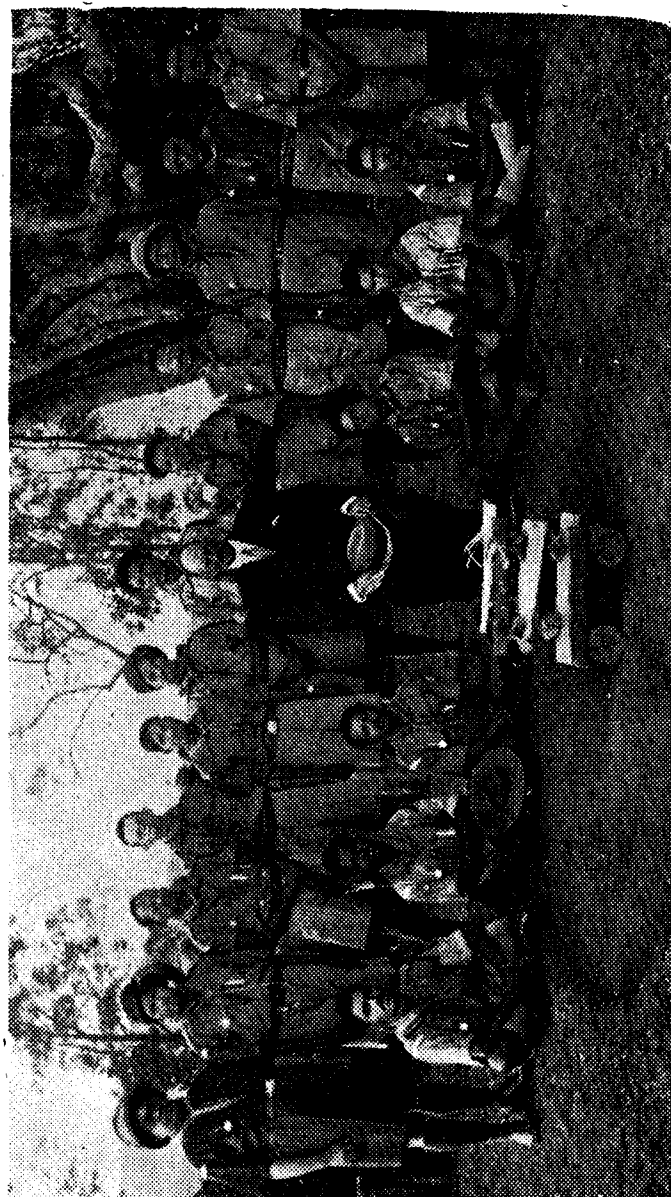


South India Boy Scout

V.11 No. 8-9 * May - June 1931

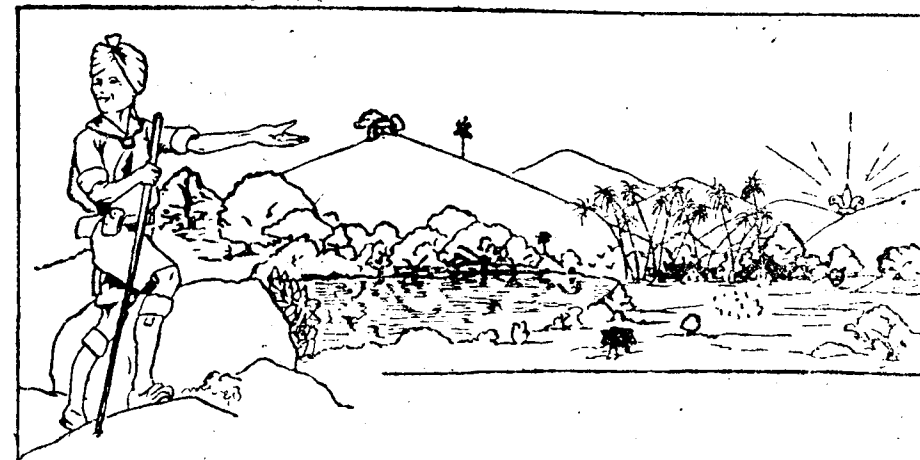
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His Excellency The Provincial Chief Scout with the Campers of The 3rd Madras Wood Badge Course, at Stanley Park Training Centre, Coonoor.

[The "The Madras Mail"]

Courtesy of]



THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

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Thoughts for the Month.

"Little self-denials, little honesties, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves."

(Anonymous)

"Neglect of prayer and other spiritual exercises, like the corresponding neglect of physical exercises,

leads to loss of ability and power. True prayer re-creates spiritual vitality, just as physical recreation renews the bodily powers, but let the prayer have an 'open-air' character, and not restricted to narrow selfish petitions."

(Dr. Griffin.)

The Outlook.

The work before us.

Scouting in our province is so intimately bound up with the school life of boys and so dependent on school events that we do not believe it is at all out of place for us at the present time, when schools are reopening after the summer holidays, to remind Scouters, Headmasters and Managements of the importance of an early start for the year's work. Though we call it a start, it need not be, as unfortunately it often is, a literal start, leaving out of account the older scouts, past work and previous plans. If only our Scouters make a real effort to get back into the Group as many of the old boys as they could possibly get, rekindling their interest, refreshing them with Scout practices that they may have been temporarily out of touch with and urging them to further intensive work towards efficiency

badges, instead of ignoring them and considering it easier to start a unit with a set of recruits whose enthusiasm is assured without the Scouters' efforts, we would have gone a long way towards removing some of the main causes which are responsible for most of the units being always in the Tenderfoot stage, or at best in an incomplete second class condition. So long as our units are mostly attached to schools, this extra effort on the part of Scouters is the only way of overcoming the lack of continuity of Group or Troop life.

There is another way in which Scouters can help the Movement during this month and that is by collecting statistics of examination results of Scouts and Scouters. It must be easily possible for every School Scouter to find the percentage of boys in the Troop who have been successful in their examinations and compare

it with the general results of the school. If the figures are made available to the Local Associations, they will form an unassailable answer to the all too frequent challenge that Scouting prejudicially affects a boy's school studies.

We would also desire to urge that the time is best suited to plan the year's work ahead if this has not been a regular feature before. And it would be businesslike to send a copy of the programme to the Commissioner and obtain the benefit of his advice. This would whet the enthusiasm of a keen Commissioner who complains that Scouters are not active. This is also the best time to maintain Group records in a systematic manner and to continue to maintain them. Local Associations can give an impetus to this part of Group work by announcing competitions well in advance, providing in the scheme credit for continuous and sustained Group work and records.

It would not do to let the opportunity slip until the monsoons set in and it becomes too late for any enjoyable out-door activity to be carried out. Late beginnings often lead to the best part of the summer months being lost and the opportunity of introducing new enthusiasts to the glorious out-of-doors and feeding the old scouts by week-end camps or hikes being missed. "Make hay while the sun shines" applies with greater force to Scouting in this season of the year, than to any other activity one can think of.

The Vernacular Supplements to the South India Boy Scout.

The growing demand for vernacular literature on Scouting has been responsible for a change which our readers will notice and we hope, will welcome in the present number of the South India Boy Scout. What has till now been the 'Vernacular Page' has become a vernacular supplement, and we hope it will go some way towards meeting the demand in the magazine itself for more matter in the vernacular. Besides Tamil, which was the only vernacular that found a place in these columns, a Telugu supplement is now issued with the copies posted to the Telugu District. We are confidently looking forward to a wider

growth of the Movement and the coming in of a larger number of men into it, as a result of the more extensive field of readers which we hope to reach by the medium of the mother-tongue.

Suggestions from the Workers.

A large number of enquiries have been addressed to the Correspondence Editor and the Managing Editor regarding the applicability of some of the rules, especially those regarding the tests, to South Indian conditions. Though the present rules are meant to suit Indian conditions, yet, in practice, and with the growth of the Movement in areas and under conditions not perhaps previously expected, a number of modifications have been suggested by some Scouters. But it is possible that every Scouter has felt the need for modification or amplification or even deletion of one rule or other and before the question is considered by the Provincial Council, it would be good to have as many suggestions as we could get on these rules. Will readers therefore please communicate to the Editor with as little delay as possible any suggestions that they may have to give on amendments to the existing All-India Rules?

Badges at Provincial Headquarters.

We are asked to announce that the Provincial Headquarters has now obtained a large supply of all badges. Elsewhere will be found a full list of the badges available, with their prices. We believe readers will remember that badge indents from individual scouts and scouters will not be attended to. All indents for badges should be made out by a warranted officer of the Group and countersigned by the Secretary or the Commissioner of the area, before being sent to the Provincial Headquarters.

Good Scouting,

Pharayaendram

Managing Editor.

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REVIEWS.

The Tamil Scouts' Pocket-Book.

The Scouters of Tanjore have succeeded in providing the Scout-world with a juicy little bite and have, at the same time, rendered a distinct service to Tamil Land. They have succeeded in producing, in this pocket book a delightful fare of apt Tamil terms for very many technical Scout expressions, and these terms bear the distinct stamp of inspiration or brain waves arising from practical Scouting. It rouses one's admiration to note that this delicate little book contains, besides, seeds of the right kind of orientation born of the right kind of spirit.

This Booklet requires more than a superficial reading by every Tamil Scouter to gain full value from it. He will then realise how easily one could underrate its worth by the form and size of it. It is a substantial pill. It is not to be mistaken as one of the several 'Made-Easy-little-Helps' with small aims and flimsy suggestions one comes across, often enough.

To illustrate its quality, the Text of the Scout Promise and the Law and the Cub Promise and the Law (with the alteration of a word or two, in my opinion, in one or two places) deserves to be adopted as the standard form and the only form in which the Promise and Law has to be rendered by the Tamil Scout.

Again, the orientation given to the instruction in the subject of First-Aid deserves enthusiastic reception and if adopted, the generally prevalent treatment of this subject by the ranks as one of the formal obligations of every Scout will, in my opinion, soon give way to an interesting investigation—on the part of the individual Scout—of handy, practical and really useful knowledge with which to equip himself, not just for earning his Badge but for his serviceability, merely.

Thirdly, the last pages will show how easily the Scout's religious grounding will recommend itself to the South Indian mind. I do not attempt to make out that in this little Book, a thorough investigation of the whole scheme of Boy Scout Training has been made. (Such a thing is not easy for any single body of Scouters). This little book, however, may justly be considered as the pioneer in the field of the orientation which every one of us has in mind with reference to the Form of Service so dear to our heart, viz, the Boy Scout Service—for no other reason than its being better understood by our own people and, just in that sense, for its greater serviceability and sway.

K. R. Ramabhadran.

The Boy Scouts—A Catechism.

1. Q. What are the Boy Scouts employed at?

A. They are employed at Training their character.

2. Q. What type of character do they aim at?

A. The character of a good citizen.

3. Q. What are the principal traits implied by that description?

A. (i) The ability to look after oneself.

(ii) Preparedness for emergencies.

(iii) The willingness to be serviceable to others.

4. Q. Do not our schools endeavour at present to develop these traits?

A. School Training consists mainly in teaching subjects—(all of them useful, certainly)—which are a matter of memory or mental drill; and such employment consumes the best portion of the day for above five hours, mostly, in a posture, which acts prejudicially to the growing physique of the boy and this inside brick and mortar.

Very little time or opportunity could be found in school-hours for activities like Swimming, Scout-pace, Fire-lighting, Cooking, Tracking, Signalling, Estimating Heights,

distances, etc., Study of country, Journey Hikes, Map-Reading and Map-making and similar occupations, which exercise boys' powers of observation and deduction and train both the body and the senses.

Such employment requires materials and space which can scarcely be found except in the open. They form, mainly, open-air activities in character.

5. Q. In what respects does the Boy Scout Movement supplement Schooling?

Our very object has been stated by the Chief Scout thus:—

"Our object is to fill in any chinks left in the school-education in the direction of developing character, of preparing boys for making the best of life, and of expanding the habit of good-will and helpfulness, generally, in place of the prevailing self-interest and antagonisms.

"The term 'Scouting' means, generally, teaching such attributes through the laughter and self-education involved in Practising the camp-life of backwoodsmen".

The perception of the high ideals of citizenship defined by the words "Others first, Self second" is best achieved through thoughtful, considered and willing acts. Through repeated conscious acts, the attitude of unqualified help-

fulness has to be developed and the organisation of a rank of people with the same attitude of mind is an aid to the advancement of this ideal. This aid is furnished by the Boy Scout Movement.

Besides, if only as an antidote to the restraint that the boy has to suffer inside school, in the interests of his healthy growth, freer atmosphere, greater activity and a more emotional sphere is required to make up for the lost balance. Such a device is the Boy Scout scheme.

In fact, the early training of any boy ought to mean complete preparation for life. School studies give information and exercise the intellect. Mere application to school-studies may be preparation for scholarship but the predominant factor that helps a citizen in public life later on is his character. Scholarship comes only next to it and does not help one far to lead other men or to serve others in moments of emergency. Leadership and a sense of responsibility alone require as much preparation on the part of a citizen as any craft. This fact is realised by the Chief Scout and he says:—

"Character development is the important objective in Education. The three R's alone can produce good *crooks* as well as good *citizens*."

"Knowledge without the ballast of character is apt to be dangerous."

"Character gives the poorer boy his chance; and if it includes Love it produces true Religion in practice and not merely in precept."

In the Boy Scout Movement the following are among the subjects which we promote:—

(a) **Character:—**

Through the ideals of the Scout Law which mainly develop love through practice of service. (These laws include honour, loyalty, helpfulness to others, friendship to all, courtesy, kindness to animals, obedience, cheerfulness, thrift, moral cleanliness.) (The Chief Scout)

The Boy Scout Movement is thus acting as a supplement to schooling in *provoking scruples*

and *creating sensibilities* in the matter of right conduct. It achieves this serious aim through a serious oath and a rigorous and intelligible Law.

(b) **"Accomplishments":—**

Through (a) Badges:—"Self-education is encouraged through the Badge system in some fifty useful attainments, among which the boy can make his choice"

Through (b) "Tests":—"I suggest Tests as distinct from *Examinations*, meaning thereby that the award would not be made on the number of marks gained but solely on the amount of effort on the part of the individual, by which measure the most backward boy gets his chance with the most brilliant".

(Chief Scout).

Proficiency Badges mainly encourage Hobbies, and Hobbies not only help a boy's specialisation but enlarge his outlook, too. By a graduated course in proficiency, marked by an award of Badges, at every stage, the Boy Scout scheme encourages such a tendency and Training.

(The Quest of the Boy.)

All these interests cannot possibly be included in school-work, punctuated by Examinations and controlled by expectations on the part of the public in the matter of results.

(c) **Intelligence.**

"Through tracking, observation and memorisation of detail is taught and becomes a habit; and the deduction of the meaning of the signs noticed develops reasoning, imagination and general intelligence."

"Observation and Deduction, invaluable in all lines of life, are to some extent taught in the school curriculum in Nature Lore and Cause-and-Effect lesson; but are more easily taught as a habit through tracking, as described in "Training in Tracking" by Gilcraft".

(The Chief Scout).

(d) **Happiness:—**

(i) "Promoted by good turns to others, by cheery organised work for the community, by

correspondence with fellow-boys in other countries, and generally, by the introduction of content, goodwill and love, in his conduct of everyday affairs.

In organised work or games it should be made a point that every individual does his share in the cause of the whole"

(The Chief Scout).

(ii) "Through Nature study the boy is led to appreciate God and to recognise the beauties and wonders of Nature, to understand sex problems, to realise the brotherhood of man and his place in the order of Nature, and thus to develop goodwill and love, with a fuller enjoyment of life."

6. Q. What is the precise character of the Boy Scout Scheme? Is it, then, a sort of supplementary schooling?

A. No. Its character is that of a game, like Football or Hockey. Only it is a more serious game. Its rules are of varied interests. The scheme of the game is educational in nature.

7. Q. How?

A. Boys join the Movement with a voluntary adoption of the Boy Scout Oath and undertake a rule of life and commit themselves to observing it enthusiastically every moment of their lives. Such an observance of the Scout-Law and the Scout Oath ought to tell favourably on their conduct. They earn the right to put on the Scout Uniform, to join the Brotherhood of Scouts and to wear the membership Badge, as a privilege for coming forward bravely to take the Scout Oath and to obey the Scout Law. They become, thereafter, members of Teams that play the Game, seriously, and earnestly and derive all the joy of it.

They are led, again, by activities which delight their hearts to build up their powers of mind and body and to forget their selfish individuality. Mostly these activities take the shape of competitions and energetic doings. The motive for energetic work and conscious, steady progress is supplied by the Badge system and promotions of Rank.

The game does the individual boy or man the service which no other game does. It helps him to discharge his duty to his Country. In the case of the boy he cannot, at his age, be expected to do more than prepare himself by a cultivation of the right scruples that behove a member of society and by a cultivation of his body, mind and spirit. In the case of the man he cannot do better service to his mother-

land than by helping the younger generation in this training. This higher standpoint gives a joy to the individual Scout and Scouter in playing the Game of Scouting.

Thus appeal is made to the noble instinct of Patriotism in the boy; a motive force is given in the Badge system for energetic activity; and the healthy pride of enlistment in an ennobling cause is engendered by the Ranks of Scout Brotherhood. In this manner all the joy and pride of a purposeful Game accrue to the Boy as the results".

8. Q. What is the predominant design of the Boy Scout Scheme?

The principal element of the scheme is *self-responsibility*.

A Responsible Citizen, as a product, is possible only through Training and practice in undertaking and discharging Responsibility in various ways.

1. The Scout Oath subscribed to by every boy is in itself a big responsibility undertaken by him for the making of a responsible member of society himself.

2. The post of a Patrol Leader in a Troop invests him with additional serious responsibility in behalf of the members of his Patrol so that they might become a disciplined Team.

3. Even as a member of a Patrol, the responsibility of suppressing his selfish and individualistic tendencies is discharged through his obedience to Scout-Law and Patrol *esprit des corps*. The Chief Scout says with reference to a Patrol Leader:—

"Through the Patrol system where a boy is in responsible charge of six others, Leadership is developed. The sense of duty, initiative, tact, authority, and human touch needed for leadership are developed. The Patrol at the same time learn the team spirit of playing the game for their side and not for self".

Again,

"The Patrol system is different from that of prefects, the prefect being more of a non-commissioned officer representing and backed by superior authority for all that goes on in his patrol, and to this end he is given initiative with all the possibility and all the credit for failure or success. It is the most effective way of developing character and specially of turning a bad boy into a reliable one".

4. The Boy's own Health and his proficiency in Boy-Scout-Tests are understood clearly by every boy as his personal concern of particular importance.

day life? What esteem does it receive? Refer to the incident described by the Chief Scout in Bite No. 3 in W. C. H. B. What does he observe? "You may call a boy 'a young Monkey' in England and it means very little, but to call a man 'a Monkey' in India is the greatest insult you can put upon him." Is it not true? And yet do we not worship Hanuman and his Tribe?

The same analogy holds good in the case of the Wolf-Cubs of the Jungle Book and to the popular every day notion of the Wolf-Cubs. If a Patrol of youths would name their Troop the "Hanuman Troop" or if a Patrol of Rovers would call themselves "Hanuman Patrol" will it admit of two meanings? Similarly if our young Scouts who have not yet come of age to become Scouts go by the name of Wolf-Cubs because they are not yet grown up enough to style themselves "Wolves" as the Veteran Scouts among Scouting Tribes do, how could that name stand for any meaning other than 'Young Heroes'?

Read the Jungle Book Story, both in the original and as worked upon by the Chief Scout

for the purpose of our training, and infuse the right attitude, to start with, in the minds of the Cubs so that they may hypnotise themselves with the belief that they should "do their best" and follow precisely the lead of "Old Wolves" through the 'Tenderpad' Stage, the stage when one eye gets opened and that when both eyes open themselves and acquire requisite ability to hunt with the big "Wolves" as one of them.

Read page 18 on "Wolf Cubs" and let the young boys note who is a Scout—(last para)—which races are the best Scouts—how they call themselves "Wolves" and who, therefore, should logically be called "Wolf-Cubs." Lastly, do not fail to emphasise that the Wolf-Cubs stand in the position of "Esquires" to their "Knights" in their relationship to the "Scouts." Also read out or narrate what the Chief Scout has laid down as the "Duties of a Wolf-Cub" on page 23 in W. C. H. B. and show how the work of the Cubs is very much like that of the Scouts and will greatly help them to become that soon.

(Mang.)

For Commissioners.

PERIODICAL 'inspections' or to take away any official tinge from the word—'visits' by Commissioners to the Groups in their area are ABSOLUTELY necessary. Many Groups have not seen the faces of their Commissioners; in many cases, even the Scouters have no personal knowledge of their Commissioners. They have only, if at all, a correspondence knowledge of those high dignitaries! Such a state of things is not conducive to Good Scouting.

The idea that 'Inspections' are grand things and intended only to find faults and to give reprimands to the scouters concerned should go; They should be regarded as chances for exchange of opinion, of mutual understanding, of learning things from one another. The Commissioner has usually not much chance of meeting scouts and is apt to forget that Scouting is for boys. The only chance for him to meet BOY SCOUTS is during these visits. The various Scouters have the chance of learning from the Commissioners first hand information about the comparative value of the different means adopted in various troops. The Commissioner has the chance of learning Scouting from the point of view of various types of boys.

Troops are very keen on meeting their Commissioner and so no false modesty or nervousness should stand in the way of these visits. These should be looked forward to by the Scouters and Scouts and not regarded as mere formalities which have got to be gone through somehow on both sides; or considered a bug-bear by the Scouter as usual official 'inspections' are. Thus the spirit of co-operation must be developed and this forms the key note to such work. The best way of developing this idea is to make these visits as informal as possible, understanding that no formality does not stand for laxity. It would be a very good thing if the Commissioner gets at the beginning of every year a copy of the programme of work to be done by each Troop in his area. Then, he can choose a day which is suitable for him and make the visit without putting the Scouter to the difficulty of having to arrange for his special delectation. He may inform the Scoutmaster beforehand when he visits the Troop for the first time and during the visit tell him that he will be dropping in whenever he could, and not stop with that but really keep up his promise. The impression that a Commissioner visits a troop only to perform the Investiture ceremony should be

removed from the minds of all, and the best person to do it is the Commissioner himself, especially as Scouters and Scouts wrongly regard this as the main privilege of a Commissioner! The Commissioner's visit should be regarded in the light of a visit of an elder brother or a family friend.

Points about visits:

1. Let there be no change in the regular programme of the Troop meeting, merely on account of the visit of the Commissioner.

2. Get acquainted with all the Scouts and Scouters, also the Headmaster and others who take an interest in the welfare of the Troop and are usually present during such visits. Let this not be a formality and a condescension on your part. But on the other hand, let it be a real, personal thing.

3. Carefully inspect the scouts about their uniform, bearing, etc. Observe the capacity of the Patrol Leaders to lead.

4. Casually ask the Scouts questions on their test knowledge, their life and work and other matters and show an intimate personal interest in their work and life.

See if they understand that the Scout Law and the Promises are for daily observance and not things of ornament to be put on for an occasion.

5. When games are played add a new game or two of your own. If you can take part in demonstrating them, it is all the better. If a display is arranged, give an idea for a new kind of display. If a camp fire programme is arranged, be sure to give an item or two of your own. If possible teach new songs.

6. Do not interfere in the programme already drawn and do not interfere in any Troop business.

7. Do not undertake any Scout instruction yourself to the prejudice of the Scouters and Patrol Leaders of the Troop.

8. Do not cut-out your yarn at the end of the visit, owing to a false sense of modesty. Boys love yarns and be sure you talk to the boys so that they understand you. Let the yarn be short, otherwise, the boys may 'yawn' at the middle of your 'yarn'. In your talk,

call attention to the good points you have noticed and the bad points you want remedied, but in language which will not give them a swelled head, or rub them the wrong way.

9. Do not visit one troop oftener than others. Let your visits be evenly distributed over all the units throughout the year.

10. As far as possible, avoid visiting the troops *only* at the time of the Investiture. Investiture time is not taboo, but if you visit a Troop only once a year, let it not be on that day, but some other day, if you can help it.

11. Satisfy yourself that the business side of the Troop work is properly conducted by examining the following records:—

- (1) Troop Roll or Card Index of Individual Scouts.
- (2) Minutes of the meeting of the C. O. H.
- (3) Log Book.
- (4) Stock Register.

(5) Records.

See if the "South India Boy Scout" is regularly read and if the library is well stocked and used.

See if the Troop has a proper club room and if it is well kept. Use your influence to get a proper Club room if there is no Club room.

(The Patrol System.)

12. Make it a point to meet the Scoutmaster and the Assistant Scoutmasters after the Troop is dismissed, and have a quiet chat with them, when you can discuss problems arising in the life of the Troop, and give useful tips.

(N.)

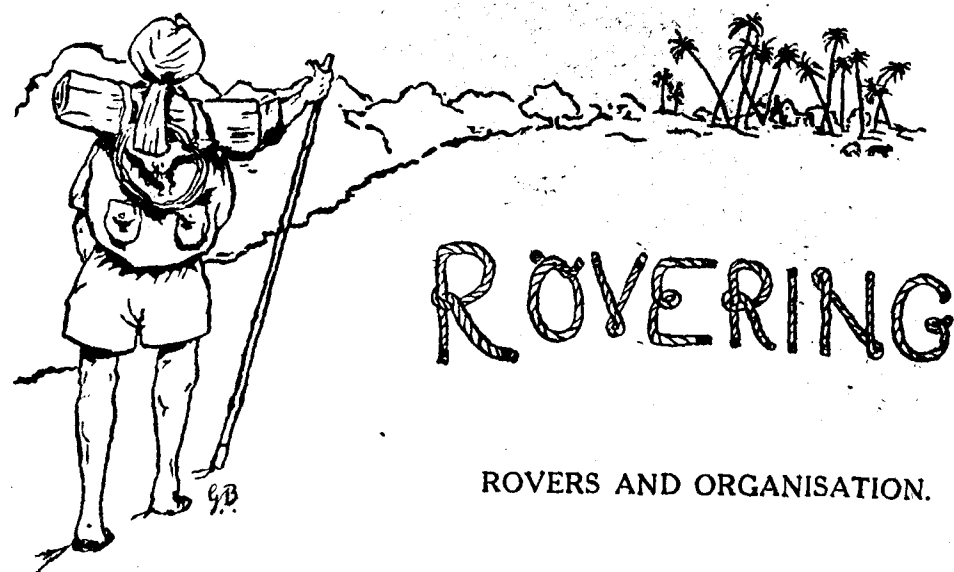
To you—who reads this.

Perhaps you are really very busy and, although sympathetic, have no time to undertake additional work of any kind. If you feel that the Scout Movement is worthy of the support of good citizens, do at any rate become a member of the Association and by your subscription make it easier for others to carry on the work.

The small boys themselves are asking for your help. Once you have got really to know these boys, you will be attracted and will want help. Apply to yourself the words of Sir James Barrie:—

"Do not stand aloof, despising, disbelieving, but come in and help. *Insist* upon coming in and helping. There are glorious years lying ahead if you choose to make them glorious. Know God is watching to see if you are adventurous."

(Selected.)



IN these days, when the work to be done by Rovers is immense, the right kind of work fitted to individual Rovers, and for the localities in which their sphere of activity lies, has to be chosen. This can be done only after proper organisation.

The Rover motto is 'Service,' but it should not be haphazard. The Rovers have to take up definite quests and follow them up. There ought to be a proper division of work, so that there would be no overlapping, and no neglect.

The 'indefiniteness' of the Rover Programme stands in the way of many of our Rovers who have been brought up under the idea of being 'coached' for everything. They are excellent young men who would do anything that they are asked to do, but have no initiative and training to study conditions and do the really necessary thing. Hence for want of a little training in organisation and business methods, useful and lasting work is not done. But the fact that there is so much work done speaks very much for the spirit of the few selfless workers in this field.

Somehow or other, we have got into the idea of thinking that organisation and 'Red Tape' mean the same thing. "In our movement, which ought to be free from red tape, why bother with official things such as Troop Records and Logs, Census Returns, Renewal of Warrants every year and so on? In other Departments, clerks are employed, and they have to do some work, and so we have all his paraphernalia. My boys have got the

right spirit, and do all their work very well. They always obey the Scout Law. Why keep records of all their achievements and make them vain of them? I am an honorary worker, and cannot find time to attend to all this kind of unnecessary details. There are paid men in the Headquarters, whose sole business is to do this sort of thing. But why bother us?" is what I have heard expressed by some. If these had understood that they need not bother at all, if only they had understood the Patrol System and Court of Honour, and that boys simply love doing this sort of official work, how easy it would have been. Proper organisation is necessary for carrying out successfully even the smallest piece of work. It is our duty to train our boys in organisation work.

Hence Rovers, and Rover Leaders must meet periodically to organise the work that lies ahead of them. The Rovers ought to be trained to organise Scout Troops and Cub Packs, and carry on their work in localities where Scouters are scarce, or when Scouters are away for temporary periods. They must be trained to run any scheme for the good of the people, such as Reconstruction work, Flood Relief work, and so on. Then any vagueness about Service within and without the Movement vanishes.

Let us consider in detail, the sort of organisation work to be developed in a Rover Crew. The Rover C. O. H. must function in every sense of the word, so that the Rovers will come

to realise that it is *their* own show, and not the Rover Leader's who wants to please authorities. This attitude of considering everything as a show of the Rover Leader very easily developed in a 'Controlled' Crew, where the Rover Leader is not chosen after the Rover Crew is formed, by the Rovers themselves, and where the Rover Leader is the fixture. This attitude does not develop in Scout Troops, where the boys are not old enough to find altruistic motives for everything. Hence in a Rover Crew, the Rover Leader should be careful to give the entire management of the Crew to the Rovers themselves.

The Programme should be left to the Rovers themselves. They should draw it up at least six months in advance and stick to it as far as possible. Camping and hiking afford good scope for developing organising capacities. One of the Rovers is chosen in turn as the 'Camp Leader.' He draws up a list of rations and equipment necessary, divides the work to be done in camp and so on. Properly conducted debates should form an essential feature of the Programme. Proper methods of conducting debates should be observed, each Rover speak-

ing only once, rather than barging in every minute, or several talking at once. Debates on topical subjects should be encouraged, for though our Movement has got nothing to do with Party Politics, the Rovers are citizens and have an intelligent knowledge of things happening round them. Problems of Scout organisation, such as starting a Troop, Carrying on Propaganda work, etc., should, be discussed.

The Crew Library is looked after by a Rover, the accounts are kept by another, Troop Logs, Records and correspondence maintained by another. The Rovers do all these things with a zest, and that they should be done only by salaried incumbents never strikes them at all, and when they become Scouters, organisation becomes natural to them and not an extraneous virtue to be developed

by taking pains. So much for the means of developing organising capacities by and in Crew management itself.

The Rovers help in the organisation of the other branches of the Movement also as already mentioned. First, they help in the organisation of their own group, and then in other neighbouring groups. An article headed 'Scheme for the Utilization of Rover Scouts for Organisation purposes' appeared in the 'Headquarters Gazette' as long ago as 1923 on how this can be done. The writer, 'One who tried it' says the standard of efficiency of these Rover Patrols for organisation must necessarily be high. He took in only those who as Scouts were First Class at least (many of them were King's Scouts) and these were trained as 'Demonstrators' of Scouting. The Commissioner

takes these along with him on his round of visits and demonstrates Practical Scouting. "When the District Board has not quite made up its mind about Scouts, or even the Headmaster the necessity of a Scout Troop, then the Commissioner takes along his band of Rovers, and without a ny words, shows the whole lot of them what Scouts can do, how

they do it, and the advantage of so doing. A plucky (I admit pluck will be required) Rover might expound unto them the Scout Law; if in the country, put up a bridge, put up a model camp in half-an-hour, demonstrate tracking, deduction, even the result of a good game.

When the band is not required at the moment, let them go off hiking during the week ends into country unlikely to be reached by other methods and there arouse enthusiasm, and eventually produce Troops by inviting the local people to come and have a look—a real look at Scouting. When new Troops are formed, it is usually most difficult for the Commissioner or Secretary to keep an eye on them and do other work as well. Here, the rover comes in useful again. The older ones will on their own responsibility take new troops under their wing, thereby ensuring that the

Comradeship

Comradeship, the joint alliance of differing beings or groups of persons for some definite purpose, would solve the problems of international disputes, as well as the strife of classes and creeds. Moreover, such comradeship, like love, has definite creative powers; new benefits are presented to the community. Cathedrals are built by the comradeship of architects and builders, just as great triumphs of ennobling inspiration flow from the comradeship of composers and members of an orchestra whose lives and personal characters may differ widely otherwise. The thirst for comradeship has to be inculcated by joint purposeful activity, and if the Rover Scout section did no more for the world than present it with an increased number of enthusiasts for comradeship, it would be doing well for the citizenship of the future.

(Rover Scouting.)

new troop is given a fair trial and not allowed to wither away, for the lack of a little knowledge on Scouting.

May I humbly remark here that our movement fails to a great extent in not showing the general public exactly what Scouting is. As far as I can see, with an organizing troop well trained, the movement could be brought well before the public eye in the sense that the public would be shown not merely our uniform, but what Scouts are.

The main essential of the scheme is that the Patrol should be well trained in demonstrating Scouting—admittedly there are some drawbacks to such a scheme. Would the Rovers like this type of work? Would they take the extra training? Could capable mates be found? (I add a question here. Would not these Rovers think themselves a cut above other rovers and probably over many Scouters also, because of what they think is their expert knowledge?) I could answer these questions; but it is not for me to say. I only offer a suggestion. One other point I might mention. Commissioners and Organising Secretaries have so much routine work that little time is found either for forming such a patrol, or continually to be going all over the place organising troops "in practice." The Rovers would help considerably with the clerical work. There are heaps of jobs possible for them to do, and which they would rush to do. Give them a chance, and feel sure that you will get the result." Thus the article is comprehensive and suggests all the ways in which a Rover can help organisation within the movement. Thus, they can help in Local associations and District Councils, by doing the clerical work, collecting subscriptions, distributing notices of meetings and so on. The Rovers can also help in the camps of Scouts. They can, and they have always been, helping a good lot in the making of preliminary arrangements and carrying on of Preliminary Training camps for Officers.

May I in all humility, suggest, to our Provincial Organising Secretaries, the formation of Rover Organisation patrols for each district; The Rovers have been doing some work in this direction already,—but Training Camps organised for really efficient Rovers to train them on suitable systematic lines will be of great use to the Commissioners and the secretaries of Local Associations. They may be trained in advanced Scout-craft, a knowledge of the working of the Scout movement, and detailed knowledge of the working of Local Associations. I only offer this suggestion and

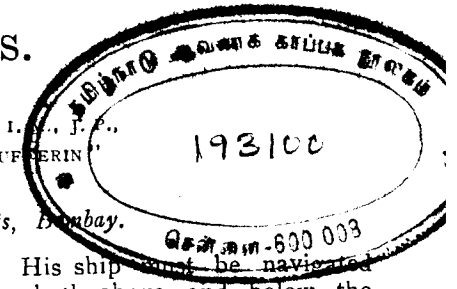
leave the details etc., to be worked out by the Organising Secretaries as they see fit.

Coming on to "Organised Public Service" outside the movement, the Rules of our Association are quite clear. We give service as an organised body when asked in writing by the people concerned. Our object should not be to avoid being asked, but to so conduct ourselves as to deserve the confidence of the public, so that the help of the Rovers to aid any scheme such as Health Week Celebrations, Hospital visiting, Flood Relief work, Festivals, etc., is wanted as a natural thing. This is done in many places, and the local organisers of any such schemes have come to rely on the Rovers and Senior Scouts. This is as it should be. Rovers who do this kind of work must know how to co-operate with other volunteers who are also engaged in the work. They must have good knowledge of the work that they have undertaken, and must know how to obey and do the work as directed by more experienced workers in the field, e.g. in Rural reconstruction work, much has been done by others—and these have demonstrated to the villagers by actual material prosperity, the advantage of improving their villages. Rovers who engage in this kind of work should be careful, and consult these pioneers first, and not go and do some spasmodic work, showing some Lantern slides and giving a few lectures on Sanitation.

Lastly, might I remark that there is nothing like a tramp through our country to organise the rovers? It develops regular habits, gives good exercise, self-reliance, introduces a spirit of adventure, brings him in contact with all grades of society, makes him realise the needs of villagers, and develops his organising capacities as nothing else can, for he has to think out everything beforehand, and keep a log, where he records all kinds of information. In an article "Rovering in the Holy Land" the Assistant Commissioner for Palestine says "After three week-end camps and many hikes, the Rovers, being students and ashamed of the ignorance of their own country, decided to face the difficulties of a tramp camp at the beginning of their summer vacation, rather than adopt the prosaic, if wiser course of teaching themselves camping in a standing camp." Wherever they went they met troops of scouts. Thus a tramp camp brings the members of our brotherhood closer together, and hence organises us better as parties of the whole scheme of Scouting. Let us hope that the time will soon come, when according to Dr. Griffin, advertisements of any post for young men will say "Only Rover Scouts need apply". T.P.N.

Seamen and Scouts.

BY
CAPTAIN H. A. B. DIGBY BESTE, O. B. E., R. I. C., J. P.,
CAPTAIN SUPERINTENDENT, I. M. M. T. S., "DUFFERIN"
AND
Assistant District Commissioner for Sea Scouts, Bombay.



THERE is something very akin between life at sea and scouting. The latter is a game which has or ought to have open air as a playground, and the boy's hands and brains as the tools of his games. Elaborate equipment, men to look after it, servants, too much comfort, living de-luxe are all against the spirit of scouting, whilst creative ability, initiative, imagination, service to others are the chief equipments of a scout.

Life at sea is a life always at war with the elements, always in the open air. The creative ability of a scout is necessary for a sailor, and even though ships now-a-days are full of complicated equipment this has to be kept in perfect repair and running order by seamen without the help of large and spacious repair shops, which can only be found at certain ports.

To be prepared to live on a ship foregoing home comforts, the necessity of overcoming every difficulty as it comes and shouldering responsibility at an instant's notice are part and parcel of a sailor's equipment for his profession.

The link, however, between scouting and sea life is much stronger. The motto of scouting all the world over is service to others whilst the very *Raison D' Etre* of the Merchant Navy is "Service to others". A ship is a "Common Carrier". These words do not convey anything romantic at first sight, but let us analyse the duties of a "Common Carrier" and see whether the men on whom such duties devolve have the inbred qualities of a scout.

A "Common Carrier" is a person, ship or organisation which carries passengers or goods from one port to another and this implies that the passengers or the goods are entrusted to the care of the person, ship or organisation; and human nature, being what it is, will entrust itself or its goods only to people whom it thinks, will not let them down! Hence the officer in the merchant navy must be trusted by his fellowmen to carry them safe and sound or to carry their goods and deliver them from the shores of one country to the shores of the other, and such service to others when rendered by seamen, must be rendered by his own action

and initiative. His ship must be navigated clear of dangers both above and below the water. The ship as a "Common Carrier" must arrive at its destination in spite of weather conditions and in times of war, in spite of the enemy.

The seaman has no one but himself to rely on, and in this he is very unlike his brother on shore in large towns and cities, but very like the boy scout who understands that his duties are not only to serve others but to train himself to be able to do so, whenever the necessity arises.

Indian Seamen, from time immemorial, have been good sailors and even to this day, they carry safely in their crafts a very large quantity of the world's goods. The trade is scattered along the enormous coastline. Parcels of cargo carried in each ship are no doubt small, but the units are many, and this work has been carried out for centuries. But under modern conditions more is necessary if India is to compete with other nations. Change of times and methods can in no way be shown more dramatically than by comparing the sailing craft of a hundred years ago with the modern steam or motor liner and cargo carrier.

The characteristics required of the old sailor are still required now; even more so, long hours of watching, constant shouldering of responsibility, instant decisions are just as necessary in the modern steamer as in the old time "Bugla". But the introduction of complex machinery enabling ships to navigate in all weathers and carry large volumes of cargo have so altered the profession that though the modern seaman requires as much character as his forefathers, he requires far more education and has to master an incomparably larger complex problem.

The advantages of life at sea are obvious to many in so far as they spell to a certain extent, a life of adventure, a life in the open air as against life in an office stool, but the disadvantages are very great. The disadvantages of the life at sea are absence from home life and the continuous submission of one's own will to the needs of one's profession. The life

in some sense is unnatural to the city man or to the person not connected with the sea, and experience of the past proves that to make good sailors it is necessary to start young. For this reason the age limit of cadets who join the "DUFFERIN" is between 13 and 16 years only. But such age limit does not mean that the boy misses his education.

On the "DUFFERIN," training for sea and school work are combined. The boy is part of the crew of a stationary ship, and as such he has to carry out the usual manual duties of a

crew so that later, when he becomes an officer, he will know how personally to do the actual work which he will superintend. The boys are also taught during their three years' course, the theoretical knowledge of the profession and in addition and side by side to this, his general education proceeds up to the standard of Matriculation.

The ordinary day commences at 6 a. m. with a dip in the swimming bath, making his own bed, physical jerks and a cup of tea; after which he washes down decks, mans the ship's boats and works as necessary, for about an hour. He changes into the uniform of the day, parades with the aid of the cadets' band, and drills for about fifteen minutes. By this time it is quarter past eight in the morning and from then till 5 o'clock with a break for breakfast and dinner he is occupied with school work divided into periods of 40 minutes each. During these periods he has to master English and French, Algebra and Arithmetic, Geometry and Trigonometry, Science and Mechanics, Navigation and Meteorology and Theoretical Seamanship.

After 5 o'clock in summer and earlier in winter, half of the boys land on spacious play-



"M. M. T. S. "DUFFERIN".

ing fields for football, hockey and tennis whilst the other half indulge in general activities such as boxing, boat-sailing, carpentry and photographic work for about two hours, whilst few keep watch and man the duty boats. A short spell of signalling followed by Evening Quarters, Supper and Recreation, ends the day's work.

It sounds long, but the frequency with which the different subjects are changed, recreates the mind and body throughout the day.

The life in the open with hard work, good food, spells health.

The boys have their training in the ship for eight months of the year and for three months they go on long vacation whilst a spell of leave for one month is given during Christmas.

At the end of three years a Final Passing Out Examination is held and the "Dufferin Diploma" has been recognised by the Universities of Bombay and Calcutta under certain conditions as equivalent to the matriculation so that even if a boy changes his mind, and does not wish to go to sea, his time on board has not been wasted provided he passes his examination.

An apprenticeship for three years in most of the Shipping Companies trading from India, after the Dufferin Course, completes the training necessary for a Junior Officer and he has then to pass his professional examinations.

There are many openings at sea for Indian Cadets who make good, and at the present time it may be said safely that there is a fair prospect of employment for all.

The Dufferin Course, during the whole of the three years including travelling money, fees and uniform will cost about Rs. 2,000

whilst an expenditure of another thousand rupees is necessary to launch the boy in life. Given good health, brains, ability, and desire to work, the boy leads a very honourable career, and there is nothing to stop him to rise to command a ship in his middle age.

To join the Dufferin it is necessary to pass an examination held every November which can be taken in Madras, as well as other chief

were ex-scouts from such far apart places like Rawalpindi and Rangoon, and three were King's Scouts. All the experience gained up to date, goes to prove that scouting is a good recruiting ground and training for the future sailor.

Another interesting point is that, probably, the "Dufferin" is the only school in the world which is run almost entirely on scouting lines. The cadets are divided up into tops of 15 or 16



towns in India. The examination is competitive but the boys if they pass, are invited to come to Bombay for interview by the Governing Body. Out of the 66 boys who passed last year and came up for interview 33 were nominated.

It is very satisfactory to a scouter to note that in the year 1931, 19 out of 33 who joined,

(i.e. patrols.) Each Top has its own leaders called the *Cadet Captains*. Each Top has to carry out its own particular work in the ship, whilst a Court of Honour deals with most disciplinary cases. Scouts therefore should not feel strange on boardship as they will find throughout life that a good seaman is *ipso facto* a good scout.

Patrol Leaders' Training Camps. A Suggestive Programme.

IN a previous number of The South India Boy Scout we considered the necessity for Patrol Leaders' Training Camps and also when, where and by whom they should be

organised and conducted. Now we shall frame the details of the programme of instruction, both theoretical and practical. The duration of an efficient camp must be either a continuous

week or four week-ends. The following daily routine is recommended:—

5-30	A. M.	Rouse.
6	"	Hoisting the flag. Prayer.
6-30	"	Exercises.
6-45—7-30	"	Breakfast & clean-up.
7-45—8-0	"	Kit inspection.
8—10	"	Morning Session. Practical Scouting.
10—10-45	"	Bath, Prayer etc.
10-45—12	"	Cooking, Dinner.
12—12-30	P. M.	Clean-up.
12-30—2	"	Rest. Spare Time activities.
2—4	"	Evening Session: Practical Scouting.
4—6	"	Games.
6—6-30	"	Breaking the flag. Evening prayer.
6-30—7-30	"	Supper.
7-30—8	"	Clean up.
8—9-30	"	Camp Fire (or star talks, night stalking games etc).
9-45	"	Prayers—Lights out.

In addition to receiving practical instruction in scout craft through outdoor games, hikes, etc, the campers must widen their outlook with regard to the duties of a patrol leader, the importance of team or patrol spirit, the need for sympathy and understanding on his part towards his boys and the various ways in which he is expected to help the Scoutmaster in work and play, troop meetings, patrol leaders, council, Court of Honour, etc.

The details of the various topics for instruction may be spread out during the week as suggested below and it is needless to say that the Scoutmaster in charge will not imitate the 'Professor in the Lecture hall' or the 'preacher in the pulpit' but will do his best to bring home his new ideas to the minds of the boys by means of discussions or suggestions and by practical work.

First Day.

Patrol Leaders' responsibilities. What makes the right kind of a patrol leader. He

must be a leader in scout craft and in scout spirit, must understand his boys and must give them all the help and sympathy he can. His creed must be developing the spirit in his patrol, advancing along the scout ladder, doing a good turn daily, living the scout promises and laws, leading his patrol and planning his work.

Second Day.

Patrol spirit—What it is—How it grows—The outstanding patrol is only a link in the Troop chain. Patrol discipline—The various types of boys and how to deal in each case. Must keep the boys busy with things that interest them—Must give them responsibilities and must be patient and sympathetic.

Third Day.

Patrol names—Shoulder knots Patrol flags—Decorations—Totem poles—observation of the animals of the locality with regard to appearance, habits, cries, usefulness to man etc. Practical work will consist of Nature stroll, study of Patrol animals, sketching Patrol animals, practising Patrol calls, stalking, 'freezing' games etc.

Relation between the Patrol leader and the Scoutmaster—How to help the Scoutmaster at Troop meetings, at hikes and at camps and in the patrol leaders' council. The court of honour. Its functions model meeting minutes. The scri-

be's duties. Programmes—Scoutmaster's guidance.

Fourth Day.

Organisation of the patrol—It is not a 'one Scout job'. Patrol leader must fit the proper scout to the job. Qualifications for a second—Duties of the treasurer and of the patrol scribe—the patrol log—the records of the patrol—the patrol quartermaster and patrol equipment. Inventory of patrol articles. Duties of the Grubmaster and Cheermaster.

Fifth Day.

Patrol meetings—where, when, what and how—Patrol meetings not to take precedence

On Competitions

Be winners, always, if you can. But win fairly and generously. And if you win, don't "crow" over the other fellows who didn't win.

If you lose—and even losing together may help to deepen Patrol Spirit—lose gallantly, without whining or complaint. "Hit the line hard" and take the breaks as they come. It is all part of the game. See that you congratulate the victors, too, and do it sincerely in the spirit of "Let the best man win". It takes courage to be a good loser.

As a matter of fact, it isn't so important whether you win or lose, as it is how you have played the game.

William Hillcourt.

over religious school or home duties. Punctuality—Activities during a meeting must be varied in character—business—collecting dues, making of records, instruction in Scout-tests and badge work. Troop finance and equipment, consideration of their improvement. Planning of hikes, camps and patrol good turns—Recreations.

Sixth Day.

Patrol instructions—methods—importance of competitions at various stages—learning by doing—Programme for the activities of the troop to be decided upon by the patrol leader's council. Scoutmaster to instruct the patrol leaders and they in turn to instruct the boys in Patrol meetings.



(Selected by Hiawatha).

An Indoor or Camp Fire Game: The Farmyard: The players must all arrange themselves in a circle. The Leader then tells them that he is about to give to each the name of some animal, and that when he drops the handkerchief which he is holding in his hand, he wants them all to make the cry of the animal which they are supposed to represent. He then goes round the circle and whispers to every player except one, the injunction to "remain silent." To the one player alone he whispers, "The Donkey." This being done, he takes up his position in the centre of the circle, and, holding the handkerchief aloft, says, "now then, are you ready? All together" and drops the handkerchief. For half a second, there is a dead silence, which is broken by the voice of the victim being uplifted in a deep stentorian "bray." Note: Take care that the person chosen to represent the Donkey is a boy who likes to take a joke in good spirit.

Cross Questions and Crooked Answers: The players arrange themselves in a circle, and the first player commences the game by asking

Seventh Day.

Troop hikes and patrol hikes—precautions and requirements—what where, when and how to be decided upon in advance. Meeting place—transport—provisions—cooking—expenses—personal equipment and patrol equipment—Detailed programme of the hike—objects of the hike—rules of the road—observation and nature study. Practical work should provide for exploration hikes etc., and II class and I class Tests.

For further details the following books may be consulted.

Hand Book for Patrol Leaders by William Hillcourt—*Patrol Leaders' Training*—Gilcraft. *Letters to a Patrol Leader. The Patrol System Problems of a Patrol Leader.* P. S.

his neighbour a question, receiving a reply. The second player must do likewise, until every player has both asked a question and received an answer. The last player then asks a question of the first, who replies with the answer given to him in the first round by the neighbour. Note: Every one should have his question ready and remember the answer to his previous question to his neighbour. A good deal of amusement is caused by very appropriate answers being received to the second set of questions and sometimes very droll answers too.

The Traveller's Alphabet: When all are seated, a leader is chosen, who, beginning anywhere in the circle, asks questions which must be answered alphabetically, for example: "I am going to Arcot." The player next to him inquires, "What will you do there?" and the first player must reply, using in his sentence, nouns, verbs, adjectives beginning with A. As, "I shall Answer Agreeable Advertisements." The next player then turns to his neighbour and states that he is going to some place beginning with B, say Bangalore. And upon being asked what he was to do there, replies with a noun and adjective commencing with B. for example "I shall buy a basket of big brinjals."

Eye Guessing: A large sheet, or half a dozen newspapers are tacked together for the purposes of the game.

The sheet or the newspaper substitute for it must be fastened in a doorway between two rooms. The company then divide into sides, one half going behind the sheet, and the others amusing themselves in any way they choose

until they hear the word "ready." The players behind the sheet busy themselves cutting holes, the shape of eyes. When eight holes have been cut at the proper distances apart, for four pairs of eyes to look through, four players take up their positions, and looking through the holes all cry in one voice "Ready." The players on the other side each take it in turn to guess the names of owners of the eyes. In order that there shall be no mistake afterwards as to who guessed correctly, and who not, the guessers should be each provided with a sheet of paper and a pencil.

When all the eyes have been guessed, the papers are signed, and corrected from a true list kept by the players on the other side of the sheet; the player who recognised the most pairs of eyes winning the game. After the papers have been corrected, the sides change places, the guessers becoming the guessed.

Smoke Signals.

Smoke signals were not a standardized code as in the sign language. Inasmuch as they aimed to transmit secret knowledge, most or many of the signs were devised privately and to suit a particular purpose or the caprice of the transmitter.

As the signals were visible to all, unless they had a secretly understood significance, they would be conveying the information alike to friend and enemy. There were, however, certain more or less recognised abstract smoke signals, of which the following are a few. One puff meant *Attention*. Two puffs meant *All's*

Well. Three puffs of smoke, or three fires in a row, signifies *Danger, trouble or a call for Help*.

An interesting diversion can be had by a party of Boy Scouts or others who will first pre-arrange their code of signals, then some members of the party to go to an adjacent high hill or mountain, where they build a fire, for the purpose on a visible point. After bringing the small fire to a blaze, a smoke fire is created by adding some handfuls of grass or with some green branches which may have been carried up for the purpose. Apart from the fire the most necessary adjunct is a blanket or trap, to control the smoke, which when the fire is smoking well is liberated in a series of puffs, which convey the message.

At this point we would like to emphasize the importance of three signals of any kind as indicating danger or a call, for help. If any boy is ever in serious trouble where he needs to call for help, three shouts, three whistles, three shots from a gun, three smoke signals, three fires in a row at night in a place where they might be visible, all should be interpreted to convey the message that a person is in danger or requires assistance.

It should be impressed on all boys that the number three, whether in shots, fires, whistles or smokes, is the distress signal of Boy Scouts and of all woodsmen, plainsmen, and outdoor people generally. The importance of this signal cannot be overestimated. It should always be borne in mind that under no circumstances should this signal be ever given except in case of actual necessity and never in a joking or foolish manner.

(Tomkins's 'Universal Indian Sign Language'.)

Juvenile Delinquency.

(Continued from last Month's issue.)

Chancery, Not Criminal.

AS it is not the purpose of the Juvenile Court to determine whether or not the child has committed a specific offence, but to discover whether he is in a condition requiring the special care of the State, it follows that Chancery or Civil rather than the Criminal Procedure is best adopted to achieve that end. It is the technical evidence produced concerning the social aspects of the home, the environment of the child, its physical and moral make up that helps the Magistrate to arrive at the best solution. So, the procedure in the Juvenile Court, though Criminal in form, is in substance Chancery in procedure as there is a

considerable relaxation, with strict limitation of Criminal process. This helps the practical application of the fundamental principle that the child is a Ward of the Court, to be protected and safeguarded.

Functions and Procedure.

How this principle of 'State—Guardian' is put into effective practice is clear from a study of the working system of the Court. These functions may be grouped under three headings:—

- (1) Methods of Hearing and Detections.
- (2) Evidence.
- (3) Judgment and Disposition.

The essential feature in the special organization of the Juvenile Court is the provision that hearings of children should be separated from that of adults. One does not see in the precincts of the Court the fearful presence of the Force in its khaki and red turban to send a cold thrill to the heart of youth, leading to a miserable disposition of shame and remorse, with the spectacle of the world before him as loveless and friendless. In the Juvenile Court, adopting the best procedure, the children are given the advantage, not only of separate, but also of hearings from which persons, not having a perfectly legitimate interest in the children, are excluded. It is interesting to note that such children as cannot remain in their homes during the trial are kept in separate places, leading an atmosphere of domestic cheer, peace and calm. Special attention is paid to the case of delinquent girls. It has been found as a result of practical experience and close study of the details of lives of girl delinquents, the cause of their pitfalls in life is due to criminal negligence on the part of their parents. How better can the protective ideal of the Court be achieved than by making unfortunate youths feel that they are not social outcasts or objects of horror and of contempt but, but young things, which like the sick and decrepit, need nursing and attention in the nursery of a social sanatorium.

No Wig and Gown.

In the matter of gathering and unearthing of evidence, lies the chief distinction between procedure in a Juvenile court and the Criminal Court. The problem that faces the Judge is not the common fundamental one whether or not the child is guilty, but it lies in the words of the famous Judge of the Juvenile Court in Chicago, "What is he, how has he become what he is, and what would be best done in the interest of the State to save him from downward career". So it is his social evidence that plays a predominant part in probing into the arduous task of finding the reason behind the conduct. In order to answer what appears a simple, but is a complicated and staggering question as to what led the child to commit the offence, the judge has to throw off his wig and gown and step into the shoes of the psycho-analyst.

Probably nothing is more interesting in the study of the development of Psychology than that the principle of "Heredity" can be applied to solve problems whether crime is hereditary as a disease. The method adopted is a thorough-going investigation of the child's family history, his school life, his social environment, as well as a close examination of his physical and mental condition.

Protective rather than Penal.

Since the purpose of Court action is protective rather than penal, purely punitive dispositions, such as fines, are done away with under the best practice. If the child is in need of special care, protection and training, the Judge has to consider the best way to satisfy his wants. Here the Probation Service comes into great play, for the Probation Officer, immediately the child is entrusted to his care, plays the part as a dutiful parent. By a gradual process of observation, examination and scrutiny of his ward, animated by a spirit of careful and coherent reasoning, he enters into the mind of the child, understands his innermost workings, appreciates his strong and weak points, his bright and dark aspects and is thoroughly equipped for commencing the humane but arduous task of building up his character. As Justice Lindsay has put it, the qualities that are required in a Probation Officer for the successful working of the Probation system, are Patience, Forbearance, and Sympathy. So, Probation or supervision is not a negative force, designed merely to prevent the recurrence of anti-social conduct, but a constructive effort to secure for the child the fulfilment of those essentials of physical well-being, mental-health, home-life, education and social activities which have been lacking. The spirit behind the Statute is to treat children coming under its provision as wards of the State, to be protected, rather than as criminals, to be punished. The great purpose is to save them from the possible effects of delinquency, and neglect, which renders them liable to leading a criminal career, unless their activities are consciously and honestly directed into other channels by the Big Brother i.e., the Probation Officer.

(K. PALANI.)

Answers to “?”

All queries should be sent in written clearly or typed, on one side of the paper only, and enclosed in an envelope.

The name and address of the sender should be given, without which answers will not be published.

Queries should be short and to the point.

Questions of a controversial or personal nature will not be answered.

If a personal reply is required, sufficient postage in stamps will have to be sent along with the queries.

The Correspondence Editor does not hold himself responsible for the views of his correspondents, and reserves to himself the right of not answering any question.

(158) K. S. S.—We have also noticed that Rule 41 as it stands in the 1928 edition of the All-India Rules provides only for the wearing of the Scout hat by Scout Officers and makes no mention of a turban nor declares the wearing of a head-dress optional. We would suggest to you to write to the Provincial Headquarters and send an amendment for consideration, as we learn that there is going to be a revision of the rules in the near future.

(159) M. R. S.—A preliminary course at a training camp is not essential for the grant of a warrant, though it is desirable in that it gives in a short time much more instruction and practice in scouting than would be possible for a single aspirant to obtain by himself. But it should also be understood that such training by itself does not create a claim for a warrant. Please see Rule 46.

(160) Parent.—We learn that the Madras University has not yet accepted the final examination of the Training Ship “Dufferin” as equivalent to the Matriculation examination. Bombay and Calcutta have however done so.

(161) T. P. N.—A Scouter in one of the Tamil Districts has already sent in his Wood Badge Part I Studies in Tamil, taking advantage of the announcement in the ‘Outlook’ of February 1931. You may also do the same.

(162) S. N. S., Rayadurg.—(i) The relationship between the Headmaster and the Scoutmaster in a school group is one of the subjects dealt with in the Provincial Headquarters pamphlet—“Scouting in Schools”. You can get a copy on application to Provincial Headquarters enclosing postage, and read it yourself and show it to your Headmaster. (ii) The minimum dress for a Cubmaster is found in Rule 41—All-India Rules, 1928 Edition.

(163) N. R. S.—It is only fair that as one in the Movement, you should submit the MSS. of your book dealing with Scouting, to the Provincial Council for approval before it is published.

(164) A. R.—This is not the first time we hear of boys of Cub age and Scout age being run together as a Troop with identical training for both. It only shows a lack of appreciation of the aims and methods of the Movement. If, as you say, the two boys of Cub age are very keen, train them as Sixers and make them form their own Sixes from among their chums. They will do it more quickly than you ever can. Let them all the time be made to feel that Scouting proper is a thing to be looked forward to and not one they are already in. Do not allow these boys to wear the same uniform as scouts.

(165) Commissioner.—If your District Council finds it impossible to meet, why not you try what the Chief Scout swears by—“Decentralisation”? Study the map of your District carefully group likely places together and seek to organise for each area a local association with an Assistant Commissioner in charge for each. Insist on these officers and Local Associations sending you periodical reports of their work.

NOTES BY THE WAY.

It is a bold but none-the-less welcome step that the compilers of the “Tamil Scouts’ Pocket Book” have taken in exploring indigenous sources for information useful to Scouts.

Except for the efforts of the early pioneers, Dr. Besant and Mr. Pearce, to mention only a few, no serious attempts seem to have been made all these years to unearth the forgotten stores of knowledge of everyday use available in our own land.

If Scouting is to be the training of the youth for future citizenship, it logically follows that the youth of the land should first of all be made to cultivate a real love and reverence for the country. Mere academical appreciation, or hysterical admiration of the past history of the land, without adapting into daily use the

practices which have stood the test of time and which have been admired and extolled by all the world, would be only an empty homage, taking us no farther in the world of realities.

Our present condition is one of sheer helplessness, with a mind which has by long usage been accustomed to think in a groove, always seeking for adventitious aids doled out to us in tabloid form from other sources than our own. Taking for example, the subject of First Aid for Scouts, we are apt to be slaves to foreign systems with their emphasis on ‘Accidents’—which in our own country only apply to urban areas and are therefore in a large part inapplicable to rural conditions; the inevitable result of this has been the treatment of instruction to Scouts in first aid becoming a mere formal matter. At the same time we have been

ignoring simple ailments, epidemics and such other ills which are more common all over the country.

In these matters, the knowledge possessed by a simple village rustic of the old school sometimes, puts us to shame and leaves us in wonder.

Of such knowledge again as pioneering, star-lore, path-finding, woodmanship, plant-lore, animal-lore and such like, there is much of substantial use that we can still find among our village elders, in spite of all the superstitions that have got mixed up with it and that we are of course at liberty to eschew.

That would be the right thing to do and it is nothing but taking the kernel and casting the shell out.

Searchlight does not presume to ignore the elementary fact that we owe to the west the idea of Scouting as an organisation. But he reminds his readers that it is more of a Movement and to do so, it must have a live force behind it urging it forward.

That live force, in Searchlight’s humble opinion, is the adaptation of the Scheme to the environs in which the Movement has to thrive.

And no one of us has realised this fact more than the illustrious founder himself and he has wisely given us the fullest latitude, so long as we do not go counter to the policy and organisation.

A Citizen should first be a patriot and true patriotism implies persistent and intelligent practice of all that is best in the country’s traditions. True patriotism should therefore permeate the daily life and conduct of our youth and not be confined to political opinions blindly followed, noisily aired out or aggressively demonstrated.

Searchlight does not, by this, mean to decry even for a moment the importance of sound politics in the growth of the national life of the country. But he only desires to emphasise the fact that the real need to-day is for thinking citizens as opposed to those who are led away by catchwords and cant expressions and whose opinions merely reflect those of their evening papers.

And such patriotic citizenship is surely the aim of the Boy Scout Movement in India. It is up to every one of us, however humble in the field, we may be, to hold that aim in view before us in our work.

Searchlight.

Proceedings of a Meeting of the Headquarters Executive Committee.

Held on Saturday the 25th April 1931 at 8 a.m.

Present:—

The Hon’ble Sir C. P. Ramaswami Aiyer, K.C.I.E., Provincial Commissioner.

Rao Bahadur R. Krishna Rao Bhonsle.

Mr. D. N. Strathie, M.A., I.C.S., District Commissioner, Chingleput.

Lt. Col. A. W. Hutton, District Commissioner, Madras South.

Mr. V. Subramaniam, District Commissioner, Adyar.

Mr. P. S. Narayanswami, Provincial Organising Secretary.

Mr. G. T. J. Thaddaeus, Provincial Organising Secretary.

Mr. K. Sanjiva Kamath, Honorary Provincial Secretary.

1. The minutes of the last meeting which had been circulated were taken as read and approved.

2. The Rules of the Stanley Park Training Centre were approved, the following committee was appoint-

ed for the control and supervision of the training centre.

The Provincial Commissioner.

The President, District Scout Council, Nilgiris.

The District Scout Commissioner, Nilgiris.

The Secretary, District Scout Council, Nilgiris.

The District Commissioner, Coimbatore.

The Provincial Organising Secretaries.

3. It was resolved that M.R.Ry. R. Krishna Rao Bhonsle, Avergall be appointed as Honorary Treasurer and be authorised to operate on the account opened in the name of the Boy Scouts Association at the Imperial Bank of India, Mount Road Branch, Madras.

4. The Provincial Commissioner proposed that an earnest endeavour should be made in the near future to organise a Boy Scout Fund of at least one Lakh of Rupees in the first instance and His Excellency The Governor should be persuaded to issue an appeal supported by an appeal from His Excellency Lord Willing-

don, the Chief Scout for India and Burma, who is still evincing a great deal of interest in the welfare of the Boy Scout movement in this Province. He also proposed that a deputation of some of the members of the Committee should be appointed to wait upon the Private Secretary at Ootacamund and also on some of the leading Zamindars and Rajahs who would come there for the season and that expenses of the Deputation and the appeal should be sanctioned. The proposals of the Provincial Commissioner were accepted. It was resolved to appoint the following members of the Committee to constitute a Deputation:—

Mr. D. N. Strathie, Lt. Col. A. W. Hutton and Mr. K. Sanjiva Kamath.

The necessary expenses of the deputation were sanctioned.

5. The Bye-laws of Madras West Local Association and Ambasamudram Local Association were approved and the associations registered.

6. It was resolved to issue a Telugu supplement of to the South India Boy Scout Magazine in the same manner as the Tamil Supplement. The Editor was authorised to make the necessary arrangements for printing and editing the same.

7. The Budget for the year 1931-32 was approved.

The following are the financial rules approved by the Committee at its meeting held on 10-4-1929.

(a) That a Budget book be maintained in the Office.

(b) That all expenditure be limited to the allotments in the Budget.

(c) That any expenditure that may have to be incurred in excess of the budgeted amount under any item should be incurred only with the previous sanction of the Provincial Executive.

(d) That all appropriations from any item in the budget to any other item shall be made with the previous sanction of the Provincial Executive.

8. The following subjects referred by the Provincial Council at the 9th Annual meeting were considered.

(a) Inquiry into the deficiency of 1st Class Scouts.

The following causes were suggested:—

(1) That Muffassal boys do not give sufficient time to Scouting.

(2) Scoutmasters are not trained in the First Class Tests.

(3) Managers of Institutions do not send Scoutmasters for refresher courses.

(4) College departments have not been properly encouraging Scouting.

By way of experiment, to remove the deficiency the following remedies were approved.

Provl. Scout
Hd. Qrs.,
Madras,
1-4-1931.

(1) That the Provincial Organising Secretaries should concentrate their attention mainly on refresher courses in the coming year.

(2) That except in special circumstances the warrant of a Scoutmaster will not be renewed after a service of two years unless he undergoes a refresher course in First Class Tests.

(b) Sub Committee on Rovering.

The following persons were appointed to constitute a sub-committee on Rovering:—

Mr. J. I. Muthia.

„ H. R. Mills.

Lt. Col. A. W. Hutton.

Mr. K. A. Nilakanta Sastri.

The Provincial Organising Secretaries.

Mr. M. Rajagopalan, Convenor.

(c) Issue of a questionnaire on the Movement.

The Provincial Organising Secretaries were authorised to draft a set of questions to be placed before the next Committee meeting.

(d) The Organisation of a Commissioners' Conference with the Annual meeting was approved.

9. It was resolved to organise a Provincial Rally at Ootacamund on the occasion of the visit of H. E. Lord Willingdon to that place.

10. It was resolved to convey the greetings of the Committee to H. E. Lord Willingdon on his assuming charge as Chief Scout for India and Burma.

11. It was resolved (a) that a Provident Fund for the benefit of the members of the staff be started. (b) That each member do contribute one anna in the Rupee of his pay to the Provident Fund and that an equal amount be contributed from the Headquarters funds. (c) That the Provident fund be deposited in the name of the Association in the Savings Bank section of the Madras Central Urban Bank Ltd., (d) That suitable rules be framed for the regulation of the fund.

The Provincial Commissioner announced that as the Headquarters may not be in a position to contribute its quota for the current year he would give a donation of Rs. 400 on behalf of the Headquarters to be invested in the Provident Fund as the quota of the Headquarters.

Mr. Thaddaeus on behalf of the members of the staff expressed thanks to the Provincial Commissioner and the Committee for the institution of the Provident fund scheme.

The meeting terminated at about 9-30 A. M.

K. Sanjiva Kamath.

Honorary Provincial Secretary.

Provincial Headquarters Notices No. 36. (Scoutmasters Training Camp, Red Hills, Preliminary Course.) 7th to 16th March 1931.

Scoutmaster
V. S. Ratnasabhapathy

Assistant Scoutmasters
Messrs. C. Ponrangam
Visvanatham Chetty
Jagannadham

Owls

1. Sethu Jesudassan, C. B. S., Vyasarpady
2. Devarajulu Chetty, C. B. S., Mount Road
3. Natesa Nayakar, C. B. S., Teynampet
4. Ratnaveluachary, C. B. S., Edapalayam
5. G. Lokanathan, C. B. S., Bazaar Road
6. S. Vaidyanathan, C. B. S., Nochikuppam
7. Munuswamy Naidu, C. B. S., Pudupakkam

Wood Peckers

1. S. S. Manoharan, C. B. S., Lingichetty St G. T.
2. K. Devarajulu Mudaliar, C. B. S., Mylapore

3. T. V. Subramanyam, C. B. S., Perambore Barracks
4. T. Solomon, C. B. S., Kosapet
5. K. John, C. B. S., Egmore
6. Gnanaratnam Pillai, C. B. S., Triplicane
7. Kuppuswamy Nayagar, C. B. S., Mirsahibpet

Crows

1. N. S. Subramaniam, C. B. S., Bells Road, Triplicane
2. V. Ramamurthy, C. B. S., Triplicane
3. T. K. Chakravarty, C. B. S., Perambore Barracks
4. V. Cunniachetty, C. B. S., Georgetown
5. Ganapathy Mndaiar, C. B. S., Thousand Lights
6. K. N. Ramakrishna Pillai, C. B. S., Thiruvateswaranpet
7. I. G. Ramanujam, C. B. S., Cochrane Basin, Washermanpet

Scout Masters Training Camp (Preliminary) 20th to 30th May 1931, Lakshmi Park, Cuddalore, N. T. List of Campers.

The Cuckoo Patrol

1. C. V. Muthukrishna Pillai B.A., L.T., Cuddalore
2. Swaminathan, Thirutharaipundi
3. Sundarrajan B. A., Cuddalore
4. Subrahmanian, Chidambaram
5. Jagannada Pillai, B.A., L.T., Shiyali
6. Swaminatha Iyer, B.A., L.T., Cuddalore
7. Ramachar, B.A., B.E.D., Tadpatri

The Raven Patrol

1. V. Radhakrishnan, Lalgudi
2. K. N. Sitaraman, Valavanur
3. Durai Pillai, Cuddalore
4. Thiruvengadam, B.A., Chidambaram

5. Ratanasabapathi, Trichinopoly
 6. Gopalakrishnana, Kallakurchi
 7. Subrahmanian Iyer, Valavanur
- V. S. Subrahmanian—A. S. M. Young India Troop—Madras. Troopleader.
K. S. Sundaresan (secretary Local Scout Association—Tiruvavur) Assistant Scoutmaster
T. P. Navaneethakrishna, M.A. Hon (Assistant District Scout Commissioner South Arcot) Chidambaram—Scoutmaster
P. S. Venkatramana Rao (Rover Leader, 1st Cuddalore. Government Training School Rover crew), Quartermaster
Ramaseshan } Rovers 1st Cuddalore-Assistant
Karim } Quartermasters

Cubmasters' Training Camp, (Preliminary) Pasupathikoil, 5th to 10th May 1931.

Grey Six.

1. G. Srinivasa Ayyar (Mor) H. M. Board Elementary School, Papanasam
2. K. V. Krishnamoorthi Ayyar (Sugeema) H. M. Ramanathan's Elementary School, Egnapuram
3. C. Venkatarama Ayyar (Chil) H. M. Board Elementary School, Ayyampet
4. S. Sambasivam Pillai (Laghupathanaka) Assistant Board Elementary School, Ayyampet
5. R. Venkatachari (Jacala) Assistant Board Elementary School, Ayyampet
6. S. Venugopala Rao (Nag) Assistant Board Elementary School, Ayyampet
7. S. Ramaswami Ayyar (Mysa) Assistant Panchayat School, Tandankorai

Black Six.

1. K. V. Vedayyar (Kaa) Assistant, K. F. S. School Rajagiri
2. V. R. Srinivasan (Rann) Assistant Middle School, Umayalpuram
3. M. S. Genesa Ayyar (Ko) Teacher, Soolamangalam
4. K. A. Venkatarama Ayyar (Hiranyaka) Teacher, Ayyampet
5. G. Vedapureswara Ayyar (Dirghakarna) Board Elementary School, Valangiman
6. Seshayya (Subudhi) Assistant, Board Mahomedan School, Chakkrapalli, Ayyampet
7. K. A. Ragava Ayyaugar (Jeebi) H. M. Mary Elementary School, Nadukaveri

Brown Six

1. S. Thandayuthapani Ayyar (KIM) Assistant, Victoria High School, Papanasam
2. S. Viswanatha Ayyar (Hathi) Teacher, National Secondary School, Mayavaram

3. Perumal Pillai (Kotick) H. M. Board School, Kallar Pasupathikoil
4. Chellaswami (Kumbagriva) H. M. Elementary School, Orathur, Tirukkattupalli
5. Thiagaraja Pillai (Chitranga) H. M. Board Elementary School, Pasupathikoil
6. Abdul Azeez (Sona) H. M. Board School, Chakrapalli, Ayyampet
7. Ramachandra Ayyar (Mang) H. M. Board School, Soolamangalam
- Thiagaraja Kadavarayar (Lone Wolf) President, Village Panchayat Board, Ayyampet

Officers.

T. P. Navanithakrishna, Assistant District Scout Commissioner of South Arcot, Akela
K. S. Sundaresan Secretary, Local Scout Association, Tiruvarur, Baloo
G. Ramamirtham Ayyar, Secretary, Local Scout Association, Papanasam, Camp Secretary
V. Ramayyar, S. M., Scout Troop Board High School, Ayyampet Quartermaster

Stanley Park Training Centre, Coonoor
Cubmasters' Training Course (Preliminary.)
25th to 30th April 1931.

List of Campers.**Brown Six.**

K. Nanjah Gowder (Chitranga) Sholur Kalhutti P. O
J. D. Peter (Shada) Wellington Market
B. Chevana Gowder (Kaa) Kendorai, Ootacamund P. O
H. S. Ajjai Gowder (Lagupathanaka) Bellicombai Kattabettu P. O
A. Benjamin (Sarvajna) Hastampet, Salem
V. P. Prathinithi (Tall Pine) Saptapur, Dharwar, Bombay

Black Six.

C. P. Palanivelu (Kotick) Aruvankadu, Nilgiris
E. P. Sumithran (Mang) Tellicherry
J. P. Ling (Hathi) Madras
D. Belli Gowder (Kim) Ebbanadu, Ootacamund P. O
S. P. Sivaramakrishnan (Maha Vikrama) Gudalur
John Ajjan (Jkki) Jagathala, Nilgiris
Akela—J. I. Muthiah
Baloo—N. Devanesan
Quartermaster—A. Samuel

Scoutmasters' Training Camp, (Preliminary) Kannadian Anicut.
Tinnevely District.
1st May 1931 to 11th May 1931.

Scoutmaster.

Mr. T. V. Nilakantam.

Assistant Scoutmasters.

Mr. S. K. Venkataraman, B.A., L.T.
Mr. T. V. Arumugam, B.A., L.T.

Campers.**Owl Patrol.**

M. Gomatinayagam, Ariyanayakupuram
K. Sankaralingam, Kallidaikurichi
P. Balasubramaniam, Ambasamudram
Ramaswami Ayyar, Kallidaikurichi
P. S. Krishnan, Palamadai
M. Perianayagam, Veerapandianpatnam
A. Krishna Ayyar, Kallidaikurichi
K. Adhivaraha Ayyangar, Ambasamudram

Woodpeckers.

A. S. Ramakrishnan, Alwarkurichi
A. K. Gomatinayagam, Alwarkurichi
S. Sivasubramanian, Pappakudi
K. V. Viswanathan, Kunioor
S. R. Narayana Rao, Shermadevi
K. A. Vallinayagam, Shermadevi
A. S. Ramakrishnan, Ambur
A. Paul Raj, Kayatar

MADRAS,
15-6-1931.

Doves.

R. Tothadri, Shermadevi
K. Ganesa Ayyar, Papankulam
N. S. Mani, Ambasamudram
H. C. Cyrus, Alwarkurichi
Ramasubbu Thevar, Ambur
G. Devadasan, Ambasamudram
S. Shanmugam, Tuticorin

Crows.

A. V. Thirumalayappan, Ariyanayakupuram
Brother G. Mudiappan, S. H. J., Irudayakulam
Brother N. F. Susaimarian, S. H. J., Irudayakulam
S. K. Virabahoo, Koilkulam
G. Luke Sargunam, Mukkudal
T. M. Kuppuswami, Vengadamatti
N. Avudayappa Mudaliar, Ambasamudram
R. Sankara Ayyar, Alwarkurichi

Peacocks.

V. Padmanabha Ayyangar, Ambasamudram
V. Alagappan, Thirupudaimarudur
T. S. Minakshisundaram, Ambasamudram
V. Muthuswami, Srivaikuntam
S. K. Subramanian, Kallidaikurichi
A. V. Chidambaram, Ambasamudram
R. Mahadevan, Ambasamudram
P. Vedanayagam, Kallidaikurichi

(Sd.) C. P. RAMASAWMI AIYAR,
Provincial Commissioner.

THE SOUTH INDIA BOY SCOUT

TAMIL SUPPLEMENT.

பத்திராதிபர் குறிப்பு. (Editorial)

சாரணியம் நமது நாட்டில் தலை யெடுத்து நாளடைவில் வளர்ந்து வருவது நம்மனோர் அறிந்ததே. ஆயினும் சிறுமக்கள் மேம்பாட்டிற்கு உதவியுள்ள இவ்வியக்கம் பெரும்பாலும் நகர மக்கட்கே பயன்பட்டு வருகின்றது; நாட்டுப்புற மக்களிடத்திற் சிறக்கக் காணோம். தவிர, அங்கில மொழித் தேர்ச்சி பெற்றோரே சாரணத் தலைவராக இயலும் என்ற கொள்கை இப்பொழுது மாறத் தலைப்பட்டு ஆரம்பக் கல்வித் தேர்ச்சி யுள்ளோருக்கும் சாரணத் தலைவர் பயிற்சி (Scoutmasters' Training) அளிக்கப்பட்டு வருகிறது. இவர்களின் பெரும்பாலோர் சாரணியம் சார்ந்த அங்கில நூல்களையோ, பத்திரிகைகளையோ படித்தறிய இயலாதவர்; அன்றி, அவைகளைப் படித்தறியக் கூடியவரும் தாமதமின்றி பொருளைச் சிறுவர்களுக்குத் தமிழ் மொழியில் எடுத்துரைக்க வகையறியாது மயங்குகின்றனர். இங்காரணங்களை முன்னிட்டே

அங்கிலத்தில் வெளிவரும் நமது 'தென்னிந்தியச் சாரண' (The South India Boy Scout) னுக்குத் தமிழ் அநுபந்த மொன்று வெளியிடத் துணிந்து, இம்மாதம் முதல் இவ்வநுபந்தத்தை வெளியிட்டு வருகிறோம். இவ்வநுபந்தம் கால அளவில் வளம் பெற்று நாட்டுச் சாரணியத்திற்கெனத் தனித் தமிழ்ப் பத்திரிகை யுருவங்கொண்டு வெளிவரக்கூடும் என்று நம்புகின்றோம். ஆகவே, இயக்கத்தில் இணைப்பிட்டு ஊக்கத்துடன் உழைத்துவரும் தமிழ்நாட்டுச் சாரண ராஜ (Scouters) ராய அன்பர்கள் அனைவரும் கட்டுரைகள் உதவி நமது அநுபந்தம் பல்வழியிலும் பயன்பட்டுச் சிறப்பெய்துமாறு செய்து, அங்கில மணம் பரவா நாட்டுப் புறங்களிலும் சாரணிய மணம் பரவத் துணைபுரியும் இத்தொண்டிலும் ஈடு படுவார்களாக! இறைவன் இன்னருளுந் கைகூடுக!

சாரணப் படைத் தலைவர்களுக்கு—ஞாபகக் குறிப்புகள்.

பள்ளிக்கூடங்களைச் சார்ந்த படைகளில் வருஷத்து வேலை தொடங்கும் காலம் இதுவே.

இவ்வேலையைப் பற்றி இதை வாசிக்கும் நீங்கள் இதுவரையில் மனதில் ஆராய்ந்தும் உங்களுடைய படையின் மான நியாய சபையில் கலந்து பேசியும் இருக்கக்கூடும். வருஷத்தில் பள்ளிக்கூடம் நடக்கும் நாட்கள் 180-தானென்னும், இந்நாட்களில் வாரத்திற்கு இரண்டு முறையாக மொத்தத்தில் 50 முறைக்கு மேல் படையை கூட்டமுடியாதென்றும் உங்களுக்குத் தென்றியதுண்டா?

50 முறையென்றால் சுமார் 50 மணி நேரமாகிறது.

சிறுவர்களுடைய நல்லொழுக்கப் பயிற்சியை நடத்துவதும், உறுதியாக்குவதும் இவ்வமைப்பது மணி நேரத்தில் கைகூடும் காரியமா என்பதைச் சற்று நினைத்துப் பாருங்கள்.

ஐம்பது மணி நேரப் பயிற்சி யென்பது இரண்டு மூன்று நாட்கள் நடக்கும் ஒரு பாடியில் (camp) ஒரு சிறுவன் பெறக்கூடிய பயிற்சிக்கே சமமாகும். அதிலும், பாடியிலுள்ள சாரண உணர்ச்சி ஊர் நடுவில் பள்ளிக்கூட நாட்களில் நடக்கும் படைச் சந்திப்பில் காணுவதரிது.

ஆகவே, படைப் பயிற்சி இவ்வாறு பள்ளிக்கூட நாட்களில் மாத்திரம் நடந்தால், வருஷக் கடைசியில் சிறுவர்கள் மென்பாதர்களாயிருக்கிறார்கள் என்ற குறைக்கு வேறு காரணமும் வேண்டுமோ?

இந்நிலைக்குப் பரிகாரம் ஒன்றே யுண்டு.

அதாவது, சனிக்கிழமைகளில் காலைப் பொழுதி லாவது பிற்பகலிலாவது சாரணப் பயிற்சியை நடத்துவதே. பரவிய விளையாட்டுக்களும், சாரண ஓட்ட நடை (Scout pace) யும், தீமூட்டிச் சமையல் செய்வதும், தூரம், உயரம், நிறை முதலியன நிதானித்தலும், ஆய்ந்து நோக்கல், தடம் பற்றல் முதலியனவும், இவற்றைப்போன்ற மற்ற பயிற்சிகளும் திருப்திகரமாக நடைபெறுவதற்குப் போதுமான காலமும், இடமும் வாரவிடுமுறை நாட்களிலேயே கிடைக்கும். பள்ளிக்கூட நாட்களில் படை கூடும் நேரத்தை அணி முதல்வர்களைக்கொண்டு சாரணர்களுக்குச் சின்னச் சோதனைப் பயிற்சி நடத்தவும், படைநிலை, படை வகுப்பு (Troop formations) முதலியன கற்பிக்கவும், தலைவர் பணுவல்கள் சொல்லவும் உபயோகப்படுத்த வேண்டும். அப்படிப் பள்ளிக்கூட நாட்களில் படை கூடுவதையும் பள்ளிக்கூடம் முடிந்தவுடனே வைத்துக் கொள்ளாமல் வெயில் சாய்ந்து ஆகாயம் குளிர்ந்த

நேரத்தில் வைத்துக்கொள்ளல் நன்று. அல்லது, காலையில் வெயிலுக்கு முன் வைத்துக்கொள்ளலாம். நல்லுணர்ச்சிக்கு அனுகூலமான வேளைகள் இவையே. அப்படியின்றி, வகுப்பில் பாடம் கற்ற களைப்புடன் சிறுவர்களைப் படைச் சந்திப்புக்கு அழைத்தால், அவர் களுக்குச் சாரணியத்தில் சுற்றும் ஊக்கமிராது.

படை நிர்வாகம்.

வாலிபச் சாரணப்படை யொன்று ஏற்பட்டு ஒழுங்காக நடந்து வரவேண்டுமென்றால் அதற்குத் தக்கப் பொறுப்பாளிகள் பலர் இருக்கவேண்டும். இவர்களில் முதன்மையானவர்கள் :—

- (1) படைத்தலைவரும்,
- (2) மான நியாயச் சபையினரும் (The court of Honour), அணிமுதல்வர்களும்,
- (3) ஜில்லாச் சோதனையாளரும் (District Commissioner), உள்ளூர்ச் சாரண சங்கத்தாரும் (Local Association),
- (4) பள்ளிக்கூடத்தைச் சார்ந்த படையாயிருந்தால், படையை ஆரம்பிக்க முன்வந்து நடத்த உதவி புரியும் பள்ளிக்கூட அதிகாரிகளும்,
- (5) படைப் பஞ்சாயத்தாரும் ஆவார்கள்.

இவர்களில் முதல் மூவகையினரும் சாரணச்சங்கத் தின் உறுப்பினர்கள். மற்ற இருவகையினர் அவ்வாறு இருக்கவேண்டுமென்பதில்லை.

(1) படைத்தலைவர்.

படையின் உட்பொறுப்பு முழுமையும் படைத்தலைவருடையதே. சாரணர்களைச் சேர்த்துக் கொள்ளுவதற்கும், நிறுத்தி வைப்பதற்கும், விலக்குவதற்கும் முதற் பொறுப்பு படைத்தலைவரைச் சார்ந்ததென்று சாரணச் சங்கத்தின் விதிகளில் 46-வது விதி கூறுகின்றது. தவிரவும், படையில் தான் நேரில் இருந்தோ அல்லது உதவித் தலைவர் அல்லது அணி முதல்வர்கள் மூலமாகவோ நடத்தும் ரிகழ்ச்சிகள் எல்லாவற்றிற்கும் அவரே பொறுப்பாளியாவார். ஆகையால் படைத்தலைவர் பயிற்சிக்கென்று அங்கங்கே நடந்துவரும் பயிற்சிப் பாடிகளில் (Training camps) ஒன்றில் பயின்றும் படை ஆட்சியைப்பற்றி அவ்வப்போது வெளிவரும் புத்தகங்களைப் படித்தும், கற்ற விஷயங்களைப்பற்றி தலைவர் நன்கு ஆராய்ந்து, தன் பொறுப்புக்குத் தக்கபடி படையை நடத்தவேண்டியதவசியம். இவ்விஷயங்களின் விவரம் “தென் இந்திய வாலிபச் சாரணன்” பத்திரிகையிலும் “இந்திய வாலிபச் சாரணியம்” என்ற நூலிலும், “சாரணச் சிறுநூல்”-லும் கண்டறியலாம்.

(2) மான நியாய சபை (The Court of Honour)

இச்சபையினோர் படைமுதல்வனும், அணிமுதல்வர்களும், அணித்துணைவர்களும், இச்சபை படை நலத்திற்கு எவ்வளவு இன்றியமையாததென்பது

நிற்க, சின்னச் சோதனைப் பயிற்சிகளைப்பற்றி “தென் இந்திய வாலிபச் சாரண” பத்திரிகையின் தமிழ்ப் பகுதியில் சென்ற இரண்டு மாதங்களாக சில குறிப்புகள் வெளிவந்திருக்கின்றன. அவற்றையும் நீங்கள் படித்துப் பயன் பெறலாம்.

(தீர்மானங்கள் வாலிபச் சாரணச் சங்கத் துண்டுப் பத்திரிகை மொழிபெயர்ப்பு.)

தலைச்சாரணர் எழுதிய “வாலிபச்சாரணிய” நூலையும் ரோலண்ட் பிலிப்ஸ் எழுதிய “அணி முறை” என்ற நூலையும் படித்தால் விளங்கும்.

அணியின் நலத்தைப் பெருக்கும் காரியங்களைப் பிறர் தடையில்லாமல் அணித்தலைவர்களே நடத்திப் பழகவேண்டும் என்பது இச்சபையின் நோக்கங்களிலொன்றாகும். இவ்வாறு அணியை நடத்துவதைப்பற்றியும், படையை நடத்துவதைப்பற்றியும் முதல்வர்கள் அடிக்கடி கலந்து ஆராய வேண்டும் என்பது மற்றொரு நோக்கமாகும். சிறுவர்களுள் ஒழுங்கினமேதாவது காணப்பட்டால் அதைத் திருத்த வேண்டிய முயற்சியெடுத்துக் கொள்ளுவதும் இச்சபையே. ஆனால் இதன் நடவடிக்கைகளெல்லாம் படைத்தலைவர் அனுமதியைக் கொண்டும் மேற்பார்வைக்குட்பட்டுமே நடக்கும்.

இம்முறையைக் கையாண்டு வந்தால் படையில் நடக்கவேண்டிய பயிற்சியின் பெரும்பாகம் அணிமுதல்வர்களே ஏற்றுக் கொள்ளத்தக்கவராவர். தலைவர் ஊரிலில்லாவிட்டாலும் பயிற்சி தடைப்படாமல் நடந்துவரும். ஆனாலும், இப்படி நடப்பது அணி முதல்வர்களாயிருக்கும் சிறுவர்களுடைய வயதையும், படிப்பையும் ஆரம்பப்பயிற்சியையும் பொறுத்ததாகும். ஆகையால் புதிதாகத் தொடங்கிய படையாயிருந்தால் படைத்தலைவர் உடனிருந்தே மான நியாய சபையை நடத்தவேண்டும். சிறுவர்கள் அனுபவம் பெறப்பெற படைமுதல்வன் வசமும், அணிமுதல்வர்கள் வசமும் இதன் பொறுப்பைக் கொஞ்சம் கொஞ்சமாக ஒப்புவிக்கலாம். படையில் திறமையுள்ள உதவித்தலைவரொருவர் இருந்தால், மான நியாய சபை நடத்துவதை அவர் வசம் ஒப்புவித்தல் நலம். சிறுவர்களுடைய ஒழுங்கை சம்பந்தமான விஷயங்களில் படைத்தலைவரும், உதவித் தலைவர்களும் கலந்து யோசித்துப் பரிசீலனை தேடவேண்டும்.

(3) ஜில்லாச் சோதனையாளர் (The Dist. Commr.)

படை நடக்கும் ஊர் அல்லது எல்லையின் சாரண அதிகாரியாயிருக்கும் உதவிச் சோதனையாளரையும் இத்தலைப்பில் சேர்த்துக்கொள்ளலாம்.

படைகளை அடிக்கடிப் பார்வைபிட்டு, படை நடக்க வேண்டிய முறைகளைப் பற்றிப் போதிப்பவர் சோதனையாளரே. சாரணச் சின்னங்கள் அணித்திருக்கும் சாரணனெவனையும், அவன் அச்சின்னத்திற்கு அருகது என்று சோதிக்கும் அதிகாரம் இவருக்குண்டு. அப்படிச் சோதிக்கையில் ஒருவன் அருகனல்லவென்று தோன்றினால், சின்னத்தைக் களைந்து வாங்கிக்

கொள்ளும் அதிகாரமும் இவருக்குண்டு. ஒழுங்காக நடக்காத படைகளின் பதிலையும், தலைவர்களின் பட்டயத்தையும் (warrant) ரத்து செய்யும் அதிகாரமும் இவருடையதே. படையிலிருந்து படைத்தலைவரால் விலக்கப்பட்ட சாரணன் சோதனையாளரிடம் முறையிட்டுக்கொண்டால், மேல் விசாரணை நடத்தும் அதிகாரம் அவருக்குண்டு.

ஆனால் படைகள் ஒழுங்காக நடந்து வரும்போது சோதனையாளர் இவ்வாறு அதிகாரம் செலுத்த சந்தர்ப்பமிராது. ஆகையால் அவருடைய வேலை பெரும்பாலும் படை நடத்துவதில் தலைவருக்கு வேண்டிய துணைபுரிவதேயாகும்.

கூடியவரையிலும் சோதனையாளர் தலைவர்களையும், சாரணர்களையும் நேரில் அறித்திருக்கவேண்டும். ஆனால் ஒரு படையிலுள்ள சாரணர்களுக்கோ, அணி முதல்வர்களுக்கோ நேரில் எக்கட்டளையையும் அவர் இடக்கூடாது. படைத்தலைவர்பூலமாகவோ எக்கட்டளையையும் இடவேண்டும். பல படைகளுக்குப் பொதுவான கட்டளையானால் உள்ளூர்ச்சங்க அமைச்சர் மூலமாகத் தெரிவிக்கப்படவேண்டும்.

சாரணியமும், குருவி முறையும்.

சாரணியத்திற்கும் குருவிமுறைக்கும் உள்ள சரியான சம்பந்தத்தை வரையறுத்து, பிரித்துக் கூறுவது எளிதானகாரியமல்ல. ஆனால் ஒரு விஷயம் முக்கியமாய் கவனிக்கத்தக்கது. அதாவது, ‘சாரணப்பயிற்சியையே தக்கவாறு குறைத்துக் கொடுத்து விட்டால் அது குருவிப்பயிற்சியாய் விடும்’ என்ற எண்ணத்தை ஒழிக்கவேண்டும். இந்த விஷயத்தை மூன்று தலைப்பின்கீழ் பிரித்துக் கவனிப்போம்.

(1) 8 முதல் 11 வயதுள்ள பையனுடைய மனோ குணம், தேக வலிமைக்கெற்ற பயிற்சி என்ன?

(2) இவ்விரு பிரிவிற்கும் உள்ள சம்பந்தம் எவ்வாறு ஏற்பட்டது?

(3) பயிற்சி முறையில் (Practical work) காம் கவனிக்கவேண்டிய விஷயங்கள் என்ன?

(1) குருவியார் 8 முதல் 11 வயதுள்ளவர்கள். சாரணர் 11 முதல் 17 வயதுள்ளவர்கள். ஆகையால், இவ்விருதிருந்ததற்கு கொடுக்கவேண்டிய தேகப் பயிற்சிகளும், கலைகளும், விளையாட்டுக்களும், சோதனைகளும் வெவ்வேறு விதமாய் இருக்கவேண்டும். சாரணர்களுக்கு கொடுக்கும் விளையாட்டையோ அல்லது பயிற்சியையோ தேகக்களை மாத்திரம் குறைவாய் இருக்கும்படி மாற்றிக் குருவியாருக்குக் கொடுப்பதில் பயனில்லை. ‘சஞ்சாரம்’ (Hike) சாரணப் பயிற்சியில் ஒரு முக்கிய அம்சம். சஞ்சாரம் செய்ய வேண்டிய தூரத்தை மாத்திரம் குறைத்து அர்த்தப் பயிற்சியை குருவியாருக்கு கொடுக்கக்கூடாது. ஏனெனில் சஞ்சாரத்திற்கு தேகபலம் மாத்திரம் இருந்தால் போதாது; தைரியம், தன்னம்பிக்கை முதலான குணங்களும் வேண்டும். இக்குணங்கள் குருவியார்

(4) பள்ளிக்கூட அதிகாரிகள்.

பள்ளிக்கூடத்தைச் விட்டு விலகியவர்களும், பள்ளிக்கூடத்தில் சம்பந்தப்படாதவர்களும் பள்ளிக்கூடத்தின் சார்பாக நடந்துவரும் படையில் சேர்ந்திருக்கலாமா கூடாதா என்பது பள்ளிக்கூட அதிகாரிகளின் தீர்மானத்தைப் பொறுத்ததாகும். படைத்தலைவர் முதலானவர்களை நியமனம் செய்வோரும் பள்ளிக்கூட அதிகாரிகளேயாவர். சிறுவர்களைச் சேர்க்கும் விஷயத்திலும், விலக்கும் விஷயத்திலும், தண்டிக்கும் விஷயத்திலும் படைத்தலைவர் பள்ளிக்கூட அதிகாரிகளைக் கலந்து யோசிக்கவேண்டியதவசியம்.

(5) படைப் பஞ்சாயத்து.

படையின் முன்னேற்றத்தில் ஊக்கமுள்ள சிலர் சேர்ந்து படைப் பஞ்சாயத்தாராயிருத்தல் படைக்கு மிக்க நலம் பயக்கும். படைக்குத் தேவையான பொருள் சேகரிக்கும் பொறுப்பு இப்பஞ்சாயத்தாருடையதே. ஆகவே படையின் வரவு செலவு கணக்கை இவர்களே கவனித்து வருவார்கள். மற்றும் படையில் பயிற்சிக்கு வேண்டிய சாதனங்களைத் தேடிக்கொடுக்கும் பொறுப்பு அவர்களுடையதாகவே யிருக்க வேண்டும். (சந்தானம்.)

வயதுடைய சிறுவரிடம் தோன்றுவது அரிது. தன்னம்பிக்கை உண்டாகும்படி செய்வது சாரண இயக்கத்தின் முக்கியமான நோக்கங்களில் ஒன்றானாலும் அதைப் படிப்படியாய் பயிற்றுவிப்பதே சரியான முறையாகும். குருவியார் வயதில் முதியோர் சொற்படி நடக்க பயிற்றுவிக்கவேண்டும். சாரணத்தலைவர் தன் சாரணர்களுக்கு அண்ணன் ஸ்தானத்தில் இருக்கிறார் அதாவது சாரணர்களுக்கு அவர்கள் நடக்க வேண்டிய விதத்தை குறிப்பிடுகிறார். அம்மாதிரியாக நடத்தையில் காண்பிக்கவேண்டியது சாரணர்களுடைய கடமையாகிறது. ஆக்கேலாவோ குருவியார் தன் ஆணைப்படி ஒவ்வொன்றிலும் நடக்க பயிற்றுவிக்கிறார். அவருடைய ஸ்தானம் தகப்பனுடையது. ஆனால் இந்த தகப்பன் தன் பிள்ளைகளோடு தானும் ஒரு பிள்ளையாய் விளையாடக்கூடிய மனதும், திறமையுமுள்ளவராயிருக்கவேண்டும். இதலேயே குருவியார் சட்டம் இரண்டே பாகமுள்ளது. (i) குருவியன் முதிய ஓராய் இச்சைக்கு இசைவான். (ii) குருவியன் தன் இச்சைக்கு இசையமாட்டான். ஆகையால் குருவி முறையில் பொறுப்பு முதியோனுடையது. சாரணியத்திலோ பொறுப்பு சாரணனுடையது.

சாரணவிதிகளின் கருத்தை முழுவதும் கிரகித்துக் கொள்ளக்கூடிய வயதுள்ளவர்களல்ல குருவியர். இவற்றைப்பற்றி அவர்களிடம் பிரேரேபிக்கக்கூடாது. நன்கு யோசிக்கமுடித்து குருவியர் சிறுச்சாரணர் அல்லர், வேறு இனத்தைச் சேர்ந்தவரென்று தெளிவாய்ப் புலப்படும். நம் தலைச்சாரணர் இவ்விஷயத்தைப்பற்றி சொல்லுவதாவது :—

“பெரிய பையன் தன்னைப் போன்ற இதர பையன்களோடு கூட்டங் கூடி ஒரு பையனையே அக்கூட்டம்

திற்கு தலைவனாக தேர்ந்தெடுத்து அவனையே வீரனாக கொண்டாடி அவன் சொற்படி நடந்து சகல காரியங்களையும் நடத்திக்கொள்ளும் சுபாவமுள்ளவன். ஆனால் சிறுபையனே அப்பொழுதே குழந்தைப்பருவத்திலிருந்து வெளிவந்தவனாதலால் பிறர் உதவி இல்லாமல் சிறு விஷயங்களைத் தானே செய்துகொள்ளும் வல்லமையை அறிந்து செருக்குக்கொண்டு, தன் காரியத்திலேயே கண்ணுள்ளவனாயிருப்பான். ஆகையால் குருளைப்பயிற்சியும் சாரணப்பயிற்சியும் ஒரே நோக்கத்தோடு ஏற்பட்டவையாயினும் அவற்றின் முறைகள் வேறு”.

(2) சாரண இயக்கம் ஆரம்பித்தபோது 11 வயதுக்கு மேற்பட்ட சிறுவர்களே சேர்க்கப்பட்டனர். 8, 9, 10 வயதுள்ள இளஞ்சிறுவர்சேரவேண்டுமென்று அறிந்ததினால் சில படைகளில் அவர்களும் சேர்க்கப்பட்டனர். இந்தப் படைகளில் சாரணப் பயிற்சி சரியாய் நடந்துவர எதுவல்லாமல் போயிற்று. இதைக் கவனித்த தலைச்சாரணர், ஊக்கத்தோடும், உற்சாகத்தோடும் சாரணப் பயிற்சிக்குக் கட்டுப்பட்டுவந்த சிறுவர்களுடைய அவாவை அழிக்காமல் சரியான வழியில் உபயோகிக்கக் கருதி இளஞ்சாரணப் பகுதி ஒன்றைத் தனியாய் நடத்தக் கருதினர். இப்பகுதியே நாளடைவில் மிஸ். பார்கிளே (Miss. Barclay) போன்ற ஊக்கமுடையார்களின் முயற்சியினால், ரட்யார்ட் கிப்லிங் (Rudyard Kipling) எழுதின கானகப் புத்தகத்தை (Jungle Book) ஆதாரமாகக்கொண்டு குருளைப் பகுதியாக விளங்கிவருகின்றது. 1917-ஆம் வருஷம் தலைச் சாரணர் குருளையர் தூலை (Wolf-Cubs Hand Book) வெளியிட்டதும் குருளை வழிக்கும், சாரண வழிக்கும் உள்ள வித்தியாசங்கள் யாவருக்கும் தெளிவாய் விளங்கின. சாரணரும், குருளையரும் ஒரே கூட்டமாய் விளையாடுவதும் பந்தயங்களில் போட்டி போடுவதும் சாரணக் கலைகள் பயிற்சியும் நின்றன. குருளையர் ‘விளையாட்டுச் சாரணியம்’ (Playing at Scouting) பயிற்சியை மறைந்தது.

திரிசாரணியம்.

அமைப்பு—விதிகள்.

[தலைச்சாரணர் கூற்றைத் தழுவியது.]

திரிசாரணியத்தின் நோக்கம் இருவகைப்படும். அவை சோதரப்பான்மையை, தொண்டு என்பனவாம். திரிசாரணப் பயிற்சி பெறுவோர் தமது வாழ்க்கையில் நல்ல குடிமக்களாய் வாழ்வர்; இன்ப முற்று வாழ்வர்; சோயற்று வாழ்வர். பொதுவாக அவரது வாழ்க்கை பயனுற்ற வாழ்க்கையாகும். தவிர, பல கலைக் கழகப்பட்டம்* பெற்றோரும் பிழைப்புத்திறை காணாது கலங்கி நிற்கும் இக்காலத்தில் இவர்கள் தத்தமக்கு ஏற்ற தொழில் முறையிலும் பயிற்சி பெற்று வருவர்.

திரிசாரணர் காளைப் பருவத்தவர், ‘கண்டதே காட்சி கொண்டதே கோலம்’ என்ற சித்தார்த்தம் சிறக்கும் பருவத்தவர். அதனால் இவர்களைச் சாரும்

(3) பயிற்சி முறையில் குருளை முறையை எப்படியையாவது என்று எளிதாய் விதிகளைக் கொடுத்து தீர்மானித்துச் சொல்வது முடியாத காரியம். ஒவ்வொரு குருளைத் தலைவரும் தானே யோசித்துத் தன்னுடைய கற்பனாசக்தியை உபயோகிக்கவேண்டும். குருளைப் பயிற்சியிலுள்ள விளையாட்டு, கதை, நடத்தல், சோதனைகள் முதலிய சகல பாகங்களும் எவ்வளவு கொடுக்கவேண்டுமோ அவ்வளவு கொடுத்து நடத்த வேண்டும். அளவுக்கு மிகுதி எதையும் செய்தல் கூடாது; குறைவாகச் செய்தலும் கூடாது; ஒரு அம்சத்தை அதிகப்படுத்தி மற்ற அம்சங்களைக் குறைக்கவும் கூடாது. குருளைப் பயிற்சியில் உடனுதவி (First aid), சைகை முறை (Signalling), முடி போடுதல் (Knotting) முதலிய சாரணச் சோதனைகளும் உண்டு. யூகமுள்ள ஆகேலா இவற்றிலேயே முழுகவனத்தையும் செலுத்தி சாரணியத்தையும், குருளை முறையையும் ஒன்றாக்காமல், ஆடல் (Jungle Dances), பாடல், இயற்கை ஆராய்ச்சி, கதைகள் முதலிய குருளைப் பயிற்சிகளிலும் கவனத்தினை செலுத்தி, சரியாய் நடத்துவார்.

சாரணியமும், குருளைப் பயிற்சியும் எந்த பாகங்களில் ஒன்று எந்த பாகங்களில் வேறு என்பதை ஆகேலா நன்கு உணரவேண்டும். சாரணத் தலைவரும், குருளைத் தலைவரும் நடப்புள்ளவராயும், கூட்டமேறுவு உள்ளவராயும் இருத்தல் வேண்டும். ஒருவர் விஷயத்தில் மற்றொருவர் தலையிடல் கூடாது. குருளையர் சாரண இயக்கத்தைச் சேர்ந்தவர்கள்தான். ஆனால் குருளைமுறை சாரணியம் அல்ல என்பதை இருவரும் மறக்கலாகாது.

இந்த விஷயத்தில் ஒவ்வொரு அம்சத்தைப்பற்றியும் விவரமாய் எழுதுவது இயலாத காரியம். இவ்விஷயங்களைக் கவனித்து, தங்கள் மனதைகளைச் சரியான வழியில் நடத்துவது, ஆகேலாக்களின் பொறுப்பு.

நவநீத கிருஷ்ணன்.

திரிசாரணியத்தில் எவ்விதம்?

திரிசாரணர் பலர் அடங்கிய தொகுதி ‘திரிசாரணர் குழு’* எனப்படும். குழுவிற்குத் தலைமை வகிப்பவர் ‘திரிசாரணத் தலைவர்’†ராவர்.

திரிசாரணர் குழுவிலும் சாரணப்படையிலிருப்பது போல் அணிப்பிரிவினை யுண்டு. ஒவ்வொரு குழுவிலும் இரண்டு அணிகளாவது இருக்கும். ஒவ்வொரு அணியிலும் ஆறு திரிசாரணர் இருக்கலாம். அணியை நடத்துவோன் ‘திரிசாரணத் தோழன்’** எனப்படுவான்.

குழுவிற்கு சேற விருப்புவோன் 17 அல்லது 18 வயதுள்ளவையிருத்தல் வேண்டும். முன்னமேயே சாரணஞ் யிருத்திராவிட்டால் பாடிவாழ்க்கை* வெளிச்சஞ்சாரம்* முதலியவற்றில் ஈடுபடவும், சாரண நெறியில் நிற்கவும் அவன் மனமிசையவேண்டும்.

குழுவிற்குச் சேர்தோன் சிலகாலம் சோதனை நிலையில் இருப்பான். இச்சோதனைகாலத்தில் அவன் திரிசாரணியத்தின் கொள்கைகளை ஒருவாறு உணர்ந்து, திரிசாரணியம் தனது மனநேர்மைக்குப் பொருந்துமா என்பதையும் தனது மனநேர்மை திரிசாரணியத்திற்குப் பொருந்தி நிற்குமா என்பதையும் தெளிந்து அறியக் கூடும்.

சோதனை நிலையன் சாரண உறுதிமொழியையும் சட்டத்தையும் ஆராய்ந்து அறிதல்வேண்டும். ‘சிறுவர்ச் சாரணியம்’ (a) ‘பயனுறு திரிசாரணியம்’

* Rover crew. † Rover leader. ** Rover Mate. * Camping.
• Hiking. (a) Scouting for Boys. (b) Rovering to success. (c) Group Scoutmaster. (d) Investiture.

மொளக்ளியின் சோதரர்கள்.

(சென்ற டிஸம்பர் மாதத்திய தொடர்ச்சி.)

இத்தொனி அஷ்டதிக்கு மூலைகளினின்றும் தோன்றுவதாயிருந்தது. வெட்டவெளியிலுறங்கும் மர வெட்டிகளையும், தேசா தேசமாய்த் திரியும் நாடோடிகளையும் மதி மயங்கித் திக்குத்திசையறி யாமல் அலமரச் செய்து திறந்த புலியின் வாயினுட்புகச் செய்யக்கூடிய தொனியே அது.

“மனிதனைத் தேட ஆரம்பித்து விட்டாளு? சிச்சி! போதுமான வண்டிகளும், தவிலைகளும் குளங் குட்டைகளில் அகப்படவில்லையோ! மனிதனை இரைக்காகத் தேடப் புறப்பட்டான்! அதிலும் நாயி ருக்கு மிடத்திலா! வெகு நன்று!” என்று பற்களை யெல்லாம் பரக்கக்காட்டி ஆண் ஓராய் பகர்ந்தது.

எதையும் காரணமின்றி விதியாத அடவிச்சட்டம் எந்த மிருகமும் மனிதனைக் கொல்லலாகாதென்று சொல்லுகிறது. மனிதர் தங்கள் சிறுவருக்கு வேட்டைத் தொழிற் கற்றுக்கொடுக்கத் தாங்களே வந்து கொல்லும்போது மட்டும் அவர்களை யோர் மிருகம் கொல்லாமையென்றி மற்றச் சந்தர்ப்பத்தில் கொல்லலாகாது. அச்சந்தர்ப்பங்களிலும் மிருகங்கள் தங்கள் இனத்தார் வேட்டைக்கென ஏற்படுத்திக்கொண்ட

(b) என்ற இரு தூல்களிலும் விளக்கப்பட்டுள்ளபடி சாரணியத்தின் தன்மையை நன்குணரவேண்டும்.

அப்பால் தொகுதிச் சாரணத்தலைவர் (c) திரிசாரணத்தலைவர் ஆகிய இருவரின் சம்மதத்தின்மேல் அவன் திரிசாரண னாகச் சின்னஞ் சூட்டப் (d) படுவான்.

சின்னஞ் சூடல் குழுவிற்குச் சேர்க்கப்படுவதற்குள்ள ஒரு சடங்காகும். இச்சடங்கு குழுவின் வழக்கப்படியும் சின்னஞ் சூடுவோன் இஷ்டப்படியும் நடந்தேறும்.

திரிசாரணியத்தில் ஈடுபட்டு அதன் நோக்கங்களை யும், முறைகளையும் அறிந்து அவற்றைக் கடைப்பிடித்தற்கு அவன் இசைகின்றான் என்பதையே இச்சடங்கு குறிப்பதாகும்.

ஆகையால் சின்னஞ் சூடுமுன் அவன் இவ்விஷயத்தைச் செவ்வையாய் ஆலோசித்து அறியவேண்டும்.

இச்சடங்கை ஏற்குங்கால் அவன் பின்வருமாறு அமைந்துள்ள சாரண உறுதிமொழி அளிப்பான்—

“கடவுளுக்கும், மன்னனுக்கும் என் கடமையைச் செலுத்தவும்,

எக்காலமும் பிறருக்கு உதவவும்,

சாரணச் சட்டத்திற்கு அடங்கி நிற்கவும்,

என்னு லியன்நவரை முயற்சிப்பதாய் என் மானம் ஆணையாக உறுதி கூறுகின்றேன்.”

நாகன்.

விடங்களையின்றி வெளியேதான் கொல்லலாம் என்றும் அடவிச்சட்டம் சொல்லுகிறது. இதற்குண்மைக்காரண மென்னவெனில் மனிதனைக் கொள்ளுலோ உடனே ஆணைமேல் துப்பாக்கிகளுடன் மேல் நாட்டாரும் சோமக்கலம், தாரை, தப்பட்டை, தீவரத்திகள் இவைகளுடன் நம்நாட்டு வேட்டைக்காரர்களும் தூற்றுக் கணக்கினர் தோன்றுவது திண்ணம். பிறகு காட்டிலுள்ள எல்லா மிருகத்துக்கும் துன்பர்தான். ஆனால் மிருகங்கள் அடவிக்குள் சொல்லிக்கொள்ளும் காரண மென்ன வென்றாலோ உயிர்ப்பிராணிகளுக்குள் மனிதன்தான் மிக்கப் பலகினன். அவனுக்குத் தன்னைக் காத்துக்கொள்ள ஓர்வித சாதனமும் தேகத்திலில்லை. அவனைத் தொடுவதும் ஆணமைக்குப் பங்கமாம். தவிர, மனிதனைத் தின்றவன் பல்லுதிரும்—இது உண்மை—பின்னர் வேறு வேட்டையாட உதவாதவனாவான், என்றும் அவை சொல்லும்.

காஜ்ஜனைத் தொனியிப்பொழுது விருத்தியாயிற்று. கடைசியில் ‘ஆ—!’ என்ற பூர்ணத் தொனியாய் மாறிப் புலி பாயும் சந்தர்ப்பத்தையும் குறித்தது.

వ్యష్టిసంఘ నాయకులకు (చిహ్న లక్షణము)

వ్యష్టి సంఘనాయకా ! ఈ ప్రశ్నలను నీవే నీకు జేసికొని ప్రత్యుత్తరము తెంతవరకు నవ్యముగ నుండ నో గమనించుము:—

1. నీవు కార్యారంభమునకు కావలసిన స్వప్రయత్నమును అలవరచుకొనుచున్నావా ?
2. నీవు వాస్తవముగ నీ వ్యష్టిసంఘమును నడుపుచున్నావా ?
3. నీవ్యష్టిసంఘములోనిబాలవీరులను ఉత్తమపాఠ్యమునందారి తేరుకట్టుల తగిలీతుచేయుటలోని భారమును వాస్తవముగ వహించుచున్నావా ?
4. మీ నాయకుడూర లేకున్నను మీరుమీటింగులనుజరుపుకొనుచున్నారా ?
5. నీబాలవీరులలో ప్రతివానిని సోదరునివలె సంతరంగముగ నెరుగుదువా ?

6. బాలవీరుడొకడు మీ మీటింగుకు రాకున్న నీవుతెల్ల, యెండుకు రారేదో కనుగొని ఆతని బాధల నివృత్తికి తోడ్పడ ప్రయత్నించుచున్నావా ?
7. బాలవీరుడొకడు జబ్బుగనున్న ఆతని చూడబోవుచున్నావా ?
8. వారమున కొకసారి ఆటలకును, పక్షమునకొక సెలకొయ్యకతూరి బాలవీరునికట్టల నభివృద్ధి జేయుటకు బయటకును, నీ బాలవీరులను తీసికొని పోవుచున్నావా ?
9. నీ బాలవీరులతో నిజమైన స్నేహితులవై, ప్రతివానిని ప్రత్యక్షముగ నుత్తమపాఠ్యము గను పరోపకార పారాయణునిగను చేయుటకు ప్రయత్నించుచున్నావా ?
10. ప్రకృతికిని ఈశ్వరునకును నీస్నేహితులకును సాన్నిధ్యమును పొందినవాడనగుచున్నావా, లేక నట్టి సిద్ధిని గురించి గ్రంథముల జదువుచు నోట మాటలాడుచునేయున్నావా ? (ర)

ఉద్యమాభిమానులకు.

మాకుజ్ఞవానిని బాగుచేయుట యెట్లు ?

“చంటిపిల్లయే యింటి దైవము.” పిల్లలుండుట మానవునికి గొప్ప యదృష్టము. దైవప్రతిమలుగా పరిగణింపదగు పిల్లలుండు భాగ్యముల మనుజునకు వారిని చక్కగ పోషించు బాధ్యతయు గలదు. “నేటిపిల్లలే రేపటిపెద్దలు.” యువకుల కనేకధర్మము లవశ్యాచరణీయములై యున్నవి. అట్టి ధర్మారణకు వలయునేర్పు, ఓర్పు, దేహపటిమ, మనోదార్ద్రము, ఇంగితజ్ఞానము, ఇవి పసితనమునుండియు క్రమక్రమముగా పిల్లల కందజేయుట తల్లిదండ్రుల విధి. రాబోవు మహోత్సాహ బాధ్యతల నెఱింగి వానిని యధావిధిగా నెరవేర్చుట వారికి పిల్లల మనము తయారు చేయనియెడల తన యంత్రతో సృజించి మనపోషణ కప్పగించిన పిల్లలను పాడుచేసేందులకు మనము దేవునియెడల ద్రోహము జేసినవార మగుదుము.

తన పిల్లలు బాగుపడవలెనయే ప్రతి తండ్రికి నుండు సహజము. కాని యెట్లు బాగుజేయనగునో తెలిసినవారు

మాత్రము చాల తక్కువ. కుటుంబానిని బడికి పంపుటతో మనము తృప్తిపడరాదు. బడిలో పిల్లవాడు పాఠముల చక్కగా చదివి యుండవచ్చును. పరీక్షలలో యోగ్యతల సంపాదించవచ్చును. గణితము మొదలగు శాస్త్రములయందు తీర్పుడుకావచ్చును. కాని పాఠశాలలోని యట్టి శిక్ష బాలురను సంపూర్ణ మానవధర్మ నిపుణులుగా నెంతవరకు జేయుచున్నది ? స్వవిషయమున మనమీ ప్రశ్న జేసికొని నచో జవాబు చాల నిరాశ గల్గించును. జీవితవాహిని నీదుటకు శక్తి, పరికరములు, పాఠశాల లోనగు విద్య వలన సంతక చేకూరుట కవకాశములేకుండుట స్పష్టము. ఇట్టి విద్యకు అదనముగ కొన్ని విషయముల ప్రత్యేక శిక్ష బాలురకు మనము ఏర్పర్చవలసియున్నది.

1. ప్రవర్తన:—అనగా మర్యాద, న్యాయము, పూనిక, సాహసము, స్వశక్తిపై నాశాసనము, సమయ న్యూత్రి, ఆనందము, స్వలాభాపేక్షారాహిత్యము మున్నగు సద్గుణముల గలిపించుట.

2. చేతిపనులు, నైపుణ్యము:—తన కభిరుచి గల చేతిపనులను జేయనుత్సాహపడుట. అవకాశమును వృధాగా పోగొట్టుకొనకుండుట.

3. దేహసౌష్ఠ్యము, ఆరోగ్యనూత్రముల జ్ఞానము, ఇంద్రియ నిగ్రహము.

4. నేనాతత్పరత:—తోడివారికిని సంఘమునకును, జీవితమున చక్కగా గడుపుటకు అత్యావశ్యకమగు, నై నుండిన ఉపాయములను బాలునికి నేర్పుట సంరక్షకుల విధి. జీవనోపాధికై దినమంతయు శ్రమపడు సంరక్షకులు తమ పిల్లలయెడ తగు శ్రద్ధ తీసికొని యీ యుపాయముల వారికి గఱపుటకు వీలుండదు. సామాన్యముగా పోషకు లీతరగతికి చెందినవారే యగుదురు. అట్టియెడ పిల్లవాడు పాఠశాలలో గడపని దినభాగమందు తనంతటతాను ఈ సద్గుణముల కలవాటు పడవలసి యున్నది. కాని స్వయంకృషి వలన గుణవంతులగు బాలుర సంఖ్య అత్యల్పము. కందు చేతనే నిజమైన సంపూర్ణ మానవత్వముతో జీవితమును నిజముగా గడపుచున్న వారు చాలా తక్కువగా నున్నారు.

మైన జెప్పిన విషయముల స్వయం శిక్షబడయుటకు బాలున కట్టి యవకాశములున్నచో అరయుదము.

క్రిడా సమయము:—లెక్కజేసి చూచినచో బాలుడు ఆటయందు ప్రతి దినము చూడవలయు భాగము గడపుచున్నాడు.

వారమునకు గంటలు:—బడి చదువు 80, నిద్ర 10, భోజనము 12, ఆటలు 56, ఆటల సమయమున బాలుడు నుంచిన గాని చెడును గాని నేర్పుకొనుటకు సమానమైన యవకాశమున్నది. అతడా సమయమున ఎట్టి గుణముల నేర్చుకొనునది, అతని జతగాండ్రో యోగ్యతలను బట్టియు, పరిస్థితుల ప్రభావమును బట్టియు నుండును. ఒకపిల్ల వాడు పిరికిగానుండును. మరియొకడు దుడుకుగా నుండును. మరియొకడు మందనతిగా నుండును. ఇకొకడు మారాము చేయుచుండును. ఇటు బాలుర కందగతును ఏదో ఒక విధమైన లోపముండవచ్చును. బాలుర యందలి లోపములకై సంరక్షకులు వగచుచునే యుండురు. ఆ లోపముల సవరించి బాలుర బాగుచేయుట కంతయో వారుయోచించుచుండురు. కాని, కుటుంబానిని బాగుచేయుటెట్లు ? దీని కొక మార్గమున్నది. చెడుగునుండి బాలుని రక్షించుటకును, బాలుని పోషకులకు సాయపడుటకును బాలభటోద్యమ మూహించ బడినది.

పరిస్థితులు:—ఈ బాల భటోద్యమ విధానమందు బాలుని యభివృద్ధి కనుగొని పరిస్థితులలో నతని నుంచుదురు. స్వభావికముగా నతని కుత్సాహము గల్గించుట, ఆట పోటలు, అవయవ చలనమును గల్గించు పనులు, పిటియగు

బాలుడు ప్రతేకపెట్టబడిన. ఉత్సాహముతో బాలు పిటి వలన వానికి మైనుడివిన శక్తిపాపములు వాటుంతుట నవియే క్రమముగా పట్టుబడును. బాలభటోద్యమోద్యమోద్యమము సత్పరులజేయును. జీవితమందు వచ్చు అడ్డంకుల నైర్వముగా దాటుటకు బాలు రీయుద్యమమున సమర్థులగుదురు. వీనికి నైసిక శిక్షణముతో సంబంధములేదు; జాతి మత సాంఘిక రాజకీయ విచేదములతో పాటింపులేదు.

ఈ యుద్యమమున శ్రేణిబాలురు బ్రిటిష్ సామ్రాజ్యముననే 690,586 మంది గలరు. ప్రపంచమునంతలోను గాదాపు 2,000,000 బాలురున్నారు. ఈ యుద్యమ పాఠశాల్యము దేశదేశముల గుర్తింపబడినది.

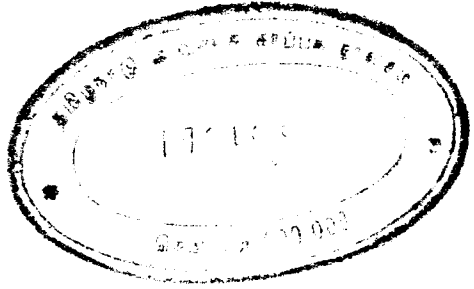
ఫలము—ఉద్యోగములు:—బాల భటు శిక్షవలన లాభములు, బాలభటు యోగ్యతలు స్పష్టపడినవి. ఇందు వలన దొరతనమువారి వివిధ పాలనాశాఖాధికారులను కారాగారముల యధికారులు మొదలైనవారు దొరకీసంత వరకు బాలభటుశిక్ష నందినవారే ఉద్యోగస్థులుగా నియమించు చున్నారు. విద్యాజేతలు, మతాధికారులు గూడ నీయుద్యమ లాభముల దృఢపరచి వారి యభిమానమును తెల్లడించెరి. క్రమశిక్ష లేకుండ జీవితవాహినిని దాటు పరికరములు లేకుండ ప్రపంచమున నల్లలాడు యువకుల పరితాపము, దీనావస్థ, నిష్ప్రయోజకత్వమును, జూచిన మనస్సు కరుణివారైనందురు ? వీరుబాల్యమున తగుశిక్షయందు మెలగినచో దేహదాష్ట్యము, బుద్ధిబలము, అత్యుత్పత్తి, వారికిని పరులకును ఎంతయో యుపయోగ కారులుగా నుండి సుఖముగా మానవధర్మముల పూర్తిగ నెరవేర్చి జీవిత సమరమునందు సంపూర్ణ విజయమును బడయుదురుగా !

ఆరోగ్యము, ఆనందము, నేనాతత్పరత.

బాలభటులు అను “సరదాసోదరుల బృందము”లో జేరుటకు బాలుడెంతయు నుత్సాహపడును. పాఠశాల లేని విరామ సమయములయందు పిల్లవాడు కాలమును వ్యర్థ పుచ్చుక చెడుమాడ్గముల బడక యుపయోగ కరమగు కృషి యందున్నాడనుట పోషకులకును సంతృప్తికరమే. త్వర హరికజ్ఞానము, ప్రవర్తనాసౌష్ఠ్యముగల్గి బాలభటుడు పాఠ ధర్మముల నిర్వహించి ఆయురారోగ్య భాగ్యముల బడసి, సాంఘిక సేవ యొనర్చి హాయిగా జీవితమును గడుపులడు.

ఈయుద్యమము లాభకారియనితోచినచో వెంటనే మీ బాలురను బాలభటు శిక్షయందు జేర్చుడు.

కొప్పర్ల నారాయణమూర్తి.



బాలవీరుల నాయకులకు.
బృందము యొక్క రికార్డులు.

నుండర స్వహమును నిర్మించి, అందువలన వస్తు సామగ్రినికంతకు కూర్చి, స్వహనిర్వహమునందు నియమ యుక్తముగా పట్టణ కలిగియుండకున్న స్వహము వాన యోగ్యము కావట్టును అంత సౌఖ్యమును నుండవట్టును కను పించుక మానరు. ఇటులనే మన బాలవీర బృందపు (ట్రూపు) విషయములో గూడ నెన్ని వస్తువులున్నను, యంత సిగ్గుత్యమును గలిగియున్నను నియమానుకూలము పద్ధతి ప్రకారము ఆవాయ వ్యయములను యితర వర్గముల వాత మూలకముగా రికార్డులుగా కలిగియుండకున్న నట్టి బృందము క్రియముగ నడపబడుచున్న దనుటకు సాధ్యముకాదు.

బాలవీరుల నాయకుడు బృందపు ప్రతిచేయించవలసిన రికార్డులు వి. బృందములోని బాలగ బాలికా (ట్రూప్ రెజిస్టర్) యొక్కటి. ఇందులో బృందములోని బాలగ పేరు లను, వారు చేర్చుకొనబడిన తేదీ, తరగతి పరీక్షలు విశేష చిహ్నాల పరీక్షలు పాస్ అయిన తేదీలు, తదితర సామాన్య విషయము లుండును. ఈ మామూలు రెజిస్టరును నాయ కుడే పూర్తిచేసి యుంచుకొన నక్కరలేదు. సహాయ నాయకుడో లేక బాలవీరుడో దీనిని యెప్పటి కప్పుడు నింపి యుంచవచ్చును. యావన పీఠన కొకనకి యొప్పగించ దగిన పని యిది.

బాలవీరుల నాయకుడు తన స్వంతదయిదీని యుంచు కొనవలెను. ఇందులో ప్రతి బాలవీరుని స్వభావశక్తిసామర్థ్య ములను గురించి తాను ప్రసించు చున్నది, ఒక్కొక్కని నేటికప్పుడు సాధించవలసినది, తన ప్రయత్నములకు కలుగు చున్న ఫలములు మొదలగుప్రతిబాలని గుర్తుగా చరిత్రను ప్రతిబాలని యంతరంగ పునోన్మేషిని వ్రాసి యుంచుకొ నవలెను. ఈ విషయములను తరుచు తిరుగు పరీక్షించుచు అభిప్రాయముల నిర్దుష్టముచు మార్పుకొనుచున్న గాని యీ డయిరీ ప్రయోజనయుక్తముగ నుండదు. దీనిని నాయకుడే స్వంతముగా చూచుకొన వలసినదనుమాట చుట్టచెప్పనక్కర లేదు.

ఇంకొక ముఖ్యమైన పుస్తకమున్నది. అది బృందము యొక్క చరిత్ర (ట్రూప్ లాగ్). బృందము యొక్క చరిత్రను ఆచారమార్గములను నిర్వచించునది గనుక చాలా ముఖ్యమైనది. ఈ చరిత్ర బాలవీరుని దృష్టికెటుల కనుపించు నో అటుల వ్రాయవలెను. ఇందులో వ్రాయబడువిషయ

ము లన్నిటిని బాలవీరులే వ్రాయవలెను. నాయకులతి యరుదుగా కోరబడినప్పుడు మూలమొక వ్రాసమును వ్రాయుచుండవలెను. బృందము బాలవీరులది; బృందము యొక్క చరిత్రకుండ వారిదిగా నేయుండవలెను. దీనినికేరారు చేయించుటలో ప్రథమమున నాయకుని పోతాహమును నలహాయను అవగతముండును; తరువాత సవ్యముగ జరిగి పోవుచుండును. ఈ చరిత్రలో విడివిడిగా కార్యక్రమములు సంపాదించిన చిహ్నాల బాలికాలు మాత్రమే యుండ కూడదు. ఈ తాహపూరితమును సంపాదకమునగు విషయ ములను తప్పక వ్రాయవలెను. నాయకులు కొంచెము సోదని కూడవ్రాయవచ్చును; అందువలన హృదయపూర్వక అంత రంగము లేర్పడుట సహకారము కలుగును. బాలవీరులకు నచ్చిన బాహుళ్య చిత్రిములు ఫోటో గ్రాఫ్ లతో నీచరిత్ర నింపబడవలెను. నాయకులలో చిత్రికారుడెవరైన నున్న నప్పుడప్పుడు బాలురు ప్రేమించు ప్రకృతి దృశ్యమునుగాని క్యాంపులోజరిగిన హాస్యాస్పదముగా సంభర్షణముగాని దేనినో చిత్రించి యీ చరిత్రలోనికొక కొనవచ్చును. ప్రతి బృందపు చరిత్రలోను బహిరంగ ప్రదేశములోను క్యాంపులలోను జరుగు బృందముయొక్క చరిత్రల గురించి విశేషముగా వ్రాయబడుచుండవలెను. అట్టిపుస్తకము బృంద మునకేగాక తల్లిదండ్రులకును చూపవచ్చు నాయకులకును యిరువులకును కూడ ఈ తాహ పూరితమును నుండును. బృందముయొక్క కార్యకలాపములు స్వభావము ప్రతి ఫలించబడుచుండవలెను.

ఇట్టి కాళ్ళరేసుగు చరిత్రాన్నికముగా నిర్ధారముల గలిగియుండు బాలవీరబృందము శ్రేయస్సును బడయక పోవునా! (ర)

సంపాదకుని మనవి

ఈ యనుబంధములో ప్రతిచురుచుటకు సంపాదకు వ్రాసములు మొదలగు విషయములన్నియు కాగితమునకు ఒకతైపుననే సామాన్య స్థితి లిఖితాత్మకముల వ్రాయబడి 30, 40 పంక్తుల మించక యుండవలెను. ప్రతివ్రాసమును వ్రాయువారి సంతకము చిరునామాలతోలిగి యుండవలెను.

పరమ మొకట రమణరావు, అసిస్టెంట్, గవర్నమెంటు ట్రేయినింగ్ స్కూలు, ఏలూరు అను చిరునామాకు ప్రతినెల తే 25 న లోపుగా చేరునటుల సంపాదవలెను.

కట్టాభి రామా శెన్, ఏలూరు.

Badges available at the Provincial Headquarters, Madras.

N. B.—All indents for badges from within the province should be forwarded to the Provincial Headquarters through the district officers only. Indents from other Associations outside Madras Province should be sent through their respective Provincial Officers.

Cubs.		Rs. A. P.			Officers		Rs. A. P.		
Tenderpad Metal	each	0	2	0	Commissioner hat plumes	each	4	0	0
Tenderpad Brooches	"	0	3	0	Commissioner buttons	"	1	8	0
Tenderpad Cloth	"	0	3	0	Commissioner Pins	"	2	4	0
Cub Service Stars One year (Yellow)	"	0	3	0	Hon. Commissioner Badge	"	6	0	0
Cub Service Stars 5 years	"	0	8	0	District Scout masters plume	"	3	8	0
Cub Proficiency Stars (gilt)	"	0	3	0	Group Scoutmaster plume	"	3	8	0
Sixer Buttons (white) Metal	"	0	4	0	Group Scoutmaster button	"	1	4	0
Cub Proficiency Badges	"	0	4	0	Rover Scout leader plume	"	3	8	0
(all proficiency badges excepting Collector and House orderly are in stock)					Rover Scout leader buttons	"	1	4	0
					Sea Assistant Rover leader cloth	"	4	0	0
					Scoutmaster Hat plume	each	3	0	0
					Scoutmaster buttonhole metal	"	1	0	0
					Scoutmaster's pins	"	0	3	0
					Sea Scoutmaster Badge cloth	"	4	0	0
					Assistant Scoutmaster Hat plume	"	3	0	0
					Assistant Scoutmaster buttonhole metal	"	1	0	0
					Honorary Assistant Scoutmaster Badge	"	6	0	0
					Sea Assistant Scoutmaster cloth	"	4	0	0
					Cubmaster Hat badges	"	2	8	0
					Cubmaster buttonhole metal	"	1	0	0
					Cubmaster's pins	"	0	3	0
					Honorary Cubmaster cloth	"	6	0	0
					Assistant Cubmaster Hat badge	"	2	8	0
					Assistant Cubmaster buttonhole metal	"	1	0	0
					Honorary Assistant Cubmaster cloth	"	6	0	0
Scouts.					Miscellaneous Badges.				
Tenderfoot Metal	each	0	2	0	Secretary pin	each	1	8	0
" Brooches	"	0	3	0	Medical Officer button metal	"	2	8	0
Tenderfoot cloth	"	0	3	0	Lady Workers Metal	"	4	0	0
2nd class-badges	"	0	3	0	Thanks Badge, Gold	"	10	0	0
1st class badges	"	0	5	0	Thanks Badge, Silver	"	3	0	0
King Scout	"	0	7	0	Thanks Badge, Bronze	"	0	8	0
Patrol Leaders Buttons (white) metal	"	0	4	0	Supporter pins	"	1	0	0
Patrol Leader Hat Badges Metal	"	0	6	0	Old Scouts badge	"	0	8	0
1st Grade all round cord Green and Yellow	a pair	1	8	0	Chaplin cloth badge	"	0	8	0
2nd Grade All round cord Red and White	"	1	8	0	Chaplin pin badges	"	2	4	0
3rd Grade All round cord, Gold	"	3	0	0	Examiner pin badges	"	2	0	0
One year service stars metal	each	0	3	0	Instructor Hat plumes	"	3	0	0
One year service stars cloth	"	0	1	0	Instructor Pin badges	"	2	0	0
Five year service stars, metal	"	0	8	0					
Scout Proficiency Badges (all proficiency badges excepting Marksman, Master at arms, and swimmer are in stock)	"	0	4	0					
Rovers.									
Rover Buttons Metal	each	0	6	0					
Rover Bars (R.S.) metal	"	0	4	0					
Rover Sholuder straps	a pair	1	4	0					
Rambler badges metal	each	0	8	0					
Rover Instructor	"	0	4	0					
Rover One year Service Stars metal	"	0	3	0					
Rover One year Service Stars cloth	"	0	1	0					
Sea Rover Leaders' Hat Badges,,	"	4	0	0					
Anchor Badges for Sea Scouts	"	0	5	0					

The South India Boy Scout

The Magazine for all Scout Workers, Officers and Boys.

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of the Boy Scouts Association : Madras Province



"Ambush"



SCOUTERS' & ROVERS' SECTION

Managing Editor: P. S. NARAYANSWAMI, D. C. C.

CONTENTS.

	Page.
Thoughts for the Month	... 239
The Outlook (Editor)	... 239
Reviews: The Tamil Scouts' Pocket-Book	... 241
The Boy Scouts: A Catechism (K.R.R.)	... 241
"Service"—(Inset)	... 242
Why my son became a Scout? (The "Jamboree.")	244
Akelas' Initial Programmes—VI Preliminary suggestions: (Mang)	... 245
For Commissioners: "Inspections" (N)	... 246
"To you—who reads this"	... 247
Rovers and Organisation (T.P.N.)	... 248
"Comradeship" (Inset)	... 249
Seamen and Scouts (Capt. Digby-Beste)	... 251
Patrol Leaders' Training Camps (P.S.)	... 253
"On Competitions" (Inset)	... 254
Games (Hiawatha)	... 255
Smoke Signals (Selected)	... 256
Juvenile Delinquency (X) (K. Palani)	... 256
Answers to "?"	... 258
Notes by the Way (Searchlight)	... 258
Head Quarters Executive Meeting	... 259
Provincial Head Quarters Notices No. 36	... 261
Vernacular Supplement	...

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