

THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

Vol. XV. No. 10.

MADRAS, JULY, 1935.

PRICE 4 AS.
RS. 2/- PER ANNUM
POST FREE

Outlook.

I am glad that Mr. McKay has laid so much stress on handicrafts in connection with the Boy Scout and Girl Guide Movements. There is far more character to be obtained from the activity of the hands than from the activity of the brain—a fact which modern education, static as it largely remains in early Victorian traditions, seems so unfortunately to ignore.

Indian boys and girls have lost, assuming that, they ever had, the power to do things, to make things, to invent things. I fear there is no time for this in our absurd curricula. But every virtue I can think of will be vitally strengthened, and many weaknesses perceptibly weakened, in boys and girls who know how to do things with their hands and take delight in the doing.

I only wish we could employ a whole time expert in the use of hands to tour the Madras Presidency, giving practical instruction in craftsmanship to boy scouts and girl guides everywhere. And while I should like to see different types of handicrafts taken up by different members of each troop, probably each troop might be able to specialise in a particular handicraft and not only become well-known for the fine work it turns out, but make its specialty a source of revenue. If we could direct much of our energies along these lines we should make our movement strong and educationally speaking even more valuable than it already is.

But the work done must be good work. There must be nothing casual about it, still less slipshod or careless. It must be first class work-

manship and in its own way artistic. There is a wonderful art in India. India has, though she is gradually losing, a unique tradition of craftsmanship. The very simplest objects, destined to the humblest of uses, have been beautifully fashioned in forms equal to the most beautiful in any part of the world. Commercialisation, with its evils and few of its values, has invaded India, and a devastating shoddiness is abroad.

Our young Citizenship Movement should stop the rot. Our present system of education cannot stop it, because it is upside down, the wrong things at the top and the right things at the bottom. But the genius of Lord Baden-Powell can stop it if we see to it that his movement retains the spirit of his establishing it—the creative spirit, the spirit of DOING, and of growing into fine citizenship through Doing far more than through cramming, which is really not only of no use but positively harmful.

Now Scouts and Guides of the Madras Presidency, see if you cannot start using your hands to make yourselves better Indians. Many people talk, and talk too much. Many people write and write too much. Restore the balance by workmanlike craftsmanship, restoring if you can those ancient arts and crafts of India which were the supreme cause of her renown in the olden days.

George S. Arundale

The King's Gift to Boy Scouts.

His Majesty the King has been graciously pleased to present to the Boy Scouts the electric button with which he ignited the Hyde Park Beacon on Jubilee Day. This beacon was the signal fire for the 1,775 beacons which blazed throughout the British Isles on that memorable night.

The button is in appearance similar to an electric bell push, mounted on an oak base, and it will occupy an honoured place in the Council Chamber at Imperial Headquarters.

Around the base is the following inscription: "Presented by King George V to the Boy Scouts to commemorate the lighting of the bonfire in Hyde Park on 6th May, 1935."

Provincial Commissioners of other Provinces.

MEHTA, Sir Chunilal Vijbhucandas, Kt., K.C.S.I., M.A., LL.B., J. P., born January 1881; son of Hon'ble Vijbhucandas Atmaram, Merchant; married 1909 Tarabai, daughter of Chandula Cankodivala; has 2 sons and 4 daughters. Education, St. Xavier's and Govt. Law Colleges, Bombay, passing B.A. 1900, M.A. 1901, and LL.B. 1902. Entered business, becoming Senior Partner in Messrs. Chunilal V. Mehta & Co., Agents, The Century Spinning and Weaving Co. Was connected with the Bombay Municipality and various Committees and business concerns. Was Cricket Captain of Hindu XI for eight years, 1906-14; one time, Tennis Champion, Hindu Gymkhana. He was appointed as the Provincial Commissioner immediately after the death of Sir Narayan Chandavarkar in 1922-23 and ever since that time he has continuously held the office giving to the Movement a tremendous amount of time and attention which few in his position could really afford. During this extensive period he has kept himself in very close touch with the Movement and has attended every Scout function he could both in Bombay and outside. His views on the Indianisation of Scouting in India are very well known. During his travels abroad he has always made it a point to see the Scouting of each country and has personally interested himself both in the training and the practical application of all the special points that he was able to note in the various countries. His All-India outlook was manifested in the All-India Jamboree of 1927 in Bombay. His personality, tact and relations with the workers have been so remarkable that the successive Chief Scouts of Bombay have expressed their greatest admiration for his work; and such is the confidence in him that no person of prominence in Bombay Presidency whether he be a Hindu, Muslim, Parsi or European, will gainsay anything that he might propose and decide in the cause of the children of the Presidency.



SIR CHUNILAL MEHTA, KT., K.C.S.I.,
M.A., LL.B., J.P.,
Provincial Commissioner, Bombay.

The adventure of Living.

BY THEODORE ROOSEWELT.
(From *Boy's Life*, U. S. A.)

LIFE is a Great Adventure and I want to say to you: Accept it in such a spirit, I want to see you face it, ready to do the best that lies in you to win out; and resolute, if you do not win out, to go down without complaining, doing the best that is in you and abiding by the result. What is true of the boy is also true of the girl; what is true of the young man is true of the young woman, the fundamental facts are the same.

Nothing worth having normally comes unless there is willingness to pay for it; and perhaps the highest good that comes from training of the kind which you get in school or college is not merely training of the body, not merely training of the mind, but the training of what counts for more than body, more than mind—training of character, especially in the two ways of giving you the proper perspective (so that you may see what are the important and what the unimportant things), and of giving you the type of soul which will make you willing to strive and to pay the necessary penalty for achieving the things that are really worthwhile.

I do not at the moment remember any man or any woman whose life has been entirely easy, and who has at the same time led a life that under conceivable conditions I would have been willing to lead. That is true of the men; I think it is probably even more true of the women. The man or woman who has come to three-score years and ten without knowing sorrow, with no effort or risk, has save in wholly exceptional cases, not known the highest joys. As I have said, life is a Great Adventure, and you cannot win the great prizes unless you were willing to run certain risks unless you are willing to pay certain penalties. It is the same in large things as in small. If an individual starts to play football, and expects not to get bumped, he will be sadly disappointed. An individual who tries to rise to any position of prominence along any line in his college work and to surpass competitors and expects to do so without struggle is again in error. In the college world there is not any real prize in any field, the winning of which does not necessarily imply effort and self-denial, does not imply a certain amount of risk. As on the football field, if you desire absolute safety, I do think you had better not play the game. And while it is the business of your elders and betters to shape conditions which shall minimise the risk, there will always be a certain amount of risk. On a larger scale it is just so in everyday life. When you graduate, when you go into your life work, you can purchase immunity from risk, certainty of case, the certainty of possessing a soul that will be unruffled by any pain, only on condition of living a life not worth living, only on condition of leading the life of a vegetable.

In looking back at my companions when they were your age, and when I was your age, it is half pathetic, and all too melancholy to realise how poor the lives have been of those young men and young women of that day who declined to get their enjoyment from worthy effort, and

who have devoted themselves of set purpose to lives that should consist, at best, of active pleasure, and, at worst, of the avoidance of risk and responsibility. I would not, wish for any young man or young woman, or for any boy or girl of my own or of any one else for whom I care a life of mere ease, a life which should consist merely of the absence of toil, of effort, of risk, or even of sorrow. You cannot get the highest pleasure in life without toil and effort and risk, and yours is a poor soul if you fail to pay the price for them. No Nation ever yet became great, unless it possessed within itself the power of effort and self-sacrifice in great crises. The effort and self-sacrifice are demanded and no individual ever became great and no individual ever led a really worthy life, unless he or she possessed within himself or herself the power, if need be, for effort long sustained at the cost of discomfort of pain and hardship; and the power to face risk, to face danger and difficulty and even disaster, rather than not achieve a worthy end.

It is impossible to prophesy for any one an absolutely safe life. That cannot be done. No parents, no fathers and mothers can hope to bring up their children with the certainty that they will not meet with trials in after life. On the contrary, if their children are to lead full lives, if they are to know what is highest and best in life, it can be set down as axiomatic that they will have to face trials, and will have to face suffering. No great joy can be achieved save with the possibility that a great sorrow may come as an alternative. No great success can ever be won save by accepting the fact that, normally, sacrifice of some kind must come in winning the success. No man or woman has ever known the extreme happiness of having and bringing up children without having to face the possibility of danger and of risk in connection with those children. And what is true of the family is true in every other expression of life. I was going to say in any other kind of life but I mean in all the other ways in which life is lead.

If you are to play any part in the world, if you are to have great happiness, you must make up your mind that you are not going to shrink from risks, that you are going to face the fact that effort, and painful effort, will often be necessary; and you must count for your happiness not on avoiding everything that is unpleasant, but on possessing in you the power to overcome and trample it under foot. If you have small, shallow souls, and shallow hearts, I will not say you will be unhappy; you can obtain the bridge club standards of happiness,

and you can go through life without cares and without sorrows, and without conscious effort in so far as your brains will enable you to do so; but you have richly deserved the contempt of everybody whose respect is worth having. On the other hand, you can make up your minds to lead your lives well and nobly doing first of all your duty to yourself and to those immediately dependent upon, the duty of father to son, of husband to wife, of wife to husband, of parents to children—to do those duties first, and then to do the duties that life beyond them, the duty of joining with your fellows in common work toward a common end in the effort to achieve in common something worth achieving for the sake of all. You can lead that kind of life—and it is the only kind of life worth leading, and the only kind of life worth living—and you can lead

it only on condition of making up your mind that you will not expect always to have an easy time, to escape care, to escape responsibility, to escape the burdens that inevitably must be carried by every man and every woman whose shoulders are broad enough to enable him or her to play a part in the world.

You have two duties to perform. In the first place be able to pull your own weight; and then when you have done that remember that that is the only beginning. We have a right to expect that, in addition to having worked for yourself so that you will not be a burden to anyone else, in addition to your being able to take care of all those whom it is your duty to care of, your education has counted for little if you cannot, furthermore do your part in helping the world move on.

The Right Use of Leisure.

The National Federation of Christian Workers Among Poor Children held its twenty-fifth annual conference in mail week.

Mr. Ackroyd, in his presidential address said that while he thought the world was much better than it was a hundred years ago there were new problems to be faced. Since the war almost every phase of life had changed, and young people were affected by the altered conditions, which were also greatly affecting the work of such institutions as theirs.

He was afraid that organised religion was losing its power. One of the most pressing and difficult problems was that of finding occupation for the leisure time of youth. The leisure of many young people was aimless partly because, when free from working hours, they must have something to counteract the monotony of their daily task. Hence the popularity of the cinemas, dancing and greyhound and dirt-track racing.

"Our Sunday schools and missions," he said "are providing recreation for young people through the week, and training them for future citizenship". He suggested that their work for young people between the ages of fourteen and eighteen as members of boys' brigades and Scouts would have a claim on the King's Jubilee Trust Fund, which intended to help work of that character.

Mr. J. L. Paton, former High Master of Manchester Grammar School, speaking on education for leisure, said that the monotony of modern processes of manufacture, and the tension accompanying it, brought naturally to all, and especially to young workers, a violent

reaction, a rebound that accounted in some measure of the attraction of the coarseness of drinking and gambling.

The Temptations of Leisure.

Speaking of the temptations of leisure, he said that his old Satanic majesty was always about. "We must not think that we have put a stopper on his game. Sobriety had been increasing, but now it is booze that is increasing. The consumption of drink has increased 20 per cent and drunkenness is increasing 20 per cent. Are the brewers content? Not yet. They make £ 18,000,000 profit every year, but they want more. They want to capture our young men and women by lying advertisements.

"Betting and gambling seem an even better line of advance for this Satanic majesty. Nothing so swiftly robs our human nature of its finer qualities of unselfishness and high aspiration as betting and gambling. You and I cannot eradicate it unless in our schools and churches we educate boys and girls to demand something more worth while in their God-given leisure.

"It is in the time of leisure that character is either made or marred. Leisure is either active or passive, and every temptation is put on the side of passive leisure, but the enjoyment of leisure that is bought in a ticket office is not the best. As far as possible do not get your pleasure ready-made. For active leisure the best thing is to have a plan. If you make up your mind to do one thing for only half an hour a day, what a lot you can do with three and a half hours a week."

Mr. Paton declared that he knew one man who chose to learn new languages in his spare time, and who learned two foreign languages during the times he had to wait while his wife put on her hat.

"If your job is indoors and sedentary, let your leisure be out of doors", he said. "What a joy it is to a man who has been away for ten years to see this great development of hiking."

He commended music as the best thing for the adolescent for re-establishing the rhythm

of the soul, and said he would like far more music in the schools and in young peoples' societies. The school-teachers should give children a hunger and thirst for knowledge, and the libraries should supply their need. The rising generation would have to make responsible decisions on social and economic problems. Informed voters were wanted, but a man was not informed if he confined his reading to the newspapers.

Camping.

MUCH too has been said of the activities which should be included in a camp programme. A Scout camp is pre-eminently an opportunity for the practice of Scouting. I confess that I have not much sympathy for those who say the boys want a holiday camp, and make that an excuse for having no

The Scouters and the Court of Honour should have made up their minds well ahead of camp what activities they are going to indulge in, and a good deal of preparation work should be done at home so that the opportunity of the freedom of the open air is not neglected when they arrive in camp. First class work,



Scoutmasters' Training Camp Sundarampalli, Tirupattur, (N. A.)
8th to 16th June, 1935.

programme of any kind and for letting the camp degenerate into a lounge. My experience of boys of different kinds is that they enjoy best the holiday that is full of activity. They hate having nothing to do except slack about and grouse, and, incidentally, the true spirit and practice of Scouting is apt to degenerate under such conditions.

pioneering, woodcraft, tracking, are all examples of general activities that can form the basis on which a camp programme is built, and for which preparations can be made at home.

In building up programmes it is an important point to bear in mind that provision should be made for the exercise of the Patrol System and that Patrol Leaders have a right and proper

and important share in the conduct of the camp as a whole. A Patrol Leaders' confab every night after camp fire marks their importance in the eyes of the other Scouts and brings the Scoutmaster into closer touch with them and through them, with the rest of the Troop.

A word may be said about the presence of Rover Scouts in a Troop camp. They are as useful addition provided they have all some definite job to do, and that the jobs they do are not such as Scouts and Patrol Leaders should be doing as part of their scout training. If this is not the case, any Rover Scouts in camp should be classified as a normal Patrol, subject to the same conditions as the other Patrols, but with the added obligation of setting out to attain a higher standard of camping.

Again preparation should include provision for wet days. There are any amount of wet day activities in the shape of observation of mapping practices, gadget-making, hobbies, etc., that the Scoutmaster should keep up before going to camp in the provision of materials. Practice for camp fires is a good wet day activity in itself, and incidentally may help to improve the standard of the Patrol items presented at camp fires. Choruses can be practised stunts can be rehearsed, and little plays can be made; these rehearsals will fill in time and keep all the Scouts interested.

These days we are apt rather to forget the value of camp fires from the point of view of both cheerfulness and importance. Scouters are apt to overlook the fact that Scouting for Boys is built up on a series of camp-fire yarns. The same method can be employed to-day. The Scoutmaster can spin a yarn at the camp fire as an introduction, a prelude, an incentive—call it what you like—to certain activities that are going to take place to-morrow. Scouts respond to this method, and the value of yarns at our camp fires should be realised in all Troops and by all Scouters.

Patrol items are an important part of camp fires, but individual items also have their uses in bringing boys out of their shells. Certain individuals, however, frequently need repressing and this should be done without hesitation when it is required. The programme should not be confined to Patrol and individual items; full provision should be made for choruses in which the whole troop can join, and some of these can be rehearsed before the Troop goes to camp.

It is not a bad plan for a Scouter considering his preparations for camp to run through the

Scout Law and see how each can be carried out by himself and his Troop in so far as the future camp is concerned.

Honour applies to the whole conduct of the camp, the care taken of the property of others, the behaviour of all the campers.

Loyalty means abiding by the camping rules, bathings rules, the rules laid down by the landowner, and includes the discipline of all in camp.

Usefulness is demonstrated in the good turns done in camp for those who have helped to make it a success, for those who live in the neighbourhood and in the purposeful activities that are planned which help the campers to advance in their Scouting.

Friendliness is the atmosphere which should exist all the way through the camp, and Brotherhood can be furthered by inviting others not so fortunate to share in the enjoyment of camp.

Courtesy is expressed in the care taken by the Scoutmaster beforehand to keep parents and others informed of his plans in seeing that the Scouts write home announcing their arrival (not necessarily as one Scout did: "Arrived safely, S. M. very grumpy, please send more money"). Again the behaviour of the Scouts on and off their site is of real importance.

Friendliness to animals can sometimes be expressed in camp better than elsewhere in the care of stock, in seeing that gates are kept shut and hedges respected, in taking care not to interfere with game or disturb wild life unnecessarily. The Scout who when questioned on his return from camp as to what he had learned and who replied cheerfully, "I learnt to milk a cow", had achieved something.

Obedience is bound up with camp discipline, and especially the place that Patrol Leaders should have in it. The Scoutmaster has to be very careful to see that he does not override their authority and that they themselves do not overdo it.

Cheerfulness again should be the atmosphere that radiates all round the camp, expressed in happy activities and in the warm comradeship of the camp fires.

Thrift should be the key-note of the preparations beforehand. Too much money should not be spent on transport or on the provision of unnecessary equipment. Food supplies should be well planned and organised, and purchases made in the best market. Some shopkeepers find that Scouters are easy victims

and put up their prices as soon as they see one approaching. They will appreciate us more if they find we take care of our own money and of that of the boys. The Scouts should be discouraged from bringing too much pocket money to camp with them. Some have been spoilt in this way in the past. They should

be taught to appreciate the need for care and absence of waste in their grub.

Cleanliness sums up the whole purpose of camp and the whole purpose of Scouting so far as the lives and future of Scouts are concerned. See that it exists outwardly and inwardly—in thought, word and deed. "G. G."

Dr. Cyril Norwood's Tribute to Scouting.

Speaking at the Oxford Boy Scouts' Jamboree on Whit-Monday, Dr. Cyril Norwood, President of St. John's College and formerly Headmaster of Harrow School, paid high tribute to the Boy Scout Movement. He said:

"Many of us who are middle aged can remember it in its very beginnings and have seen it grow beyond the boundaries of this country and taken up by many races in all parts of the world.

"The reason for its growth," he continued, "is that the idea of Scouting is simple and pre-eminently right. It meets a common human need, and is rightly based upon the responsible education of boyhood, adventure, open-air exercise, and ability for doing things together.

"For a long time the schools of the country—the educationalists—regarded the Boy Scout Movement with interest, a certain amusement, and, I must confess, a certain detachment, but during this time it has become increasingly plain that the Movement has something which has somehow been missing from the education of this country.

"That something which has been missing is the training for health, fitness and service, mainly though craftsmanship and exercise in the open air, thus helping those instincts which, if they are left unguided, lead to the formation of gangs.

"Some of you have no doubt read of Mark Twain's rather lovable but certainly disreputable young scrub, Huckleberry Finn. What a fine Boy Scout he would have been had there been Scouts in his time!

"I claim that the Boy Scout Movement has taught our country a great educational lesson which will never be forgotten, which is far reaching; namely, that the physical side of our nature requires careful education as much as our mental side.

"The character which is the whole man can be, and must be, created by the continuous training of both sides."

After paying tribute to many qualities which the practice of Scouting developed in boys.

"I have no doubt about the future of Scouting so long as the standard is kept high, and so long as Scouts mean what they say and do what they set out to do."

Australian Birds and a Maori Haka!

The Chief tells you more about the wild-life he observed while holiday-making in Australia, and he begins to tell you of his adventures in New Zealand.

BY LORD BADEN-POWELL.

Queer Birds.

THE place where I am holiday-making is gay, too, with its birds, gay because of their colour and song. There are parrots, cockatoos, flycatchers, magpies, butcher-birds, and little warblers and twitterers; but the two that I like best are the kookaburra and the magpie. The kookaburra is better known as the laughingjack-ass, and he is a most cheerful ass in the way in which he goes on chortling and chuckling and then bursting out into loud shrieks of laughter.

The magpie—which isn't really a magpie, but a shrike, with black and white feathering

—has a lovely musical kind of burble. I don't know what else you could call it, but it is a very sweet and homely sound.

He likes singing it more especially when there is a lot of wind rocking him about on the top-most branches. Then he is really joyously happy and likes to tell everybody that he is so. I'll try and take down what he is saying—he warbles it very lazily as if he were talking to you half asleep—something like this. "Kee-ee-ee-yore. Ridickly, pitly, particle, ardle, ardle. One more public ardle. Pow-chew-oo-was it Double ardle, ardle."

Wouldn't you love a bird that talked to you sleepily like that? I do!

Then I've just been hearing another bird chirping in a queer fashion. I think he has got an impediment in his speech. He begins his conversation with you quietly and unhurriedly, and he says, "Wiggle: wiggle: wiggle: wiggle". He can't get the word exactly so he goes farther and louder "Wiggle-wiggle wit wit-wiggle-wittle and finally yells out in a great flurry "WIGGLE, WITTLE, WIT, WIT, WIT, WIGGLE; WIT, WIT"—and gives it up.

He is a grey-brown bird with a grey head and a grey tuft on the top like a fool's cap which makes him look all the more silly when he can't talk. While I was watching him there flew past a small flock of beautifully coloured, wise looking birds—parrots, small grey parrots with lovely rose-coloured heads. They must have been clever because they were wearing the Gilwell scarf colours (though I could not see whether they had the Maclaren tartan patch on their backs)!

IN NEW ZEALAND.

A Scouts' Rally.

Last night we saw wonderful rally of the Auckland Scouts and Cubs. It took place in the Stadium brilliantly lit with powerful lights. There were two thousand boys present, and among them a numbr of native Maoris.

These, dressed in their native dress of long kilts and little else, gave us some splendid "Hakas"—that is action war-songs. One small boy among them was particularly good and he danced a solo, twisting his body about in time to the music and making most hideous faces all the time. That it is what they do in most of their dances, they work themselves up into furious action and make most horrible grimaces, apparently trying to Lick their ears with their tongues! Have you ever tried to do it?

The Scouts and Cubs gave various displays, but one by the Scouts was specially impressive. The troops were farmed in a huge circle round the arena. Each Troop had put up a tent. It was all done in the dark. When Reveille sounded, a light appeared in each tent. At the next call a blazing fire was lit outside each tent, and the Troop danced round it. At the next call each Scoutmaster lit a torch, and they all marched slowly to the centre, where I was standing on a platform, till they formed a fiery ring round me. Then the Scouts charged in form all sides as all the lights were switched on. The whole thing made a very good show.

I think night rallies might very well be carried out in England, as it is often difficult for all the Scouts to get to them in the day time, and if good spot searchlights are used the displays, look so much better.

Gilwell.

About twelve miles out of Auckland is the Gilwell of New Zealand. It is a lovely bit of backwoods bush. It consists almost entirely of Tee Trees. These are small trees about 20 feet high, with very thin stems—about two inches thick—and growing so close together that it is difficult to make your way between them.

The Scouts have made a road through this jungle and have cleared nine small clearings in which they have pitched their tents and rigged up their kitchens and gadgets. Thus each camp is entirely shut off from its neighbours. They have also made a delightful little chapel under the tree-ferns. The altar is a very big stump of a tree on which grass has been grown by way of an altar cloth; and a couple of young saplings have grown up out of each side of the altar to a height of about ten feet and with their branches meeting overhead they make a very symmetrical canopy.

They have also built a very nice comfortable hut with well-thatched walls and roof and a fine fireplace backed with tin to prevent the walls catching fire. This will serve as a shelter and storehouse in bad weather. But they don't get much bad weather in New Zealand, and with this real backwoods Gilwell for the Scouters and another like it for the boys, one can only say of the Auckland Scouts that they are lucky beggars.

A Maori Haka.

"There are more Jersey cows to the square inch here than than anywhere else in the world." That was the description given to me of the country we were to motor over yesterday on leaving Waitomo for Rotorua. It rather looked like it, for everywhere as we came along, for miles and miles, we passed happy looking homesteads with their herds of mild-eyed dim-coloured cows grazing in the fields, while milk-cans set out at the roadside for the transport lorries to pick up spoke of busy dairy-farming. The country itself was hilly and delightful and very like Scotland in appearance. Eventually we came to "bush" country and our road ran for some miles along a ridge with thick forests of trees, tree-ferns, and dense undergrowth on either side. This "bush" covered deep gullies

and ravines that in any other country would be the haunt of big snakes, like pythons, and mambas which hang from trees. But there are no snakes here in New Zealand.

Rotorua is a very smart little town on the shore of the big lake of that name, and just outside the town is the Maori village of the Awari tribe, with the cheerful name of WHAKARE-WAREWA. We had not been an hour in our hotel before we heard, outside in the street the well-known sound of a "Haka" or Maori yell of welcome. There they were! Two troops of Maori boys in smart Scout uniform, and also a company of Girl Guides. The Scouts were singing the POWHIRI, or "waving welcome" and waving sprigs of green leaves in time to the song.

A little later Rangī, the leading Maori lady in Rotorua, called on us, dressed in her picturesque native dress, and took us to see more Maoris, both men and women, give a performance of their songs and dances. The men gave us some delightful hakas. These were all choruses sung by great strapping big fellows, clothed in only a long fringe kilt and nothing else. They sang most lustily, putting a whole lot of action and energy into their different movements and doing each exactly in time together.

Some of the choruses were war songs intended to excite the singers into fighting fury—and by

gum, they did get excited, too! It was splendid. Other "yells" with their accompanying actions were really a kind of physical exercise good for the muscles of every part of the body in turn.

These would be just the thing for Scouts to practise, as they give lots of Scouting exercise and are thoroughly enjoyed not only by the onlookers but by the performers themselves.

Then the girls did some Poi dances. These were delightful action songs, the girls swaying their long fringed kilts in time to the music and twirling a little white ball on a string in each hand. They went through an endless change of movement doing it all exactly in time together. These Poi dances and songs all had their meaning. For instance the Waka and the Arawi Pois illustrated the voyage of the Maoris from Hawaii from where they came to occupy New Zealand. The girls are in lines one behind the other as if in canoes, and they swing as if they were using their paddles—till one after another the crews get tired and worn out and lie on their backs in their imaginary canoes, but still twirling feebly but in exact time their pois, representing their paddles. In the end in the last stage of exhaustion they manage to reach AOTEAROA (New Zealand).

The notable point about at the Hakas and songs was the energy with which the Maoris performed them and the evident enjoyment they got out of it.

An Old Scout's Branch.

Aims and Objects Explained.

Extracts from a talk on Old Scout Associations.

(BY ALAN MCKAY)

I promised to draw up a Programme so that prospective members of the Group need not buy a pig in a poke. I rather deprecate this attitude, however, and would prefer to have all enthusiastic band of Old Scouts coming forward with plans to form a Group, so full of ideas that they spin in profusion from the cornucopia of their eager minds. The success of the Group is then far more assured than if one person draws up a programme from the merits and demerits of which the attractions of the Group are considered and according to which it is either accepted or condemned. The enthusiasm in the second case being instilled is never so great as in the first case where it is inherent and spontaneous.

This, then, would be my scheme for an Old Scouts Group, and as the numbers of such

Scouts in Madras must be relatively small I am presuming that one Group would be sufficient to meet the needs of the City. As a beginning I would see that all Old Scouts of Madras whose names and addresses were known were circulated regarding the calling of a meeting at Provincial Headquarters to discuss plans, and that advertisements were placed in the Press to reach Old Scouts whose addresses were not known.

The Willing Horse.

At this initial meeting the broad outlines of the scheme having been explained and a general agreement reached that a Group be formed, various officials would be appointed. One very willing horse there would have to be—the Secretary, as in his hands would rest the success

or otherwise of the Group. The Secretary would require to issue to each Member who fulfilled the conditions of admission a Membership Card holding good for one year, the idea being, in general with Old Scouts' Branches in England, that if Membership Cards are adopted by all units they will soon tend to give a member a certain status among Scouts wherever he may go.

The Secretary would also have to keep in touch with all the Old Scouts not now resident in Madras by means of a circular letter despatched, let us say, at New Year. This letter, giving news of local members and of Scout doings in the Province, would also contain snapshots and cuttings. It would call for information regarding the various addresses and the contents of all replies received would be collated and the subsequent resume issued by the Secretary to local members on a particular date, say Empire Day. By this means all Old Scouts would be kept in touch with each other and a spirit of *cameraderie* established. The Secretary, if he so desired, could keep a log-book for interesting letters and snapshots and it can easily be imagined that this would quickly become a most valued possession of the Group.

Reunion—the Objective.

A prominent objective of any Old Scouts' Group must be that of reunion, of bringing together Scouts who have been separated from their Troop and from each other for many years. This is generally best achieved by a dinner or a similar evening function where conviviality is the key-note of the gathering. The Secretary will be faced with the onerous responsibility of making suitable arrangements and he will probably decide that between each course of the dinner representative toasts will be given and old familiar Troop songs sung with gusto.

There are those who will query the benefits to be derived from such functions. I would only remind any who cry sour grapes that the present purpose of all Old Scouts' Branches is reunion and a continued interest in the Movement. Any instructional programmes are subsidiary and optional. Allow them to evolve if they are found necessary or desirable—they will be all the better for their natural growth.

This Social Reunion, which should be an annual gathering, is capable of expansion in many directions. There is the question of whether Scouters and Rovers of the present-day Group should be invited; there is also the debatable question whether married members may bring wives and grown-up children. The latter experiment might prove worth a trial,

although in England it has been found that Old Scouts prefer the reunion to be so in actuality, a Reunion of Old Scouts only, whose memories are common to all.

Concerts, displays of old photographs and Jamboree and Camp films, talks by members on the Good Old Days—there are many ways in which the Reunion could be made a memorable evening and one likely to bind members together in a new bond of friendship and mutual interests.

On Parade Again.

In England, where Reunions are generally held on a Saturday evening, the pleasant practice is developing of old Scouts' Branches attending Church Parade, or a Scouts' Own, with the present-day Troop and this is an example that all will do well to emulate. What an encouragement such co-operation must mean to the Scoutmaster who is earnestly striving to interest his boys in the religious aspect of Scouting! And what a kick the Old Scouts get out of parading once again with a definite Scouting purpose!

This brings us to a further aim of Old Scouts' Branches—the rendering of assistance to present-day units in whatever direction is found to be most suitable and beneficial. I have knowledge, for instance, of an Old Scouts' Branch that took part in Scout games and advanced gymnastic exercises with a present-day Troop and greatly surprised the latter by winning every event. I know of others that make a point of offering help to Troops in staging concerts, dramatic entertainments and similar performances.

There is many an Old Scout who is peculiarly suited to such work by reason of his talent for histrionics, or for scene-painting or even play-writing, and who is only too glad to give several nights' assistance to younger lads.

Other Old Scouts enrol as Fire Brigade Reserves or Special Constables, each in his way fulfilling the old Scout Law of Service to Others, while an enjoyable Camp can be assured if an Old Scouts' Branch goes out with the present-day Troop and re-savours old scents, sounds and experiences.

We have, therefore, a long programme from which to choose, and before making our choice I would again stress the point I made last week that Old Scouts are *not* run in opposition to Rovers, nor do they encroach upon Rover grounds or privileges.

Keeping the Spirit Alive.

The Old Scout may be able to attend Camp only once in a year, to be present at the Annual

Reunion and little else. Given leisure hours he may be able to take part in other activities but he is not a member of a unit carrying out a definite practical programme. He is an Old Scout precluded through force of circumstance

from undertaking active work, but who is determined to keep the Scout Spirit alive within him and to retain the Scout Ideals as the dominant purpose of his life.

On Speech Training.

Mr. Ramsbotham (Parliamentary Secretary to the Board of Education), speaking at Exeter recently, referred to the need for speech training in schools. He said:—I wonder whether young people fully realise that not only for the sake of pleasurable intercourse in life, but for more material reasons, the securing of employment and success in a career, the ability to speak clearly and correctly with a pleasant accent is a very great asset. A harsh and grating manner of speech is a serious handicap, and inability to express themselves fluently has prevented many boys and girls from occupying

positions commensurate with their talents. But there is no reason why and of them should be at a disadvantage, for every child at school should be able to learn to use mother tongue agreeably and correctly, and in English literature he has access to the richest vocabulary in the world. This was apparent to the boy who on leaving school applied for enrolment as a student in an evening institute and informed the Principal that he particularly wished to study English in order that he might be able to tell his boss what he thought of him when he got the sack.

Bandage Race

Here's a Test Game to serve as a reminder of bandage tying.

The Patrols stand in relay formation with the Tenderfoot opposite his Patrol at the other of the room. The first Scout in each Patrol holds a triangular bandage, and on the word "Go!" runs up to the "patient," who is the Tenderfoot, and ties a large arm sling on his right arm. A "checker" gives him the O. K., and he immediately removes the bandage, runs back to his Patrol and hands the bandage to his second man. He in turn runs up and ties a large arm sling

on the left arm. So the game goes on, with a list of bandages something like this:

Large arm sling on right arm; large arm sling on left arm; head bandage; right knee bandage; left knee bandage; foot bandage; hand bandage.

If necessary the "patient" can have a list of the bandages, and give the instructions to the Scout as he arrived. In this way he will have no time to think a head.

The Patrol Leader should make sure the bandages aren't skimped, for this would be bad training.

Polish Sea Scouts to visit Port of London.

Fifty Polish Sea Scouts will arrive at the Port of London about July 4th on board their training ship, the schooner *Zawisza Czarna*. Special arrangements are being made to give them a welcome from the British Sea Scouts.

In addition to this visit the Polish Sea Scouts will call on their brother Scouts of Denmark, Belgium, Holland, Finland, Estonia, Sweden and Latvia.

Sea Scouting in Poland is limited to boys over the age of 16, but the branch can boast a membership of over 5,200. One of their members has crossed the Atlantic in a small barque and is now preparing for another journey across

the Pacific. Another Sea Scout has started for China in a canoe: he is well on his way and expects to be in Bagdad before the end of this year.

This year, the Scouts of Poland are celebrating their 25th birthday with a National Jamboree from July 11th to 15th in the Forest of Spala, in the grounds of the hunting castle of the President of Poland.

A party of British Scouts, under the leadership of Dr. M. Stoddart-Scott, Deputy Camp Chief for the West Riding of Yorkshire, will attend the Jamboree.

The Indianisation of Scouting (II).

(From "The Mysore Scout.")

The Scout Uniform.

Two questions may arise here. *Khadder* and a dress more Indian in its appeal.

To take up the latter first: I personally feel that there is nothing un-Indian at least in modern days in the shirt and the pair of shorts. Hanuman, our ideal Scout, is always portrayed as wearing a pair of shorts. Again, at least on our side, the agriculturist does all his work wearing an abbreviated edition of the Scout shorts, because the wise man that he is, he knows when he is well off. A pair of shorts looks smart, is workmanlike, and what is very dear to the heart of the thrifty Scout, is cheap and very decent. I know of a crew of rovers in our State who all dressed in white khaddar and dhoti for specific purposes. But note here the subconscious insistence on uniformity. All such departures from the normal need only be treated as informal. The colour khaki is best suited for camping, and I have seen no one quarrelling with it, or with the shirt of the scout pattern. There was a move sometime back in our State, to permit muslim boys to wear breeches, for reasons of religion or convention, but when it was ascertained that neither Kashmir nor Hyderabad (Deccan) felt the need for such a change, the move in the Mysore State also died out.

As regards Khaddar, there is nothing against its use, as it is. In fact, many of our troops wear Khaddar, and if more troops have not taken to it, I think it is only because it is more costly. I remember, close on eight years ago, when I was speaking to a meeting of the elders of one of our important villages in connection with the organising of a Local Scout Association, one of the well-to-do members in the audience spoke on Khaddar. I happened to wear a khaddar uniform myself on the occasion, and the gentleman took me for the test. He said we went about wearing khaddar ourselves and teaching outlandish ways to our boys. After the meeting was over, I talked to the gentleman, and showed him how the sermon did not come very well out of his mouth, for he himself was wearing Donegal tweeds and a smart lace turban of 120 counts Manchester cotton thread. He laughed heartily, and had the saving grace to see the humour of the situation, and he is now one of our very good friends.

So, in the matter of the uniform, I feel that when arguments seem mostly against change there is no reason why we should change when there is nothing to be gained thereby.

Camps.

Here there is probably good argument for some change. In a country like India, where we do not meet with much variation of weather conditions, and we also get convenient shelters like Mantaps etc., almost everywhere, I think that we may rather teach our boys to make temporary shelters for themselves than take out tents with them, which is after all a cumbersome process. Our food wants are also very simple and elaborateness in arrangements in this connection may be deprecated. The personal equipment on hikes and the First Class Journey need not be elaborate either. A good pamphlet on Camps and Camping standards suited or adapted to Indian conditions may meet a real want.

Scouting Games and Practices.

In the matter of Scouting Games and Practices also, we may give an Indian colour so long as we remember the definite part that Games play in the Scouting programmes. Translations of some of the games and practices in the vernacular have to my mind, an artificiality about them which does not attract. A commendable effort or two have been made to translate the Cubs' Grand Howl into our local vernacular Kannada. But *d y b* and the *d o b* have been translated into harder words, with the result that the boy says the Kannada Grand Howl, but he precedes it or follows it with the English. *DYB* may not mean anything to the child. Neither does the vernacular equivalent. But the child feels that *DYB* is the *Meena Meena Maino Mo* of the Game of Grand Howl. How can any reverend body of seigneurs sit down and translate *Meena Meena Maino Mo* into the vernacular and induce a child to say it? I think it is against the order of Nature. So, in the matter of Games and Practices also, I would say Hasten Slowly.

Concluding, let us remember what it is that appeals to the boy in Scouting; it is the Romance of it. The boy wants to feel like his conception of the grown up man. In our attempt to ride hard our hobby horse, let us not drive the appeal out of the Movement. Until we are convinced that there is anything intrinsically wrong in any particular, let us not hasten to change. Let us always remember that we are out to serve the boy, that Scouting is a Game for the boy, and not for the Scoutmaster, or the Elders or even for big conferences of Scouters. With this always in mind, let us go forward in all humility and nothing can go ill.

One Step Further.

VI.
BY "A SCOUTER"

AT one time, one of the questions suggested for discussion in the theory test of the Scout Wood Badge, was about the application of the fourth Scout Law and how the Scouter has helped his brother scouts in the better realisation of the significance of the Law. Whether it is a question answered by every scouter or not, it is essential that every scouter should give a certain amount of earnest attention to this.

The following suggestion might be tried with profit. The Patrol Leaders and Scouters discuss fully every law and draw out practical hints as to how best each law can be kept. It is a sort of questing for Service, which may be developed further in the Rover Section of the Group. This list may be posted in a prominent place in the Club room and will serve as a constant and useful reminder and a guide. This is only a digression.

To return to the subject matter, viz., How best we can widen the interests of the Scouts and Scouters:

The Scouter can help a great deal in this. The first thing that every Scouter can do is to get a complete set of Scout publicity pamphlets for his own group and keep them bound securely, in a handy corner open to every scout for consultation and study. Special pamphlets that could be used with great benefit in a recruitment campaign, such as

- "Wolf Cubs, What they are"
- "Twelve reasons why your boy should be a Scout"
- "What shall I do with my boy?"
- "A word to parents on Cubbing"
- "About those Boy Scouts"
- "Rover Scouts, what they are and what they do", etc., etc.,

should be specially got in larger numbers by each Group and used when going round for getting new members for the Group.

One definite good turn to the Association and to themselves would be to subscribe and encourage the Official Journal of the Association to which they are affiliated. In our Province it is the "South India Boy Scout". It would simply not do to send in your subscription regularly and stop with that. The Scouters should take an active interest in the Official journal by sending in articles of general and

technical interest. New ideas and experiences are always welcome and exchange of such experiences will help the movement a whole lot. The Official Journal is by far and away the best medium for such exchange of ideas and experiences. Very often we find that a certain amount of fair and frank criticism is necessary for the improvement of the Movement, and whenever such criticism is necessary, it should be openly and clearly expressed in the Official Journal of the Association, supported by facts and figures. (Compare the "Scouter"). It is the only right thing to do and not to rush to the public press with our criticisms and grievances (*Vide* Rule 37, P. O. R. India 1935 Ed.) At Madras the Honorary Secretary of the Provincial Association is naturally the Publicity Officer for the Movement and it would be helpful to the troops and the Association if reports of activities of Groups and Associations were sent to him regularly and in time. He would only be too glad to broadcast it through the medium of the public press if found worth publishing.

Scouters should watch for news about the activities of the Association and broadcast the same in their own locality. This may be done by reading the extracts at meetings, or including them in Group Magazines. Attention of parents may also be drawn to these things. Unfriendly criticism in the press or in private by individuals connected with the Movement or otherwise should be collected and sent to the Headquarters, if the local Commissioner is not able to help. It may appear sneaky, but it is really a good turn to the Movement. You can see what such criticism could do by referring to the pamphlet "Is Scouting Military?" If you can collect any good words said by the press or the public about the Movement, send them also along to the Association. Such words would be a great encouragement to the Association and the Movement and will help a lot. Lists of local helpers, friends and sympathisers and supporters, lists of camp sites, in the locality, opportunities for service, would be also of considerable use to the Association. The writer of this article knows of a particular instance in which a Troop reported of a good camp site. Soon after, the Association conducted a Scouter's Training Course on the same site and the local interest was stimulated to such an extent that a number of troops sprang up in that area. Several



important and influential people took interest in scouting so that in two years time it became an area not only with a number of scouts, but also an important Local Scout Association in the district giving great support to the parent Association.

Such instances of mutual help could be cited *in extenso*, but we could classify the contributions of groups to the welfare of the Association under the following heads:—

1. Spreading the message of scouting by making use of all available literature and bringing the activities of the Association to the notice of the public.

2. Supporting the Association by helping its finances by patronising its publications and roping in new people.

3. Keeping the Association informed of your activities, your ideas and plans and also about the reception accorded to the Movement in your own area.

(We shall continue this topic in our next issue and find out definite activities that would tend to go under these heads. Meanwhile suggestions are invited and are welcome.—*Editor, S. I. B. S.*)

The World Brotherhood of Scouts.

Scouting and the Spirit of Peace.

[The following address was given by Dr. Rene Sand, Medical Adviser to the League of Red Cross Societies, on the 10th Anniversary of the founding of the French Girl Guides Association.]

There were strong reasons why the organisers of this meeting should call on a representative of the International Red Cross to discuss the spirit of peace. Actually, the Red Cross, which dates from 1864, is the oldest of the institutions founded by the collaboration of all countries. It is the first that has formulated a convention that has been accepted by all. It is also the only tie between the nations that has never been broken.

May I add that if this Institution sets itself as its premier duty the alleviation of the sufferings of wounded and prisoners, it has never failed to announce that it is not in favour of war and that its ambition is to be able to devote itself entirely to its peace time work. You know to what an extent this spirit is alive in the Junior Red Cross, which, founded in 1916, has to-day nearly thirteen million schoolgirl and schoolboy members in 49 countries; grouped together as pupils of one and the same class and under the advice of the governing body and directors of the Red Cross, they actually govern themselves, these juniors, attempting to carry out day by day personal hygiene, social service and international goodwill.

Between the Junior Red Cross, which is a purely school organisation, and Scouting, which recruits and carries on outside the school, there is no rivalry; on the contrary, in many countries the two institutions are interdependent, sometimes having the same leaders. They have the same ideal, which is that of all full education; namely, to develop health, to form character

and to promote brotherhood. Their two mottoes, "I Serve" and "Be Prepared" are complementary to each other as are the two Groups which have these mottoes as their inspiration.

Now no sooner had the Junior Red Cross entered the framework of the school system and of the Red Cross, than Scouting started its organisation and the different stages of this Movement are very interesting. The man who was to become Lord Baden-Powell had no vast ambitions. As an army officer he saw that his men when left to themselves after their work was over were inclined to kick over the traces, so he started in his company a sort of social service in the barrack room: he talked with his men and they grew fond of him so that they did not like doing anything which would lower them in his estimation; he realised that the reason for their boredom and for their kicking over the traces was that their natural tendencies were unsatisfied. He also discovered that any man in any loosely formed group consciously or unconsciously tries to realise himself, as the psychologists say, and that when intercourse rests on mutual confidence and a common ideal, individual initiative satisfies the natural instincts. This discovery led him to see that the best way of satisfying this need was to live in a small party in the wild, following either a real trail or an imaginary one. In this way are brought to the surface all the good qualities that civilised life so often stifles: independence and interdependence, the sense of responsibility, ingenuity and endurance, the love and observation of nature, the desire for a simple and free life.

In this way Scouting was started as an antidote to the passive routine of barrack life and as a preventive of the mistakes of youth.

As soon as the English education authorities heard of this modest attempt, they saw at once all that could be got out of it. They called back to London this officer who, without knowing it, had made this great discovery and entrusted him with the running of a camp of young people on Brownsea Island and induced him to write the book which has become the Scout Bible, "Scouting for Boys." This was in 1908. Soon Scout Troops started all over England; without waiting to be asked the girls also took up the Movement which rapidly spread through the whole world. In 1911 Scouting assumed its first international aspect: English Guides were welcomed in Germany. But it was not until 1920 that it was recognised what a very favourable field Scouting offered for the development of the spirit of peace. The Jamboree in London was meant to be a great meeting of English Scouts. Without it being expected that a large number would accept, the Scouts of the rest of the world were invited to send representatives. Each of the twenty-six countries where Scouting had been started sent its contingent of 50 Scouts, and a most brotherly spirit continually showed itself amongst these boys, whose parents had quite recently been fighting to the death. It was a revelation: Scouting had become an international force; and it was easy to see how logical was the course of events: had not Scouts and Guides of every country the same aims? Had they not taken the same promise of service, mutual help and obedience, represented by the Trefoil and the Fleur de Lys? Ought not loyalty, service and brotherhood to exist between the peoples when they existed between the Scouts and their Troops?

So the international role of Scouting is to-day firmly established. An international Bureau and journal exist both for the Scouts and the Guides. International Conferences are arranged every two years and World Jamborees every four years. The Scouts and Guides both have international charts in Switzerland. Each year parties of Scouts and Guides are welcomed by Troops of other countries and 10,000 letters have passed through the international Guide post box. All over the world those boys and girls who remember their Promise when they raise their three fingers in the salute have the same anniversaries: the Scouts, St. George's Day; and the Guides, Lord Baden-Powell's birthday, which by a curious coincidence is the same day as Lady Baden-Powell's.

Can one imagine happier auspices or better opportunities? The great danger to the peace of mankind lies not in the difference of interests,

for one can always accord these if one has the mind to do so, and the interdependence of peoples is such that a conflict between them must always be an impoverishment for all; the real enemy is our lack of understanding, our ignorance of others which makes each of us believe in our own superiority. These prejudices must be met at the age when our opinions and our characters are formed, and when we are most receptive to new impressions and to generous impulses. As soon as he is enrolled, the Scout learns that in other countries boys of his own age have made the same Promise as he has and obey the same Laws. He reads about the games they play and the stories they tell at camp fires. He writes to them, and enjoys letters from them. Better still he meets them, he does them good turns, he welcomes them when their Troops visit him at camps, etc. In this way the word foreigner loses its implications of distrust and inequality, or rather they are no longer foreigners but friends who have memories in common and who promise to meet again.

Assuredly this is not the only benefit Scouting brings, and I cannot help saying how much I admire the social part of it; the preparation for family and civic life, the freeing and expanding of the personality, the mixing of young people of all classes, the formation of Troops among deaf, blind, backward and crippled children whom Scouting brings back to the companionship of the young, from whom they feel themselves cut off. But I am going outside my subject and must come back to the spirit of peace in Scouting.

Lord Baden-Powell marked its character in his 1930 message. "Since the war," he wrote, "armies are larger and armaments more deadly than ever. As an antidote to this dangerous state of affairs let us keep our patriotism, but do not let it become an obsession. Let each of us understand that our own country is not the only one in the world. Look around you with friendly eyes, you will see that there are other nations besides your own, and that they are all worthy of your sympathy."

"War is the work of the devil, fostered by pride. Peace is the work of God, born of love for all men."

"A glorious task awaits each Scout and each Guide: to contribute by every means in their power to create goodwill and friendship amongst all the nations of the world."

Had not Scouting already answered this appeal when at the international camp held at

Foxlease in 1924 all the companies saluted in turn each of the national flags "all hearts beating as one"?

And need I remind you that the League of Nations, recognising the international role of Scouting, has given it a seat on the Commission for the Protection of Children? Is not the French Federation of Guides affiliated to the French Federation of Youth for Peace and represented on the National Entente for Peace by Education?

Besides, is not the spirit of peace the natural desire of every good soul? Is it not the essence of the serious teaching that all religions have given us?

A wanderer all over the world I have visited practically all the countries of Europe, of the Near East and of North and South America. Everywhere my steps have led me I have met with friendly hospitality, everywhere I have seen

goodwill flourishing, everywhere I have made and kept friends of my heart. I have discovered no warlike nations but sometimes, to my great sorrow, blind governments and misguided public opinion. Against the danger that this state of affairs represents, of which every country shows signs when patriotism wrongly understood leads to national prejudices, the best remedy is surely the education of the young in mutual knowledge and esteem which are fostered by common action, international meetings, visits of one country to another, and by personal relationships, which are created by exchange of correspondence individually and in Groups. It is these things that Scouting realises in a continually greater and happier measure; a school of friendship, loyalty and goodwill, it is also, by its influence on the young people, the school of human brotherhood and international happiness—the school of peace.

(From "Le Scout," Belgium.)

Our Need of Financial Support

It is true that, even more than money, we need men and women who will give service.

We could double the number of boy scouts to-morrow if there were sufficient Scoutmasters to train them. Even if you cannot raise a Group, there are many other ways in which your services may be made use of locally. Instructors in all sorts of handicrafts and hobbies are wanted, as are examiners and members of various local committees.

Even so, we have serious financial needs, which, as applying to overhead charges in Headquarters organisation, and to local troops, are sufficiently indicated in the Rules.

Any one who is unable to undertake active work with the Scouts, and who is not interested in any particular locality, can nevertheless show his sympathy with the Movement as a whole by sending an annual subscription, or a donation, to the Travancore Boy Scouts Association, Trivandrum.

Troop Spirit.

The Man's Part.

THE Scoutmaster lays aside all adult standards for organizations, reads "Two Little Savages," lives as they lived when on hikes, and without competing with the boys, takes Merit Badges, to kill the body scent of his normal business world.

He totes some book—"Passing of the Old West" by Evarts; "Boy Scouts in Glacier Park" by Eaton; "Boy Scouts in the Wilderness" by Samuel Scoville, Jr. These men sit with him at his camp fire and enrich the lives of the Scouts. Out of "Glacier" comes real cooking and the work idea. Out of "Wilderness," for just one thing, comes the wild-material friction fire contest which is the basis of a month's buddy hiking and Patrol hiking and

fun. Out of "The Old West" comes a new philosophy of stalking and outdoor life. If he has impatient older boys, he reads to them Stewart Edward White's "Silent Places."

He gives opportunity for the use of especial skill, and praise for it, which builds loyalty and self-respect. These two things underlie Troop Spirit.

He idealizes the spirit of service, the endless chain of older boys helping younger boys. This develops respect for others. These two "respects" make the nearest approach we know to Troop Spirit.

He deals with moods, emotions, and opportunities. He finds opposition for his Troop in

overcome—like the trail fight against the wilderness and the mountain, and the battles to the summits or through storms.

The Scoutmaster is "a man whom a dream hath possessed," and his dream is young, vigorous and expansive. He tells this dream by the camp fire, and talks of it often in the spirit of inquiry. In time, like the Great Stone Face, the dream will be realized in flesh and blood, and the pat of many moccasins on the trail will assure him that his Troop is hunting as a unit—for Troop Spirit.

The Scoutmaster, therefore, becomes again a boy. What does the boy lay aside for the hunt? Well, the Bible has the answer—he lays aside childish things, and becomes a man!

Strange that the man must become a boy, and the boy a man!

The Boy's Part.

The boy lays aside the privilege of personal rough-housing at any time or place, and puts the discipline of the group ahead of his personal wars with his mates. He admits that he cares about the success of the whole team, and he shows this by "snapping into it," watching the ball," guessing the next play, and thinking of what is best for all hands.

He lays aside the very small advantage of being an outlaw, and goes after the large gains of gang citizenship. When an announcement of no interest to him is being made, or when "old stuff" is on the programme, he knows it is important to the Tenderfoot next to him and lets him hear it.

He lays aside his chewing gum, unless he belongs to the Cow Patrol; not that chewing gum is in any way wrong, but because on important occasions such as Troop meetings it looks indifferently sloppy.

He lays aside the chance to buy ten cents worth of confections on a hike—which he might quite properly buy alone. If he can't treat the whole party, or if all can't afford what he wants, he goes without for sportsmanship's sake.

Before he starts home, he washes up and makes as snappy an appearance as possible, so that he will return to his mother and dad looking something like their dream-picture of a Scout son.

Looking the part of a Scout, he finds it easy to act it; to travel not more than two abreast; to have his fare ready or his transfer right side up; to go forward out of the way in the car or bus, and to pass up the chance of attracting

attention by loud kidding or rough stuff. So he becomes a man; better, a gentleman.

His Uniform becomes like the "herbs" with which Ishe covered his body. He wouldn't think of hunting Troop Spirit with a half-and-half outfit, like a moulting chicken or a mangy dog. His thought of the other 1,000,000 Scouts will compel him to look the part of a thoroughbred.

His Responsibility.

Again, like the Indian, he will look twice for every step he takes. He will never hunt Troop Spirit at the expense of another Troop, and looking twice he will see good points in every Troop and praise them. He will realize that the pennants and the high records of his Troop have been won by older boys, and he won't brag about these things which are his only by inheritance. He will realize, rather, his responsibility to help win again.

Hunting barefoot, he will be thorough, and a Scout who is thorough in his tests cannot fail to respect the wonderful Merit Badge programme or to respect himself as he enters upon it.

I have referred to a few of the records of the Troop I know best, not because they have made Troop Spirit, but because they have resulted from it. They are just historical facts, like old weather reports, but they point the way ahead and encourage one's thoughts of tomorrow.

Troop Spirit has locked the doors and in secret confab enlisted able Scouts to put certain stragglers up to their advancement schedules. It has divided the load in the laggard's pack and put him in front of the party feeling that the Troop was right behind him.

Troop Spirit has led strong Patrol Leaders to play second fiddle to fellows with irritating ways, following them as leaders until their ways changed by circumstances planned to change them.

Troop Spirit has banished fear of the dark and made wonderful night trailers of lads who at first quaked if left alone by a camp fire, and has never laughed at any boy's physical or mental handicaps.

Troop Spirit has taken two samartly uniformed Scouts to a candidate's home and answered all the questions of a timid mother with patience and real sympathy, until the candidate had his chance to become a Scout.

Troop Spirit has made a seat on a log in the woods by a dim game trail and the flight of a home-made arrow more to be desired than a

ticket to the big game at the stadium. Now I am bragging, but I am telling the truth with great care.

We set out for Health, Advancement Comradeship, Good Choices, and Service. Somewhere on the way, Happiness looks over our

shoulders, and when we come home folks smile and say something about Troop Spirit, which seems to be just willingness to hunt skillfully for the objects of Scouting.

("Scouting," America)

Common Ailments in Scout Camps and their Emergency Treatment.

By G. S. K.

Burns and Scalds :—Burns are caused by dry heat such as by flames or red hot metal, whereas scalds are caused by moist heat as for example by boiling water or steam. The danger from a burn is dependant upon its depth and extent, and also on the age and general condition of the person injured. Burns on the face are more dangerous than the burns on the lower parts of the body. Burns are of several degrees. The symptoms of a first degree burn are severe burning pain with reddening of skin; in a second degree burn, the skin is blistered, in the third degree, the skin has passed the blistered stage and is broken. Destruction of the tissue under the skin occurs in still more severe burns. In such cases shock is prominently present. The following are the signs of such shock or collapse. Patient becomes weak and voiceless. There is shivering and his body becomes cold and clammy. The first thing to be done is to apply warmth to the body by covering up the patient with hot blankets and applying hot-water bottles to the feet. Give warm stimulating drinks. After recovery of the patient from such shock, attend to the injury.

Treatment :—Carefully remove the clothing from the burnt part, so that no blisters are broken. Do not remove pieces of cloth from a bad burn by pulling. Such pieces should be cut off round the edge of the wound and the stuck-up portions soaked away in oil. Exclude the air as quickly as possible from the burnt surface with clean covering. Cotton-wool should never be applied directly to a third degree burn or open wound. Wrap it first in clean gauze. The best covering for burns is Picric-acid gauze. This is ordinary sterile-gauze which has been saturated with one per cent solution of Picric Acid, and the same can be had in the market for sale in small packets at any chemist's store. It has this advantage, viz., it is clean and ready for immediate use. Moisten it with clean water and put it over the burnt surface. After applying the gauze cover it with absorbent cotton and then apply a bandage to hold it in place.

Carron oil (which is a mixture of equal parts of lime-water and linseed oil) or olive oil is often used. It should be applied in the following way. Soak the gauze with carron oil and place it on the burnt part. Cover this with cotton bandage. Carbolyzed Vaseline, carbolyzed Petroleum Ointment, Sweet oil, Olive oil and Balsam oil are all good dressings. If these are not readily available a good solution may be made by dissolving some Bicarbonate of Soda (Baking Soda) or table salt in sterilised water. To give quick relief soak the gauze in this solution and spread over the burnt part. If none of the above is available, please note that Eucalyptus oil is a very efficacious dressing for all sorts of burns and scalds. It prevents blisters; scouts therefore, should always carry a small bottle of Eucalyptus oil with them. It is also very useful for various other complaints, e.g., there is no better remedy for colds than Eucalyptus oil. The dose would be five drops of the oil taken internally either on the tongue or mixed with sugar or chewed with sugarcane. The oil can also be taken with hot tea. Inhalation of Eucalyptus fumes (produced by pouring water over some Eucalyptus oil) will also relieve an attack of cold.

When clothing catches fire, pick up a rug, table-cloth or a blanket and quickly wrap it round the burning person, or throw him on the ground and roll him with the burning clothes in the rug until the fire is extinguished. It is very important to throw the person on the floor, particularly in the case of a woman whose saree has caught fire, for the reason that the flames always ascend. Then wrap the patient round in a rug or a blanket. Never allow the person with flaming clothes to rush out of doors as the draft of air will feed the flames. Never pour water to extinguish burning clothes. When the flames are quite extinguished then the treatment explained above should be followed.

Scalding of the throat: By drinking very hot tea, coffee or milk the throat is some-

times scalded. In such cases the patient should be given sips of cold water, or ice to suck, followed by small quantities of Olive oil. Externally apply a flannel cloth soaked in hot water to the lower part of the neck. Much relief is secured by gargling with cold tea.

Sun Burn :—This is simply an inflammation of the skin due to the action of the sun's rays. It may be prevented by applying any toilet powder or Boracic Acid. Soothing applications such as ordinary or carbolyzed vaseline or vaseline mixed with Eucalyptus oil may also be applied.

Bleeding from the nose :—Slight bleeding does not require any treatment as no harm will result from it. When, however, the bleeding is excessive, undo the clothing round the neck. Do not blow the nose. Apply cold to the back of the neck by means of cloth dipped in cold water or apply ice. If this is not available apply cold marble or even green leaves to the neck. Ask the patient to sit in the chair with the head thrown backward. If bleeding still continues, blow fumes of burning cotton into the nostrils which will stop bleeding immediately.

Foreign Body in the Eye :—If a piece of grit or any other object gets into the eye, try the following method to remove the same. Ask the patient to shut his eyes tightly, throw your hands behind the patient's back, clasp him and hold him there till you count sixty slowly. This prevents the patient from rubbing the eye, and shutting it tightly over the foreign body causes

the tears to accumulate which often times float the object down into plain view so that, it can be easily removed. Do not permit the patient to rub his eyes, as it is only very natural to do. This drives the foreign object deeper into the tissues of the eye thereby rendering it very difficult to be removed and increases the irritation. If this method fails gently pull the upper lid over the lower two or three times, close the nostrils on the opposite side and ask the patient to blow his nose hard. If this also fails, get another scour to hold the patient and turn up the eye-lid carefully over a match-stick or a tooth pick and with the corner of a clean handkerchief or a piece of a lint on the end of a match or toothpick, brush it lightly across the objects which usually can be seen either on the eye ball or the inside of the lid. A clean piece of rolled tissue paper moistened a little is also safe, to use in the eye. If these methods fail, apply a compress over the closed eye and take the patient as soon as possible to the Doctor.

Never use the blade of a pocket knife, burnt matches or bare toothpicks in dealing with the eye, as they may easily damage the delicate tissues. If lime or iron particles have entered the eye, a doctor should be consulted immediately, but while waiting for him drop in the eye one or two drops of Castor oil, which gives much relief. In this case the patient should never move his eyes.

("The Bombay Scout")

The Jamboree is Here.

BY THE MANAGING EDITOR.

TEN YEARS have run by since the first Jamboree in India was held at Madras during the Christmas of 1925. It was a grand success for a maiden attempt and we have been expecting one like that for quite ten years now.

During December 1927, the Bombay Scout Association conducted another All-India Jamboree. Though the Scouts were accommodated in permanent brick and mortar structures and there was some confusion in the programme and arrangements, it served to show to the public that Jamborees are of very great value in stirring up scouting in any country.

The All-India Headquarters have now decided to hold a Jamboree this year and this will be the first one organised under the auspices of the General Headquarters. Most of those who are going to be responsible for this undertaking, we

are sure, have had experience of Jamborees in India and elsewhere, and therefore we may expect the best of their experience displayed in the actual work at the Jamboree.

The success or failure of a Jamboree depends not only on the arrangements, publicity and programme of activities, but also on the enthusiasm, efficiency and co-operation of the scouts and scouters attending it. There is yet a period of five months before us to make ourselves fit and efficient to participate in the function, and five months well used is long enough time for the task.

Meanwhile let every one of us who are scouts, Rovers, Scouters or Commissioners pause a while to think and ask ourselves the following questions :—

Scouts.

1. You will be one of the largest sections represented at the Jamboree; on your ability and co-operation depend the success of the function. What have you thought about this?

2. Are you going to be scouts of the I Class standard before you go to the Jamboree? Remember what the Chief Scout has to say about Tenderfoot and II Class Scouts. If you are thinking of going to the Jamboree, be a *First Class Scout at least*.

3. In what way are you a useful member of the contingent? Are you capable enough to make a few things fit to be kept in the Scoutcraft Exhibition at the Jamboree, granting that there is to be one? Can you take a turn at the entertainments, campfires, etc.? Can you put your skill against the crack teams of other districts and provinces or states? Well, if you have not thought of these things all along, do so now.

4. If you meet a scout from the Punjab, U.P., Bombay, etc., what have you to give him? Have you any hobby? If he wants to know about you, and your particular district and Province, can you speak to him in the common language of our Country—Hindi? Can you give him a verbal picture of your own place? If not, learn to speak Hindi at once—it is very easy to learn and the Hindi Prachar people will be too happy to help you—Study all about your own province, its beauties, its treasures of art and sculpture and music, its temples and natural scenes, its folklore and traditions.

5. If you meet a scout from other provinces, can you ask him intelligent questions regarding him and his place? If you are ignorant of other parts of India, you are not much good as an Indian, brush up your knowledge and acquire more.

6. What are you going to bring from the Jamboree? New friendships, surely. Also photographs, souvenirs, etc. Learn photography and sketching and take a camera with you. Bring back excellent photographic mementoes and pencil and pen pictures of events which have a lifelong value to you. Otherwise you may regret it in the end.

Rover Scouts.

1. Have you decided to go to the Jamboree? If so, how are you going to serve the scouts and the organisers? Are you good at First Aid, Pathfinding, Guiding strangers, regulating

traffic, correspondence, maintaining accounts, entertaining people and acting as officers in charge of enquiry departments, etc.? The Association needs you all—every Rover Scout in India.

If you are definitely going, why not write to your Provincial Headquarters though your respective Commissioners and enquire for openings of service at the Jamboree.

Have you any money to spare. Are you willing to help a good Scout to attend the Jamboree, which, otherwise, he may not be able to do. Why not send in your contributions to your Commissioner?

Scouters.

1. Is your Troop ready for the Jamboree? Is it of First Class standard. Remember that you want the best of your troop to be seen and not a rabble composed of a number of inefficient ragamuffins.

2. Is there any deserving poor Scout whom you would like to send to the Jamboree? Why not suggest to the Court of Honour the earning of Funds.

3. What about interesting the parents of your boys and inducing them to announce a competition in the shape of a free trip to a Scout or a number of Scouts in the troop to the Jamboree.

4. As a Troop, what is your contribution to the Jamboree and to your contingent. Prepare for new items, specialise in some handicrafts and displays and stunts. The American Rally Book gives you splendid ideas.

Commissioners.

1. Are you yourself going to the Jamboree? "Not Sure" you say and you have got other engagements.

What are you going to send from your District.—an inefficient crowd of boys who can afford to pay or a tip-top lot of A-1 Scouts, some able to pay and many not able to pay?

2. How are you going to make use of the Jamboree to push Scouting in your own area. why not organise a Jamboree concert? Why should you not make the Rule—that only First Class Scouts participate in the Jamboree from your district. What about Broadcasting the news of the Jamboree in your district and make it the talk of the Day.

Remember you have much to gain, if a troop from your District is acclaimed as A-1 at the Jamboree.

Programme for Scout Troop (II).

(SUGGESTIONS BY T. P. N.)

I**(1) For whole Troop.**

Scouting Games, Troop Formations, Knots (under Patrol Leaders for Recruits only), Knot Games, Songs.

(2) For those who have finished their Tenderfoot Tests.

Triangular Bandages—Large arm sling (to be done while the recruits are practising a Tenderfoot Test).

II

(1) Games, Drill with Staves, Knots, Knot Games, Songs.

(2) Triangular Bandages—Large and small arm slings—Jaw Bandage.

III

(1) Games, Troop Formations, Knots, Knot Games, Songs.

(2) Revise Large and Small arm slings and Jaw Bandage, Teach arm Bandage and Palm Bandage.

IV

(1) Games, Drill with Staves, Flag, Flag Games, Songs.

(2) Revise the other Bandages, Teach Knee and Elbow Bandages.

V

(1) Games, Troop Formations, Flag, Flag Games, Songs.

(2) Add Chest and Head Bandages and revise other bandages.

VI

(1) Games, Troop Formations with Staves, Tests to be conducted in Knots and Flag.

(2) Tests to be conducted in triangular bandages in the form of games.

VII

(1) Games, Troop Formations with Staves, Scout Signs, Songs.

(2) Pressure Points and Toruniquet.

VIII

(1) Games, Marching order, Talk on Scout Law and Promise, Songs

(2) Pressure Points and Toruniquet.

IX

(1) Games, Marching order, Talk on the Significance of the Investiture ceremony, and the 'Good Turn' habit, Songs.

(2) Treatment of wounds and abrasions.

X

(1) Games, Marching order with Staves, Practical Demonstration of Uses of Staff (Flag-staff, Stretcher, Tent pole, Tripod etc.,) Scout Law Games, Songs.

(2) Treatment for Grit in the eye, Bruises and Contusions, Internal Bleeding, Sprains.

XI

(1) Games, Marching order with Staves, Practical Demonstration of Uses of Staff, Songs.

(2) Treatment for Poisons, Painting Burns and Scalds.

XII

(1) Games, Marching order with Staves, Troop Formations, Tests in Uses of Staff, Talk about Tests, Songs.

(2) Tests in the previous weeks' work.

A Cub Obstacle Race.

BY DAISY G. THORN, C.M. 93RD DERBY.

ONLY three of the Pack had the First Star, and the other thirteen were at various stages—able to remember some things one week, and some another. It was decided, therefore, to have a special Star Revision week in the form of an obstacle race.

Nothing was said, but before the Pack meeting, numbered cards were pinned to the walls, each card giving various instructions or asking awkward questions. After the Grand Howl, collecting of subscriptions and inspection, each Cub was given a card indicating his number, underneath which was a list of numbers showing the order in which he was to tackle the various "obstacles." We had as many obstacles as

Cubs. No. 1 started at the card-obstacle No. 1, and worked straight through to 16. No. 2 started at obstacle No. 2, working through to 16, and doing No. 1 last. Similarly No. 3 started at 3, continued to 16, and then lastly did Nos. 1 and 2. In this way no two Cubs were doing the same obstacle at the same time, since there was a time limit of three minutes for the over-coming of each.

Here is a list of "obstacles" recently used, with some of the answers indicated in brackets.

1. The string is not long enough to tie up the parcel. Tie the two short pieces together, and then do up the parcel. (Reef knot.)

2. Skip 35 times backwards.

3. I have collected some large logs for the camp fire. Tie a rope round them, using the correct knot, so that I can drag them back to camp. (Bowline.)

4. Balance three books; go down the room and back.

5. Write down the five health rules.

6. I want to tie two pieces of rope together; they are not of the same thickness. (Sheetbend.)

7. Hop round the figure 8 marked on the floor.

8. Draw the cross belonging to England; write its name underneath.

9. Repeat to Akela the Cub Law, and say what it means.

10. Say *exactly* what time it is.

11. Draw the cross specially belonging to Scotland and name it.

12. Make a barrier by tying a rope to two chairs. (Clove-hitch.)

13. Write down the Cub Promise.

14. Is there any special way to hoist a flag? How?

15. Draw the cross belonging to Ireland, and name it.

16. Learn the message: "Boat drifting towards the weir. Bring poles. Go down foot-path." Make the message and run to the north. On reaching the fourth lamp, turn round and run back. Deliver to Akela.

At the end of a very enjoyable evening—No. 16 being the most exciting in the estimation of the Cubs—Akela had a good idea of how much each Cub knew and where he required help.

The Scouter.

Suggestions for Pack Programmes.

By T. P. N.

The following is a suggested programme for Cub meetings week by week. It is intended for a freshly formed pack and is complete till the completion of the 2nd Star tests. In the case of Packs which have Cubs in different stages, the Programme can be followed, the work done when the Tests item in the programme being suitably arranged for the different sets, such that there will be a number of tests simultaneously done.

(1)

Games: Giants and Dwarfs.

Hide and Seek.

Follow Grey Brother.

Story of Mowgli: The Seonee Pack, the animals in it, the Pack Law—Akela, Baloo, Bagheera.

Pack call and response. The circle formation. Song: Tagore's Morning Song.

(2)

Games: Skinning the Snake.

Rama—Ravana.

Hares and Hounds.

Story of Mowgli—The story of Bagheera, the place of Baloo and Bagheera in the council.

Parade & Council Circle:

The Grand Howl.

Morning Song.

(3)

Games: In the pond—On the bank. Tunnel Crawl Relay.

Cage Game.

Story of Mowgli—Introduction of Shere Khan—the wood-cutter's story—Mowgli's brothers.

Play Acting—Seonee Pack. Morning Song.

(4)

Games: The Blind Old Man.

Giants & Dwarfs.

Good Morning Brother.

Story of Mowgli—Acceptance of Mowgli by the Pack.

Play Acting: Wood-cutter's story. Morning Song.

(5)

Games: Elephant Race.

Fish Net Tag.

Deer Stalking.

Bagheera's Hunting Song and Bagheera Dance. Story of Mowgli, his life in the jungle. Morning Song.

(6)

Games: Do this, Do that.

Zig-zag Relay, Skinning the Snake.

Bagheera's Hunting Song and Dance.

Inspection: Put Paws etc.

Morning Song.

(7)

Games: Chariot Race.

2s & 3s

Good Morning Brother.

Bagheera Dance

Story of Mowgli, Bandar log and Kaa's Hunting.

Morning Song.

(8)

Games: Crab.

Tunnel Ball.

Cat and Mouse.

Morning Song.

Rambler's Badge.

(By "A RAMBLER.")

IV

(Continued from last issue)

NOW that the menu is being discussed one would like to bring to the notice of all brother scouts a labour saving device in the shape of a powder which could be used for preparing several palatable dishes. Only two such have come under public notice, though there may probably be some more. The two best known are called "Master Cooking Powder" and Shadvitha Pakopayogi, About 0.2-0 per ¼ lb packet. These have been tried repeatedly and found to be very good and a reliable medical officer assures that they are healthy too.

Of course you would like to know what these are, and how they are used. We may call it concentrated essence of Sambar in powder form. These contain all the necessary ingredients required for rasam, curry, various kinds of savoury rice preparations, pachadi, and such other things. The following will serve as appetisers for trial. Rasam: Boil water, put the given quantity of powder in proportion to the water, and close with a lid. (You will find the details about the quantities on the packages themselves), Curd Puchadi: Add the powder to rice in right proportion and pour some ghee or oil heated. So much for these powders. You can with a little imagination prepare many appetising dishes without much trouble.

Twist. This has been found good in use. Take a quantity of wheat flour and add a pinch of salt or sugar according to taste. Make it into dough and make it into a long rope not more than 1½" thick. Take a green stick (avoid bitter woods as margosa) and roll this round the stick. Keep it on the embers till the outer surface is slightly blackened.

Chapathies. Prepare the flour as for twist. Take a quantity and make it into a round ball. Put a plate on the embers or you may put the chapathy itself on the embers. Make the ball into a thin flat pan-cake and then bake.

Kitchadi. After the rice has been boiled well, add boiled vegetables as potatoes, and brinjals. Season it with tamarind, salt and

chillies. If you are preparing this in an untinned vessel do not leave it to cook in the same vessel.

Vegetable Pickles. A Scouter friend of mine tells of the following preparation which is very palatable. Cut raw vegetables such as lady's fingers, water melons, bitter gourd, radishes, carrots, cabbage leaves, lettuce, onions etc. into thin slices; add the juice of a lime or two, add salt to taste and leave it for half an hour at the least before using it.

Beaten rice. (Tam.: Avul. Tel.: Atukulu) if purchased beforehand makes an excellent breakfast. Soak it in curd till the rice becomes soft. Season it with mustard and chillies and a little asafoetida.

Brinjals, potatoes, and onions Pachadi. Sometimes you will find that it is not possible to boil brinjals and potatoes. You may easily make it into good pachadi, by smearing a quantity of oil over brinjals and roasting a quantity until the skin shows blackness and the whole thing is soft. Potatoes and onions if left near the fire or on embers cook themselves. These may be added to curds and spiced with mustard and chillies to make good pachadi.

Pepper and lime. If you are feeling out of sorts and ill at ease a good appetiser may be made by following this method: Powder a quantity of pepper and pour on it very hot ghee, add salt to taste. Eat it with rice as a first dish in your meal. Add lime if you have one.

One thing to be remembered always is that a Rambler should never overload himself, or eat food that would upset his stomach. Some people buy a quantity of fried peas and munch it all along the route. This would leave you thirsty very often and so you may have to drink a lot of water. A good Scout knows that drinking water often on march makes you tired and so a good scout avoids eating anything while he marches. That old dodge of putting a small pebble in your mouth on the march is always there to keep you fit.

"Rambler"

(To be continued)

This Picture and That.

WITH a few exceptions, the rover scout becomes a scout "as a job of service" is not a patch on the man of pre-Rover days who ran a troop (I don't discuss packs) just because he wanted to run a troop. There are plenty of them left, these non-Rover Scouters. I've got one in mind who is a fair sample of the breed. Old Spoffin. He started his Troop in '19, when he came back from the War. He had been a scout in the old days, and he remembered the fine times he had had and wanted to give those same fine times to a new generation of boys. He could only get the use of a hall for one night, but after a lot of wrangling he managed to get the use of a smaller room on three other nights, and he gave four nights a week regularly to scouts. Every boy in the Troop was important to him. He studied their psychology (though he had never heard of the word). He was interested in everything that interested them, and they looked upon him as a second father. If they did extra well at school or scored a goal in a football match he was as pleased as if he had done it himself. When they left school he was frightfully worried until they got a job, and when they got one he wanted to know all about it. When he wasn't actually with them he was writing the log book or sticking snaps into frames, or working out the average attendance, or thinking out some new games. His Troop was something almost holy to him, the altar where on he laid the best that was in him. When he got married, of course, he couldn't give quite so much time, but a couple of his Patrol Leaders were now Assistant Scoutmasters and carried on the tradition.

So much for old Spoffin. You know the type, don't you? Perhaps he reminds you a bit of your own Scoutmaster.

Now look at Young Ted, the Rover who wants to do a job of service. He takes on a moribund Troop, or starts a new one and gives one evening a week to it. The boys are just "part of his job". His real life is with his pals in the Rover crew, and if there comes a night when he has two meetings, one concerning the Troop and one concerning the Crew, he chooses the crew meetings. He camps or hikes frequently with the Crew, but can't be bothered to take the "kids" to camp very often. Sometimes (but not always) he painfully takes his scouts through their tests and teaches them how to camp properly, but it is all done as "part of his service" and not because the boys mean a lot to him, or because he is really keen that they should grow up the best men he can make them, and have the jolliest time he can give them. You won't find Ted's room at home plastered with "snaps" of his troop. You won't find the carefully-kept log book, and the accounts and registers written as a labour of love—they are just the most irksome part of his "job."

It isn't Ted's fault. It is just that the human mind is limited, and the human heart is limited, and no man can serve two masters, or have two "leisure interests" of equal importance.

I am not suggesting that there are no Rovers who have become Scouters and do the job as well as non-Rovers. I know one Rover who was as near as possible the ideal Scouter—but that was only because he had moved ten miles away from his Crew headquarters and attended Crew meetings only about once a month—enough to give him the inspiration that Rovering can give, but not enough to prevent his own Troop assuming its proper place as the beginning of his leisure hours. The focus point of the best that was in him.

("The Rover World").

Camping Hints.

Wet weather ideas.

1. The Camp Newspaper. This is an opportunity to get together a newspaper for reading at the first available campfire. Patrols to concoct highly libellous news-bulletins concerning other patrols.

2. Whittleing and carving Competitions between Patrols for carving staves, pieces of rough wood, etc.

3. Murder hunts. Crimes set in an empty tent, scenes viewed by Patrols in turns, each attempting to solve the mystery.

4. Nigger Minstrel Show in largest tent available. Each Patrol to take an hour to get show. The more dressing up and making up the better. (Indian Troops can get up village dramatics, etc.,

5. Tin Can Band, similar to the Wolf Cub Bands, gives an opportunity for letting off steam.

1935.]

6. A storm hike. This is an idea for older fellows. Good rain coats and stout boots or shoes, a change on return to camp, and no harm done.

7. Lighting a fire in a puddle. Find three good puddles of water, and hold a competition to see which Patrol can get a fire on that particular spot in the shortest time.

8. If it is warm, active games in bathing costumes in the rain will enliven a particularly long spell of rain. See each boy has a good rub down and dry clothing afterwards.

9. A book of party games taken to camp may provide ideas when everything else fails, after a couple of days steady downpour.

10. Badge work has been suggested as a wet-weather idea for camp, but unless your scouts are superhuman, it doesn't go down very well.

Summer camp reminders.

The following list of reminders of jobs to be done before camp, in the order in which they should be arranged, will be helpful to Scouters. Some of the tasks can be delegated to others, but the Scoutmaster must direct, and if he cuts out the list, and ticks off the jobs as they are covered it will save a lot of brain fever.

At the beginning of the year.

1. Start Camp Bank, with a reliable man in charge.

Four months before camp.

1. Definitely fix up the place and date of camp.

2. Announce dates to Scouts, so that working boys may fix up holidays. Many firms make arrangements months beforehand.

During two months before camp.

1. Patrol Leaders or scouters give weekly yarns to scouts on camp safety and camp hygiene rules.

2. Put by "Adventure" notices in Troop Headquarters.

3. Send out First Camp Notice to Parents, giving place and date, when money must be paid, a general idea of a scout camp and its value. Attach application form with health declaration, and direction in regard to bathing for the boy.

4. Visit site to make contacts. Ascertain address of local doctor and hospital, nearest

place of worship, etc. Contact with local people (Scouts) in regard to local attractions and danger points.

During one month before camp.

1. Overhaul camping gear. Write out list of gear required as soon as the number of scouts attending camp is discovered. Get Troop Leader or Assistant Scoutmaster to check, buy any gear missing, or in need of renewal. Watch First Aid kit and refit.

2. Visit parents wherever possible, or arrange parents' visit to Troop meeting so that you may talk to them *en bloc*.

3. Send out Second Camp Notice, giving a list of personal kit required.

4. Arrange for Railway Company Concessions, and for sending off your heavy luggage by rail in time to reach you at camp. Find out times of trains forward and return and fix accommodation for the troop by writing to the Railway authorities.

5. Three weeks before camp send the appropriate forms to the District Commissioner and get his permission to go to camp and for camping standards Chart. Get the Railway voucher for Concessions from Provincial Headquarters.

Week before Camp.

1. Send out final camp notice, giving date, place of camp again, times of trains forward and return. Address to which letters should be sent, direction for kit checking, details for time of parading on the morning of the camp, the food to be brought if it is a long journey, and visitors' day arrangements.

2. Get out Camp menu, work out food for three or four days and send lists of grub required to local tradesmen, with instructions for delivery.

3. Work out a form of programme of activities, with emergency ideas for wet days.

4. Pack up camp gear.

5. Send off gear by rail, unless it is to go with you.

6. Collect Camp Fees. Draw out necessary camp funds from Bank.

7. Check kits on night before camp, and leave in Headquarters overnight if possible.

Then we can go to camp with peace of mind.

(From the "Scouter" Adopted).

Supplement to the South India Boy Scout July '35.

Provincial Headquarters Notices No. 64.

Dated 18th July 1935.

Revised Edition of P. O. R.

Information has been received from the General Headquarters that the cost of the Revised Edition (1935) of the P. O. R. has been increased from 3 Annas to 4 Annas per copy exclusive of postage, due to the increased cost of printing and the absence of advertisements. A discount of 12½% is also offered on orders for more than 25 copies. Copies can be had from the General Secretary, All-India Boy Scouts Association, 214, Lower Circular Road, Calcutta.

Wood Badge—Gilwell Scarves and Woggles.

It is notified for the information of all Scouters concerned that Gilwell Scarves and Woggles can be worn only by those who have completed all the 3 parts of the Wood Badge.

Training of Scouters.

No Scouter of this province can apply for admission to a Wood Badge or other training courses in a neighbouring State, Province or country without the written sanction and approval of his own District Commissioner and the Provincial Commissioner. Within the Province, no Scouter can attend a preliminary training course in a district other than his own, without the written approval of his District Commissioner.

The All-India Jamboree.

In continuation of the information already furnished in Headquarters Notices No. 63, it is notified by the General Headquarters that the All-India Jamboree will be held towards the end of this year, 1935, at Calcutta and that a pamphlet containing preliminary announcements is under preparation and will soon be issued.

Awards.

His Excellency the Viceroy and Chief Scout for India and Burma has been pleased to award Medals of Merit to the following Scouters in this Province for their good services to the Scout Movement:—

Rao Saheb C. Doraiswamiah, *District Commissioner, North Arcot.*
Rao Saheb R. Krishna Iyer, *District Commissioner, Madura.*
Rev. G. T. Selwyn, *Honorary District Commissioner, Palamcottah.*
Mr. M. Rajagopalan, *Group Scoutmaster, 6th Mylapore, Madras.*

General Headquarters for India.

The Registered Telegraphic Address of the General Headquarters for India is "Fleurdelis, Calcutta".

The Stanley Park (Training Centre and Mountain Home), Coonoor, Nilgiris.

The Provincial Executive has fixed the following tariff for the occupation of Stanley Park at Coonoor:—

In the case of Training Camps and Group Camps; ANNAS TWO PER HEAD PER DAY DURING THE PERIOD OF OCCUPATION.

In the case of Individual Scouts and Scouters for occasional or short stays: ANNAS FOUR PER HEAD PER DAY.

The Charges are payable strictly in advance.

All enquiries should be addressed to the Honorary Provincial Secretary, Boy Scouts Association, Provincial Scout Headquarters, Post Box, 424, Triplicane, Madras, or Mr. N. Devanesan, Secretary, District Scout Council, "Berylcote," Coonoor R. S.

Groups Registered and Warrants issued.

Elsewhere in this notice is published the list of groups registered and warrants issued. Any omission may kindly be notified to the Honorary Provincial Secretary.

R. Sanjiva Ramakrishna

Honorary Provincial Secretary.

Groups Registered.

(Registration valid up to 31st March 1936)

Reg. No.	Names of Groups.	Sections.	Reg. No.	Names of Groups.	Sections.
Arcot North.					
9. 2nd Ranipet, Government Training School	...	R	4. 4th M. C., C. B. S., Vallaba Agraharam, Triplicane	...	C S ...
59. 2nd Desur, Saraswathi Elementary School	...	C S ...	6. 6th M. C., C. B. S., Bells Road, Triplicane	...	C S ...
Arcot South.					
24. 1st Titagudi, Board Elementary School	...	C S ...	7. 7th M. C., C. B. S., Bells Road, Triplicane	...	C ...
Chingleput.					
5. 5th Chingleput, Senior Certified School	...	S ...	8. 8th M.C., C. B. S., Triplicane High Road, Triplicane	...	C S ...
74. 1st Tiruvottiyur, Board Elementary School	...	S ...	9. 9th M. C., C. M. B. S., Chepauk, Triplicane	...	S ...
Coimbatore.					
4. 3rd Coimbatore, Government College	...	R	10. 10th M. C., C. B. S., Damodar Street, Teynampet	...	C S ...
28. 11th Coimbatore, Government College	...	S ...	11. 11th M. C., C. B. S., Ellappamadakoil Street, Mylapore	...	C S ...
41. 1st Chettipalayam, Board Higher Elementary School	...	S ...	12. 12th M. C., C. B. S., 48 Mowbray's Road, Mylapore	...	S ...
44. 1st Gopichettipalayam D. J. High School	...	S ...	14. 14th M. C., C. B. S., Veeraperumal Street, Kosapet, Mylapore	...	S ...
Godaveri East.					
21. 1st Pithapuram, R. R. Bh. R. High School	...	S ...	15. 15th M.C., C. B. S., Landers Gate Road, Vepery	...	C S ...
30. 1st Badrachalam, Board High School	...	S ...	16. 16th M. C., C. B. S., Veerasami Pillai Street, Egmore	...	C ...
Guntur.					
3. 3rd Guntur, St. Paul's Hostel	...	S ...	17. 17th M. C., C. B. S., 4 Kandapillai Street, Chetput	...	C S ...
11. 1st Ongole, A. B. M. High School	...	S ...	18. 18th M. C., C. B. S., Jaganathapuram, Chetput	...	C S ...
22. 8th Guntur, U. L. C. M. High School	...	S ...	20. 20th M. C., C. B. S., Strahans Road, Perambur	...	C S ...
29. 11th Guntur, Pothuruvarithota, Guntur	...	S ...	21. 21st M.C., C. B. S., Thollasingamudali Street, Perambur	...	C S ...
Kanara South.					
10. 1st Coondapur, Board High School	...	C S ...	23. 23rd M. C., C. B. S., Cochrane Basin Road, Washermenpet	...	S ...
26. 2nd Kaup, Board Higher Elementary School	...	S ...	24. 24th M. C., C. B. S., Malayappan Street, George Town	...	C S ...
27. 9th Mangalore, Government Higher Elementary Training School	...	R	25. 25th M. C., C. B. S., Salai Vinayagar Street, George Town	...	C S ...
29. 3rd Udipi, Christian High School	...	S ...	26. 26th M. C., C. B. S., Kalmantapani, Rayapuram	...	C S ...
42. 1st Manjeshwar, S. A. T. H. Elementary School	...	C S ...	27. 27th M. C., C. B. S., Thousand Lights, Cathedral P. O.	...	C ...
47. 1st Yermal, Board Higher Elementary School	...	C ...	29. 29th M. C., C. B. S., Royapettah	...	C ...
48. 1st Paivalike, Board Higher Elementary School, (Mangalpadi P. O.)	...	S ...	30. 30th M. C., C. B. S., Ramnaiken Street, Nungambakkam	...	C ...
49. 1st Hungarcutta, Board Higher Elementary School	...	S ...	31. 31st M. C., C. B. S., Korukupet, Washermenpet P. O.	...	S ...
50. 1st Karandady, Sri Rama Elementary School, (Kaup P. O.)	...	S ...	33. 33rd M. C., C. B. S., Mandaveli, Mylapore	...	C S ...
51. 1st Moolky, Board High School	...	S ...	34. 34th M. C. C. B. S., Goyatope, Mount Road P. O.	...	S ...
52. 1st Padubidri, Board Higher Elementary School	...	S ...	36. 36th M. C., C. B. S., Nochikuppam, Mylapore	...	C ... R
53. 1st Tekkotte, Board Higher Elementary School	...	S ...	37. 37th M. C., C. B. H. S., Nungambakkam	...	S ...
54. 1st Halnad, Higher Elementary School, (Kandlar P. O.)	...	S ...	38. 38th M. C., C. B. S., Sanjiviroyanpet, Washermenpet P. O.	...	C S ...
Madras Corporation L. S. A.					
1. 1st M. C., C. B. S., Begamsaheb Street, Mirsahibpet, Royapettah	...	C S ...	39. 39th M. C., C. B. S., Edapalayam, Park Town P. O.	...	C S ...
2. 2nd M. C., C. M. B. S., Mirsahibpet, Royapettah	...	C S ...	40. 40th M.C., C. B. S., Padvattamman Koil Street, Perambur Barracks	...	S ...
3. 3rd M. C., C. B. S., Pudupakkam, Royapettah	...	C ...	41. 41st M. C., C. B. S., Pudupakkam, Royapettah	...	C ...
			42. 42nd M.C., C.B.S. Poonamallee High Road, Park Town P. O.	...	C S ..
			43. 43rd M. C., C. M. B. S., Pudupet	...	S ..
			44. 44th M. C., Rippon Buildings	...	I
			45. 45th M. C., C. B. S. Cemetery Road, Washermenpet	...	C S ..

Reg. No.	Names of Groups.	Sections.
46. 46th M. C., C. B. S., Chintadripei	C S ...	
47. 47th M. C., C. B. S., Ubbirapalayam	C S ...	
48. 48th M. C., C. B. S., Kandapillai Street, Choolai	... S ...	
49. 49th M. C., C. B. S., Kondithope, George Town	... S ...	
50. 50th M. C., C. B. S., Vedavinayagar Road, Choolai	C S ...	
51. 51st M. C., C. B. S., Kilpauk	C S ...	
52. 52nd M. C., C. B. S., Begamsaheb Street, Mirsalibpet,	C S ...	
53. 53rd M. C., C. B. S., Nochikuppam, Mylapore (Rover Sea Scouts)	 R	
Salem.		
10. 1st Namakkal S. B. Mission School	C S ...	
19. 2nd Salem, Municipal High School	... S ...	
26. 4th Namakkal, Board High School	C S ...	

Warrants issued and renewed

(Valid up to 31st March 1936)

Assistant District Commissioners.

39. K. Sambandam, Nagapatnam (L. S. A.).
40. T. P. Srinivasan, Mayavaram (L. S. A.).

Arcot North.

Rover Scout Leader.

6. M. S. Parthasarathy, 2nd Ranipet

Arcot South.

Group Scoutmaster.

4. T. R. Krishnamurthy, 1st Titagudi

Scoutmaster.

23. K. R. Narasimha Aiyer, 1st Titagudi
31. G. Raiganathan, 1st Pudupet

Assistant Scoutmaster.

5. V. Ganapati Aiyer, 1st Titagudi

Cubmaster.

8. T. M. Rama Rao, 1st Titagudi

Assistant Cubmaster.

4. S. Swaminathan, 1st Titagudi

Chingleput.

Group Scoutmasters.

2. M. G. Sambiah, 1st Tiruvottiyur
3. R. Messiah Doss, 1st Chingleput

Scoutmasters.

32. P. C. Manickaraj, 1st Chingleput
33. V. S. Vasudeva Rao, 1st Ullavoor

Assistant Scoutmasters.

16. S. Charles, 1st Tiruvottiyur
17. Jacob Isaac, 1st Tirumani
18. G. Samuel, 1st Chingleput
19. Andrew Jeevarathnam, 1st Chingleput
20. E. Abishegam Isaac, 1st Chingleput

Cubmaster.

42. Baliah Solomon, 1st Chingleput

Tanjore.

Reg. No.	Names of Groups.	Sections
30. 1st Tirukattupalli Sivaswami Aiyer's High School	... S ...	
91. 1st Melapatti, Aided Elementary School		
92. 1st Mudikandanallur, Aided Elementary School, Sembanarkoil P. O.	C	
93. 1st Sembanarkoil, Aided Higher Elementary School	... S ...	
94. 2nd Kuttiam, Anglo-Vernacular School	C	
Tinnevelly.		
15. 1st Ottapirdaram, K. H. School	C S R	
41. 3rd Koilpatti, Government Training School	 R	
42. 1st Shermadevi C. G. H. E. School	C S ...	
Vizagapatam.		
16. 3rd Vizagapatam, Town Hall Road	... S R	

Chittoor.

Group Scoutmaster.

7. M. C. Seshachalam Naidu, 1st Vayalpad

Scoutmaster.

62. D. Purushottam, 1st Kuppam

Assistant Scoutmasters.

23. R. J. Dayanandam, 1st Kuppam
24. K. Ramiah Chetty, 1st Thambalapalli

Cubmaster.

10. M. Venkatarathnam, 1st Thambalapalli

Coimbatore.

Scoutmasters.

42. P. S. Anantharaman, 11th Coimbatore
43. C. R. Subbarathnam, 1st Chettipalayam
50. N. Venkatachalam, 1st Vellakinar

Assistant Scoutmasters.

16. C. Deivanavagam, 1st Chettipalayam
18. C. N. Bheemarao, 11th Coimbatore

Godaveri East.

Group Scoutmasters.

5. C. Gopalakrishna Rao, 1st Badrachalam

Scoutmaster.

11. K. Venkatrao, 1st Pithapuram

Godaveri West.

Scoutmaster.

42. G. J. Anandarao, 1st Akidu

Assistant Scoutmaster.

4. M. Naghavadhanulu, 5th Ellore

Guntur.

Scoutmaster.

19. Mallela Joshua, 8th Guntur

Kanara South.

Group Scoutmaster.

1. K. P. Narasimha Venkata Sheno, 1st Coondapur.

Scoutmasters.

24. H. Gopalakrishna Rao, 1st Coondapur
25. U. Amritarao, 1st Coondapur
27. Theodore Salins, 3rd Udipi
38. K. Seshu Shetty, 2nd Kaup

Rover Scout Leader.

1. K. Ramaya Naik, 9th Mangalore

Madras Corporation L. S. A.

Group Scoutmasters.

1. A. Pi chai Pillai, 26th M. C.
2. S. Viswanatham Chetty, 6th M. C.
3. G. W. Moses, 38th M. C.
4. V. Cunniah Chetty, 8th M. C.
5. K. John Natarajamurthy, 18th M. C.
6. S. S. Manoharan, 42nd M. C.
8. A. Wesley Samuel, 17th M. C.
9. P. Reddiswami Chetty, 24th M. C.
10. T. V. Sabapathy Pillai, 45th M. C.

Scoutmasters.

1. Raffuddin Ahamed Sabel, 2nd M. C.
2. Mohamed Ansar Badsha, 9th M. C.
6. P. Prakasam, 23rd M. C.
10. C. Ponuram, 1st M. C.
11. T. Govindarajan, 3rd M. C.
17. D. R. Moses, 12th M. C.
19. T. V. Subramanyam, 20th M. C.
21. R. Neelamega Naiker, 38th M. C.
23. R. Natesanayagar, 10th M. C.
24. H. Hirudayanathan, 34th M. C.
25. K. Alalasundaram, 17th M. C.
26. B. Doraiswami Naidu, 21st M. C.
27. T. Solomon, 40th M. C.
28. R. Abdullakhan, 43rd M. C.
29. T. Srinivasa Nayakar, 45th M. C.
30. T. Ramanujam, 46th E. C.
31. M. V. David, 47th M. C.
32. J. Krishnan, 48th M. C.
33. I. G. Ramanujam, 24th M. C.
34. T. A. Ramakrishnan, 49th M. C.

Assistant Scoutmasters.

7. T. K. Chakravarthi, 20th M. C.
8. Samuel Rathnam, 20th M. C.
10. K. Rajagopalachariar, 15th M. C.
11. K. Sarangapani, 10th M. C.
12. M. K. Sentharamaikkannan, 46th M. C.
13. R. Munuswami Raj, 48th M. C.
14. T. R. Mahalingam, 37 M. C.

Rover Scout Leader.

1. M. Rajagopal, 44th M. C.

Cubmasters.

3. R. Natarajan, 7th M. C.
4. S. P. Jaganathan, 16th M. C.
6. P. Rama Rao, 25th M. C.
9. M. N. Vaidyanathan, 30th M. C.
10. D. Munuswami Naidu, 41st M. C.
13. P. V. Muthukumaraswamy, 33rd M. C.
16. L. R. Rajappaswamy, 29th M. C.
17. U. Venugopalacharya, 38th M. C.
18. A. Rathnavelachari, 39th M. C.
19. B. Ramamurthy Naidu, 8th M. C.
20. A. Doraiswami Aiyer, 15th M. C.
21. D. Swaminathan, 18th M. C.
22. C. V. Sundarabashyam, 20th M. C.
23. D. G. Ponniah, 17th M. C.

24. J. Jesudasan, 45th M. C.
25. R. Muthukumaraswamy, 46th M. C.
26. T. N. Chengaliah, 47th M. C.

Assistant Cubmasters.

1. N. Venkatacunniah, 30th M. C.
4. N. A. Sundaram, 20th M. C.
5. A. P. John Megyanam, 15th M. C.

Madras North L. S. A.

Scoutmaster.

60. T. N. Alagasingam, 1st George Town

Rover Scout Leader.

8. K. Hanumantharao, 12th George Town

Assistant Rover Scout Leader.

7. V. K. Ragupathi Rao, 12th George Town

Cubmaster

28. N. Nagaraja Rao, 15th George Town.

Madras South L. S. A.

Group Scoutmaster.

20. C. S. Rajagopala Ayyar, 1st Mylapore

Scoutmaster.

82. A. K. Sitarama Ayyar, 1st Mylapore

Madura.

Group Scoutmasters.

10. M. S. Appurao, 1st Bodinayakanur
11. R. Srinivasachari, 1st Uttampuram

Scoutmasters.

64. S. V. Veerappan, 1st Vandiyur
65. N. Krishnamurthy, 3rd Dindugal
66. M. V. Venkatarama Aiyer, 1st Uttampuram
67. T. M. Pitchiah, 1st Chokkalingapuram
68. T. Susai Manickam, 1st Panjampatti
69. S. Packiam Pillai, 1st Chekkannurani
70. J. Yesadian, 4th Dindugal
71. Sam Durai, 5th Dindugal

Assistant Scoutmaster.

17. D. Jeévasam, 5th Dindugal

Rover Scout Leader.

6. G. Chockalingam, 2nd Bodinayakanur

Assistant Rover Scout Leader.

5. D. Balasubramanyam, 2nd Bodinayakanur

Cubmasters.

25. A. Royappan, 4th Dindugal
26. M. A. Ponnusamy, 1st Nellore
27. R. K. Subramanyam, 1st Uttampuram

Assistant Cubmasters.

7. D. Savrimuthu, 1st Nellore
8. M. S. Subbarao, 1st Uttampuram

Salem.

Group Scoutmaster.

6. Edwin I. Rajarathnam, 4th Namakkal

Scoutmasters.

35. K. Seshagiri Rao, 4th Namakkal
43. Edward Wellington, 1st Namakkal

Assistant Scoutmaster.

7. M. Thomas Chelliah, 1st Namakkal
13. R. N. Ganapathi, 4th Namakkal

29. A. R. Lakshminarayanan, Bhuvanagiri, S. A. Dt.
 30. S. Lakshminarayanan, B. Sithur, S. A. Dt.
 31. T. P. Lakshmana Pillai, Tyagaduram, S. A. Dt.
 32. S. Manikkam, Gidungal, Tindivanam, S. A. Dt.
 33. Margham Iyer, Manbalapattu, S. A. Dt.
 34. Muniswami, Kaveripakkam, S. A. Dt.
 35. Muniswami Pillai, Elangudi, S. A. Dt.
 36. V. Muruga Pillai, Mathur, S. A. Dt.
 37. Murugiah Padayachi, Vatheeswarancoil, Tanjore East
 38. K. S. Narasimhalu, Palayapalayam, Shiyali, East Tanjore
 39. U. R. Narasimhalu, Ekaiyur, Udayarpalayam, Trichy Dt.
 40. Narayana Iyengar, Bhuvanagiri, S. A. Dt.
 41. Narayanaswami Iyer, Siruvai, Tindivanam, S. A. Dt.
 42. Narayanaswami Sastri, Bhuvanagiri, S. A. Dt.
 43. Paramasivam Pillai, Elavandipotto, Tindivanam, S. A. Dt.
 44. Pichamani Iyengar, Chidambaram, S. A. Dt.
 45. G. Poovan, Koliyanur, S. A. Dt.
 46. C. Rajagopala Pillai, Elangadu, Villupuram, S. A. Dt.
 47. T. P. Rajagopala Rao, Dadapuram, Tindivanam, S. A. Dt.
 48. C. Raju Iyer, Mutlur, Chidambaram, S. A. Dt.
 49. S. Ramachandran, Bhuvanagiri, S. A. Dt.
 50. V. Ramachandra Rao, Pennadam, S. A. Dt.
 51. K. Ramachandra Rao, Vriddachalam, S. A. Dt.
 52. Ramanujam Naidu, Vannanjur, Kallakurichi, S. A. Dt.
 53. V. Ramaswami, Tirumalaivasal, Tanjore East
 54. V. Ramaswami Iyengar, Melpattambakkam, S. A. Dt.
 55. V. Ramaswami Pather, Pelandurai, S. A. Dt.
 56. B. Ramaswami Pillai, Palur, Nellikuppam,
 57. G. Runganathan, Pudupet, S. A. Dt.
 58. T. K. Runganathan, Nellikuppam, S. A. Dt.
 59. V. Runganathan, Tindivanam, S. A. Dt.
 60. Runganatha Iyengar, Thirukkarugavur, Shiyali, East Tanjore
 61. Rungaramanujam, Keerapalayam, S. A. Dt.
 62. Rungaswami Naidu, Sirumadurai, Tirukoilur, S. A. Dt.
 63. Sabapathy Pillai, Kanai, Villupuram, S. A. Dt.
 64. Sivaprakasam Pillai, Kallakurichi, S. A. Dt.
 65. Sivaramakrishnan, Thiruvaramkurichi, via Manapari, Trichy Dt.
66. Sivasankara Iyer, Talanayar, Tiruthuraiipundi, East Tanjore
 67. R. Srinivasan, Kilamanaludi, Tanjore Dt.
 68. Srinivasaraghavan, Sankaraduram, Kallakurichi, S. A. Dt.
 69. A. R. Subramanian, Podupet, S. A. Dt.
 70. S. P. Subramanian, Agarayanallur, S. A. Dt.
 71. K. K. Subramania Iyer, Elavanasur, Ulundurpet, S. A. Dt.
 72. T. N. Subramania Iyer, B. Sithur, Chidambaram, S. A. Dt.
 73. S. V. Subramanian, Melseruvallure, Kallakurichi, S. A. Dt.
 74. Subramania Sastri, Kottamarudur, Tirukoilur, S. A. Dt.
 75. C. R. Sundaram, Agaram, Porto Novo, S. A. Dt.
 76. K. Swaminatha Iyer, Vikravandi, S. A. Dt.
 77. A. Thangavelu, Vada Alappakkam, S. A. Dt.
 78. R. Thangavelu Pillai, Annamalaiagar, S. A. Dt.
 79. Thirumalachari, Chidambaram, S. A. Dt.
 80. S. Thiruvengadam Pillai, Ponnanthittu, S. A. Dt.
 81. S. Vadivelu, Tirukoilur, S. A. Dt.
 82. S. R. Vaidyanathan, Tirunavayur, S. A. Dt.
 83. V. Vaidilingam Iyer, Villipuram, S. A. Dt.
 84. M. Varadrajulu, Pandiripeliyur, Tindivanam, S. A. Dt.
 85. Vedanarayana Iyer, Poongumam, Panruti, S. A. Dt.
 86. S. Veeraswami Iyer, Manabadi, Tiruthuraiipundi, East Tanjore.
 87. Velayuda Mudaliar, Ramapuram, Cuddalore, S. A. Dt.
 88. S. Velayudam, Meensruti, Trichy, Dt.
 89. Venu Iyer, Chidambaram, S. A. Dt.
 90. S. Venkatarama Iyer, Thachankadu, Chidambaram, S. A. Dt.
 91. P. K. Venkatarama Iyer, Karumbur, S. A. Dt.
 92. R. N. Venkatarama Iyer, Vatheeswarancoil, East Tanjore.
 93. T. S. Venkataraman, Thirukkadayur, Tanjore East.
 94. Venkatasubba Reddi, Vikravandi, S. A. Dt.
 95. Vittoba Naidu, Ayandur, Tirukoilur, S. A. Dt.
 96. R. Viswanathan, Mailam, S. A. Dt.
 97. Yusuf Khan Sahib, Udayargudy, Kattumannarkoil, S. A. Dt.
- * Commended.
 T. P. NAVANITAKRISHNA,
 Akela,
 Scouter in Charge of the Course

18th Tinnevely District Training Camp, for Scoutmasters

Venue of Camp: Nawab Chatram, Palamcottah.

(From May 29th to June 7th.)

Rams.

S. David Michael, M.A., L.T.
 G. Lourdasami.
 L. Venkateswaran (Madura Dt.).
 N. Pothiraj.
 T. K. Shanmugasundaram, B.A., L.T.
 J. Pandiraj.

Eagles.

S. Sethu Rao.
 B. S. Sundaram (Madura Dt.).
 S. Pitchai.
 D. M. Samuel.
 R. Sankaramakrishnan.
 V. S. Koilpillai.
 M. Maria Thomas.

Peacocks.

M. A. Rajendran.
 B. R. Ramanathan, B.A. (Madura Dt.).
 V. Pitchu Iyer, B.A., L.T. (Sivaganga).
 P. Rengaswami, B.A.
 Rajiah S. Samraj.
 A. Ramier, B.A., L.T.

Owls.

Rajakrishnan.
 M. Sanjivi, B.A., L.T.
 N. V. Sankaranarayanan.
 N. Lakshmi Kantam (Madura Dt.).
 P. N. Krishnan.
 K. G. Vedanayagam.

Scoutmaster: T. V. Nilakantam.

Assistant Scoutmaster: T. V. Arumugam

NOTICE.

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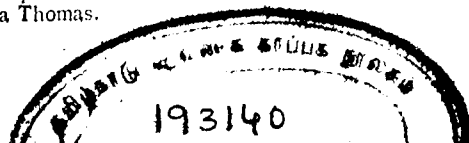
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