and I am sure you will agree that we can identify some birds almost at once by their flight, even though we cannot see their colours or shape at all well.

Did you notice any of the big water-birds—Storks, Cranes or Herons—with their heavy slow flapping, and compare their flight with that of the ducks you may have seen near the same place? and did you try counting how many flaps they gave in a minute?

You must have seen Vultures away up in the air, sailing round and round without moving their wings, except just an occasional flicker of the tips; this is what is called *soaring*. As you watch you may see one of them suddenly make a dive towards the earth, perhaps from so high up that he looks a mere speck; he will be followed by another and another till nearly every vulture within three or four miles seems to be flying down towards the same place. If you were to go there too, you would doubtless find the carcass which has attracted them.

What other birds have you seen soaring, besides Vultures?

We noticed the hovering of the Pied Kingfisher last week; there are other birds which behave in the same way, such as the Osprey, or Fishing Owl. The little Honey-suckers, or Sun-birds, often hover over flowers while they suck up the honey with their long tube-like tongues. Sometimes when a flower is too big for his tongue to reach all the way down to the honey, the Sun-bird will pierce a hole near the bottom of it with his sharp, slender little beak and so get at his food.

We have mentioned birds that eat dead animals and soar round in the air looking for a meal, birds that eat fish, and hover over the water till a fish comes swimming by, and birds that live on honey. Now let us look at

some of the birds that eat insects, and other small creatures. We may divide these into two groups for our purpose, those which prey mostly on flying insects, and those whose victims live on the ground or on trees. Among the first are the Fly-catchers, the Bee-eaters, the King-crows and others; you must have watched these sitting on branches or on telegraph wires; one will suddenly jump off, fly round in a circle and come back to his perch; perhaps too, you may hear the snap of the beak as an unhappy insect is caught, and if it is big enough, you may watch the victim disappearing. The Swifts and Swallows must not be forgotten among the flying-feeders; numbers of these may be seen above the tree-tops, sometimes going round in circles, sometimes dashing about in all directions. Though these birds are very much alike in some ways, there is one important difference between them; Swallows are often seen perching on telegraph wires, on bushes, or on the ground, but Swifts never rest anywhere except in their nests. The reason for this we shall see later.

The flight of birds which eat crawling insects or fruits is often simply a way of getting from one patch of ground where they have eaten everything interesting, to another where they hope for something better; consequently it is commonly a matter of a few flaps and a sail on outstretched wings, then a few more flaps, and so on, the resulting flight being a series of curves which remind us of the strings of decorations hung from pole to pole along a street at the time of a festival. The Hoopoe and the Wagtail are examples.

Try to find out what birds never bring their wings in close to their bodies when in flight. Make observations of your own to try and find out how fast different birds can fly.

H. F. S.

CUBS' CORNER

CONDUCTED BY L.M.B.

MY DEAR FELLOW-CUBBERS,

Perseverance is not a virtue which is usually ascribed to the small boy, but lately one of our Cubs has shown himself to be possessed of a stock of this commodity, that would put most grown-ups to shame!

Teddy is one of this year's new Cubs and he has set his heart on getting his First Star! He is a clever little boy and is invariably top of his class at school. He can pass *all* his First Star tests, but *one*, with ease. But, Teddy cannot, cannot learn to skip! This, is a new and somewhat disturbing discovery. He is not used to finding that there are things which other boys of his age can do, but that he cannot and he has resolutely set himself, to the task of conquering that skipping rope!

Morning after morning, a rosy-cheeked, curly headed youngster with big brown eyes fringed with long curly lashes, appears on the doorstep and an appealing little voice says:

'Please, may I have the rope?'

Then Teddy begins again with a look of patient determination mingled with sorrow! Oh that rope! It really seems possessed with the spirit of spitefulness! It wriggles in a most tantalizing way! How it gets round an ankle and under a foot is really marvellous. The effort, too, that is put into the jump! one might almost think it enough to clear a five-barred gate, but no! in some mysterious way legs and rope become woefully entangled! Sometimes he is surrounded by a sympathetic little crowd who all offer suggestions as to how it should be done and are willing to give practical demonstrations. But whether alone or in a crowd he toils steadily on till warm, perspiring and breathless he is called away by the ringing of the school bell.

One morning as he came to return the rope, I said: 'Well, Teddy, how did you get on this time?'

'Just the same as before,' said a pathetic little voice.

But on the last occasion, when I witnessed these efforts, he certainly had made some

progress. With a prolonged pause between each turn of the rope, he succeeded in jumping clear of it time after time, with a deliberation and solemnity suitable for such an achievement.

'Will he *ever* be able to skip thirty times backwards?!!' I am waiting to see how this is going to end. Meanwhile he is learning many valuable lessons. It *may* be better for him to be beaten in this. He is able to out-distance any boy of his age on foot or in school-work and perhaps a defeat with the skipping rope may be better than victory. All the same I just long to see him win. Perhaps one day it will come to him suddenly.

He is preaching a sermon in patience and perseverance to all around and there will be a great rejoicing, when Teddy learns to skip, for he is a general favourite.

Will he be any the better off for being able to skip? Very little I think, but the effort, the persistence, the determination to conquer will have built into his character a bit of solid structure that will be of permanent value. This is the very purpose for which we spend our time and strength in this work which we have undertaken. Is it not?

We have received a copy of *The Children's News* published by Mr. R. Raman, Scoutmaster for Children's Meccano Club, Charkhe, Walan, Delhi. It is hoped, before long to raise the 'sheet' to the status of an up-to-date magazine.

Your interest in the publication is solicited and a letter to Mr. Raman enclosing half-an-anna for postage will secure a copy.

Our Cochin brothers are responsible for a small troop magazine *The Gosri Scout* which is an Anglo-Vernacular monthly. Copies may be obtained from Mr. A. R. Narayana Pai, Scouter, Cochin. We wish the magazine and Malabar Scouting every success.

With very best wishes,

Yours sincerely,

L. M. B.

Flies—II

Gadflies are the largest of the blood-sucking flies. They are heavily built insects, varying from about three-eighths to three-quarters of an inch in length. In the larger kinds the wings are clear or faintly cloudy as a rule; but in the smaller ones they are usually thickly mottled with grey or brown. They do not, as a rule, walk about on their victims searching for a good place to pierce the skin as a mosquito does, but inflict their painful bite immediately on settling. The proboscis is usually quite short, but in a few it is enormously long—about twice the length of the body. The eggs are usually laid on plants overhanging mud or water, into which the grubs fall on hatching. If they fall into mud they are at once at home, if into water they soon find their way to the mud at its edge; and there they live until full grown, feeding on other insects. When full grown they move to somewhat dryer ground where they enter the chrysalis stage a little below the surface.



GADFLY

Allied to the gadflies are a number of other families, none of which attack man, the Bombylidae, Asilidae, and Dolichopodidae being the most noteworthy. Bombylid Flies are of medium size, usually of at least moderately merry appearance and often with a slender stiff proboscis projecting straight out in front of the head. They have a habit of hovering in sunshine, often in extremely hot places, such as the sunny side of a rock or of a stone wall, from which they will dart abruptly away if disturbed. Their grubs are parasitic on the eggs or grubs of other insects. Asilid or Robber Flies are of about the same size as gadflies but are very spiny and of much more slender build. They are always greyish or brownish in colour. They take short swift flights, resting between

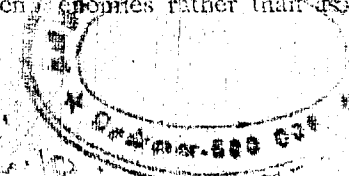
them on the ground or on some convenient plant. They feed on other insects and are ex-



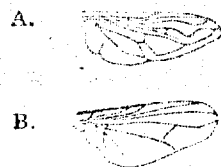
ROBBER OR ASILID FLY

tremely voracious, grasping their victims with their feet and sucking out their juices with the aid of a short sharp proboscis. Dolichopodid Flies are of small to medium size with rather long legs and slender body, usually of a metallic bluish or greenish colour. They may often be seen walking about on the leaves of plants, especially such as have a good broad surface. Their wings are often dark in colour and are carried spread out on either side of the body, on a level with it and directed outwards and a little backwards.

The Syrphidae, or Hoverflies as they are commonly called, are a large family with habits not unlike those of the Bombylidae from which they can usually be distinguished by their smoother, often almost hairless, bodies. The proboscis, too, is always thick and fleshy and rests in a groove below the head when at rest. But their most distinctive character is found in the two veins that extend more or less in continuation of each other parallel to the hind border of the wing. The grubs of many Hoverflies are soft bodied greenish creatures whose method of progression is not unlike that of a leech. These feed upon aphids and are often to be found on plants infested by them. They are most useful to the cultivator on account of the enormous number of aphids they destroy. Another large group of Hoverfly grubs live in decaying animal or vegetable matter or in water containing abundance of such matter. These have enormously long breathing tubes which can reach to the surface for air while the insect is feeding below, and have thus received the popular name of rat-tailed maggots. Others live in the nests of bees or wasps, where they probably act as scavengers. Others live in the nests of ants, but apparently as enemies rather than as friends, though little



is yet known of them. A few live in the bulbs of plants to which they may do great damage.



A. WING TYPICAL OF HOVERFLY FAMILY
B. WING TYPICAL OF HOUSEFLY FAMILY

The group to which the housefly and blue-bottle belong is probably the largest and most varied of all. But, in spite of its variability in superficial appearance, it can easily be recognized by the arrangement of the veins of the wing, which is remarkably constant. The body varies enormously in shape. Occasionally it is covered by a backward extension of one of the plates, which hides the wings when at rest and gives the insect more the appearance of a beetle than of a fly. Occasionally the sides of the head are produced outwards to form a pair of stalks at the ends of which the eyes are situated, much as in the hammer-headed shark. But these are extreme cases. Flies of this group are almost as diverse in habits as in form; and their grubs are equally diverse.

The Housefly feeds on many kinds of juices, both clean and unclean, and is a well known visitor to milk, sweetmeats and other food intended for human consumption. It breeds, however, among refuse, especially where there is a plentiful supply of freshly deposited dung of man or animals, which forms the main food of their grubs. Flying as they do from filth to food and back again, they are continually carrying particles of the former to the latter, and it can be no exaggeration to say that all food on which a fly has alighted is contaminated with particles of fresh dung and thus, if they only knew it, rendered ceremonially unclean to Hindus, as well as unsafe for consumption by any, on account of the germs of dysentery, cholera, and other digestive ailments that fresh dung is likely to contain. Flies are therefore among the worst enemies of mankind, but their numbers can be kept under control by the proper disposal of dung and other refuse—which is one of the chief reasons why such importance is attached to this in Scout training, in camp and elsewhere.

It is sometimes said that Houseflies bite. This is not correct, but several kinds of fly

related to and closely resembling them do so. The easiest way to distinguish them is by the proboscis, that of the Housefly being soft and fleshy for sucking juices from an open surface and that of the blood-sucking forms rigid and more slender and more or less pointed for piercing the skin. Like other blood-sucking flies those of this group often carry blood parasites from diseased to healthy persons or animals.



WINGLESS BEEFLY

The Dogflies, Cattleflies and Batflies form a distinct group in which the young are not produced till after the completion of the grub stage and transformation to the pupa stage. In this group, therefore, all the feeding has to be done by the fully developed fly, which is invariably a blood-sucker. The Dogfly and Cattlefly, which persistently worry dogs and cattle respectively, must be familiar to all who come much in contact with these animals. But the most curious are the Batflies, many of which are wingless and hardly look like flies at all. They are abundant on the Flying Fox and on many other kinds of bat, hiding among their fur, through which they can move with great rapidity.

F. G.

A. A. M. Press, Saidapet,

August 15, 1921.

DEAR BROTHER SCOUTER,

I take pleasure in introducing to you a Tamil Translation of *First Steps in Scouting* (அதன் முதல் படி) which I trust you may find useful in teaching the game of Scouting, to boys under your care. The work was undertaken at the request of our former Provincial Commissioner, Mr. F. H. Oakley, who has written the foreword to the book. In order that a copy of the book containing 70 pages and over 30 illustrations may be possessed by each of our Tamil Scouts it is being sold at 4 As. per copy only. Orders for one dozen copies and over will be sent post free.

All orders should be addressed to the above address.

Yours sincerely,

C. H. HUDSON.



Patrol Leaders' Pow Wow

MY DEAR LEADER,

As you have now a very smart patrol with a patrol corner where you can instruct the Scouts under your charge, I want to see whether you can keep the lads together when you are engaged in outdoor scouting activities. On parade you know where they are as they are arranged in order 2, 3, 4, 5, 6, 7, 8, but when you are trying to locate the Owl Patrol without allowing one of your Scouts to be seen, it would be very foolish to march down the street in the same order.

It is very necessary, however, for you to keep in touch with all the members of your patrol and to know at once which of them have been captured by the enemy. If you do this properly you will be able in time to arrange your Scouts from one end to the other of a street a quarter of a mile long, without losing touch, and to watch the progress of the Owl Patrol as they walk down the street, blissfully ignorant of the fact that you are there. You may then follow them back to headquarters and tell them afterwards all that they did during their triumphal march.

On another occasion you may place your Scouts in almost open country with a distance of half a mile between the front and the rear and yet be in communication with all the Scouts; observing without being observed.

The leader who can do this is a Scout. It will need a lot of patience and a lot of perseverance but as you have both, you are going to make a success and your lads will grow in character as they use their powers of observation.

How is it done? First of all remember the principles on which you must work. The leader is the directing force so that he must be well guarded and the last to be taken. He is therefore always in the centre. The smartest boy in the patrol after the leader is the second and he must be the look-out man. Put him in the front. The next is the third and he

must have eyes in the back of his head. Put him at the rear. The fourth and fifth are next in importance and they are near the second and third to take their places if necessary. The sixth, seventh and eighth are young and need protection so that they are near you. They may also be used to convey messages. The order will then be as follows:—

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You may have this formation as close or as extended as you wish and you may all be on one side of the road or partly on one and partly on the other; the thing to remember is that you must be in touch, and for this purpose you must have a means of communication. There are two ways by which you may communicate, one is by signs and the other by the use of the voice, and we will watch the Owls using both. The Leader wants to communicate with his second and he therefore stands in the middle of the road or in the open country and making a cup with his hands in front of his mouth yells at the top of his voice to attract the second who is day-

dreaming. He then waves his arms violently to and fro until he attracts the attention not only of all the Scouts but of every member of the public and your patrol. The signal to move to the right is then given and you know all about it.

You can see therefore that although this is the most natural, it is at the same time the most useless, method of giving instructions.

Let us try another method. You have a patrol call, and we will watch the Lions giving instructions by means of the patrol call. The leader makes a noise which may be like a lion but I don't think any lion would recognize it. It serves its purpose however and attracts the second but it also attracts the Owls who know that there are no lions in that street so that the noise could only have been the one usually made by their brother Scouts when they are on parade. The Owls now know all about the future programme of the Lions, and you know what both patrols are about to do.

You will realize at once that your call must be that of a bird or animal common to the district and it must also be a correct imitation.

We will assume that you are the Crow Patrol. The leader wishes to attract No. 3. So he calls 'Caw, caw, caw.' This is passed on to No. 3 by No. 5 and No. 3 answers 'Caw,' which is passed back to you.

The message is 'Come in' and as you have learned morse you then give the message 'Caw caw caw caw x x x Caw caw' using long and short calls. (The x x x represent an interval of time to separate the words.)

You may however want to signal 'Move to the right' as follows 'Caw caw x x x caw caw caw.'

If you are sure that you will not be seen you may also signal the message by using your patrol leaders' flag and the message can again be given by morse or you may have a piece of looking-glass and reflect the sun. Try the various methods and ask the Scoutmaster to arrange a game between the various patrols.

Yours in the brotherhood,

WOOD PIGEON.

Rovering in the Holy Land

Hike, July 29 to August 15, 1923

BY THE ASSISTANT COMMISSIONER FOR PALESTINE

The English College Rover Troop at Jerusalem was started in October of last year. It is not surprising that, in so cosmopolitan a country, it contained though mainly Arabs, representatives of many nations. Our first mate was an Armenian. After three week-end camps and many hikes, the Rovers, being students and ashamed of their ignorance of their own country decided to face the difficulties of a tramp camp at the beginning of their summer vacation, rather than adopt the prosaic, if wiser course of teaching themselves camping in a standing camp. The folly of our extreme scouting youth soon showed itself in the absence of portable packs—a mate if you please, actually brought a suit case—and we did not take long to discover that there were only four water bottles in the party of eleven, a serious consideration in this barren land. However, the right spirit was there, and we were too eager to lose a day remedying these defects. Setting out then, one Tuesday, we took the train to

Tulkarem, the city of a coastal province, North of Jaffa (Joppa). Here the local troop turned out to greet us at the station, and the Scoutmaster devoted a whole day to showing us the sights of the district, including an orange-grove irrigation pool, where we were actually able to swim—rare luxury for the mountain-dwellers of Jerusalem, who find No. 1 the most difficult of the 1st class tests. The Mayor of Tulkarem entertained us unexpectedly and royally. Indeed all through the tour the proverbial hospitality of the Arab threatened to oust the simple life of the open air. We held a joint council fire with the local troop, and some of us began to realize in a small way for the first time, something of the meaning of the fourth Scout Law. We slept in the Mayor's garden. At this time of year tents are nearly always unnecessary and waterproofs absolutely so. We scarcely saw a cloud throughout the twelve days. On Wednesday we began our 'hard labour,' moving off at five, as tramping

after nine is virtually impossible through the heat, and covering twelve of the eighteen miles into Nablus (the old Shechem), before resting for the day. We usually found the olive groves few and far between, and took advantage of their shade till the cool of the evening should allow us two more hours of tramp. During the rests we were not idle, for we had resolved to teach ourselves Morse signalling. On this particular day the nearest villagers, busy threshing their corn with oxen in the laborious way, insisted on bringing us out coffee and melons, while the Sheikh's honour was only satisfied when the two Englishmen of the party had enjoyed one and a half hour's entertainment in the court of the mosque.

Representatives of the three Nablus troops of Scouts met us beneath the ancient Mount of Ebal, and helped us pitch camp well up its slopes. Next day we were shown all round the town, drinking from the well of the Samaritan woman and chatting with a few of the strange little sects of her descendants. In the afternoon we followed the Chief Scout's advice and climbed to the top of Ebal. Now, and on several later occasions we fully realized the deep truth of his chapters on the moral and spiritual value of climbing. Another mighty council fire with scores of glowing faces closed our tie in Nablus, much to the regret of our kind hosts, of whose scouting ability we cannot speak too highly. You can imagine some of the speeches and the songs, though many of them were in Arabic.

Our next early morning tramp brought us well into the hill country of Samaria and we spent our rest time examining with great interest the ruins, in their profusion, of the Israelite capital of twenty-seven centuries ago and its Roman successor, Sebastia. We soon decided on the folly of trying to carry full pack, even in the mild heat of the early morning, so thenceforward we regularly hired, from village to village, two donkeys or a camel for the heavier goods.

One night we slept in a fig-orchard, by a rare refreshing spring. We passed through the delightful Oasis of Jenin, and climbed, in the darkness, the memorable hill up to Nazareth. Here the Scouts lined the road to greet us and showed their practical Scout spirit by preparing our evening meal. We were sorry to have no opportunity of joining them in a third council fire, for we were much struck by the cheeriness of these sons of a proverbially happy 'city'.

Most of Sunday was spent exploring, espe-

cially the Churches. Some of us will not soon forget the striking little white altar in the Chapel of the Annunciation with the lamps shining brightly on to the simple legend *Hic verbum caro factum est*. In the afternoon three hours awkward mountain track-marching brought us to Mount Tabor, where we got benighted. Our packs had gone on to Canaan in advance, but it was impossible for us to see the track from Tabor, so we climbed to the top, well over 1,000 feet from the foot, and trusted, not in vain, to the hospitality of the Latin and Greek monks, already overburdened through the next day's Feast of the Transfiguration.

Next morning we made for Tiberias on the Lake of Galilee dropping down and down, to arrive at noon panting with heat and thirst. Sleeping 700 feet below sea-level after the 3,000 feet up, of the night before, was not conducive to peaceful rest, nor were the dogs and mosquitoes of the area. Nevertheless, we sailed across the lake by sunrise and were rewarded by the wonderful picture of the 'Sea' sleeping in its blue beauty, and the rugged mountains hemming it in.

From Samakh we took the train along the Jordan Valley, past Beisan, scene of the latest archaeological discoveries, up the valley of Jezreel and across the plain of Esdraelon, Haifa, nestling on its famous bay (what school boy has not drawn it) at the foot of lofty Carmel, where we camped for two days and learned several of the more pressing lessons of sober camping, having incidentally to bargain for our water. Another train journey brought us to Zichron Jacob, half-way down the coast, where we camped amidst the rare joys, for us, of a reservoir, a swimming-pool, a shady copse and plenty of wood. The energetic ones at once set off to view the antiquities of Athlit, the last Crusading stronghold.

To the final council fire we invited the local Jewish farm hands, who ably took their part with Hebrew choruses and dances and a flute. Would that our happy hour could be symbolic of the solution of the bitter Arab-Jewish problem.

A growling hyena and several jackals disturbed the last night's slumber.

We had made many mistakes and done many Tenderfoot acts, but that is the way a Scout learns, and certainly the white and flabby students who set out were, except in keenness, a mere shadow of the sun-tanned, healthy, energetic, resolute budding Scouts who again set foot in Jerusalem after their first summer camp.



A BRAVE RESCUE

It happened upon a November evening (when I was about fifteen years old, and outgrowing my strength very rapidly, my sister Annie being turned thirteen, and a deal of rain having fallen, and all the troughs in the yard being flooded), that the ducks in the court made a terrible quacking, instead of marching off to their pen, one behind another. Thereupon Annie and I ran out, to see what might be the sense of it. There were thirteen ducks, and ten lily-white (as the fashion then of ducks was), not I mean twenty-three in all, but ten white and three brown-striped ones; and without being nice about their colour, they all quacked very movingly. They pushed their gold-coloured bills here and there (yet dirty, as gold is apt to be), and they jumped on the triangles of their feet, and sounded out of their nostrils; and some of the over-excited ones ran along low on the ground, quacking grievously, with their bills snapping and bending and the roof of their mouths exhibited.

Annie began to cry 'Dilly, dilly, einy, einy, ducksey' according to the burden of a tune they seem to have accepted as the national duck's anthem; but instead of being soothed by it, they only quacked three times as hard, and ran round, till we were giddy. And then they shook their tails all together, and looked grave, and went round and round again. Now I am uncommonly fond of ducks, and I knew at once, by the way they were carrying on, that there must be something or other gone wholly amiss in the duck-world. Sister Annie perceived it too, but with a greater quickness; for she counted them like a good duck-wife, and could only tell thirteen of them, when she knew there ought to be fourteen.

And so we began to search about, and the

ducks ran to lead us aright, having come that far to fetch us; and when we got down to the foot of the court-yard we found good reason for the urgency and melancholy of the duck-birds. Lo! the old white drake, the father of all, a bird of high manners and chivalry always the last to help himself from the pan of barley-meal, and the first to show fight to a dog or cock intruding upon his family, this fine fellow, and pillar of the state, was now in a sad predicament, yet quacking very stoutly. For the brook, wherewith he had been familiar from his callow childhood, was now coming down in a great brown flood, as if the banks never belonged to it. The foaming of it, and the noise, and the cresting of the corners, and the up and down, like a wave of the sea, were enough to frighten any duck, though bred upon stormy waters, which our ducks never had been.

There is always a hurdle, nine feet long, and four and a half in depth, swung by a chain at either end from an oak laid across the channel. And the use of this hurdle is to keep our kine at milking time from straying away there drinking. But now this hurdle, which hung in the summer a foot above the trickle, would have been dipped more than two feet deep, but for the power against it. For the torrent came down so vehemently that the chains at full stretch were creaking, and the hurdle, buffeted almost flat, and thatched (so to say) with the drift-stuff, was going see-saw with a sulky splash on the dirty red comb of the waters. But saddest to see was between two bars, who, but our venerable mallard, jammed in by the joint of his shoulder, speaking aloud as he rose and fell, with his top-knot full of water, unable to comprehend it, with his tail washed far away from him, but often compelled to be silent, being ducked very

harshly against his will by the choking fall-to of the hurdle.

For a moment I could scarce help laughing; because, being borne up high and dry by a tumult of the torrent, he gave me a look from his one little eye (having lost one in fight with the turkey-cock), a gaze of appealing sorrow, and then a loud quack to second it. But the quack came out of time, I suppose, for his throat got filled with water, as the hurdle carried him back again. And then there was scarcely the screw of his tail to be seen until he swung up again, and left small doubt by the way he splattered, and failed to quack, and hung down his poor crest, but that drown he must in another minute, and frogs triumph over his body.

Annie was crying, and wringing her hands, and I was about to rush into the water, although I liked not the look of it, but hoped to hold on by the hurdle, when a man on horseback came suddenly round the corner of the great ash hedge on the other side of the stream, and his horse's feet were in the water.

'Ho, there,' he cried; 'get thee back, boy. The flood will carry thee down like a straw. I will do it for thee, and no trouble.'

With that he leaned forward, and spoke to his mare—she was just of the tint of a strawberry, a young thing, very beautiful—and she arched up her neck, as misliking the job; yet trusting him, would attempt it. She entered the flood, with her dainty fore-legs sloped further and further in front of her, and her delicate ears pricked forward, and the size of her great eyes increasing; but he kept her straight in the turbid rush, by the pressure of his knee on her. Then she looked back, and wondered at him, as the force of the torrent grew stronger, but he bade her go on; and on she went, and it foamed up over her shoulders;

and she tossed up her lip and scorned it, for now her courage was waking. Then as the rush of it swept her away, and she struck with her fore-feet down the stream, he leaned from his saddle, in a manner which I never could have thought possible, and caught up old Tom with his left hand, and set him between his holsters, and smiled at his faint quack of gratitude. In a moment all three were carried down-stream, and the rider lay flat on his horse, and tossed the hurdle clear from him, and made for the bend of smooth water.

They landed, some thirty or forty yards lower, in the midst of our kitchen-garden, where the winter-cabbage was; but though Annie and I crept in through the hedge, and were full of our thanks, and admiring him, he would answer us never a word, until he had spoken in full to the mare, as if explaining the whole to her.

'Sweetheart, I know though couldst have leaped it,' he said, as he patted her cheek, being on the ground by this time, and she was nudging up to him, with the water pattering off from her; 'but I had good reason, Winnie dear, for making thee go through it.'

She answered him kindly with her soft eyes, and sniffed at him very lovingly, and they understood one another. Then he took from his waistcoat two pepper-corns, and made the old drake swallow them, and tried him softly upon his legs, where the leading gap in the hedge was. Old Tom stood up quite bravely, and clapped his wings, and shook off the wet from his tail-feathers; and then away into the court-yard, and his family gathered around him, and they all made a noise in their throats, and stood up, and put their bills together, to thank God for his great deliverance.

—FROM *Lorna Doone*.

Baby Week, Srinagar, Health Leaflet Series No. 3

Cleanliness is next to Godliness

Clean up—Keep it up

Keep the skin clean.—Just as uncleanness is the parent of 'contagious diseases' so is cleanliness a preventive of diseases. Our skin is covered with over twenty-eight miles of perspiratory tubes engaged in the elimination of waste matter. About one-half the impurities accumulated in the blood are thrown out through it. The accumulation of dirt on the skin is as injurious to health as is constipation

of the intestines or suppression of the urinary functions of the kidneys. The pores of the skin get choked with dirt which leads to diseases. When bathing is neglected and the underclothing is not changed often, imperceptible perspiration accumulates and dries upon the skin which clogs up the pores. This has the effect of throwing extra work upon the lungs and kidneys. To avoid this danger your whole body should be well washed with soap and water daily. Bathing tones up the nervous system and removes fatigue by equalizing the

circulation of the blood. A cold water bath in the morning is a wonderful health-preserving agent. Bathe either in cold or hot water as it suits the body and the season. Cold water baths should be begun from the head and hot water baths from the feet. A hot-water-and-soap bath once a week is cleansing, soothing and softening. Rub your entire body thoroughly and vigorously while bathing to remove the impurities. Open air bathing is by far the most beneficial in the hot weather. The skin needs air and light to do its allotted work. Light is a wonderful chemical agent and remarkable cures are brought about by the direct rays of the sun upon the naked skin.

When the blood becomes impure and dirty it travels towards the skin for throwing out the poisonous matter. When the accumulation of dirt is too much for the sweat duct to stand, it ruptures, poisoning the surrounding tissue and the eruption known as scabies or eczema is the result.

We usurp the function of the skin by artificial clothing and heating (through the indiscriminate use of the *kangri*). The skin conveys light to the red corpuscles of the blood. These corpuscles need light for the proper performance of their functions in the body.

Scabies, eczema, blackheads, acne, ringworms and other skin diseases generally found in Srinagar (Kashmir) are most frequently the result of neglect in keeping the skin clean. It is an undeniable fact that the skin diseases in Srinagar are largely responsible for the greater mortality from colds, catarrhs, coughs and tuberculosis.

It must be frankly admitted that *non-bathers* have scarcely one-third as good a chance to resist T.B. (Tuberculosis) as *daily bathers*.

Keep your bottom clean.—The Indian way of cleansing the bottom with copious cold water is perfectly healthy and sanitary and preferable to the European method of rubbing the bottom with paper. Remove all the dirt particles from the rim of the anus with the tip of the middle finger dipped in cold water. Cold water applications to the lower orifice produce a tonic effect upon the nerve endings of the sympathetic and the cerebro-spinal systems and cure constipation, piles and fissures.

Keep your genital organs clean.—The genital organs must be kept scrupulously clean. The foreskin of the penis should be drawn back at the bathing time and the organ thoroughly cleansed with cold water.

Remember there are very important physiological centres at the anus and the genitals. The daily washing of the anus and the penis

with cold water clears the brain, refreshes the mind, and bestows general magnetic vitality to the body. It cures excessive irritability and abnormal sexual excitation leading to involuntary discharges.

Keep your nails and hands clean.—With our dirty hands we carry disease germs and make our food, our milk, our vegetables, our meat, our fruits and every thing that we eat, dirty. If we cannot keep our hands clean, the social custom of shaking hands should be abolished or we should shake hands with ourselves, as the Chinese do.

Dirt and germs collect under the nails and on the hands. We must therefore keep our nails cut clean and hands washed. It is through the dirt in the nails that typhoid and other germs are carried from one individual to another and a person with dirty nails and hands is therefore a menace to the society. It is most important that we should never sit for eating without first having washed our hands.

Keep your feet clean.—Cut your toe nails regularly and after bathing always dry well in-between the toes. Change your stockings every second day if possible. Wash your feet as often as you can. Keep your feet perfectly clean in all seasons and especially in summer they must be well scrubbed and rubbed regularly. They should never be encased in tight and heavy boots. They should be left uncovered altogether in the open air and sunshine whenever possible even without socks and stockings.

Keep your nose clean.—The nose is the central gate of life. If we neglect it, we shall find our lungs weak and body undermined. We can live a great while without eating and drinking but not even a few minutes without breathing. We breathe eighteen times a minute, 1,080 breaths in an hour, 25,920 breaths in twenty-four hours. If the nose is dirty the in-going air is polluted, the nose becomes a breeding ground for the germs of colds and coughs and consumption. It is proved that people will not suffer from colds and catarrhs and other similar respiratory diseases if their nostrils are kept scrupulously clean and unobstructed and free from any mucus, dry or wet. The nose should be cleansed as often as possible. We should always breathe through the nose as, by doing so, the air becomes warmed and purified before reaching the lungs.

The method of cleansing the nose.—Take a quantity of pure or saline water (sodium chloride 60 grs. in a pint of water) on your palm and take it slowly up through the nostrils

so that the water either passes into the throat or comes out through the mouth. Do this every morning and evening. The beneficial effects of sniffing cold water are due not only to the mechanical clearing of the nasal passages, but also to the tonic effects of the cold water upon the sympathetic and cerebro-spinal nerve filaments in the membranes of the nasal passage. Through stimulation of these nerve endings it has a tonic effect upon the brain and the nervous system.

Keep your teeth clean.—Thirty spaces containing filth, giving a foul odour and bad breath, are dangerous. Each mouthful of food carries infection into the stomach and produces innumerable diseases and thus ruins health.

1. Cleanse your teeth both from inside and outside every morning and just before going to bed every night.

2. Use a standard toothbrush with some antiseptic and aromatic chalk powder or soap. Fresh green twigs crushed between the teeth make a good soft tooth brush and tongue cleaner.

3. Cleanse the spaces between teeth by means of pure silk thread or a good quill toothpick.

4. Rinse the mouth thoroughly several times after each meal.

5. Common salt and honey mixed into a paste and rubbed on the teeth will make them snow white.

NOTE.—Parents and teachers should teach their children the ways and methods of keeping their teeth clean. Practical demonstrations work wonders.

Keep your hair clean.—An untidy head of hair is an indication of general idleness and carelessness. To keep the hair in good condition it should be well combed and brushed for a few minutes daily. Combing cleanses the scalp of dust, dirt and lice; it arranges the hair and quickens the blood circulation in the head. It removes the dead hair and does not let the hair shrivel, coarsen and dry but feeds the hair roots. The friction, irritation and pulling caused by the comb are very beneficial.

Keep your dress clean.—Dress should be made attractive and protective according to one's purse. Neat, clean and well-brushed clothes are a mark of self-respect. An untidy dress looks ugly and is an indication of laziness. Put on your clothes tastefully as to give you a smart and decent appearance. Clean clothes always give delight to the wearer and the society. Nothing produces a worse impression than to be seen with an untidy turban, an unbrushed cap, an unbuttoned shirt, waist-coat and coat, unlaced and unpolished boots and holes in heels, gloves, stockings, etc. Tie your turban artistically. Keep your clothes free from blots of grease.

Brush your cap, clothes and boots daily so as to keep them free from dust and dirt.

Take pride in your clean clothes. The cloth next to the skin should be kept clean and changed very frequently.

SPEAK CLEAN WORDS

Clean words are always true, kind and helpful.

Clean words are free from anger, irritability and revenge.

Clean words are soothing, healing and uniting.

Clean words are healthy, pleasing and elevating.

Clean words are free from pride, prejudice and presupposition.

Clean words never hurt nor hinder but harmonise.

Clean words never injure and interfere but always restore peace, produce good will.

Unclean, harsh, hasty and false words create quarrels, cause havoc and break the harmony and peace of the world.

The right word in,	} always brings
The right place at,	
The right time in,	

Dr. SHRI RAM,
Srinagar, Kashmir.

Wisdom from 'The Scouter'

Insubordination is nearly always the result of unworthy leadership. No great ruling race has fallen until its leaders have become decadent.

A man by himself can't pull much of a load. But he can construct an engine that will rush a loaded train across a continent.

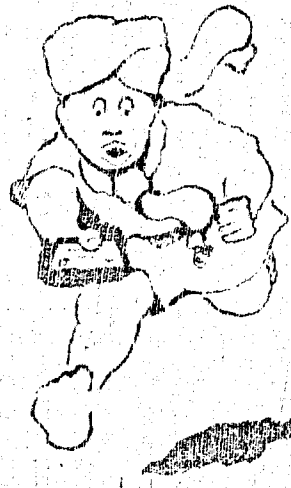
There is a difference between getting things

done and making a noise. The man who does the latter rarely does both.

Despair may bring courage but the Scoutmaster with courage will never despair.

Next to knowing first what to say, it is best to know first what not to say provided you know when not to say it.

'News from



the Districts'

Adi Krittigai and Floating Festival, Tiruttani, Chittoor

One special feature of this year's Adi Krittigai was the useful service rendered by the local scouts and those from Arkonam. During the three days of the festival the Scouts did service at the temple, round the tank square, and at the railway platform. The public appreciated their work.

SCOUTMASTER,

Tiruttani.

August 4, 1924.

Camp at Coonoor, Nilgiris

1ST COONOOOR WILD ROSE TROOP

Friday, April 4, was fixed for our camp. We selected an ideal place for camping about four miles from Coonoor easily accessible and on the top of a hill with Government reserved forest in front of us and tall bluegum trees behind and open view at either side and a stream running at the bottom of the ridge. The view from the camp was magnificent.

All the Scouts were eagerly looking for the day which dawned bright and warm. As it was arranged for the Scouts to leave Coonoor at 7 p.m., the Scoutmaster, Mr. V. P. Ramaswamy, with a Patrol Leader and two helpers proceeded to the camp site on Friday morning to pitch the tents and to have dinner ready for the Scouts who were expected to arrive at about 8.30 p.m. At 6 p.m. on the memorable day the sky was overcast and the weather looked threatening. The Rovers and the

Scouts gathered together at an appointed place and just before starting at 7 p.m. there was a heavy thunderstorm and the rain was pouring down in torrents. Great was the consternation. The zeal and expectations of the Scouts were quenched by the rain. It was thought we were not going to have a camp at all. I was very anxious about the boys in my charge and about those in the camp, who, for the time being, were isolated from human habitations. To our great joy the rain gave over completely at about 8.30 p.m. We started immediately for the camp leaving the small boys who joined us the next day, behind in Coonoor in a safe place. In the meantime those at the camp spent a very terrible time. Just before the rain they put the cooking pot with rice on the fire and when it began to rain they had removed it, half cooked to the tent.

In spite of the wet weather we had a jolly good journey, and we were received at the camp with great joy by the S. M. and the P. L. Then we lighted the fire and had a very late dinner and after camp prayers went to bed.

It was clear and bright the next morning and we started to work our camp programme of scouting games and other practices besides the ordinary routine. As is usual the difficult part of it was cooking. Oh! what an experience! Almost all the Rovers and Scouts are novices in the art of cooking. Some burnt their fingers, and some burnt the onions. Some did not know how to remove the stones from the rice and some how to boil the *dhol*. There was too much of one thing and too

little of another thing. It was really an amusing spectacle to watch the young men and boys struggling with their cooking. Some practical hints were given here and there. After all there was some sort of a dinner and every one attacked the food with full force and with a happy smile. We had sufficient provisions and there was much improvement in cooking afterwards. I am sorry to say that we made a slight mistake in purchasing the rice which took more than two hours to boil and thus interfered with our programme. This is a warning indeed for future camps. Every one had to contribute some item or other to the camp fire programme. The joyful spirit round the camp fire was contagious. It attacked the boys who were usually shy and reserved and actually got them in its grip.

On Sunday morning camp service was conducted for the Christians by Mr. John

Thangavelu, one of our energetic (Troop) Committee Members. There was an Investiture Ceremony for one Rover in the evening when Col. and Mrs. Porter and Capt. and Mrs. Robert F. Bryant were present. Our thanks are due to these ladies and gentlemen for the very great help rendered to the Scouts in various ways.

We broke camp on Monday morning with usual ceremonies. This camp is the first of its kind in Coonoor and all the boys enjoyed it tremendously and gained valuable experience.

I very much regret we were not able to take any photos as the photographer with whom we had arranged failed to turn up.

N. DEVADASON,

Assistant Scout Master.

Sivaji Rovers, Villupuram

Our Second Camping.

Thiruverunainallur, the historic Saivite shrine, eleven miles from Villupuram, was chosen as our second camping site. Starting at 4.30 a.m. on August 16, we reached the place at 11 a.m., after breaking our tramp at Heimapur. This time, we were forced to practise the domestic art of cooking, which also forms part of the Rovering tests. Half of the party was engaged in preparing dinner while the rest finished the erection of a tent in the garden lent to us for use by H. H. Namasivaya Thampiran of the Thiruvaduthurai Mutt. Our day's programme began at 3.30 p.m. with prayer; in addition to the usual Scouting practices of 'hit the bucket', 'kicking the stool', 'where is the whistle' and 'skinning the snake,' signalling despatches was gone into; while all along more than thirty villagers were observing us at work and play not to mention the boys of the local Elementary School. Our camp-fire circle began at 9.30 p.m., and lasted for full three hours. All the Rovers contributed to the mirth and our S. M. (K. R. K. Sastry) gave a short account of the objects of Scouting to those assembled there. Next day morning, we had our breathing exercises; and the Thampiran of the locality gave a

religious discourse on the 'gospel of service' to the Scouts. Our camp closed with a visit to the temples of Kripapureeswarar and Meikanda-devar. We learnt much from such a holy place and we are sure a better Scouting spirit prevails among us now. Some of us learnt for the first time about the necessity for a well-regulated camp discipline; and the spending of a whole night in the open was a much-needed reminder to us. A few villagers who took us at first sight for military men had the goodness to know, who we were at the end of our stay. They invited us to pay a second visit. Thanks to the services of Dr. Mullens of Villupuram who is giving us an interesting course of First Aid classes, an accident to one of our Rovers was treated at once at the spot.

M. S. SUNDARESWARAN,

Troop Scribe.

[It is to be hoped that the camp-fire site was far away from human habitation. Rovers may decide amongst themselves to stay awake until 12.30, although it is not good Scouting, but they must see that others are not kept awake by their noise.—EDITOR.]

All-India Notices

Headquarter No. 31

Dated Simla, the 8th August, 1924

89. The attention of Provincial Associations is invited to item No. 73 in Headquarter Notice No. 28, dated 25th April, 1921. General Headquarters have been reminded that great inconvenience is caused at Imperial Headquarters by the non-receipt of Census returns in good time, and it is shown that the failure to receive complete figures prevents any accurate estimate or review of the development of the movement, which is regarded of such importance. The difficulties which are experienced in collecting figures are fully realised by General Headquarters, and the General Secretary appeals to Provincial Associations to do their utmost to submit their returns by 1st October.

90. His Excellency the Chief Scout for India and Burma has been pleased to appoint the Hon'ble Mr. S. E. Pears, C.S.I., C.I.E., as Chief Scout for Baluchistan.

91. The following Warrant has been issued:—

Madras.

The Hon'ble Mr. C. V. Ramaswami Aiyar, C.I.E., Provincial Commissioner.

92. His Excellency the Chief Scout for India and Burma has made the following award:—

Silver Cross for Gallantry.

22nd July, 1924.—The Gustavus Scout Troop, Madras, who, by their heroic efforts, saved no less than 250 lives during the Madura floods in December 1922. The troop has also been presented with a shield by the Municipal Council in recognition of the services rendered.

93. A representation has been made to General Headquarters that the time allowed for criticism of the Rules this year was not sufficient. It is hereby announced that the annual revision and reconsideration of the Rules for India and Burma, if necessary, will normally take place each year in August, and Provincial Associations are requested to accumulate during the year, for submission when called for, such advice and criticism as may appear to them desirable and necessary.

94. The Bombay Provincial Association is to be congratulated on the splendid results achieved in England by its Parsee Scouts who, at their own expense, sailed for England in the first week in June to attend the Imperial Jamboree at Wembley. On 3rd August the following telegram was received from Sir Robert Baden-Powell:—“King inspected Indian Scouts. Congratulations on splendid contingent.”

Full details of the composition of the contingent have not yet been received, but His Excellency the Chief Scout for India and Burma is aware that certain individuals, in addition to the party from Bombay, of considerable self-sacrifice have found their way to the Imperial Jamboree and commends their action to the admiration of all Scouts in India. His Excellency was particularly impressed by the spirit of those who determined to scorn the comparatively easy sea passage and to reach their goal by an adventurous journey on bicycles by the overland route.

(Sd.) G. F. DEMONTMORENCY,

General Secretary,

All India Boy Scouts Association

Provincial Notice

List of those granted certificates of efficiency in the recent Training Camp held at Kumbakonam, Tanjore District.

(Conducted by P. S. Narayanasami, Madras, and G. Venkatesan, Tirukattupalli, Tanjore Dt.)

- | | |
|----------------------------------|-----------------------------|
| 89. R. Subramaniam. | 101. S. Krishnaswami. |
| 90. K. N. Ramarao. | 102. D. Natarajan. |
| 91. E. Swaminatha Aiyar. | 103. T. K. Sundaram. |
| 92. K. Parthasarathy. | 104. J. Rangasami. |
| 93. R. Srinivasaraghavan. | 105. A. Krishnaswami Aiyar. |
| 94. S. Ramamurthy Sastry. | 106. K. Balasubramaniam. |
| 95. K. Gopalasami Iyengar. | 107. A. S. Albert. |
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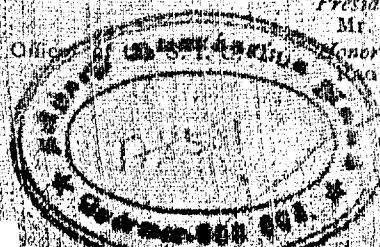
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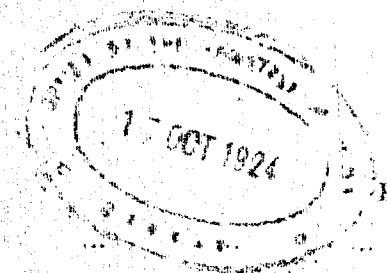
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