

The Magazine for all Scout Workers, Officers and Boys.

NO. 11, VOLUME XI.

AUGUST 1931.

The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE



SCOUTERS' & ROVERS' SECTION

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

CONTENTS.	Page.
Thought for the Month	... 299
The Outlook (<i>Editor</i>)	... 299
Reviews	... 301
Special Article: Boy Scouts and Public Service...	302
The Scout Laws (<i>Inset</i>)	... 303
A Flight Round the British Empire II (<i>Contd.</i>)	... 304
Akela's Initial Programmes	... 306
A Suggestion for a wet day in camp for cubs	... 307
For Commissioners	... 308
Suggestions to a Commissioner. (<i>Inset</i>)	... 309
Rovering: Rover Training (<i>Contd.</i>)	... 310
Some Suggestions for Crew Programmes	... 311
Games (<i>Hiawatha</i>)	... 312
Scrawls for Scouters (<i>Scribbler</i>)	... 313
Hints as regards programme Planning for First Class Work	... 314
A Suggestion for a Fifteen Minute Inter-Patrol Competition	... 315
In Memoriam	... 316
Successful and unsuccessful Groups	... 317
Notes by the Way (<i>Searchlight</i>)	... 318
Provincial Head Quarters Notices No. 38	... 319

THE BOYS' SECTION

Editor: G. T. J. THADDAEUS, D. C. C., Ak. L.

CONTENTS.	Page.
Thought for the Month (<i>Title Page</i>)	... 321
When Scouting first started (<i>Contd.</i>)	... 322
The American Flag and its Derivation	... 324
The wonders of Salt	... 326
Famous people's Strange Pets	... 327
A Famous Tortoise	... 328
The ways of a Sponge	... 329
The Breathing Alphabet	... 330
The Legend of the Squirrel	... 331
Camera for Patients to Swallow	...
The Very queer Story of the ...	...
Virtue ...	...
Zenobian wheels	...

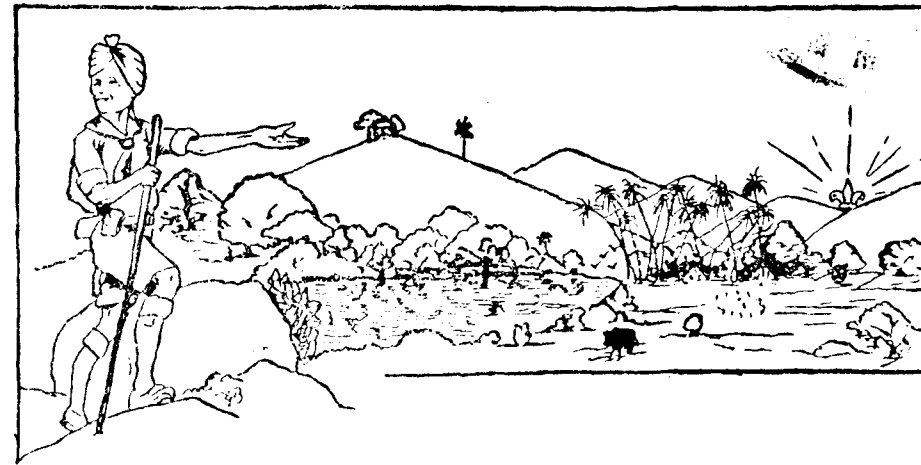


" Ambush "

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



THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

No. 11. Vol. XI.

MADRAS, AUGUST, 1931.

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

Thought for the Month.

And when thou shalt lay down thy charge in the fulness of thy years and doth reflect on things, thy meditations shall be glad, for thou shalt assuredly know

that thou art even of that goodly company that have really *done* something in the world.

(Kenneth S. Whitehead)

The Outlook.

Our Provincial Commissioner:—Our Provincial Commissioner, The Hon'ble Sir C. P. Ramaswami Aiyer assumed charge of the office of Law Membership to the Viceroy's Executive Council and left the Province for Simla on the 10th of this month. It is our pleasant duty to offer to him our congratulations on his elevation to the high office. The heartiest good wishes of every member of the Movement in the Province go with him. Though it is only for a short time that he goes to Simla, we are sure that there will be for the benefit of Scouts all over India. We wish him a safe and happy sojourn there, followed by still higher honours. The Boy Scout Movement in Madras Province is proud to feel that its beloved Provincial Commissioner has been chosen to be honoured in this way.

The Madras District Scout Council and its activities:—The Madras District Scout Council is to be congratulated on its decision to stir up scouting in its area by an intensive

effort at propaganda. They have planned to hold an all district Boys' camp near Madras during December next with the express purpose of training up future boy leaders. About 200 boys from all parts of the district are expected to attend and from what we have known of the plans and the programme of work proposed to be carried out in the camp, we are certain that the boys will have a most useful time of it. Such a camp will be, if we are right, the first of its kind in the Province and will be an example for other districts to follow. The Honorary Secretary of the District and Lt. Col. Hutton, M. C. the enthusiastic District Commissioner of Madras South Centre, who is the mainspring of the idea will be glad to give full particulars to those districts who want to emulate the example thus set by Madras. In addition to this, they have decided to have an all-district Cub Rally ^{also} in October next. This will serve not only to give a good time to the children, but

also to make the Council take stock of the progress achieved by the Cub section of the Movement in Madras for the past few years. As it is, we do not hear much of cub activities any where and we shall watch the results of the rally with interest. They are also planning to interest the lay public by means of a variety entertainment, organised and conducted solely by scouts. This will help to make the general public see what their boys are capable of and is sure to be very popular. We hope that there will be a generous response on the part of the public and at the same time, may we hope that the District Council will be able to augment its finances too to a certain extent! Every little that is given counts much, for it is all for our children's benefit. The little that is given might bring in a big dividend in the shape of boys trained on right lines for future responsibilities. That is exactly what the Boy Scout scheme stands for.

The Scout Week: These are days of "Weeks". National Week, Health Week, Baby Week and such other "Weeks" are held in all parts of the country with the special intention of popularising these particular causes. Many have wondered why Scouts should not have their Scout Weeks also. The every day Troop or Pack work of Scouts or Cubs is not intended to be a matter for show, but it is one of intense preparation and it is but fair that the public should, at times, demand to know what The Movement is doing. The best advertisement for scouting is assuredly—a good scout, and it is up to us, members of the Movement, to show to the public not only what we can do, but also what our aims, ideals and methods are. The best way to do this would be by holding what is popularly called by the name of a "Scout Week". We are not having many of these in our province and it is time that we set about it. Celebrations in a few isolated places would not be much to the purpose. But if it were possible for all the scouts of the Presidency to make it a point to celebrate a whole week as a special week of theirs, in their own localities, it would serve to rouse popular enthusiasm very much. We would commend this idea to the Madras District Scout Council who are planning a series of activities for October next. If they could only set the example for the other places as well, by inaugurating a Scout week for October next, plan a Rover One Year activities for all the scouts of the District.

Service Stars

As the premier district in the Province it is up to them to set the example. Will they set about it and send the Editor their scheme, so that it might be passed on to the other districts as well? The scheme could be easily adapted to suit localities and worked up. What is aimed at is that all scouts all over the Province should at a particular time be engaged in the same or similar kinds of activities and be thinking of and doing scouting a little more intensively than at other times. Such conjoint, collective work, though the workers might be separated from each other, is bound to have a very beneficial effect on the progress of the Movement in the province, as a whole. The most appropriate time for such an activity would be the end of September and the beginning of October. October marks the beginning of a new year for Scouts. So, they could put in a concentrated province wide effort at the end of the Scout year, say for the last three days of September and show to the public in their own localities what they have been doing all the year, and wind it up with a Rally of all members of the Movement, renew their Scout Promise and make resolutions for the next year. A good turn day, a scout sports and competition day, a variety entertainment, camp-fire or display by Scouts, a scoutcraft exhibition of articles made by the boys themselves, a "Parents and Boys" day, a public address by an interested citizen of the locality on what he thinks of the Movement, a rally, a lantern talk on scouting where it is possible, are some of the items which might be incorporated in such a Scout week celebration. In big cities it is bound to be a big affair, but in small places, it may be a small show, but very effective nevertheless. May the Editor hope that this suggestion will be worked up by all the units of the Presidency, this year?

All-India Rules 1931 Edition: Scouters and Associations in the Province will be glad to learn that the new rules book has been published and is available for sale at our Official Suppliers' or at the Indian Scout Headquarters, Simla. A glance at the book will show that some important changes have been made. The Rover Rules for India have been brought up to date. Some tests, both for cubs and scouts, have been modified and many of the rules, such as the wearing of the badge of membership, for example, have been made definite. To play the Game of Scouting for Boys successfully, the players should have a through grasp of the rules of the game. It is up to us therefore to keep our knowledge of

the rules up to date, if we feel that we are really players in the team along with our boys. Anyone who thinks that he can manage with the old edition will find himself hopelessly behind times, and not only that, will let the whole Movement down badly, by not being able to play the game according to rules.

We would advise every scouter to get his copy at once and make a careful and critical study of the rules. What is more, we would

request him to send us his suggestions for any changes in the rules which he might feel, are necessary. These rules are our own and we have to help the All-India Council in building them up and it is our duty to send them helpful suggestions; otherwise, we have no right to complain that the rules as framed and presented at present are defective.

Good Scouting,
Editor.

REVIEWS.

The Scouts Red Book of Good Turns— By an "Obscure Scout"

THE book affords very pleasant reading. The seductive treatment of the subject of the Scout Law in expression as Good Turns, and the homely incidents hit at for illustrations, open up a sphere of easily accessible opportunities—in fact they appear so near at hand all round about you that you feel like dropping your age, if you are not young, and start on the job of doing some good turn or other at once. This is the kind of book to place in the hands of the Indian youth. It is a real help to Scoutmasters in conveying to the Boy Scout tangibly what they expect of him in the field of Good Turns. The fine get-up and the price of the book make it eminently fit to be placed in the hands of every boy.

We are certain that this good book would meet with a very much more enthusiastic reception if it is made available to the boys of the country in their own vernaculars.

Camp Fires—by J. W. Houghton.

To those who say that they have not found a book wholly devoted to camp fires, we heartily recommend the above book by a well known Scouter. It is full of songs and other stunts which have been tried out in camp fire entertainments in various parts of the world. The author lays no claim to originality, but he has to be congratulated on the success he has achieved in collecting such a varied and full collection of camp fire items, for the use of scouters and scouts. We hope a perusal of this book will make our Scouters collect for themselves many more new items which come under their experience and pass such a collection on to the author who would surely be glad to enlarge the scope of his book. The book is well got up and is priced low to be within the reach of all.

"Public Service for Boy Scouts"—By Jack. W. Houghton.

It is perhaps true that "the successful future of Scouting in India depends absolutely upon the good opinion that we can win from the Public". But in the opinions of many this criterion must be restricted to the sphere of "Good Turns" and Good Scouting, merely.

Mere "Good Turns" in all the three kinds, namely, "Individual", "Patrol" and "Troop" afford no small scope and demand no small powers of organisation

on the part of the officers. Their successful performance, as a matter of course should have been ensured, in the ranks, before we can confidently meddle in Public service like "Village uplift". There is no doubt that our position will be really enviable when we reach that stage. But at no time can we take the place of special agencies who should concern themselves with every one of the subjects dealt with in this book, viz., (1) Village Health, (2) Village social life, (3) Village Economics, (4) Village Education, (5) Mela Service, (6) Safety First and (7) General Good Turns. The last is our own sphere, surely. But as to what is our exact capacity when we concern ourselves with the rest of the subjects, Mr. Jack W. Houghton could have made unequivocally clear. We suppose that we are right in believing that we can, if at all, meddle in these jobs, to any purpose, only as the agents of the particular agencies or authorities that ought to tackle these subjects. Otherwise our services will fall so short of the mark that we would have only stultified ourselves for raising undue expectations in the minds of the Public.

But, perhaps, Mr. Houghton is, also, of the same opinion when he says "Our job is to look for workers and say, 'Well done, that is fine! Now can we step right in and give you a lift?' But, personally, we are not sure that this attitude is the same in terms as taking the place of the agents of these workers. The following sentence of his does not help to clear our doubt in any way. "Finally, if you can co-operate with the medical staff, Baby welfare staff, Village Panchayat or any group doing similar work, then do so, for by co-operation will we find success".

On the other hand we would say it is never wise or safe to venture to tackle these subjects except with the co-operation and under the direction of these agencies.

Not the least informing pages are those of the introduction to the book written by Vivian Bose where the practical aspect of such service has been discussed, in the last paragraph, and the incontrovertible fact stated that "Our main job is Scouting, and we must not lose sight of that in anything we do. The rest is merely auxiliary to that, just one of its many aspects. If it is not, then we must give it up and get on with the job that really is ours."

"Discipline and loyalty, collective and individual, are two of the foundation stones on which the great edifice of Scouting has been erected. Remove either of them and the edifice, sooner or later will topple to the ground."

SPECIAL ARTICLE.

Boy Scouts and Public Service.

IN the very wide scope set for the sphere of Training in our Movement, service by every citizen to his neighbour is an important aspect, preparation for which is surely felt, a matter of duty.

But, to my mind, either owing to over-emphasis upon this item as a matter of our obligation or to a delineation in exaggerated proportions, of the possibilities of not merely preparation for service but of direct Service itself, there are clear indications that the public have been led to entertain unreal and unsound notions of the role that our Movement ought to play as a Social Service Agency.

Undue expectations are entertained with reference to work like Village-Uplift and Rural Reconstruction and other kinds of service. In one sense, it may be flattering to us to be told that we own wonderful powers, but wisdom and sense require that we should disclaim all pretensions to such capacity as is not ours. The results of quiet acquiescence in extravagant statements (well-meant, of course,) have already tended towards investing us with the colours of Braggarts. The risk that we run from unreasoned dissatisfaction on the part of the public will be very akin to that which our Secondary Schools suffer from, as a result of committing themselves to a competition in the production of Examination results. The ultimate result will be the defeating of the purpose of our scheme and our failure to serve the Boy.

Quiet acquiescence is, perhaps, excusable when you have no detractors. But, in the distracting times that we live, how could anyone expect that good sense will easily prevail? Our organisation, in India has, perhaps, very influential friends, but that may be the very reason why we will be enjoying the attentions of the unthinking critic.

Whoever might understand us, the cheap and popular press of a certain kind is not in the mood to do it, as, otherwise emotion will be tame and lose savour. We have not far to seek for an illustration of this kind and it may not be a purposeless digression to dwell on it, here.

A certain Madras weekly has made the following remarks in one of its Leaderettes, as comment upon some news of the exploit of a Seva Samiti Scout, from far away Allahabad:

Rail Cheat Caught

Allahabad, June, 27 — Jagannath Prasad, a volunteer of the Seva Samiti, has been warmly commended by the Railway Magistrate for a nice piece of detection, which incidentally proved so helpful to a cheated passenger.

The accused, a young man, boarded a 3rd class compartment of a train at Allahabad on the morning of June 13, and questioned Rameshwar, a passenger, as to how far he was travelling. On Rameshwar replying that he was going to Bombay the accused asked him to let him have a look at his ticket. Rameshwar handed the ticket quite unsuspectingly. The accused examined the ticket for a while, covered it between the palms of his hands and then passed on a ticket to Rameshwar and telling the latter that he was going to purchase puris, he left the compartment. The accused did not return and Rameshwar showed the ticket to a 'Babu' on the platform to ascertain if it was for Bombay when he learnt to his utter surprise that it was only for Naini, the next station.

Rameshwar forthwith left the train and went in search of the accused and not finding him related the incident to Pandit Jagannath Prasad, a volunteer of the Seva Samiti, on duty at the station.

After the departure of the train the accused went to the booking office and about 11 a. m., produced a ticket from Allahabad to Bombay and asked for the refund of the fare.

Pandit Jagannath Prasad, who was on the look out for the accused, also appeared at the booking office and as the man claiming refund answered the description given by Rameshwar he got the man arrested. He was also subsequently identified by Rameshwar.

The accused had three previous convictions to his credit, and was found to be a habitual criminal committing such offences in different parts of the country. He was sentenced to 2 years' rigorous imprisonment including a month's solitary confinement.

Scouts and Scouts

The Seva Samiti of Allahabad, a Scout organisation run independently of the official movement, has won many laurels for good work during melas, etc., and the report published elsewhere (see above) reveals how its members are day-to-day making themselves useful to the country.

One searches in vain for deeds of that nature among the Boy Scouts of these parts. They are heard of only at official receptions or occasions of tamasha; and for the rest of the year, they seem to be as good as non-existent.

Is it not time that the leaders of the movement wake up and see where exactly the rot lies?

The news is excellent indeed. We congratulate Jagannath Prasad. But what about the Editorial? We cannot help condemning it.

We will do well, however, to take note of the fact that news, of any kind, require both pains and patience to collect firsthand. Also, Scout exploits being the reverse of the sensation mongering kind and their authors

refusing publicity, an easy means, frequently resorted to by the newspapers is to collect news from other sources. We can sympathise with the need for this artifice, if the paper did not make unfair capital out of such material for ventilating its own unreasoned prejudices against causes enjoying public favour by reason of their noble service.

At about the very time when the paper was dealing forth this fare for its readers, a scoutly incident was being enacted, in real life, under its very nose, in the city, unnoticed for some reason or for no reason, by this solicitous servant of the public. It is also, beyond us, to say that even if it secured its attention, the incident would have made any such impression as occurrences of a particular type would. Here goes an account of the incident; we refer to it as reported by a witness:—

"29.6.31: Some time ago, the following incident occurred and it deserves to be recorded. On the Triplicane Beach, just opposite the Radio, a police constable is stationed for traffic control. That particular day, the constable had to go away somewhere probably on account of some official call and the result was at about 7 p. m. just when

traffic is at the heaviest, the place was left without any traffic control. A member of the Scout Brotherhood, who happened to be there at the time, promptly stepped into the breach, and stuck to the work of traffic control, unasked and alone, for one full hour, regulating very heavy motor traffic with remarkable presence of mind. The gentlemen in the cars which happened to be passing by at the time, very gratefully acknowledged his services and the traffic obeyed him as a matter of course. While, I am sorry to say that some of the young men who had collected, aimlessly, did not make this service pleasant to the Scout particularly by their thoughtless jeering remarks. Let us hope that they had the good sense to regret it, later. Perhaps, the quietness of the occurrence had excited their coarse instincts and betrayed the flimsiness of their refinement. But, this is certain that, had the place been unattended it

would have resulted in a number of accidents." This incident is quoted not to encourage every one to emulate the example of the person mentioned but to remind every member of the Movement that he should "Be Prepared" with adequate training for acting promptly in an emergency as without such training, dangerous consequences might follow though however well intentioned the service might be.

Need we comment upon this occurrence more than that heroism in daily-life is not particularly absent among South Indian Members of the so-called 'official' movement, provided we own unprejudiced eyes to see with.

As to the digressive hit about Mela-Service in the North and the lack of reports of any such service rendered by Boy Scouts in our Province, I am tempted to reply that we cannot be expected to organise or institute Melas, in

South India, for the mere pleasure of comparing, in the eyes of our critics, favourably with our North Indian Brethren. But it may fairly be asked, if it is, after all, so unusual as our detractors would have it, to see hosts of Boy Scouts rendering service at big gatherings and festivals?

The Scout Laws.

The Laws are applicable to all boys everywhere whether registered Scouts or not. The Scout Laws are nobody's patent; they were intended by the founder of the Scout Movement, to be the property of any organisation for boys which cared to accept them. The right way of looking at such 'laws' is to view them as "Rules how to play the Game" or "Conditions of remaining a Scout". Laying down the Law is never popular with those who are being overlaid, so to speak, and the harder and more stony the laws, the more likely they are to get broken."

(Quoted of the boy.)

But, in passing, we must not fail to note that the point is missed when Boy Scouts are blamed for their non-appearance, at particular occasions. The responsibility for enlisting their services rests with the public—the authorities who run such festivals or other gatherings.

Also, there is another interesting side to this question of Mela-Service and all service of that type. It cannot be stated better than it has been done by Mr. Vivian Bose, in his interesting Introduction to the book on "Public Service for Boy-Scouts" written by Jack W. Houghton, Organising Secretary, C. P. and Berar. Mr. Vivian Bose clinches the main issue of Character-Training value of such service. Here we quote him below:—

" . . . And I cannot help feeling that in a good deal of our mela work we are doing

positive harm, because we are undermining the characters of our boys. We are getting them to feel unconsciously that it is the great spurts made to the accompaniment of drums and bugles and shouting which count in life, and not the steady continuous, grinding, every day, humdrum tasks. Personally, I would sooner have a Troop do some simple act regularly, year in and year out, even if it be only going to a hospital, in turns, and taking flowers to the patients or writing postcards for them, than all our mela work, because I feel we would then be attempting to tackle directly one of our own peculiar national defects of character, and trying to set it right. I don't want to discourage anybody, nor do I want anybody to accept what I say blindly. But next time you take your boys to a mela just watch them carefully, and see whether on their return they are not worn out, I don't mean only for a few hours, but for months on end. My own obser-

vation is that they are invariably tired physically and exhausted mentally. They show a distinct disinclination to carry on their every day tasks. And in the interval between melas, or some such other excitement, they do not put their hand to any one steady continuous piece of work, whether for social service or for their own good. Their mela work, excellent as it undoubtedly has been, in itself, has unbalanced them, and that, I contend, is harmful and doubly harmful, because the poison is being instilled so insidiously and so gradually, and in such an alluring guise."

We cannot help endorsing Mr. Bose's remarks, seeing that it contains the actual experiences of every longstanding worker.

We will turn from this instructive digression to the other aspects of the question of Public Service for Boy Scouts.

(To continue.)

K. R. R.

A Flight Round the British Empire II.

Continued from the last month's issue.

I EXPECT it will be best now to take a flying leap to the Mediterranean. In Malta we shall hope to discover an important and flourishing base for Deep Sea Scouts; whilst in Cyprus two School Groups will be waiting to welcome us.

This completes the Continent of Africa and the Branches which surround it. Asia next, with a start off at Palestine where the Movement consists entirely of Arabs; the Jews have their own organisation and since it includes both boys and girls in the same way as their Schools, it would seem impracticable, at present, to suggest amalgamation.

Then comes Aden, a local Association under Bombay; a keen lot there, including Sea Scouts. At this point we shall look a little wistfully South to British Somaliland, one of the few parts of the British Empire where the Scout flag has not been unfurled. There are particular difficulties in the way, but these are being tackled, and on our next visit, no doubt, we shall have better luck.

Now on to India.

A vast country with over 160,000 Scouts, our biggest Branch in fact, with 16 Provincial and 26 Indian States Associations. I know we shall have a good deal to gladden us here for, in spite of all the difficulties through which this country has been passing, our numbers continue to increase, and last year more Training

Courses for Scouters were held than ever before. I should like to say much more of India, but we are barely half way round the world yet and must press on.

Ceylon comes next, and all who have seen its Contingent at the Jamboree will know what a jolly smiling welcome we shall receive from everybody. There are two spots we must find time to visit; the permanent Training Camp for Scouters and the Welikade Jail, where a wonderful experiment of a Rover Troop, composed of Juvenile Offenders, is meeting with such wonderful success, in spite of certain set backs, which are only to be expected.

Now North-East to Burma, at present a Province of India: fine material here and numbers increasing well.

A little South, and we come to Malaya and the Straits Settlements. A good crowd here too, and I hope I shall have the pluck to visit the Leper Group in Selangor, that is, if it is in existence. It was doing fine work, but when I last had news, was temporarily closed down.

A hop North-North-East, and we shall drop in at Hong Kong; a live Branch this, with the Rev. G. T. Waldegrave in charge: a keen Scouter with some particularly smart Sea Scouts of his own, both English and Chinese.

Then South-South-East to North Borneo where the Movement is confined to Jesselton and Sandakan.

Now for Australia, where each of the six States has its own organisation but united by a Federal Council. I hope, by the way, you did not expect me to say *five* States, because many people either forget Tasmania altogether, or think it a Colony on its own. It is nothing of the kind and the Tasmanian Scouts over here for Jamborees have always much resented the ignorance of the Home Country concerning them. Well, what can I say in a few lines of Scouting in an Association that is a Continent in itself? I think I must leave it altogether and only say that I am quite sure that the Chief Scout who is there in reality will not be disappointed. One thing I will tell you and that is that the various States are jolly fortunate in their local Chief Scouts; all take an active interest, and Lord Somers, in Victoria, actually goes on hike each year with a number of his Rovers; while Sir Philip Game, in New South Wales, has this year attended a Training Course.

Next, to New Zealand, which, to an incredible and unpardonable extent is regarded by many in the Home Country as part of Australia. We shall be saddened here by the havoc played by the recent earthquake in the Hawke's Bay District, but we know the New Zealanders, and we shall see and hear them smiling and whistling under their present difficulties before we have time to land. Scouting is getting a still firmer hold in this Dominion under the new Commissioner, Colonel Fenwick, and his keen assistants.

Then North to Fiji. A delightfully mixed lot here—Fijian, European, Indian, Chinese, and Rotuman; all going strong with some fine Sea Scouts amongst them; so much for the opposite side of the globe.

A big breath now, for we must take a tremendous leap to the Falkland Islands and visit the southernmost Scouts of the British Empire at Port Stanley. I could tell you a good yarn here, but as it is against myself, perhaps I had better leave it for another time!

Another big leap will take us to British Guiana, the only British possession in South America and a fact of which the Scouts there are very proud. We shall leave with them our good wishes for success in their new efforts to forge ahead—efforts which are receiving the enthusiastic backing of their Chief Scout, Sir Edward Denham, well known for the active support he has given to Scouting in many other places as well.

From this point we shall cast a glance a good long way to British Honduras, and hope we may call there on a future tour. At present, unfortunately, there is nothing to see from the Scouting point of view.

Next to the West Indies. First Trinidad, where we shall look up their new Training Ground presented to them as the result of the Chief Scout's visit last year, and then our three Branches in the Windward Islands, Grenada, St. Vincent and St. Lucia; on to Barbados, and after that the Leeward Islands with its five flourishing Local Associations in Antigua, Dominica, Montserrat, Nevis and St. Kitts.

A jump due West, and we find ourselves in Jamaica; a smaller one North-East takes us to the Bahamas, and one North-East to Bermuda with its Scouts and Cubs on the Mainland and its Sea Scouts on Ireland Island.

Now we must prepare ourselves for a hop right across the United States, landing at Vancouver in British Columbia. This will be our starting point for our flight over Canada, with its nine Provincial Associations. I think we must contrive to arrive here about November, for at that time there is always a chain of Toy Shops throughout the Dominion, where toys are being collected and repaired for distribution at Christmas, especially amongst the children of lately arrived immigrants; a wonderful work. Of course, we must call in at Dominion Headquarters at Ottawa, where we shall renew acquaintance with Mr. John A. Stiles, the Chief Commissioner and the head of that wonderful contingent Canada sent over for the last Jamboree.

A very small leap and we arrive at our last place of call, Newfoundland. Britain's oldest Colony, as they are proud of reminding us; a good finish up, and an example also of the first being last. It will help us to finish our trip on a high note of encouragement for in Newfoundland things Scouting have never been too easy, but in spite, or because of this, the Movement has steadily and surely proved its worth.

Now, are you ready for the Atlantic crossing? Yes? good. By Jove, that was over quickly, and here we are getting out, a bit stiffly perhaps, from our wonderful seaplane, at Imperial Headquarters again. What a dead certain cure for a pessimist. Well, we'll repeat the experiment before long, and in the meantime, Good Luck and Good Camping.

(*"The Jamboree"*)

Akela's Initial Programmes.

Sixth (Preliminary)—a Discussion.

What does the Chief say in his 'Introduction' to the Wolf-Cub-Hand-book? He says:—

"Every boy, like every young Wolf, has a hearty appetite. This book is a meal offered by an old Wolf to the young Cubs.

"There is juicy meat in it to be eaten, and there are tough bones to be gnawed."

Tough bones, indeed! Tough to the little lad. So, he does not, surely, mean to be wholly soft. To some extent, tackling the

bones may enhance the relish of the meat, too. And, evidently, he intends the bone as well as the meat to be tackled by the boy. For, he continues:—

"But if every Cub who devours it will tackle the bone as well as the meat, and will eat up the fat with the lean, I hope that he will get good strength, as well as some enjoyment, out of every bite."

It follows that we shall be missing the line if we failed to follow his lead. Let us study where and how in each of his Bites, the 'bone' has been mixed with the 'meat'.

Rudyard Kipling did not write the 'Mowgli story' particularly for the boy Wolf Cub. It was the Chief who has retold it for him. And the Chief's purpose in telling it is to use means to character-Training and not merely to convey enjoyment. He uses it as the savoury meat, artfully employed to cover the bone—just so much of it in every bite as would serve the purpose. Should we not study this art before launching upon our job?

Now, in the first Bite which commences with the delightful narration of the appearance of the "great big animal" Shere Khan, prowling about for prey near the wood cutter's fire, the story of Mowgli is pursued just up to the extent



WOLF CUBS.

of Shere Khan's discomfiture at the Mother-wolf's Cave-mouth and his disgruntled return from it, letting the two wolves treat Mowgli as one of their Cubs. The mother wolf told Shere Khan in so many words not only that she would protect Mowgli but would train him to kill Shere Khan. What kind of Training could a mother-wolf give her young ones? Little boys will be curious to know. Here, the topic of training starts most naturally, and the Chief seductively instils the idea that Training at this stage is to get one to try and develop powers of self-reliance. He achieves this by quoting from the "Northern Trails" by W. J. Long as to how a Wolf-Cub learns his hunting lessons from his parents.

This quotation deserves to be noted for its effect:—

"The first lessons are to make him (the Wolf-Cub) quick and active, and for this he is allowed to hunt grasshoppers, to leap and snap, and twist and pounce after them. Then he is not given any food, but is shown that if he wants it he must go and hunt it for himself.

"He tries his pouncing and rushing dodges on birds, but very soon finds that these do not pay. If he wants to kill, he must creep and crawl and stalk, and lie in wait. If he does not learn to do this business properly, he will starve to death. His dinner depends on himself."

You might think that the above facts will not be as juicy to the boy as the story but do not think it will be less fascinating to the boys who hear these facts for the first time. He will be all ears. It is very satisfying fare to his curious mind and, just mark now how the bone has been deftly imbedded in such meat. The next sentence runs thus:—

"It is just the same with a boy who wants to be a Scout. He must first of all learn all the Scouting dodges and duties from old Scouts, who can teach him.

"He, too, must make himself active and strong by games and exercises; he, too, must make his own way in life, but games will not do this for him. If he wants to succeed he must go about it carefully, learning all he can that will help him in whatever profession he takes up. His success will depend on himself, not on his masters or parents.

"So make up your mind to be like the real Wolf Cub, and win your own success for your-

A Suggestion for a wet day in camp for Cubs.

(Adapted from the "Scouter")

ONE of the most important ingredients towards a successful camp is fine weather. But it is remarkable how often Old Wolves making every other preparation against disaster, entirely forget the rainy day. A wise Akela knows how, with a little imagination and forethought, quite an enjoyable wet day can be spent. Here are a few suggestions for those who may be glad of them.

Let the Old Wolves prepare a 'joy box', and fill it with a variety of things which Akela can keep in the back ground until required. For play acting may be included a collection of dressing up materials, not necessarily ready made clothes, but bright coloured pieces and oddments of paper and material which with gum boots (rubber shoes), pyjama trousers and jerseys will produce enough variegated and startling raiment for a pantomime. Play acting is an absorbing joy on wet days. Then, put in ropes and balls; materials for handicrafts; plasticine for Six and individual models: plenty of paper and pencils for paper games and drawing; materials for arranging nature collections. A box containing word building cards; indoor games as snakes and ladders, dominoes, happy families, pinning the donkey's tail, etc., all of which may be collected easily or bought quite cheaply. It is also wise to lay in a store of suitable story books and 'comics'. Local newsagents may be helpful over the latter. Quite a moderate sized box will hold enough material to make amusement and occupation for a week of wet days.

The Rainy Day programme must also be carefully thought out and planned beforehand, so that there may be no long gaps of aimless hanging about round the verandah longing for the rain to stop. There is no need for Akela to organise games and activities all the day long. A certain amount of definite programme should be arranged, then, if Akela has plenty of suggestions ready for keeping the Pack happily occupied, the Cubs should be left to amuse themselves as they please with the materials provided. There will usually be an opportunity for getting out for a good tramp at some time of the day, and Akela should keep a weather eye lifting for the first break in the clouds.

self. Later on when you are a Scout you will learn how to do it when you are grown-up."

This lecture stops before it is felt as such, and a new item of interest has started. The Boy Wolf-Cubs are now told how they are going to fashion their study circle after the fashion of the Wolf-Cub's ways and straight-away they learn what is a Rock circle and what is a Parade circle and how they are made.

Next follows the jungle meeting and the 'Pack-pack-pack' call is learnt.

After all this action comes a little telling—information as to why young Scouts are known as Wolf-Cubs. Who is called a 'Wolf' then? And who is a Scout? Which races called their Scouts 'Wolves'?

That leads further to the reference to the Training of the Zulu Boy as also to his Test. How "he had to be able to run long distances, to climb trees, and to swim rivers in order to escape his pursuers. He had to be brave, and stand up to a lion or any other wild animal that attacked him, etc., etc.

Such queer, thrilling and, therefore, interesting facts about those races keep him astounded.

Now what about their own country? They had their own Order of the Knights of the Round Table who had their squires and pages. In those days every boy would aspire to become these.

Now to-day, who stand in the places of these knights—The Chief says, the Frontiers-men! Navigators! Missionaries and the like. They are the 'Wolves' of the British Nation and British boys should train themselves as Wolf-Cubs to learn how to develop their powers to become these, first, by growing to be good Boy Scouts and later on real grown-up Scouts, themselves.

The question cannot but naturally arise as to whether the same words will satisfy our boys. What is the substitute? Who are the 'Wolves' of our Nation to-day? In whose name shall our Wolf-Cubs be invoked? It is left to the resources of the individual Akela.

To sum up, the First Bite contains not merely the Mowgli-story, but the extract from Northern Trails, the Zulu Boy story, and the ancient tradition of the Round Table of Britain as pegs round which the idea that 'Boy Wolf-Cubs' require as much Training as the Zulu Boy and that both the Wolf-Cubs and Zulu Boy become powerful wolves by satisfying severe Tests. And in what thing should the wolf cub prove himself proficient?

(Continued on page 311.)

For Commissioners.

Visits to Troops.

(a) **General.**—In order to satisfy himself that the Troops in his district are being trained upon the right lines—namely, the lines suggested in *Scouting for Boys in India*—a Commissioner should visit each Troop from time to time to see how things are going.

Each Troop should be visited at least twice a year, at the Troop Headquarters during the winter and in camp during the summer.

At one time such a visit was called an "inspection," but this term was felt to be a misnomer and is no longer used. The role to be adopted by a Commissioner is that of a friend who drops in to take part in the game, rather than that of a superior officer who inspects.

The question has been raised, "Should a Commissioner pay surprise visits?" There is no reason why he should not, so long as he is prepared for a surprise himself! There is always a chance of finding the clubroom deserted and "nothing doing." This, to say the least of it, puts one's observance of the 8th Scout Law to the test.

(b) At Troop Headquarters.—(i) General.

Unless paying a surprise visit, a short time before a Commissioner visits a Troop at its Headquarters he should send the Scoutmaster the "Troop Visit Form," issued by the Headquarters. This contains a list of questions to which answers are required from the Scoutmasters, and it makes it easier for him to answer them if he gets it in advance. The last part of the form is filled in by the Commissioner after his visit. A useful plan is to enter up the information obtained from these forms in a special note-book, which can be kept for reference on future visits. After a series of visits the forms, or duplicates thereof are forwarded to the County (Provincial) Commissioner for his information. In our Province, the Commissioner is required to send his Troop Visits slip once a month. One question that should always be asked is: "Do the Scouters read the *South India Boy Scout*? It may also be pointed out that as our ideal is to train the best of our Scouts to be Scouters when they are old enough, it is a good plan to lend the Official Magazine to such Scouts, when there is any article likely to interest them.

Now as to the visit itself. It should be carried out on lines somewhat like the following:—

In the first place, the Commissioner should do his best to make *the visit in Scout Uniform*. Occasionally, of course if he is a business man, it may be impossible for him to change into uniform, but it is far more effective when he can do so.

There should be no special parade, but to start with, *the usual evening's work of the troop should be going on at the time of the Commissioner's arrival*; and beyond calling a Troop "*to alert*" on his entrance followed by the order "*to carry on*" when received from the Commissioner the Scoutmaster should not interrupt this until requested to do so. The Commissioner then looks round and sees what is being done, questioning odd Scouts here and there as to their knowledge of their subjects for which they are wearing badges. Particular care should be taken to see that their knowledge of the Promise and Scout Law is kept up-to-date. A few questions bearing on these points will be valued.

By starting with the usual evening's work the Commissioner is able to get an idea as to what extent the usual system of work approximate to the system advocated in the Chief's Hand Book and no precious time is lost from the work of the Troop if he arrives unavoidably late.

In a troop of average strength this preliminary informal visit takes about half an hour. About 10 minutes may next be devoted to seeing how the Troop perform at Drill—Saluting and the simplest movements by Patrols under the Patrol Leaders—after which it should be drawn up for Patrol inspection. This puts into practice the Patrol System if the Leader accompanies the Commissioner round his Patrol after he himself has been inspected. Any criticisms favourable or adverse can then be addressed to him and he is thus made to feel that it is *his* Patrol that is being inspected, for which *he* is responsible and for whose condition *he* receives praise or blame.

It is important that all kit and badges should be correct according to the Rules of the Association and that *uniformity* prevails in the Troop. And the Commissioner should note whether the boys and their kit are clean and tidy. If there are irregularities forbidden by rules noticed during his visits, in this particular, he should deal with such cases

promptly and firmly both in the case of Scouts and Scouters.

The opportunity should be taken of comparing the number of Service stars worn by a boy and his Scout grade, for example a Scout with a number of service stars has no business to be only a Second Class Scout. Sometimes a boy might have his right arm plastered with proficiency badges to many of which he would not be entitled if put to the test. Among the Commissioners' specific duties, that of testing the badge-wearers in their knowledge of their subjects is not the least important, and a Commissioner should always take the opportunity of finding out himself whether the boy is qualified to wear the badge and if not, to withdraw it.

Next, the Scouts may be made to sit easy in horse shoe formation, and a cheery yarn addressed to them by the Commissioner might very well form the conclusion of the Commissioner's visit so far as the boys are concerned. A little praise if deserved goes a long way towards encouraging the boys but at the same time no good comes of telling a Troop that they are efficient Scouts, if they are not.

When the Troop has been dismissed, the Commissioner should have a quiet talk with the Scoutmaster and his Assistants. It is a great help if they can realise that the Commissioner really knows something about Scouting work, and the difficulties and interest of training boys. For this reason, it puts the Commissioner in a stronger position to advise a Scoutmaster, if he, the Commissioner, runs a troop of his own, or has done so successfully before being appointed Commissioner.

The Commissioner should also satisfy himself that the business side of the work is being properly conducted. He should take particular

care to see if the following books are kept properly in the Troop.

1. Troop Roll and Attendance Register; Patrol Roll Books.
2. Court of Honour Minute Book.
3. Log Book, or Diary of Troop work.
4. Inventory of Troop Property.
5. Accounts.

The Troop Committee sometimes like to be present during the Commissioner's visit and enquiry into the books. The custom is to be encouraged, as it emphasises their responsibility

for Troop Administration, as well as for the general weal of the movement in their neighbourhood.

The Commissioner should not fail, at the time of his visit to smooth any difficulty which the Scoutmaster may have with his controlling institution, or any of the parents or with the Troop Committee. He might with advantage see the head of the institution controlling the troop and suggest to him the best and *cheapest* ways of making the troop more efficient.

All this means an evening's work, if the visit and inspection

is to be a reality, but the game of Scouting, if worth playing at all, is surely worth playing seriously, and it is up to the Commissioners to set the pace.

(Adapted from the Scout Commissioners' Handbook)

"Welding the Scout workers into a team and leading it as their captain, with a modest programme of work made beforehand for each year and carried out during the course of it, will make for confidence and conscious achievement. Such Commissioners are very few and we could do very well with a good many more of such."

Suggestions to a Commissioner!

There is a time to be austere and a time to be otherwise; the time to be otherwise is always *now* unto him whom thou speakest.

When thy very own schemes go wrong and prove unpopular so that thy scouters are like to gnash upon thee in their wrath—blame Headquarters. This is "presence of mind."

When thou desirest aught of prominent people, find out their weaknesses and encourage them. This is tact.

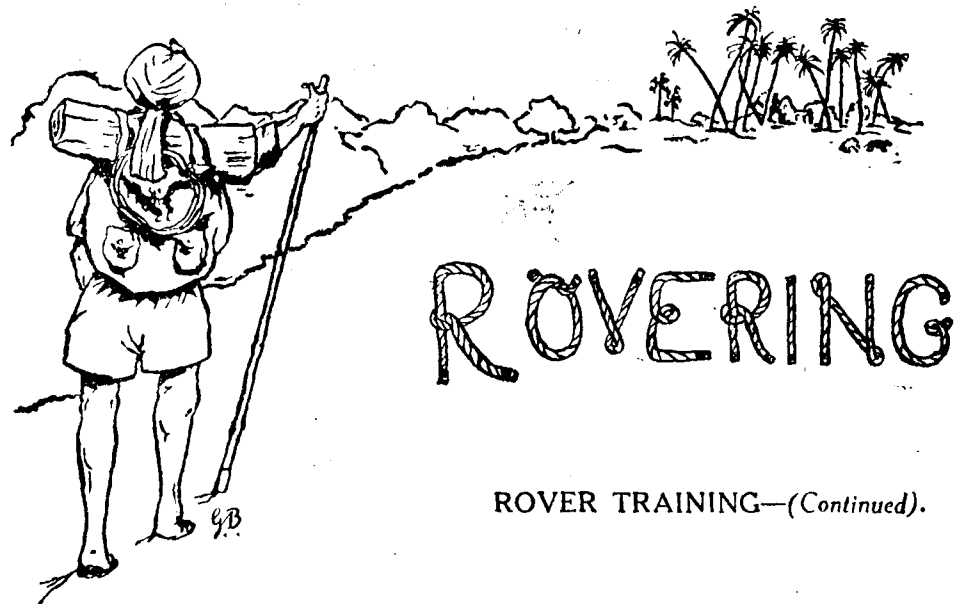
Refrain thou thyself from the giving of orders personally on parade. Knowest thou not that thou art popularly supposed not to know how to?

Be ever of a cheerful countenance, for there are people sufficiently foolish to believe that thou hast no reason to be otherwise.

Neither be thou cast down by thine errors of judgment, but reflect rather that the only Commissioners who never make mistakes are the dead ones and rejoice that it is not even so with thee also.

When thou art strongly importuned by all and sundry about the most piffling concerns, chew them not up in thy vexation; if there were nothing to bother a Commissioner about, there would verily be no need to bother about a Commissioner.

(The "Jamboree")



ROVER TRAINING—(Continued).

As to the composition of the *District or Association Rover Crew, all the individual crews in the specified area automatically become members. It must be one of the important items of the programme that they all meet together at least once a quarter and hold some joint function or other. A meeting place situated as far as possible in the centre of the specified zone must be chosen as the District Rover Crew Den. It is, as it were, the base of operation for the Crew. A nominal membership fee from each unit may be levied, which together with a small annual subsidy either from the Local Scout Association or from the Provincial Scout Headquarters will be found more than enough to meet all current expenses of the Crew. It is both necessary and desirable that the entire administration of the Crew is entrusted to the care of a small Executive Committee consisting of the Rover Mates excluding the Seconds, with the District Rover Leader as Chairman. In reality, it is the latter who is entirely responsible for organising and running the whole show as suggested by No. 15 of the Indian Headquarters Rules. If, however, there is an Assistant District Commissioner for Rovers, he will of course take the place of the Leader and carry on the management with his co-operation. One of the mates will be elected as Secretary and he keeps correct records of the proceedings of the Committee, circulates notices and performs other odd jobs of a secretary of an ordinary association. It is expedient that he also acts as Treasurer. It is customary in

some District Crews to have one mate selected as Jobmaster with the special obligation of exploring various jobs of service in the District and linking up suitable young men with them.

After all that has been said, it must be borne in mind that these central Associations of Rover Crews, however helpful and efficient they may prove, can never be allowed to work on a longer period than their services are required. They should not be treated as permanent institutions like Local Associations. They are merely temporary agencies evolved just to give shape and strength to the Crews in their initial stages. As days pass on and the units become steady and are able to look after themselves, the central Associations may well dissolve themselves and go out of existence.

We now pass on to the last division of our dissertation on Rover Training, which is programme building. To risk repetition, methods vary according to the nature of climes and times, but the principles underlying the scheme of the training are found to be the same and unchangeable all over the world. The truth is this. Scouting and hence Rovering as well, is recognised to have been founded and evolved on natural principles of boy and youth psychology. Everywhere youth is the same, fired with the same spirit of ambition, liberty and independence and exposed to the same kinds

*The term 'District' does not necessarily mean Revenue Divisions as obtain in the Madras Presidency.—Editor.

of trials, and temptations, though dissimilar in forms in some cases. Whether he is an orient or occident by birth, every young man is sooner or later pushed into the amphitheatre of life and he has to fight his battle himself, mending his destiny if he wins it or ending it

when he cannot gain any victory. Rovering is the training for such life's battle and so the precepts and principles it enjoins upon its devotees are of a catholic importance and universal application.

JIM.

Some Suggestions for Crew Programmes.

READERS of the South India Boy Scout will surely remember the short article (February 1931) on village survey work done by a band of Scout campers and the interesting report they submitted in connection with it.

Many of our Rovers will probably feel the need of some suggestions in connection with such and allied work and we venture to place before them the following few tips for their consideration.

We would however point out that Rovers should have a general grasp of the principles involved in this subject rather than the detailed knowledge of an expert.

On the theoretical side, the Rovers may submit to the Crew two minute papers prepared beforehand by each of them on the various aspects of social needs, dealing especially with local circumstances; and on the practical side follow it up by undertaking some service that will help towards social betterment.

Headings for basis of enquiry and discussion:

1. Hospitals—Visiting patients, reading and writing letters for them, cheering them up by means of concerts, etc., sending old copies of magazines, papers, reading books, etc., not forgetting the needs of the Mental Hospital. Getting into touch with the hospital authorities and volunteering help. This can be an individual or collective Crew activity.

2. Public health—Precautions against epidemics, food and drink hygiene, disinfection, isolation, inoculation. Propaganda in villages, in co-operation with Health Authorities.

3. Elementary Education—Discussing present position—Types of Schools—their effect on character of children—a study of the recent Acts on Elementary Education.

4. Adult Education—Night Schools—Visual Instruction such as Lantern and Cinema shows, etc.

5. Juvenile Welfare—Boy Scout and Girl Guide Movements—Organised games—Assist-

ing the village teacher in organising games, in forming Cub Packs and Scout Troops and helping in running them.

6. Temperance—Participation in the work of Temperance Leagues and Associations—Propaganda against Drink.

7. Co-operation—Diffusion of correct knowledge on the Co-operative Movement and actual responsibility in connection with Rural Co-operative Societies where the Rover has facilities to stay in a village for a large part of the year.

8. Prison Education—Talks to the inmates on useful topics—Help on discharge—Prevention of future crime—Rover Pal scheme—Co-operation with the local Prisoners' Aid Society—Scouting in Borstal and Certified Schools.

9. Blind, Deaf and Dumb or otherwise defective children's institutions.—

The Rover can help very much in such institutions if any, in his locality. Where there are no such institutions, Rovers can organise Local help and support to send such children to institutions intended for them.

(Concluded from page 307.)

The Chief says:—

—“Then, too, the young Scouts, the ‘Wolf Cubs’, like pages of old, preparing to be Esquires, can learn how to become Boy Scouts when they get to the right age for it”.

What are the things that concern them immediately to prove their mettle in?

The Chief adds:—

“In the bites that follow I am going to show you how to pick up the different Wolf Cub duties, such as lighting your fires, and cooking your grub, how to make yourself comfortable in camp, how to build your hut, how to find your way in a strange country, how to signal to your pals, how to do good turns to people and how to help in the case of accidents”.

(To Continue.)

Mang.



Do it! The Scoutmaster has a whistle, a bunch of papers or little bits of card board cut neatly to shape suitable for handing out as tokens, and a list of orders. Ingenious scouters can add many other orders to the list. The Troop is lined up in horse shoe formation. The Scoutmaster reads the first order out slowly and distinctly. Boys start executing the orders as soon as the whistle sounds; they stop quite still as soon as the second blast goes on the whistle. Those obeying the order correctly before the second blast, are given a token. The Patrol that collects most tokens wins.

Here is a sample list of orders:— (1) Body Exercise No. 3 (2) Put a large arm sling on any one here. (3) Go to the S. S. E corner of the ground—The S. M. should have arranged for the Troop Leader or A.S. M. to rush to the N. N. W corner at the signal. (4) Bring a staff each from the racks. (5) By Patrols arrange for two station signalling. (6) Get on the back of some one. (7) Get up the tree (if there is one in the grounds) and so on.

The game is very effective for any number up to 24. The second blast may be blown as soon as one or two have executed the order.

An essay on Scouting:—A certain Troop has arranged for a competition for scouts over Sixteen. They have to answer the following letter (*The letter has been adapted to suit our purpose—Ed.*):—

Dear Raman, My son Gopal wants to join the Scouts, and says they make a boy into a healthy, happy and helpful citizen. On the other hand I have a friend who tells me that Scouting breeds warlike feelings, encourages boys to neglect their religious duties, fails to give them definite religious instruction, makes them waste their time, interferes with their school studies. Another friend says there are too many games and not enough drill. Please write me a letter, and tell me what you, as an old Scout, think about it all. Yours sincerely, Srinivasa Sastri.

Handball:—Rather like football, played, as its name implies, with the hands. Suitable for any reasonably large hall, or the open.

Goals about 8 feet wide. Sides to suit occasion, but six—goalkeeper, two backs and three forwards—has been found most successful. No corners or offside. Ball may only be played, with one hand at a time, except by goalkeeper, who can stop or fist out with two, but must not hold. Any other means of propelling or stopping the ball, e.g., feet, forbidden. No obstructing of opponents, or holding the ball in any way. Ball may not be sent more than two feet in the air. Instead of the usual kick-off, the ball is placed in the centre, and teams line up own goal lines, and see who can get there first when whistle blows. This is a very strenuous game, and five minutes each way will generally be found quite long enough.

Some First Aid Games:—Boys stand in couples. All the lights or put out or the boys are blindfolded. The boys have to bandage one another as directed. Only whispering is allowed. Any boy whose voice can be recognised loses a point for his patrol. (Inter-Patrol Game)

Each Patrol acts an accident in which all the necessary first aid work is carried out. Others looking on, criticise.

A number of first aid requisites are put out on a table—such as lint, Iodine, triangular bandage, splint, picric acid, etc. The Scouts have a look, and then have to write out from memory a list of what was there and for what purpose such was required.

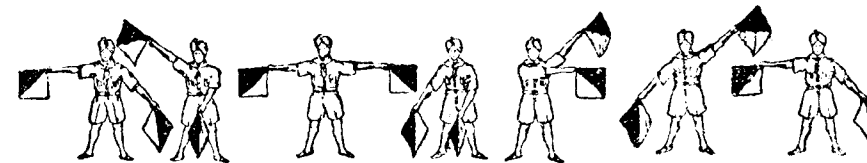
Some campcraft games:—Each Patrol is given a large number of pegs which are stuck on the ground and represent various things in the camp, i.e., tents, latrines, and so on. On the given signal, each patrol has to lay out the camp in proper order, with the pegs provided.

Each Patrol brings one rucksack with complete outfit for camp for one boy. On the given signal each patrol packs its rucksack. The patrol which does it quickest and neatest wins.

Each boy is given a stated time in which to write out a complete list of personal kit for a five days camp.

Give each Patrol a large scale map and get them to choose camp sites. If in the country, they should go out on their bicycles and inspect the actual spots, which they have first located on the map. It would be good for the patrols to write out a description of the site chosen from the map and later to verify it by actual visit to the spot.

The Blind Tracker:—A trail has to be followed blindfolded. It can be made of matches and sticks, plasticine, clay, stones, etc. The Scouts must follow the trail by touch.



For Scouters.

SCRIBBLER is indebted to the Punjab Boy Scouts Bulletin for the following valuable points:

"When making up a programme a Scoutmaster should remember that the troop is not divided into Patrols, but that it is built up of Patrols, the Patrol being the unit and the troop a collection of units."

I believe there are not many troops in the country which use the Patrol System in its entirety. The reason for this, I am convinced, lies in the fact that many people do not appreciate the true meaning of the Patrol System. Most of them imagine that they are actually adopting it.

It is the only correct method of running a troop, that is, if it is to be run according to the Chief's own idea.

Those troops which have Patrol dens are extremely fortunate, but the possession of these does not in itself constitute the system, any more than forming your boys up in patrols at the beginning and end of a troop meeting would do.

Don't you see, Scouters, that there is an enormous scope for you, a new field of venture ahead? Can't we get out of the rut of old methods? The boy of to-day does not want the ideas of yesterday—he should be able to benefit from the errors of years gone by.

In the early days of 1908 when the Chief brought forth the idea of the Patrol System, people said: "The man's mad." To-day we have seen it employed all over the world with the same success, and have heard it acclaimed as a revolution in education.

How many of us make use of this? In what way does the average troop differ from any other boy-organisation?

There is no real risk to be run by making a start on these lines. Ultimately your efforts are bound to be rewarded, and you will grasp as you have never done before, the tremendous possibilities and potentialities of Scouting.

Start by bearing in mind that a Scouter is being privileged to Scout with a boy, and not a man who runs a Troop. The Court of Honour does that. Give the Patrol Leaders a chance to lead, and don't butt in unless it is imperative—that is, in the case of a grave mistake being made.

Have Patrol competitions, Patrol hikes, Patrol camps, and camping, and if you cannot have Patrol Dens or Patrol corners screened off, then use the corners as they are, or let a shady tree be your Scout Room.

Suppose you are running a Troop that has been reared on ping-pong, pyramid-building and the like—everyone up against it sometimes—and the boys do not want things changed—

They prefer to go on their old hum-drum way, playing games and acting the fool generally, unhampered by any irritating responsibilities, such as they, in ignorance, might consider their duties would be on a properly running Court of Honour—

Do you think you should take the plunge and break the old idols and set up new gods, or allow things to drift on as before?

The answer is surely go ahead, give your P.L.'s added responsibility, and expect a higher standard of Scouting all-round. Yours is a bigger task than keeping them off the streets, that is the ordinary teacher's job—all strength to his elbow—but you have an additional responsibility—to develop character in your boys.

They won't accept the new régime? They will leave? Not those who are Scouts at heart, you won't lose the boys that can be relied upon to back you, those who have the welfare of the Troop at heart. The others probably only come to you when they can't afford to go elsewhere.

Your work is concerned with helping the boy who wants to be a MAN, and in building up a Troop worthy to receive the boys of the future. Go ahead, and you will have a Troop which will develop in strength and numbers, until eventually when things begin to go smoothly, you will know that you hold an instrument capable of building-up character and turning your boys into fine, self-reliant, thoroughly trustworthy young men.

It will not be easy at first, there will always be difficulties arising, as they are in every Troop, but that makes it worth while from your point of view.

Hints as regards programme planning for First Class Work.

It is not an easy bargain for one to venture to suggest some activities for a troop without the intimate knowledge of its members and their proficiency. Let us take it for granted that the Troop will ordinarily meet for not more than three dozen times in the long term. Let us suppose that the Scouter allots a dozen such meetings for Patrol meetings under Patrol Leaders. Some of them may be passing through the First Class stage. These Patrol meetings might serve the patrol leaders to set their members practise themselves in estimations, judging distance, weight, heights, etc., which require a lot of practice. They should practise these at every meeting at this stage. They should have earned a new faculty before they present themselves for the test. Map making and map reading are other such activities.

Secondly, the Scoutmaster may well allot at least ten meetings for swimming and arrange instruction for the same, as the Troop's concern, for the benefit of as many members of the Troop as possible. In fact, if the Leaders would become experts and organise and conduct a swimming club for the benefit of Scouts and non-scouts alike, in the locality, it is one form

I wonder how many of us ever stop to ask ourselves—Is this troop developing the boy's character? Is it a credit to the Movement? (If it isn't it can do a great deal of harm).

Is it merely a club? And even if we can't quite give the answer, which perhaps we should like to do, surely it will not be—"I must give it up. I am not any good at the game. I can't give enough time to it;" but rather—"I am trying to do too much myself, I must give my P. L.'s a chance."

I hope this hasn't appeared too much like a sermon, and I hope that you will take it in the spirit in which it is written. We have all so much to learn of this great game, I as much as any, and I do feel that we should try to get ideas from one another, and to gain from each other's experience, for Good Scouting".

Scribbler.

of good community service. This of course is by the way. At least ten mornings or evenings for instruction in swimming every term will be found necessary and often sufficient to provide for practice for all the members of the Troop.

Thirdly, if the Patrol Leaders are at the First Class stage, they may be expected to be able to conduct Scout Parades. The Scoutmaster must meet them at the Court of Honour and allot turns for every one of the Leaders to conduct a day's Parade in his presence. Assembly cautions in troop and staff drill, games, Scoutcraft work in Patrol corners, the Scoutmaster's yarn, and flag down with National Anthem—might be the general items of such parades. The item—Scoutmaster's yarn is alone the Scoutmaster's part. Conducting Scout and Cub games, for the boys of the locality, whether scouts or non-scouts will be a desirable form of service for the Leaders of the Troop.

Fourthly, the ordinary games played, generally by troops are mostly camp games. Actual Scout Games are always invented. Their character is simple. They might be a sort of a competition between the patrols of a Troop. Some destination at two or three miles distance

has to be reached. Different routes are prescribed for different patrols. Up to two hundred yards of the destination, each patrol will try to steal to the destination before the others undetected by the others. Detection means not merely seeing first but the raising of the Patrol flag first by the Leader of the Patrol whose member sighted the other patrols. It is outing with a purpose. Each Patrol may be asked to find its way up to some distance according to the instructions in a letter given to each patrol. The instructions may be in code form if the boys are well up in writing and reading morse or semaphore code. The route might be guided by compass directions. A time limit must be fixed for the game. Four times at least should such or a similar game be arranged as the boys are sure not to play it well at the first time. Thus four Saturdays may well be occupied.

The Chief Scout has suggested Mock Trials and Debates as a good form of exercise for the boys' powers of address and resources. Indoor meetings for at least four evenings may be arranged and the Scoutmaster may prepare some sort of a playlet for the entertainment of the parents of the boys on an evening. Preparation for it is a useful form of activity.

Lastly it is expected of a well-conducted troop to have at least three camp fires in a term of four months. No harm would be done in asking parents, well-wishers and other outsiders to be present on these occasions.

The above suggestions, though scrappy, are merely intended to start lines of thought in the minds of Scouters who are anxious to see their Scouts earn the First Class badge. The First Scouts earn the First Class badge. The First class journey as well as some other items have purposely not been touched upon in these hints. As Gilcraft pertinently puts it, "a first class scout is supposed to be one who has proved his worth, who is able to go out into the open by himself and carry out successfully any little job that is given him to do. His training has secured that he is self-reliant, self-dependent, self-assured and selfless. The journey provides the best means that Scouting has of putting these qualities to the test. . . The more practice the Scoutmaster can give by gradual degrees to the scouts in his troop in regard to the journey test the more will the scouting in the troop progress.

"A building is not habitable until it has been roofed; a scout is not complete until he has become first class. It is in this direction that we want to develop our scouting now. We should do our best to insure that every scout really makes an attempt to become a pucca scout. We do not necessarily develop by increasing the scope of our scouting so far as numbers are concerned; real development consists in securing that all those who call themselves scouts are scouts in their actions and in their attitude as well as in name."

A Suggestion for a Fifteen Minute Inter-Patrol Competition.

The following were the items given for the boys to tackle in a short Inter-Patrol Competition in one of the Madras City Troops. Most of the questions were simple, requiring short answers and were calculated to test the general knowledge of the boys in their scoutcraft. The time taken for the competition was only 15 minutes and was included as an item on a troop parade day, in the programme of activities. The boys were of the II Class standard and below and the average of the points scored by all the boys in the Patrol was taken as the points for the Patrol. The competition, though a written one mainly, was very popular and so we pass this on to our readers who are in charge of troops, so that they might adapt the questions to their own localities and hold such

competitions. The questions marked with an asterisk(*) required written answers.

Even Tenderfoots were allowed to compete and contributed their share for the Patrol points.

II Class Scouts and Tenderfoots.

- *1. How do you distinguish a troop leader from the rest of the scouts.
2. Do all the Tenderfoot knots in one Rope.
- *3. Which is the nearest route to Egmore Railway Station? Give a sketch of the Route with important public buildings and hospitals, police and fire stations if any.
- *4. Your patrol wants to go in to a camp and they have deputed you to select a site?

What points will you take into consideration in selecting the site.

5. Bring three kinds of leaves, name them, and state one medicinal use for each of such leaves.

*6. What are the mottoes of Cubs, Scouts, and Rovers.

*7. What are the colours of a Rover Shoulder Knot? and explain why such colours were chosen.

*8. In what direction are the following :—

General Hospital,
Ophthalmic Hospital.
Madras Club.

Office of the Director of Public Instruction.

*9. When I was young I was a patrol leader in one of the Local Troops and our Scoutmaster took us all to a camp. We had a week's camp. One day in camp the Scoutmaster wanted to show us how to use spade, crow-bars and axes and hence asked us *i.e.* the Patrol Leaders to take their respective patrols up a hill 3 miles distant to the North of our camp. Each Patrol was given a compass which can be tied on to your wrist as a wrist watch, two big crow-bars, a spade and an axe. We started at four in the evening and proceeded due North towards the hill. My patrol consisted of 6 boys all of them quite young but bright cheerful lads. I had to carry the two crow bars on my right shoulder with the spade tacked on to the crow bars and the

axe in my right belt and the compass tied to my left wrist. The two other patrols consisting of more grown up boys pushed on ahead while my patrol was plodding on slowly. The way to the hill was through a reserve forest not very dense. It was about 4.30 P. M. when the whole sky was thickly clouded and it was getting darker and darker with a prospect of heavy rain. I could only see the hazy outline of the hill and could not see the other two patrols since by five o'clock it was completely dark. I consulted my compass at close quarters, *i.e.*, I had to bring it close to my eyes and then proceeded due north as per the compass. The rain came down in torrents and we were still walking on, it was seven in the evening and still I did not reach the hill. I stopped and cast a look all round and to my astonishment I found the hill our destination to my left two miles off. The other patrols who had reached the place already were signalling with a powerful flash light. I again consulted my Compass to find out if I had gone wrong in the direction and it only showed that I have proceeded correctly. Any way without worrying any more about the direction I proceeded to the hill where from they signalled and there was a neat patrol tent with the S.M. standing outside with a broad grin. He told me that I went in the wrong direction. I told him that I knew how to set a compass being a second class scout and I followed the compass. He told me that I was a fool and that I have certainly followed the wrong direction. I racked my brains the whole of the next day but couldn't solve it. Can you say why the Scoutmaster called me a fool and how it is that I went wrong in my direction?

In Memoriam.

In loving memory of Scout Abdul Hamid of the Fourth Royapettah Govt. Madras-i-Azam Troop, who was called to Higher Service on the 16th of June 1931.

(Inserted by his sorrowing brothers of the troop).

Called to Higher Service.

Scoutmaster B. V. Subrahmania Aiyer of the St. Mary's High School Troop, Madura; an ideal teacher, a good sportsman, and a keen scouter, May his soul rest in peace!

"Scout-attitude does not permit of an ununderstanding, blind subscription to any mode of action. The path it recommends is the path of reason and intelligence."

"By actually seeing Scouts engaged in disinterested, motive-free service, the public can understand them better than through any number of lectures and pamphlets—better even than by rallies and displays which are tending to create the impression that Scouting is a show."

Successful and Unsuccessful Groups.

(From the Punjab Boy Scout Bulletin).

Successful Groups.

- Use the Patrol system.
- Have set goals and objectives.
- Have strong troop committees.
- Use Scout ceremonies and formations.
- Have consistent Scoutcraft advancements.
- Have over-night camping.
- Engage in activities as set forth in "Scouting for Boys."
- Have good leadership.
- Have well-balanced troop meetings, with plenty of variety in the programme which is strictly observed.
- Have Troop Registers which are kept up-to-date.
- Keep Troop advancement charts.

Have no tenderfoot Scouts wearing Service stars. By the time a Scout is ready to wear one year Service star he is at least a 2nd class, two stars 1st class, three stars King's Scout, four stars green and yellow all-round chords, five stars red and white all-round chords and six stars Gold all-round chords.

Scouts get re-examined annually for all the qualifying badges and cease to wear the King's Scout badges should they fail in any of the tests.

Wear complete uniforms correctly.

Consist of Scouts of all classes and creeds, and of all possible Scout ages with varying standards of Scout efficiency.

Have regular weekly rallies.

Have a regular fresh programme for each week.

The boys are good at studies. Scoutmaster creates Patrol competition in studies also.

Scouts are better behaved in the class room as compared with other boys, and at home as compared with other children. A stranger when talking to a scout, even when not in uniform, is struck with his knowledge and general behaviour.

Unsuccessful Groups.

- Use the one-man club method.
- Do not plan ahead.
- Generally have paper work.
- Stiff military methods for everything.
- Have little Scoutcraft advancement.
- No Camping.
- Many times engage in athletic, musical and dramatic club and other activities which are not strictly speaking Scouting.
- Have poor leadership.
- Have poorly-balanced troop meeting programmes which generally stress too many games.
- No Troop Register, or have troop registers but no entries in them.
- No record even of the date of boys joining the troop.
- Have Scouts wearing no badges or wearing service stars only; in extreme cases, even the tenderfoot badge is missing.
- Wearing 1st class and King's Scout badges but cannot answer a single question on the tests qualifying for these badges.
- No annual tests.
- The badges are used only as decoration. They do not indicate the knowledge of the subjects for which the badges stand.
- Wear uniforms shabbily and incomplete.
- Consist of grown-ups, and Scouts only of the same standard of Scoutcraft.
- Hold rallies only when an officer is expected to visit the troop.
- Have no fresh programme at troop meetings. Play games and go home.
- The boys neglect their studies. The competition is confined only to games, uniform, and inspection, and that even when in a camp.
- Have tendency to become loafers; and as such, they are looked down upon by every one. A stranger when talking to a scout, even when he is in uniform, is disappointed with his manners and inefficiency.

NOTES BY THE WAY.

SEARCHLIGHT was present the other day at an informal gathering of Rover Leaders who had met to discuss and decide how best to make their crews do real Rovering.

Some of the workers who were there were men of considerable experience of Scouting and also of Rovering, and all of them had tried their very best to do what they could by way of helping their grown up scouts. But still they felt that they were not having everything as it should be.

Many were the difficulties they had met with and some of them could not be got over.

For one thing a great many of them felt that Hiking and Camping do not take on as well as they should.

And it was realised that even if Hiking and Camping were to become popular with our young men, by themselves these could not give our Rovers the Rovering they want, or stand in need of.

A keen Camper and Hiker is *likely* to prove a good Rover provided he gets the rest of the training also. One can be frequently out in the open, and yet one can miss the strength of character that is to belong to Rovers.

Rovers are expected to serve—to serve the world and to serve the Movement. Though that is so, it was felt that the spirit of service was not fully understood or properly exploited.

And it was also realised that though the natural thing for a Training School to do is to take up Rovering, still there was something like constitutional difficulties in the way of such institutions getting the best out of Rovering.

Apart from such things, one which was suggested to be a very serious difficulty was the woeful out-of-dateness of our (Indian) Book of Rules.

Rules on Rovering have been on the Indian Headquarters anvil very often of late and things have now been given a definite shape, and the regulations have made things much simpler than ever before; but we in India are, by statute, prevented from adopting them!

Many Rover Leaders working according to our Indian Rules may still be thinking of Rover First Class Badge and Rover King's Scout Badge and so forth. But the Imperial Headquarters has thrown these over by the board, and they were quite right in doing so.

Rovering has its bearing on the difference in psychology between the growing boy and the grown up young man. The original regulations were fashioned more after the Scout Badge Scheme, but experience of the psychology of the grown up young man has now shown how such badges do not have any very strong appeal to them.

The Rules as they stand at present—in England and those countries which are free to adopt the Imperial Headquarters Rules—place a great deal of emphasis on what the Rover *is* and just a little on what he *knows*.

It is only right that it should be so. And luckily we have now the latest edition of our Rules which are up to date.

A good deal of discussion centred round "what shall we do when our crew meets?" It was found impossible to suggest something which could apply to all crews, but it was accepted as a guiding principle that subjects forming basis of Scout Tests, and practical Scouting, need not take up all the time of Rovers, that knowledge of such things was to be acquired by the voluntary exertion of the individual Rover on the lines of a Spare Time Activity, and that when Rovers meet they must have plenty of opportunities to discuss things vitally concerned with the welfare of the people in general and their own villages in particular.

All were agreed that the "Parade Activities" of Rovers should differ in quality—as much as possible—from those of their younger brothers the Scouts. The "how" was not easy to see!

Ours is a movement. That is to say it is not intended that we follow blindly, but that we should do hard thinking, and achieve our aim by the most efficient means available to us.

Provincial Headquarters Notices No. 38.

(Dated 15th August 1931.)

New Units Registered.

(Registration Valid up to 31st March '32.)

Reg. No.	Name of unit and address	Sections.	Reg. No.	Name of unit and address.	Sections.
Arcot North District.					
1.	1st Vellore, Voorhese College	C ...	48.	34th Rural Pack, Board Elementary School, Madambakkam, Via Pallavaram	C ...
Chingleput District.			49.	37th Rural Pack, Board Elementary School, Koilpadagai, Avadi P. O.	C ...
34.	9th Chingleput, Senior Certified School	... S ...	50.	39th Rural Pack, Board Elementary School, Ikkadu	C ...
35.	2nd Maduranthakam, Hindu High School	... S ...	51.	40th Rural Pack, Board Elementary School, Porur St, Thomas Mount P. O.	C ...
36.	36th Rural Pack, B. E. School, Chittapakkam Pallavaram, Chromepet P. O.	C ...	52.	41st Rural Pack, Board Elementary School, Tirupachur	C ...
37.	46th Rural Pack, B. E. School, Manalur Madarpakkam P. O. Ponneri Taluk	C ...	53.	49th Rural Pack, Board Elementary School, Thimmabupalapuram Pennalurpet P. O.	C ...
38.	8th Rural Pack, Board Elementary School, Podavur, Kandoor Post, Via Tiruvallure	C ...	54.	50th Rural Pack, Board Elementary School, Tharakshi, Uttukottai P. O.	C ...
39.	10th Rural Pack, Board Elementary School, Maduramangalam, Kandoor Post, Via Tiruvallure	C ...	55.	53rd Rural Pack, Board Elementary School, Amur, Ponneri P. O.	C ...
40.	12th Rural Pack, Board Elementary School, Manjankarani, Arani P. O., Via Ponneri	C ...	56.	60th Rural Pack, Board Elementary School, Melakundayar, Tinnanur P. O.	C ...
41.	17th Rural Pack, Board Elementary School, Thandalam, Poonamallee	C ...	Godaveri West & Kistna Districts.		
42.	23rd Rural Pack, Board Elementary School, Pondavakkam, Arani Post	C ...	36.	5th Masulipatam, Sri Rama High School. (K)	... S ...
43.	24th Rural Pack, Board Elementary School, Vadamadurai, Periyapalayam P. O.	C ...	37.	1st Bhimavaram, U. L. C. M. High School. (W. G.)	... S ...
44.	25th Rural Pack, Board Elementary School, Kakavakkam, Periyapalayam P. O.	C ...	38.	1st Vanapamula, R. R. Middle School, Ventrapragada P. O. (K)	... S ...
45.	26th Rural Pack, Board Elementary School, Uttukottai	C ...	39.	2nd Vanapamula, R. R. Middle School, Ventrapragada P. O. (K)	... S ...
46.	28th Rural Pack, Board Elementary School, Mambakkam, Uttukottai P. O.	C ...	Madras North District.		
47.	33rd Rural Pack, Board Elementary School, Selaiyur, Madambakkam P. O, Via Pallavaram	C ...	7.	2nd George Town, Christian College High School. (Reregistered)	C ...
			Salem District.		
			33.	1st Karimangalam, Board Higher Elementary School	C ...

New Warrants Issued.

Chingleput District.		Godaveri West & Kistna Districts.	
Scoutmasters.	Cubmaster.	Scoutmaster.	
W. No.	W. No.	W. No.	
20. P. Ganapathi Sundaram, 2nd Maduranthakam, Hindu High School	12. P. N. Kuppusami Aiyer, 36th Rural Pack, Chittlapakkam, Chromepet P. O.	20. M. Sankararao, 1st Vanapamula, R. R. Middle School, Ventrapragada P. O. (K)	
21. J. P. Mani, 9th Chingleput, Senior Certified School			
Assistant Scoutmaster.			
W. No.			
9. K. Satagopachari, 9th Chingleput, Senior Certified School			

Warrants Cancelled.

Chingleput District.	Coimbatore District.
Scoutmaster.	Scoutmaster.
17. N. Venkatarama Aiyer, 6th Chingleput, St. Joseph's High School	21. M. G. Kuppusami, 2nd Peelamedu, Sarvajana High School
Assistant Scoutmaster.	24. M. R. Madhavarao, 10th Coimbatore, Government Training School
7. T. P. Venkataraghavachari, 6th Chingleput, St. Joseph's High School	28. V. Santanam, 3rd Peelamedu, Sarvajana High School
	Assistant Scoutmaster.
	8. C. P. Ramaswami Aiyer, 3rd Peelamedu, Sarvajana High School

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



When Scouting First Started.

(Continued from last issue)

Map-Reading.

HOW few people can read a map! To-day it is almost a necessity for a man to be able to read a map and to picture the country that it represents. In India motoring has not advanced very far yet. There is no doubt that sooner or later there will be motor-cars everywhere all over India, as there are already in some countries. And then people will find out that they must be able to read a map quickly. I have noticed recently, in public bodies, during discussions on municipal and other matters, that many intelligent men in India utterly fail to understand the maps given to them. If they had been Scouts in their youth they would not show such ignorance of the signs that represent roads, railways, bridges, and the rise and fall of the ground.

I remember well the fascination of making a map and then of putting in the contours. How many men understand a contour? Our hut in those early days stood on a slight rise near the edge of the wood. Not far away a stream ran gently down to wide stretching meadows. Behind the hut the ground fell slightly, and then rose steeply. One happy holiday morning we began to make a map. I often think that this was the basis of all the trigonometry that I was later to learn at school. It is a great thing to learn the usefulness of such lessons as trigonometry. It is easy to want to learn a subject if the reason for it is understood. And I may mention that this early scout training was to prove invaluable in the years of war that were to follow only too soon.

Our Cache.

Tales of buried treasure attract old and young alike. There is a glamour about the words "Hidden", "Buried", "Cave", "Loose brick", "Up the old chimney", "At the cross roads"; they can start day-dreams or boyish games that a man will never forget.

There is one spot out on a wide heath, marked by no visible sign, that may now be overgrown and completely altered. The

trees may all have been cut down, and the ground may have been ploughed and sowed and may now be a field of waving wheat. But as long as two churches and a mill, each some miles away, still stand, I and my companions of those days will still be able to find that spot. From that spot you can see one of the churches and the mill in a straight line on the one side, and in the other direction you see the second church in line with a point on a distant hill-top. The area within which these objects coincide is hardly more than a square foot, so exact is the method of location. This was our own particular "cache". About a foot below the earth there are probably to-day the remains of a small wooden chest. We buried it there and dug it up from time to time to look at the secret maps, the mole-skins, the old knives, and the other treasures that were hidden there. Possibly the old horse-pistol and flasks of powder and shot, which were our greatest treasure, are there too.

Officers Training Corps.

The years passed by. My interest in scouting seemed to fade as I grew to that age when a boy puts away things that seem to him childish, and the Officers Training Corps occupied much of my thoughts. That a war with Germany was imminent I strongly believed in the two years previous to 1914. We knew nothing of the horrors of war in those days. Writers on war told us only of the glamour. Kipling's poems, great as some of them are, bred in us a nationalism which we know to-day to be a dangerous thing, for only too often it is the real reason for terrible conflicts. The campaigns of Napoleon seemed out of date, but books on the American Civil War, the Saar Valley in 1870, the Boer War, and particularly Ian Hamilton's book on the Russo-Japanese War were my chief literature. Inevitably the day arrived, and August 1914 saw me in uniform, aged 19, a new second-lieutenant in the Artillery longing to be in France before the war ended. Everyone then thought that the war would be over in a few months. I need hardly say

that by November 1918 I was a very different person, and though, I hope, undaunted, I was thoroughly disillusioned. I was being healed in hospital and made ready to go out for fourth time, and I did not relish the prospect.

I mention this period of the war, because it showed me the value of scout training. Let us hope that there may never again be such a time, and that we can get rid for ever of everything that makes for such wars. But the discipline that was necessary then was a fine thing, and may well be applied to peaceful life.

Training for War.

At a large industrial town in the centre of England, recruits were pouring into barracks. When the Expeditionary Force was sent to France there was a great outburst of enthusiasm, and men of every occupation and calling were eager to enlist. To cope with a rapidly swelling mob of recruits there were only one old retired officer, one sick staff-sergeant, and myself. It was all we could do at first to take their names, to swear them in, and to provide some sort of food for them. None had any military training, and we could not get hold of any suitable non-commissioned officers. We could not carry on without some help. An idea occurred to me. Had any of them been scouts? Out of some 200 men there were a dozen or so that held up their hands when I asked the question. Most of those dozen later became sergeants in the artillery brigade that we were forming, or received commissions. For the time being we made them acting-bombardiers, and divided the 200 men into formations under them. I may mention that in the early days of the new armies a large proportion of the N. C. O's were either former scouts or schoolmasters.

Apart from the preliminary squad-drill and route-marching, we taught the men all we could about signalling and map reading, and there again the former scouts were very useful. We had no guns, no rifles, no equipment, and we had to do the best with what we could buy or make. Knotting and lashing occupied some of our time, and somehow we got through a difficult two months before we all went to our training centre. Then followed a long period of

training, too long, in my opinion, and not nearly as intensive as it should have been. The General Staff failed to realise the intelligence and capacity of the men who formed the New Army. There was much delay in sending troops to France due to doubts on the part of the General Staff as to the capacity and ability of the new formations. Intelligent and enthusiastic men, for example who have been scouts, can be trained for war in a remarkably short time, and can safely be given rapid promotion. It was natural that we chafed at stupidity.

The Calamitousness of War.

The Boy Scout Movement is essentially non-military, and rightly so. War is a terrible and wicked thing, and it is a grave reflection on modern civilisation that war is still a possibility. But unfortunately it is still a possibility, and countries still have to bear the heavy burden of extensive armaments. Here in India we have to pay for a large army, and our borders still render it necessary, apart from the policing of the country and the prevention of communal trouble. One wonders when India will be able to take over its own defence; when it will be a matter of common interest; when the army will in truth become not an offensive body but a security police, diminishing in numbers and drawn from all races, castes, creeds and provinces equally. That will happen when our people realise that it is the duty of us in India to do our duty to our country, and when public opinion is so educated that it insists on it being done. Every man must be ready to come forward as a common soldier when his country calls him. When that spirit exists, the spirit of common service, the whole country will have a reserve of immense strength, which no nation will ever dare to provoke. Every man will have a common spirit, and then the army will no longer be needed! Some are doubtful whether there can ever be a common spirit in this welter of diverging races. I believe that it can be achieved. Education of the right kind will do it. And by education of the right kind, I mean the kind of education which is given to our youth by that great force for the betterment of mankind, the Scout Movement.

D. M. Reid.

The American Flag and its Derivation.

A Relic of "John Company" Days.

THAT there should be any connexion between the "Stars and Stripes" and the old East India Company's flag seems an impossibility. But the facts are indubitable as to the derivation of the one from the other.

The first flag hoisted by the nascent republic was directly copied from the old ensign of the Honourable East India Company, if indeed, it was not the veritable flag

from the first date down to 1690 reveals no official instructions on the subject.

Three Centuries Ago.

Up to this date there are several orders from the Court of admiralty and the Court of Directors as to the flags which were to be shown by the ships of the Company, their own or hired. An order of 1607 directs that the flags to be shown at the mainmast by both English and Scotch vessels were the double Union of St. George and St.



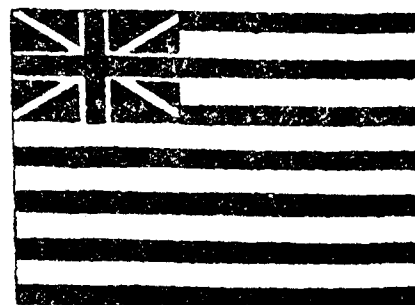
The American Standard



The East India Company Flag 1661-1680.



The East India Company Flag 1618-1707.



The East India Company Flag 1707-1805.

taken by the Boston Tea Party from the *Dartmouths*, East Indian, on December 13, 1773.

But this ensign of the East India Company was a most mysterious flag, for none seemed to know its genesis nor the date when it was first adopted by the local mercantile marine of the Company. It is said by various authorities to have originated circa 1660, and to have been well established by 1686. Unfortunately, a thorough search of the Court Minutes of the East India Company, and its factory records

Andrew the nationality of each vessel being distinguished by the crosses of St. George or St. Andrew shown at the foremost, the ensign staff and the jackstaff at the bowsprit.

This order remained in force down to 1634, when the wearing of the Union by other than warships was forbidden, and the Company reverted to the St. George's Cross until the Restoration. From 1690 a striped flag, with bars either horizontal or vertical may be distinguished more or less plainly, in some of quaint old drawings of Fort St.

George or St. David. The commonest form is that with horizontal stripes, 13 in number, 6 of which are white, and 7 red, with St. George's Cross in the left upper canton. The vertical striped flag seems to have been the first form and consisted of an indeterminate number of stripes, also red and white, the St. George's Cross being shown in the left upper canton.

In 1707 the Double Union of St. George and St. Andrew replaced the St. George's Cross, though the stripes remained exactly the same. By 1718 this flag was well established, as shown by a painting in the Court Room of the East India Company in London which depicts ships lying in Madras Roads. There are four vessels, two of which are flying the local Ensign at the Ensign staff, the St. George's cross on the jackstaff at the bowsprit, and pennants with the St. George's Cross next to the crossbar at the main, and mizzen tops. One ship shows no colours at all, and the fourth, which judging by the size and number of guns, is a warship, shows the Union flags at the Ensign staff and jackstaff, and an indistinguishable pennant at the fore and main.

The same forms occur on another engraving of 1750 of Fort William in Bengal. In this case most of the vessels are deep-sea ships, some of which fly the Unions only, others having the Union, the local Ensign, and the St. George's Cross. In all these cases the land flag is the Double Union. In 1824 the Admiralty discovered that the local Ensign of the Company had never been sanctioned by either the Admiralty or any other authority, and directed that it be discontinued in favour of the Red Ensign and the Union Jack, though still permitting the Company's vessels to fly a distinguishing red pennant.

"Boston Tea Party."

Though this flag had always been illegal in English waters, the Company's ships saw no objection to using it when on direct voyages from India to America or the Far Eastern ports. Hence it was shown by the three East Indiamen which entered Boston Harbour in December 1773, laden with

taxen tea—a commodity so strongly objected to by the colonists that disguised as Red Indians, they boarded the ships, cast the tea chests overboard and carried away the flags. Thus began the struggle for the Independence of the Thirteen Colonies, and the making of national flags.

A number of States, including Massachusetts, Rhode Island, New York, Pennsylvania, each adopted its own particular emblem and then put this forward as a National Flag. But all were so various and distinctly local in tendency that the adoption of any one particular flag was impossible without unduly offending the majority of the States. A flag therefore, outside the field of discussion was necessary and this was eventually found in that of the East India Company, several of which were in the possession of malcontents.

How this arose is thus described by Robert Campbell of Chicago, who states:—

"At a dinner party on December 13, 1775, a number of the leading men amongst the rebels were present, amongst whom were George Washington and Benjamin Franklin. The discussion centred round this particular subject, and after some time Franklin arose and said. "Whilst the field of your flag must of necessity be new in the details its design of it need not be entirely new in its elements. It is therefore fortunate for us that there is already in existence a flag with which the English Government is familiar, and which it has recognised and protected as the flag of the East India Company for over a century. This flag, which is one with a field of longitudinal stripes, red and white, and having the Cross of St. George in the Union, can be readily modified or extended to suit our particular purpose."

According to Campbell the proposal was received with enthusiasm and the flag was adopted. On January 2nd, 1776, this so-called National Flag, which was most probably one of those taken from the tea ships, was hoisted at Cambridge. Massachusetts, in the presence of Washington himself. It is thus described by the Education Department of New York in its annual report for 1910 the description being accompanied by

a coloured illustration of the East India Company's mercantile ensign of the period :

"This flag was the first distinctive American flag, indicating a union of the Colonies. It consisted of thirteen alternate Red and White stripes, with the combined crosses of St. George and St. Andrew in the canton. The thirteen stripes stood for the union of the colonies and their revolt against the Mother country, and the combined crosses represent the allegiance to her, which was still partially acknowledged. It was variously called the Union Flag, or the Great Union Flag and is now frequently referred as the Cambridge Flag."

The explanation of the union as symbolic of the revolt of the Colonies, and their allegiance to England is laboured and unconvincing. That there were thirteen stripes, representing thirteen colonies may have had something to do with the adoption of the flag, but even this was fortuitous. It will therefore be seen that, contrary to what has occasionally been alleged, this flag was in no way derived from the Washington arms.

"Out of Place."

For some time there was no objections raised to it but as time and events moved

on, the intensity of feeling against the English Government became acute, and it was felt that the Union was out of place in the flag of the United States.

After much discussion it was resolved to replace the union by five-pointed mullets, one for each colony, thus making the numbers of stars and stripes equal. On the 14th of August, 1777, the Union disappeared, and was replaced by thirteen stars arranged in its place in a circle. This proved displeasing, and it was abolished in favour of stars arranged in alternate rows.

In 1792 two stripes and two stars were added to represent additional States, and in this form the flag remained until 1818, when it was resolved that the number of stripes should be again reduced to thirteen, and that in future, only stars should be added to symbolise the accession to the Union of new States.

Thus the flag of the United States of America as it now stands perpetuates, in part the local Ensign of the East Indian Company.

Reprinted by kind permission of the Editor of
"THE STATESMAN."

The Wonders of Salt.

SALT is one of the most ordinary things in our daily life. It is an absolutely necessary article of food for men and animals; and it has been calculated that each person in the population eats over twenty pounds of salt, in one way or another, each year.

Many animals, it is well-known, can be more quickly tamed by coaxing them with a handful of salt than by offering them any other bribe. In many parts of the world, too, where salt is scarce it is much valued by the natives as a medium of exchange; and travellers tell us that little black children will beg as eagerly for a few grains of salt as English children would for a bar of chocolate or a handful of toffees!

We all remember the horribly insipid flavour the potatoes had that time when

we were first learning to cook; and forgot to put the salt in! It is interesting to know, however, that not only does salt give a pleasant taste to our food, but that it is also essential to its proper digestion. This is because the gastric juices, which play such a vital part in transforming our food so that it can be absorbed into the blood, contain hydrochloric acid. And it is the salt which we eat which supplies this acid.

But salt is interesting not only from this point of view. Let us—apparently—turn right away from the subject to consider two elements, a gas, chlorine, and a metal sodium, which are both possessed of very distinctive properties.

Chlorine has been very well-known to most people by reputation since the first ga-

attacks during the War. It is a heavy greenish-yellow gas with a suffocating smell. If it is inhaled to any large extent it causes death by suffocation. Even if it is strongly diluted with air it can still cause a very great amount of pain and suffering; as it inflames and irritates the delicate membranes of the throat and lungs. Even a few bubbles of chlorine allowed to escape into a room will give the air a distinct and quite pleasant smell.

Because it is so very heavy it does not disperse in the air when released, but sinks to the ground; precisely as water, when oil and water are shaken vigorously together and then allowed to stand, will sink to the bottom of the vessel, leaving the oil floating on top. When therefore, it was released in the trenches, with a wind behind it, it rolled forward over the ground, almost as a liquid might do, suffocating everything in its path.

Sodium is a soft white metal, which can easily be cut with a knife, which can be moulded with the fingers, or drawn out into a thin wire. It tarnishes very rapidly when it is cut as it combines with the oxygen in the air, precisely as iron does to form rust. But its most interesting property is that when it is thrown into water, the water immediately appears to boil! The sodium jumps about on the top of the water, growing smaller and smaller in size until it finally vanishes altogether; while the water bubbles as though it had been heated to boiling point.

This is again because the sodium unites with the oxygen in the water, which is composed of oxygen and hydrogen. The bubbles are bubbles of hydrogen, which has been set free.

Now, when we have made the acquaintance of this deadly gas which means death to human beings, and this queer metal, which behaves in such a fascinating fashion in water, comes the really exciting part of the story! If you heat some sodium until it bursts into flame—which it does very readily—and then plunge it into a jar of chlorine it will continue to burn. It does so with a dazzlingly bright flame, and as it burns you will notice a white substance being deposited on the sides of the jar.

If anyone asked you to taste this you would probably be very reluctant to do so; since a substance formed of a gas like chlorine and a metal like sodium hardly seems a thing to take liberties with! But when you were persuaded to do so, you would find that the compound involved was simply ordinary, common salt!

Salt is such a commonplace thing that one never thinks about it at all, unless it has been left out of food and one misses it badly! But somehow it seems quite a thrilling thing when one knows that two such definite and different substances have united to form this third, so very different from either of them, and so extremely useful to oneself!

PEGGY WHITFORD.
(The Guide).

Famous People's Strange Pets

Rosetti's Armadilloes and Brahmin Bull.

DANTE Cabriel Rosetti, artist and poet, loved animals and strange beasts of all kinds—his special weakness being for armadilloes—but he had not the slightest idea of how to look after them. Attracted one day by a small Brahmin bull with beautiful eyes, nothing would do but that he must take it home and keep it on the lawn, much to the detriment of the garden. It was about the size of a Shetland pony and was tethered to a tree in his London garden. It had to enter the garden through the house

as there was no other way in! It did not prove to be a very successful pet, however, as it soon tore up the tree by the roots, and—so it is said—chased its owner round the garden.

Rosetti preferred to have different kinds of pets to those brought by other people, and his menagerie included—at one time and another—a wombat who slept in an epergne on the dinner table as a centre-piece, and whom nothing disturbed once it calmly descended and gnawed one of the cigars. A

hedgehog, who trotted about the table and drank beer. A doormouse who slept the winter through, with occasional peeps from Rosetti who looked eagerly for the Spring when his little friend would waken. A pom pub, an Irish deerhound, barn owls, Chinese horned owls, wood owls, rabbits, a marmot, kangaroos, wallabies, white mice, squirrels, a wombat, moles, woodchucks, Virginian owls, a jackdaw, laughing jackasses, parakeets, a talking grey parrot, a raven, a chamelon, green lizards and Japanese salamanders. One never knew what queer

being would appear from the most unlikely place when visiting Rosetti.

Tragedies were always happening. A dog got lost, a bird drowned, the dormice fought, or ate their own tails; an armadillo burrowed, disappeared and came up in a neighbour's kitchen, much to the alarm of the cook! A peacock had to be got rid of because of its dreadful noise—a deer also, because, fascinated by the gorgeous colours in the peacock's tail, it stamped on them when lowered, to see whether they were real!

A Famous Tortoise.

On the Village sign, at Ringmer, in Sussex, there is a picture of Gilbert White's tortoise. His shell is in the British Museum. Therefore he has become quite famous!

Gilbert White was a Naturalist, and he used to stay a great deal in Ringmer, over a hundred years ago, with his aunt, to whom Timothy, the tortoise, belonged. He was very interested in studying the habits of Timothy, and when his aunt died she gave her pet into his care.

All Gilbert White's friends knew Timothy. One lady even wrote him a little set of verses, to which he replied—through his master? He tells her a great deal about himself in that letter, from the time when he was born in Virginia, in 1734, up to the time of writing. It is very amusing reading.

Gilbert White used to watch Timothy digging "himself in" for his long winter sleep. He says that first of all he scraped up the ground with his forefeet, and threw it over his back with his back legs, but he worked so very slowly that he didn't seem to move much faster than the hour hand of a clock, unless it was very cold and he wanted to get into his warm winter bed extra quickly. He had plenty of rest between whiles, too, for he always took a little siesta in the middle of the day, and never worked after dusk had fallen and Gilbert White says he was just like a fussy old lady in her best clothes if there was the

least sign of rain, for although his hard strong shell would shield him from even the weight of a cart, he shuffled off directly if there was the slightest chance of getting wet. A tortoise is a very useful weather guide, for if he feels rain in the air, he will feed up well in the morning and then off he will go, and he won't appear again until it promises to be fine.

Timothy, like other tortoises, took great care of himself, and even in summer, when he was up and about, he went to bed at 4 o'clock and got up very late, and if it was wet he just stayed in bed! He loved the warmth, but when the sun was very hot, he had to retire under the shade of a cabbage leaf, or into a forest of asparagus, as once his thick shell got really heated, it would scald him. He was wise, too, was Timothy, for he knew that by tilting his shell up against a wall in the autumn days, on the side where the sun was shining, he got far greater heat.

It was in early Spring that he was most active, and he was not nearly so solemn at this time of year. He got up about 5 o'clock and was quite energetic, and if he could find a way out of the garden in those days, he would.

The wonderful thing about him was that he could go without food all the time he was sleeping underground—from the middle of November to the middle of April and—what was more wonderful still—he could do without breathing!

When the time drew near for Timothy to wake up again, Gilbert White noticed that he made a little breathing-space just above his head—evidently wanting to breathe a little before he came out. It was a very warm afternoon, and there were ever so many snails about, because the air was moist. Timothy pucked up his earthy counterpane and put out his head, to see

what the world looked like, and the next day—out he came.

When he first emerged, he didn't want very much to eat, but in the summer—my word, he did have a feast, everything nice he could find. Dandelions, sowthistles, lettuces—then, as the autumn came again, he hardly ate at all.

MADELEINE HOLLOWAY.

The Ways of a Sponge.

WHEN we handle a sponge it seems hardly believable that we have much in common with such a thing, that there can be any true relationship between a sponge and a man. That the sponge should be grandfather to the man, even though ten million times removed, appears to us inconceivable. Yet it is so, and the evidence for this is of very great interest.

In that lowly organism are the beginnings of the human body, though it was probably in the seas of 250 million years ago that sponge colonies first came into being. The tiny animal culae of that age, apparently discovering that union brought strength, built up the singular structure we call a sponge.

The sponge we are familiar with is only one variety among two thousand, over three hundred of these being British, some no larger than breadcrumbs, while others range to masses several feet high in an endless variety of shape and substance. The immense variety of sponge life is due to the efforts of the sponge, through its long line of ancestors, to adapt itself to the variety of conditions in which it found itself. So, at the present time, sponges are found in fresh water and salt, near the surface and a thousand feet down.

The sponge we use is only the skeleton; the body, with the multitude of cell organisms that built it up, has gone. As about seven-eighths of the human body is water, so it is with the sponge. A mass of milky and jelly-like substance, resembling the white of egg, encloses the skeleton, but is removed soon after the sponge is torn from its home on the rocks.

The thin skin enclosing the living tissue and the fluid of the sponge is also destroyed

in this process. The skeleton alone remains—a complicated mesh of fibre about a 500th part of an inch thick. These fibres are as strong as silk, which they resemble in substance, and, being arranged as a loose network, closely interlaced and joined together, they make up a material admirably adapted for sucking up water. This is drawn up between the fibres, which are composed of a horny substance, almost identical with animal hair. We know by the hair of the sponge that the sponge has an animal constitution, and is therefore a relation of our own.

A simple example of a small toilet sponge as it appears in life and attached to the rocks far down in the sea is explained above. It becomes therefore of great interest to find out how any animal not possessing powers of locomotion and anchored to a rock can manage to sustain life and obtain sufficient food to grow into a massive sponge five feet high and fifteen feet round.

It does this by obtaining a supply of food and oxygen. In man the food is taken into one receptacle and there digested, the products of digestion being carried by the blood stream to all parts of the body, thus building up the body and carrying away the wastes. The sponge has no blood stream to perform these necessary duties, but it uses the water in which it lives and by a marvelous mechanism keeps the water in constant circulation, always in one direction, although it has no heart to pump it along.

The sponge manages this by the simple procedure of drawing in the water through many small pores then expelling the water through larger pores.

The food the sponge requires is thus drawn into its system with the water stream, together with much that it does not require. What it does not want it expels and passes out through the large pores.

The next essential function of an animal is the breathing of oxygen. As with us the sponge must get rid of the carbon-dioxide produced by the digestion of its food. In our case this function is performed for us by the lungs; in fishes and many other aquatic animals by gills; but the sponge has neither lungs nor gills, and it uses for this purpose the pores conveying its circulatory water stream. These pores draw in the water charged with oxygen as well as the food the sponge needs; and other pores expel the carbon dioxide with the outgoing stream of water, as we expel from our lungs the air which has lost its oxygen. A sponge would become pale and withered if deprived of a continual supply of oxygen-bearing water, as human beings become pale and withered if they do not receive a continual supply of oxygen-bearing air.

We see how the water, after passing in through the small pores, enters into circular cavities. These are the digestion chambers, and in them is performed something akin to the functions of the human heart, lungs, stomach, brain, and nervous system, though not one of these organs is there, so far as can be seen.

These chambers are lined with tiny filaments called cilia, about a 2000th of an inch long. They keep up a constant wavy motion and, like a multitude of microscopic oars, continually beat the water, all acting in unison and forcing the water along.

These filaments are attached to tiny living cells of a peculiar shape, the digestive cavities being lined with them, packed symmetrically. This varies in different sponges.

These filaments (or cilia) are remarkably similar to those lining the cavities in the human lung, which are used in the same way and for the same purpose to pass on and remove fluids and waste. But while the cilia of the sponge are doing this they are also bringing food and oxygen into the cavities with the incoming streams of water. This food and oxygen is absorbed by the cells, the carbon-dioxide and other waste matter being expelled with the outgoing water stream. Thus are these cells sustained and replenished in a way strikingly resembling the processes within the human body.

Perhaps the most wonderful thing about the sponge is what we may call the bridge connecting the many-celled animals from the lower single-celled animals which preceded it, and which still flourish as animalculae and other types of early life. The cells lining the digestive cavities of the sponge have been found to be actually living individuals, each one, like animalculae possessing an independent existence and capable of multiplying, so that if one be removed it will grow into another sponge.

The singular thing is that all these animalculae composing the sponge exhibit amazing singleness of purpose and uniformity of action, all behaving as if under some power of direction which it understands. It may be said that we have in the lowly sponge the beginnings of a collective nervous system acting under the impulse of an instinctive urge.

So, instead of acting indiscriminately like free-swimming animalculae, those composing the sponge act like an assemblage of hundreds of boy scouts, each its own unit with its own accoutrements and rations, yet all acting in unison at the word of command.

The Breathing Alphabet.

Always when you rise from bed, blow your nose and clear your head.

Blowing badly may do harm, often causing much alarm;

Calmly hold between the eyes, where the cosy portion lies.

Downward look into the toes, when you sneeze or blow the nose.

Ears and eyes are apt to run, if the blowing's badly done.

Filters must be sweet and clean, the nostrils here are what we mean.

Germs of fever and of flu, see what havoc they can do.

Hat elastic's like a noose, keep the neck-bands always loose.

Imitate the infants way. Lips together night and day.

Just enough of clothing wear, not too much and not too spare.

Knowing how the lungs expand, never have tight belt or band.

Lungs supplied with air that's pure, don't have many ills to cure.

Mouths are not for breathing air, breathing that way must be rare.

Nostrils you must never squeeze, never check a hearty sneeze.

Open mouths may lead to trouble; efforts then you will re-double.

Perseverance soon will tell in the task of keeping well.

Quit your methods if they're wrong; when in doubt just sing this song.

Restful then will be your sleep, if these rules you really keep.

Sniffing's bad for brains and head. Sniff not, blow the nose instead.

Teeth are only made to bite, try and keep them out of sight.

Understanding grows apace, mind and body get more grace.

Voices much more pleasing are, otherwise they're apt to jar.

Windows open everywhere, everybody needs fresh air.

You'll grow finer every day, good at work and good at play.

Z's for Zoo where you will find, closed are mouths of every kind.

1st Yorks, W.R.S. Lones.

The Legend of the Squirrel.

There is one variety of Squirrel, a grey one, which has on its back sooty marks like finger prints. This is the story the North American Indians tell about it.

In the beginning of the world, when, the Great Spirit had made all animals and birds and fishes, He called them before Him to see if they were good.

One by one they passed and He approved; but when the Squirrel's turn came

it looked so perfect that the Great Spirit bent and stroked it. His hands were still covered with the dust from which He had made the animals, and so the marks of His fingers remained on the Squirrel's fur.

Then the Squirrel begged that in remembrance of the Creation of Life in the World, the finger marks might remain for ever.

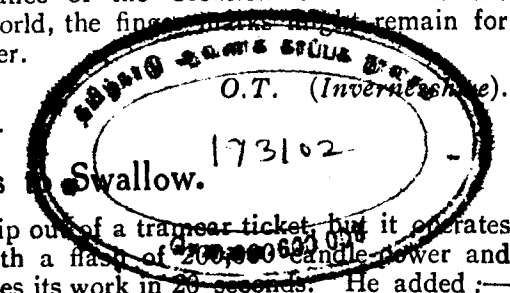
Camera for Patients to Swallow.

Successful experiments have been made at St. Mary's Hospital, at Paddington, with a camera, invented by two young Austrian scientists, by means of which the interior of the stomach of a patient who has swallowed it can be photographed.

The working of the camera was described by a specialist in the stomach ailments, who stated that he found the instrument very easy to swallow and suffered no ill effects. He explained that the camera not only photographs the entire wall of the stomach on 16 plates, each the size of a

snip out of a tram ticket, but it operates with a flash of 200,000 candle-power and does its work in 20 seconds. He added:—

"The camera is in the form of a small cylinder about 2 in. long and 5/8 in. thick. Two parts are of metal, and the intermediate portion of unbreakable glass. This part contains the lamp. The camera is at the end of a semi-flexible tube which contains two wires—one for carrying the current for the flash and the other for operating the tiny shutters. The flash is really a fuse. First electric current is brought from a plug



to a transformer and then to a fuse. As it breaks this fuse there is a second fusion in the camera. It is absolutely safe, the first fuse protecting the patient wholly. It is quite cold. The plates are 12 by 10 millimetres each, and are all assembled, and the photograph enlarged 100 times. The photographs require expert investigation.

I consider the invention a tremendous technical achievement. It will mean a new line of investigation, and has minimized the difficulties of the detection of cancer of the stomach."

Each camera costs £160, and the St. Mary's Hospital, London, hopes to buy one if funds are available.

The Very Queer Story of the Grave of R. S. L.

NO writer of the English language has been thought of by his readers in a more personal way than has Robert Louis Stevenson. The idea of the man is closely interwoven with all appreciation of his writings. He is himself in his books more intimately than any of the characters he pictured there. To find him there becomes the delight of all that untold multitude whose mind he fascinates.

His early books are frankly the outcome of his personal experiences. They are almost autobiographical. He becomes a living personality to his reader, first as a companion and then as a friend. Few other writers are so completely known, and to know Stevenson is to be bound to him in firmest loyalty. Does not that loyalty seem to be the one way of balancing in some slight degree the buffets which smote him throughout his precarious life?

We know Stevenson not only by what he tells us of himself, but also because it never was truer of any writer that "the style is the man." He formed his style in writing, and perhaps in other ways, with the utmost care that it might express himself, and he did it to perfection. We cannot think of him without linking him with his style. It is his alone. Though it does not strive and cry, as many literary styles do, it cannot be overlooked or mistaken. Doubtless it was his special pride. Whether in prose or verse, Stevenson was fastidious without being fanciful. He polished the mirror which reflected himself till it was crystal clear.

Seeing, then, that he was intimately personal, in his wholly individual way, and that by a deliberately expressed frankness

he creates much of his charm, what must be thought of those who distort the most personal and choice of all his writings?

It would seem impossible were it not that it has been done, and is still being done, by those who ought to have been the last in the world to perpetrate such an outrage.

The Requiem verses Stevenson wrote for himself, so characteristic of the man and of his wanderings by land and sea to find a place where he could live, were inscribed on his hill-top grave at Apia, and he could have no other words so fitting. This is what he wrote:

Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill.

But that is not what appears on his tomb. There the last line but one is altered so that the last two lines are made to read:

Home is the sailor, home from the sea,
And the hunter home the hill.

That is not how Stevenson wrote them. It is not how they appear in any edition of his books. It is not what it should be, for it fails to express his meaning, and the lines are impoverished by the change.

Why was this *the* added to the last line but one, and by whom was it done? It can only have been intruded to make a parallel jingle with the last line, regardless of the true significance and the phrasing; and it can only have been done by somebody who failed entirely to grasp the subtlety of the poet.

If anyone asks what difference it can make, the reply is that the difference illustrates those delicate nuances in thought and phrasing that are most typical of Robert Louis Stevenson.

The poet rejected the obvious jingle *home from the sea* pairing with *home from the hill* because the inclusion of the first *the* would impoverish the impression made by the words *from sea*.

The holiday maker goes to the sea, or, as he calls it, to the seaside. The sailor does not go to the sea; he goes to sea, he is at sea, or he is home from sea; and in this difference in expressing his relation to the sea, compared with the relation of the landsman, all the dangers, adventures, uncertainties, and romances of a life at sea are involved. *Home from sea* is incomparably richer in suggestion than the landsman's coming home *from the sea*.

It was the great, lonely, estranging Pacific that gave Stevenson the feeling of being at sea, as his love of adventurous wandering also gave him the open air sense of the hunter over wide horizons, the hunter home from his hilly local bourn, but from hill country in the sense of all arenas of the chase, the veldt field, wide almost as the delocalised sea. These great spaces symbolised for Stevenson his longing far from home, but best of all they symbolised for him the indefinite sea.

And now, high above that illimitable vastness of waters, he lies in a tomb on which his words are callously distorted so as to rob them of their special meaning; his lines turned to jingle. His characteristic choice of words to express his deep feeling is marred on his very tomb by the intrusion of a word that is not his, a word which spoils it in a way that those who put it there could not understand.

It has seemed to some friends of Stevenson's memory that the matter should be put right, and as R. L. S. is beloved nowhere more than among the children it occurred to the Editor of the Children's Newspaper to make inquiries into the matter and see if it could not be put right.

He called the attention of Mr. Charles Guthrie, the secretary of the Robert Louis Stevenson Club in Edinburgh, to the mistake, and Mr. Guthrie very courteously arranged to consult the secretary of the Stevenson Society of America, at Saranac Lake, New York. The American secretary (Mr. Livingston Chapman) replied to Mr. Guthrie that the error had never come to his notice, and undertook to consult Mrs. Isobel Salisbury Field, who was Miss Isobel Strong, the step-daughter of Stevenson. Writing later to Mr. Guthrie, Mr. Chapman enclosed Mrs. Field's reply, which she had asked him to forward, and his comment on the letter, on behalf of the Stevenson Society of America, was that the letter seems to render it impossible for us to take any action.

Here is the letter:

My dear Mr. Chapman,

Your letter has just come with the request from the Council at Edinburgh that the lettering on the bronze tablet of the Stevenson tomb be changed.

To my mind it would be sacrilege to interfere in any way with the tomb—even if the word objected to were wrong, which I doubt.

To pry loose the heavy bronze plate would necessitate the breaking of the cement blocks and the mutilating of the tomb. Even the carrying of the tablet down the mountain-side would be a very difficult undertaking that people used to the conveniences of civilisation cannot understand.

I would never consent to having it done. I am sending your letter to my brother, who, I am sure, will feel as I do.

In answer to your question, the tomb was built under my mother's personal supervision and at her own expense. She also bought the land on Vaea Mountain. There was no public subscription whatever.

The designs for the tomb and for the bronze tablets were made by Bruce Porter and Gillett Burgess in consultation with Mrs. Stevenson. There were many conferences, and much careful thought was given to them, and as my mother knew every word of the poem I am sure the wording is correct.

Yours sincerely,

ISOBEL FIELD.

P.S.—The poem on the bronze tablet is done in raised letters. If one of the words were cut out there would be no way of changing the other word to fill the blank space. An entirely new plate would have to be made. I should say, as well as I can remember, that the tablet was 40 inches long by 18 wide, and very thick and heavy.

A letter more out of relation to the facts of the case could hardly be written, and we agree with the view expressed by Mr. Guthrie after the receipt of the letter, when he said, on behalf of the Edinburgh Robert Louis Stevenson Club: "*We are satisfied that the quotation on the tomb is wrong. We are wholly in accord with you that it is anything but a proper tribute to Stevenson's memory to let the mistake remain. I hope eventually something may be done.*"

At the same time Mr. Guthrie enclosed a reply he had sent to the American Stevenson Society on behalf of the Edinburgh Club, informing them that they had definitely ascertained, by comparison with Stevenson's original manuscript version, that the line in question was *Home is the sailor, home from sea.*

The Edinburgh Club has also received from a well-known sculptor an assurance that an alteration would not mean a new bronze plate. The line could be cut out and a new one dovetailed in.

This correspondence is now two years old and nothing further has been done. The inscription on Stevenson's tomb is incorrect, and it remains unaltered.

The position is quite clear. Stevenson's wife trusted to her memory for the verses engraved on his tomb, and her memory failed her. Unhappily, the sculptor apparently failed to check them. Her daughter believes in her mother's memory, and apparently believes it is sacrilege to doubt it. Most people will believe it nearer sacrilege to distort the poem and the spirit of his verse.

Even if her mother's memory led her wrong Mrs. Field thinks it more honourable to her mother, and quite good enough for Robert Louis Stevenson, that her mother's mistake should be perpetuated on his tomb. Most people will think it high time to have done with such a view and to alter what will most certainly be altered in due course.

The correction of the mistake would evidently not be as difficult as Mrs. Field imagines, but in the meantime she commands the situation, as it seems that a family property is concerned. So the mistake remains, not only as a witness to her mother's failing memory, but as an injustice to Stevenson himself. Happily it does not affect Robert Louis Stevenson, as the world outside his own family knows quite well what he wrote.

The whole incident is a curious example of how difficult it is to get a mistake put right, even when people are willing and anxious to put it right.

VIRTUE WINS.

A Scout Drama.

BY E. V. G. AND M. K. R.

(Copyright reserved.)

CHARACTERS.

Mohun : The hero, leader of the 'Revens' and Secretary of the Troop.

Sundar : A foundling and a cousin of Mohun.

Janardan : A prospective Scout and a friend of Mohun.

Raju :
Madhu : Friends of Sundar.

Govind :
Raghu : } Brother Scouts of Mohun.
Venu : }

Scoutmaster, Father of Janardan, Stranger, Scouts etc.

SCENE I.

(Brothers in Spirit.)

[Janardan's Home, Janardan with a copy of "Boy Scout" magazine in his hand.]

Janar : Oh! How my heart loves this freedom! My father's gone to town and I've finished my lessons. There is time enough (looking at his watch) to go through this dainty volume before he turns up. (Pauses). I really can't understand what there is in scouting which reason can object to (Composes himself to read but, hearing a sound starts up). Did any one knock? Is it my father or only wind? There is no one knocking. Then why should I start up so? Am I doing anything wrong? Is scouting a crime and its lore a pack of treasonable literature? I will go through this, never mind who finds me with this (pauses). What! Am I a coward to do a thing forbidden and that behind my father's back? Oh God! grant me courage! While justice dictates open revolt, duty whispers patience (a knock). Hark! a knock!

[Govind enters in Scout Uniform. !]

Come on, my dear fellow. What! dressed at so early a morn! What news in the scout world? No accident I hope? No houses on fire?

Govind : Enough of these jokes, my young pretender. You seem disturbed in mind. Your swollen eyes and hanging eyebrows betray a raging mutual storm. Will you permit me to inquire into the cause?

Janar (despondently)! My friend, you have guessed aright the real state of mind. The old story again. Only last night I was perusing the magazine lent by Mohun. Nothing provokes my father more. He hates the name of Scouting. Very soon he loses his temper and invokes death and hell on this. I am tired of arguing with him. He calls my friends names. He raves and roars and blasphemes the whole movement.

Govind : Never mind. He is an old man with prejudices of his own. He may not mean to be unkind to you to be sure. Wait a little. He will see his fault and relent.

Janar : By the bye, where are you bound at this early hour?

Govind : Of course to our parade ground to meet the hounds. Don't you know it was a Hound that saved the child from drowning yesterday?

Janar : Is it so? I read of the accident in the papers but never thought that it was one of you scouts that saved the child,

Govind : Aye! It is the same fellow that helped the blind goat to get out of the rubbish bin. The poor beast fell in and bleated and bleated. Yet none in the street cared for it, even though everyone overflowed with pity and concern for the dumb creature.

Janar : That is the way of the world, my dear fellow. Tons of professions, not an ounce of practice. No use blaming anybody. But you, scouts, deserve a world of thanks for doing such and similar offices.

Govind : No, my dear boy, that is the duty of a scout and he expects neither thanks nor reward. You know how our chaps helped the shop-keepers during the looting.

Janar : Yes, Govind, I have also heard how you did your mite to help them, tho' you are too modest to say it yourself. I hear Mohun is a thorough hand in scouting.

Govind : Bless him! A capital fellow! A worthy leader! you know how at the last fire incident he was up in a moment on the roof of the house and put out the fire, while all stood gaping and helpless.

Janar : Yet, he is so meek and modest.

Govind : Gentle as a lamb and brave as a lion: He is a born scout, not made. A scout in deed, not in word alone. Oh! bless me: it is past seven: I should hurry up to the parade. Good-bye. (Exit).

Janar : So goes the world. Have I no reason nor sense of my own. How long am I to be dragged on under clogs and locks. Why should I not join the movement? Scouting is no villainy. It does what the Alpine monks did of old, or the Templar Knights sought to achieve or the Vedas teach how man to man should be. Patience, Patience! (Some one knocks). Who is there?

ENTER A STRANGER.

Stranger : I address the young master of the house, I believe. No intrusion?

Janar : Never mind intrusion; may I do any thing for you?

Stranger: No; thank you. But-eh-why, I wanted-not exactly-I called to know-en. May I trouble you for a match to light my cigar?

Janar: Oh! Yes, by all means (produces some matches). Anything else?

Stranger: Nothing else, thank you. But no offence, I hope. You all live in this house-your father, mother and sisters? Your father is at home, eh?

Janar: My dear Sir, if what you seek to learn be of any use to you, may I know how it is so?

Stranger: Of course, it's of no use to me. But simply I wanted to know, not particular at all.

Janar: My father will be back this hour. He will be very glad to see you, I am sure. What name am I to give him, please?

Stranger: Not very particular, either. He may not remember me at all:—Old friends need not even know that one was here—. Urgent. Good-bye; no need to mention to your father. (Exit).

Janar: (Reads from the magazine). Scouts and the War, Scouts as pioneers. Scouts to the rescue—Wonderful;

ENTER MOHUN.

Mohun: Good morning, Jannu: do you happen to know the stranger who left you just now?

Janar: Good morning, Mr. Jason, not so fast; I think your argonauts can wait a little for their leader.

Mohun: No joking, Jannu. Who is he?

Janar: I know him no better than you do. What is the matter?

Mohun: Nothing the matter. But, I should not be very much surprised if the police have an eye on him. I saw him this morning loitering by the side of your garden, his eyes quite intent on examining the windows. Now and then, he looked about to see if he was observed, and when I suddenly met him face to face, he looked blank and confused. His eyes were sunk betokening a drunken night; his flurried looks, restless eyes and startled steps, were but outward signs of an uneasy conscience. What did he want here?

Janar: Nothing, in particular. It seems he was here by *mistake*. He was all in confusion.

Mohun: I fear such mistakes might be too common with people of his stamp. His trade needs no capital, but yields much profit.

Janar: I don't understand you in the least; you speak in enigmas too subtle for me. But this much I gather—he is not a desirable visitor.

Mohun: That's it: Beware! Have an eye on him! Good-bye!

[Exit.

SCENE II.

(The devil's den).

Place: Before a drinking booth.

[Enter Sunder, Raju and Madhu.]

Sund: Try another cigar, Raju. Let me see. Here's one you like best. Fire away, my lad.

Raj: Well, thankee! you smoke oftener than I do and yet look brighter all the same!

Madh: That's why he always smokes, and looks like a moving mill—chimney.

Raj: Or like a baby volcano mounted on stilts.

Sund: You know I can't smoke at home; I have to do the best of it outside.

Madh: Why not at home man?

Sund: Confound it! If ever my uncle sees me smoking, I'll have to pack off the very instant.

Raj: And more so, your cousin, Mohun, doesn't smoke.

Sund: Damn that fellow; Do not disgrace me by calling me his cousin. I hate him. A scout! He wanders like a frightened cur serving anybody and everybody on the road as though his very life depends on it.

Raj: They say it is one of their vows.

Sund: Deuce take their vows! What vows! They want to hoodwink the whole world—a pack of idiots with an Arch-Idiot at their head. The fellow would have met with my vengeance long, long ago, but I

ured him out of respect for the grey hairs of his father, my benefactor.

Raj: I hear he calls us names and spreads scandals about us. (winks at Madhu)

Madh: I too heard of it, though I couldn't believe it of him.

Raj: Aye! Here are phantom virtues. I find no talk of gratefulness to his uncle and adhu finds merits in others. Verily the old talks philosophy and the fox preaches 'nesty.'

Sund: Surely I am not as black as you paint me Raju. But whatever I be, it is none of his to talk ill of us.

Raj: Does his father allow him to be a scout?

Sund: He is a gentleman. Leaves everything to our honor and good sense. But he looks no dishonour.

Madh: Why should you not join the movement, Sundar?

Sund: To become a scout, Aye! all villainy! crass stupidity! Are these commissioned to save the word? cross-brained Quixotes!

Madh: Oh! you grow eloquent!

Raj: Why, he knows more of the world than it knows of him.

Sund: They talk of honor as though we all live in a world of perjury. I hate them one and all, and especially that devil of my cousin, Mohun. They are making too much of him. I am sure.

Raj (with a mischievous wink): We must tackle him, if it be only—

Madh: Yes, yes, if it be only in our power.

Sund: Hush! Walls have ears. Twice I sold his books, and let go my debts. He doesn't seem to feel the loss, nor does his face show any signs of it. He whistles now and then and there is an end of the matter. With all the shrewdness they credit him with, he could not spot me.

Madh: You are too deep, my fellow, so deep that your right hand knows not what your left hand does.

Raj: How so, my lad?

Madh: Why, like this. The other day he picked a pen from Balu's pocket. When the fellow cried and spotted him out, he gave him a good thrashing with many an

oath. There, you see, his right hand denied what his left hand did.

Sund: No jesting, my imp! you will be doing us more harm than good, by publishing things, that are safe untold.

Raj: No, No, you need not fear. We will be as dumb as doll in time. Now go on.

Sund: Last month I threw his scout-uniform in the garden well. And to-day—(he looks about).

Madh: Speak out the word, my fellow.

Sund: Come nearer; will you be true to me?

Raj: Why! We are already sworn and to-day re-sworn.

Sund: Do you know whose this is? (showing a watch)

Raj: Oh, dear! How is it? Perhaps the spoil of your latest adventure.

Madh: It is their scoutmaster's.

Sund: Hush! True.

Raj: How did you come by it?

Sund: Wait; let us be close lest we be heard. This is their scoutmaster's. You know Mohun is his right hand and the leader of the Ravens.

Madh: Yes, Yes, and the Secretary of the club-room too.

Sund: The scoutmaster leaves one of the keys with Mohun.

Raj: Oh! now I begin to see. Go on, go on.

Sund (Looking about): Yesterday I overheard the scoutmaster say to Mohun, "Hullo! Mohun, have a special care of the room and the watch in it." I even saw Mohun slip the key into his secret pocket.

Raj: What a devilish plot! You cunning villain.

Madh: All to throw mud at Mohun! What did you do with the key?

Sund: I put it where it was. Or else—

Raj: Never before were hand and eye trained to greater perfection! Can he spot you?

Sund: Never! Even if he suspects me he is too much of a coward to show it.

Madh: He doesn't seem to be one, at any rate, for all I know.

Sund: Nor do you seem to be the ass that you are either, you idiot! What do you know of him? If you know what I know,

you would prescribe him a sound doze of whipping and administer it yourself. The chicken of a fellow wants to outshine me!

Raju: Bravo! Bravo! my old cock! A few puffs will make you sober.

Madh: To the booth, opposite, double march!

Sun (to *Madhu*): By the bye, have you replenished your pouch? No more borrowing or lending, you know. Ready cash and that is a brave chap.

Madh: I have here two bobs and odd. That is all I could find in my mother's box. You are a splendid fellow to suggest it.

Sun: No thanks, old chap! we are a corporate body and mutual help is our motto.

Raju (to *Sunder*): You owe me a trifle on account of yesterday's fling. Isn't it?

Sun: Let it be. I shall win to-day what I lost, or bet this watch.

Madho: Brav! a worthy bet. Bravery displays in lofty words:

Sun: "Non chalance"! Non chalance!"

[Exeunt]

Zeppelin on Wheels.

A Revolution in Land Travel.

In the early hours of Sunday (June 28) a most interesting trial trip of a propeller-driven coach took place on the main line between Berlin and Hamburg, the ordinary traffic being suspended for several hours, which points to the great importance attached to the experiment by the German railways. About a dozen passenger and goods trains, due by the time-table to use the line between the German capital and Hamburg, were diverted to sidings during the interval required for the experiment, and all crossings were closed to traffic twenty-five minutes before the new vehicle passed them. This "Rail-Zeppelin," invented and constructed by Dr. Francis Kruckenberg for the Flug-bahngesellschaft Hannover, had been brought on Friday to Hamburg to undergo a practical test in regard to safety and economy in the rapid conveyance of passengers and goods by rail in competition with aeroplane and motor high road transport. On the trials undertaken during recent months the "Rail-Zeppelin," with its motor-driven propeller, has obtained a maximum speed of 114 miles an hour; this, however, was not expected to be reached during this practical test on a line specially chosen for its numerous curves and other conditions.

The starting place was Bergedorf, ten miles outside Hamburg, and the finish at Spandau, near Berlin, the route covering a distance of 161 miles. It was a clear spring night, and thousands of people had left their

homes and beds, notwithstanding the early hour, to witness the spectacle. Punctually at the time fixed, 3-27 a.m., the "Rail-Zeppelin" started, and about ten minutes later it appeared in the dim light of the coming day as a silver-grey shadow, lying low on the rails. It approached at an enormous speed, impossible to estimate, and rushed past, followed by a violent current of air and a cloud of dust and whirling leaves and stones. Like a ghost it disappeared amongst the old trees of the Saxon Forest, which borders the line on both sides. Two hours later the safe arrival at Spandau at 5-11 a.m. was announced; the programme had been kept to the minute, and only 1 hour 38 minutes were necessary for a run of 161 miles.

The "Kölnische Zeitung" states that the average speed was 170 kilometres, or 105 miles an hour and the maximum over 230 kilometres (143 miles) an hour—out-distancing the accompanying aeroplanes for a time. At one point, Wittenberge, a sharp curve and branching points necessitated a drop to 40 miles an hour, and this was done from the full 143 in a distance of two and a half miles and a time of one and a half minutes. A speed of 80 miles an hour was attained within two minutes of starting. The fuel consumption was 183½ litres for the 257 kilometres of the journey. The "propeller-coach" went on at 5-30 a.m. to Grunewald, where in the course of the day it was visited by 20,000 persons.—*Indian States Journal*.

THE SOUTH INDIA BOY SCOUT

TAMIL SUPPLEMENT.

(August 1931.)

சிந்தித்தற்குரியது.

"அன்பின் வழியது உயிர்சில அனது இவர்க்கு என்பு தோல் போர்த்த உடம்பு"

(திருத்தறம்—VIII—10).

சாரணியம்.

சீருடை. [Uniform]

'சுதென்ன கோலம்! காணவொணக் கோலம்! பரதேசக் கோலம்! ஆன்றோர் ஆண்ட ஆடை கழித்துச் சல்லடமும் சட்டையுத் தழுவிய கோலம்! நாட்டு நாகரிகத்தின் நலமழிக்குந் கோலம்! சிறுவரை வழிப்படுத்தும் வகை வொரு நன்று! நாட்டு மேம்பாடு போற்றும் இச்சாரணியத்தின் சிறப்பே சிறப்பு!'

என்று சாரணரைக் காணுங்கால் வசைமொழி வழங்குவர் சிலர். இழிவுரையுடன் நில்லாமல் இயக்கத்தை வேறுக்க உறுதிக்கொள்வோர் சிலர். சாரணச் சீருடை தரித்தோனே 'நாயடிப்போ' னென்று காசூசுயற் கூறுவர் சிலர். சாரணியம் நாடெங்கும் நகரெங்கும் பரவாததற்குக் காரணம் இவ்வென்று நாட்டுச் சீருடையே என்று சாற்றவர் சிலர். கொள்கைகளைக் கடைப்பிடித்தாற் போதுமானது; இத்தகைய வேடமெல்லாம் வேண்டியதில்லை யென்பர் உயரிய அறிவாளர் சிலர்.

சாரணருக்குச் சீருடையேன்? மேற்கூறிய அறிவாளர் எண்ணுமாறு கொள்கைகளை மட்டும் கையாண்டால் எவ்விதத்திற் பிழை யுண்டாகும்? சீருடையின்றிச் சாரணியம் சிறக்காதா?

சற்று ஆழ்ந்து எண்ணுவோம். தொண்டு வகைகளில் ஈடுபடுவோர் தனி இனத்தவராய் அமைவர். இது நமது நாட்டிலும் பிற நாடுகளிலுமுள்ள வழக்கம். இவ்வாறு அமையும் வெவ்வேறு இனங்களில் ஒவ்வொன்றும் ஒவ்வொருவகைச் சீருடையினை மேற்கொண்டிருக்கக் காண்கிறோம். நமது நாட்டிலேயே பண்டைக் காலங்களிலும் இம்முறை வழங்கி வந்துள்ளது. நாடு காக்கும் தொண்டு ஏற்ற படைவீரரின் சீருடை ஒருவிதம். அரசியல் உறுப்பினராகும் அதிகாரிகளின் சீருடை ஒரு விதம். உலகத் துறந்து உண்மைப் பொருளில் நாட்டங் கொள்ளும் துறவிகட்கும் தனிச் சீருடை. இச்சீருடை யணிந்ததேன்? கச்சம் [இடைக்கட்டு] கடமுயின்றி வீரத்தொழில் புரிய இயலாதோ? அங்கியும், பட்டையுமின்றி அரசுத்தொண்டு ஆற்ற இயலாதோ? காவியுடையும் தண்டிமின்றிக் கடவுளரைக்காண இயலாதோ?

இவை யாவும் சின்னங்கள்; வெளிச்சின்னங்கள். ஒவ்வொரு இனத்தவரையும் கூறுபடுத்தும் சின்னங்கள். படைவீரனையும், அரசு அதிகாரியையும், துறவியையும் வெளித் தோற்றத்தாலேயே அவ்வவர் ஏற்றுள்ள தொண்டினைச் சுட்டிக்காட்டும் சின்னங்கள். வங்காளி வாழும் காசிக்குச் செல்லும் தமிழன், தனிமையில் திரிந்து உழலுங்கால், தமிழ் நாட்டு முறையில் உடையணிந்தோன் ஒருவனைக் கண்டதும் அளவிலா மகிழ்ச்சி யடைகின்றான்; அவனது ஊர், பெயர் முதலியன அறியா முன்னம் அவன்பால் அன்பு கொள்கிறான். இதற்குக் காரணம் இனப்பற்று. இந்த இனப்பற்றை எழுப்பியது உடை முறை. அவ்விதமே தனி முறையில் அமைந்த சீருடை அந்னை அனாவோர்பால் இனப்பற்றைத் தூண்டிவதாகும். இந்த இனப்பற்று இனத்தைச் சிறப்பிப்பதுடன் அவ்வினம் தாங்கி நிற்கும் தொண்டினையும் சிறப்பிக்கும்.

வெளிச் சின்னங்களில் வேறொரு உண்மையும் உண்டு. வீரர்ச் சீருடை யணிவோன் தன்னை யறியாமல் ஒரு புதிய உணர்ச்சி பெறுகின்றான்; அவன் மனம் வீரசீலமாய் நாடும். துறவிச் சீருடை யணிவோரும் அத்தகைய உணர்ச்சி வாய்ப்புவார்; அவரது மனம் துறவற நிலையே நாடும். ஆலய வழிபாட்டிற்குச் செல்வோர் தூய உடலுடனும், தூய உடையுடனும் செல்வர். ஏன்? உடல் தூய்மையும், உடைத் தூய்மையும் உள்ளத் தூய்மையை உண்டாக்கும். அவ்வண்ணமே சீருடை அவ்வவர் தொண்டு நேர்மைக்குள்ள மனநிலையை வளர்ப்பதாகும். எனவே, சீருடை அந்னைத் தரிப்பவரின் மனப்பான்மைக்கும், ஒழுக்கப்பான்மைக்கும் உற்ற குறியீடாகும் (Symbol).

பற்றொரு கருத்து. அவ்வவர் போற்றும் தொண்டுக்கு ஏற்றவாறு சீருடை வகுக்கப்படும். தோள் வலியைமையப் பயன் படுத்தக் கருதும் வீரருக்குக் கச்சங் கடகமும் உதவுவதுபோல், அங்கியும் பட்டையும், காவியுடையும் தண்டும் உதவா. ஆன்ம அறிவை வளர்த்து ஆண்டவன் நிலையைக் காணக் கருதும்

துறவியருக்கு அழல் (தீ) நிறங்கொண்டு அங்கமெல்லாம் சுற்றியமையும் ஒற்றை ஆடை உதவுவதுபோல் மற்றவை உதவா. கடகத்தைப் பின்னே தள்ளிக் கச்சினே இழுத்துக் கட்டி வீரத்துடன் போரிடுவான் வீரன். அங்கியும் பட்டையும் அணியும் முறையில் அணிந்து அதிகாரஞ் செலுத்துவான் அதிகாரி. ஆடையை விதிப்படி யணிந்து உடலை ஒரு நிலைப் படுத்தி உருவிலாப் பொருளை உள்ளத்தில் ஊன்று வான் துறவி.

மேற்கூறியவாற்றால் சீருடையின் சிறப்பு அறியலாகும். சீருடை தரித்தல் நமது நாட்டிற்குப் புதிதன்று என்பதும் புலனாகும்.

சாரணரும் ஒரு சிறப்பினத்தவா. தற்கால வாழ்க்கையில், தூற்றுக்கணக்கான பிள்ளைகளடங்கிய பள்ளிகளிற் சேர்ந்து, பத்துக் கணக்கான பிள்ளைகளுடன் ஆசிரியரிடம் பெற்ற கல்விப் பயிற்சி வாய்ந்த வாழ்க்கையில், விதம் விதமான நோய்களாலும் ஊறுகளாலும் (Accidents) வாட்டமுறும் வாழ்க்கையில், வருவாய்க்கு மீறிய செலவு வாய்ந்த வாழ்க்கையில், பொருள் பெருக்கத்திற்கென பெற்றோரையும் புறக்கணிக்கும் வாழ்க்கையில், பெரியாரைப் பழித்தும் அறிவுரை வெறுத்தும் மனப்போக்கையே மதித்து 'மதமான பேய் பிடித்து' இழிவும் அழிவும் உற்ற வாழ்க்கையில், உயர் நெறி பிடித்து, உடலையும் உயிரையும் ஒம்பி நின்று, மன நிறைவுடன் தம்மளவில் இன்பம் நுகர்த்தும் பிரருக்கு இன்பம் அளித்தும் வாழ உறுதி கொண்டு அதற்கென உள்ள பயிற்சி வகைகளைப் பெற்று வரும் சாரணத்தால் சாரணர் தலையினத்தவரே.

இத்தனி யினத்தவரைக் குறிக்கத் தனிச் சீருடை வேண்டியதன்றோ? இச்சீருடை சாரணரைப் பிற இனத்தவரின்றும் பிரித்துக் காட்டும்; இனத்தின் உறுப்பினருக்குள் இனப்பற்றை வளர்க்கும்.

உண்மை. இச்சீருடை மேலூட்டு உடை முறையைத் தழுவுவதேன்? நாட்டு உடை முறையைத் தழுவுவதாகா? சீருடையிற் சல்லடமும் சட்டையும் சிறந்து நிற்பதேன்?

வீரர்ச் சீருடையும், அதிகாரிச் சீருடையும், துறவிச் சீருடையும் நாட்டுக்கு நாடு வேறுபட்டிருக்கவில்லையா? அந்தந்த நாட்டு உடைமுறையைத் தழுவி நிற்கவில்லையா? சாரணச் சீருடை மட்டும் அம்முறையைத் தழுவாததேன்?

சாரண இயக்கத்தின் தலைநோக்கங்களில் ஒன்று இங்கு குறிக்கத்தக்கது. சாரணர் இனப்பற்று உடையவரே. ஒரு அணியின் (Patrol) சாரணர் ஒருவர்க்கொருவர் பற்றுள்ளவராயிருப்பர். அவ்விதமே அணிகள் இரண்டு, மூன்று சேர்ந்த படையின் (Troop) சாரணர் தம்முள் பற்றுள்ளவராயிருப்பர். ஒரு நாட்டின் பல படைகளிலுமுள்ள சாரணரும் இனப்பற்று உடையராயிருப்பர். ஆனால் இவர்களின் இனப்பற்று நாட்டின் அளவில் நிற்பதன்று. பிறநாட்டுச் சாரணரிடத்தும் இப்பற்றைப் போற்றி நிற்பர். அங்கிலச் சாரணர் வேறு, ஜெர்மனியச் சாரணர் வேறு, துருக்கியச் சாரணர் வேறு, இந்தியச் சாரணர் வேறு என்பதில்லை. சாதி வேற்றுமையும், சமய வேற்றுமையும் இங்குப் பாராட்டப் படுவதில்லை. உடன் பிறந்தாரிடம் உள்ள சோதரப் பான்மை (Brotherhood) இவர்களிடத்திற்கும்கொண்டிருக்கும். இக்காரணப்பற்றியே சாரண இயக்கத்தைச் 'சிறிய சர்வதேசச் சங்கம்' (Junior League of Nations) என்று பாராட்டிப் பேசுவர் பெரியார் பலரும்.

ஆகவே சாரணர் சிற்றினப்பற்றுடன் பேரினப்பற்றையும் காக்கக் கடமைப்பட்டவர். இப்பேரினப்பற்றை வளர்த்தற்கெனவே யாவருக்கும் பொதுவான நெறிகளும், பயிற்சி முறைகளும் அமைக்கப்பட்டுள்ளன; பொதுவான சீருடையும் வகுக்கப்பட்டுள்ளது. அங்கிலச் சாரணன் ஒருவன் முன்பின் அறியாத இந்தியச் சாரணன் ஒருவனை அவன் சீருடையைக் கண்டதும் தன் இனத்தவனுய்க் கொள்வான்; அவன்பால் உறவு கொள்வான். எனவே சாரணர்ச் சீருடை உலகச் சகோதரப் பான்மைக்கு ஒரு குறியீடாகிறது. சீருடையணியும்பொழுதெல்லாம் சாரணன் இந்த உயர்ந்த கொள்கையை நினைவூட்டிக் கொள்வான்.

சீருடை நாட்டு உடை முறையைத் தழுவி அமைக்கப் பெறின், இப்பேரின உணர்ச்சியை உதவுமா? தவிர, சல்லடமுஞ் சட்டையும் நமது நாட்டு மக்கட்கு முழுதும் புதியன என்று என்பதும், இவை பண்டை மக்களாற் கையாளப்பட்டவையே என்பதும் சில ஆராய்ச்சியாளரின் துணிபு.

சீருடை தரிக்கும் சாரணன் மேற்கூறிய பேரின உணர்ச்சியுடன் வேறுவகை உணர்ச்சியையும் பெறுகிறான். சாரண உறுதி மொழி (Scout Promise) யையும், சாரண நெறி (Scout Law) யையும், பொதுவாய் இயக்கத்தின் தலை நோக்கங்களையும் அடிக்கடி நினைப்பூட்டுவது சீருடை. நெறி தவறி நடக்க எண்ணுங்கால் அவன் மனத்தை வழிப்படுத்த உதவுவது சீருடை. ஆனால் அவன் 'கையிற்பிடிப்பது செபமாவே கட்டத்திற் கொள்வது கன்னக்கோ'லாக இருக்க இயலாதா? இயலாது. அத்தகைய கூடா ஒழுக்கமுடைய சாரணன் படையினின்றும் விலக்கப்படுவான்.

மேலும் சாரணர் தாங்கி நிற்கும் தொண்டிற்கு உதவுமாறும் சீருடை அமைந்துள்ளது. அரையினின்றும் கணைக் கால் வரைசெல்லும் நீள உடையையும், உலை மூட முழு உடையையும் உடுத்து, சாரணன் 'தயாராயிரு' (Be Prepared) என்ற சாரணக் குறிச் சொல்லுக்குத் (Scout Motto) தக்கபடி நடந்து கொள்ள முடியுமா? பிறருக்கு உதவ வேண்டின் காலந்தாழ்த்தாமல் ஓடி யுதவ முடியுமா? 'புழுதியே பூவணையாகும்' பாடி வாழ்க்கையை (Camp-life) வகைப்பட வாழமுடியுமா?

மற்றும், சீருடையின் பகுதிகள் ஒவ்வொன்றும் ஒவ்வொரு காலத்தில் உதவக் கூடியது. சுருட்டிய சட்டைநீரில் அமிழ்த்தவனுக்கு உடனுதவி (First Aid) யளிக்கப் பயன் படும் சட்டைப் பித்தான் உதிரச் சகிவைத் தடுக்க உதவும். கழுத்துக் குட்டை (Scarf)

உடனுதவிக்கு முழுடக்குக் கட்டுத் துணி (Triangular Bandage) யாகும், தோள் முடி (Shoulder Knot), சாரணச் சின்னம் (Scout Badge) முதலிய வற்றிலுள்ள னுக்குகள் (Safety Pins) உடனுதவிச் கட்டுகளுக்கு உதவும். சாரணக் கயிறு, சாரணச் சத்தி, சாரணக் கோல் முதலியவை சாரணருக்கும், பிறருக்கும் பலவகையிலும் பயன்படக்கூடியவை.

ஆகவே சாரணச் சீருடை நமது சாரணருக்கு ஏற்றதன்று என்று கூறுவது பொருத்தமுறாது. இயக்கத்தின் உயரிய கொள்கைகளில் நமது சாரணரும் ஈடுபட வேண்டின் இச்சீருடையை வெறுத்தல் நன்

சாரண இயக்கம் தோன்றியது எப்படி?

உலகமெங்கும் தற்போது பரவிக்காணப்படும் சாரண இயக்கம் நிறுவப்பட்டு இப்போது பல வருடங்களாயினும் அவ்வியக்கம் ஆதியில் எப்படி ஆரம்பித்து என்பது பெரும்பாலார்க்கும் தெரியாத ஒரு விஷயமே.

இவ்வியக்கத்தை உலகினுக்கே அளித்த பெரும் புகழ் படைத்த பேசன் பவலார் புலியில் பிறந்த காலத்தே இதுவும் பிறந்தது என்றும் அது அவரோடே வளர்ந்து வந்து என்றும் ஒருவாறு உரைக்கலாம். தன்னுடன் பிறந்த நான்கு சகோதரர்களும் தானுமாக சிறு தோணியைச் செலுத்தி பற்பல இடங்களுக்குச் சென்று பலவிதமான இனிய அனுபவங்கள் இப்பெரியார் இளம்பிராயத்திலேயே அடைந்ததுண்டு. அப்படி இவர்களுடன் போருப்பொழுது சமையல் செய்யவும், நீர்தவும், தோணி செலுத்தவும், மாலுய்கள் கையாளும் பற்பல முகங்களைத் தம்முடைய தொழிலில் உபயோகிக்கவும், தாங்கள் தங்குபுத்தற்காக குடிசைகளை யமையக்கவும், கற்றுக்கொண்டார். அன்றியும், தம் ஒம்பு நேரத்தைப் பல்வகை வனப்படைந்து மனதைக் கவரக்கூடிய வெளிபிடங்களில் பெரு மகிழ்ச்சியுடன் கழித்து வந்தார்.

பேதன் பவலார் சிறு பையனாக யிருக்கும்பொழுதே கால் நடையில் அநேக முக்கிய இடங்களுக்குப் போவது என்ற ஒரு உயரிய பழக்கம் வைத்துக் கொண்டிருந்தார். அதனால் அவருக்குத் தன் நாட்டின் பல பாகங்களைப் பற்றிய அறிவும், வெளிப் பிரதேசங்களில் இரவில் தங்கும் பழக்கமும், பறவைகள், மற்ற பிராணிகள், செடி கொடிகள், மரங்கள் முதலியவற்றைப்பற்றி ஆராய்ச்சியும், சித்திரம் எழுதும் திறமையும், விண்மீனுவலியால் திசையறிந்து வழிச்செல்லும்பயிற்சியும், தொழிற்சாலைகள், பொருட்காட்சிசாலைகள் முதலியவற்றைப் பார்க்கத் தருணமும் அமைந்தன.

இப்படித் தனக்கும் தன் சகோதரர்களுக்கும் இன்பத்தை அளித்த பல்வகைப் பயிற்சிகளும் பொழுது போக்கு முறைகளுத்தான் இக்காலத்தில் பிள்ளைகளின் நன்மைக்கு என ஏற்பட்டிருக்கும் சாரண பயிற்சியாக முடிந்தன.

தல்ல. எவ்வுழியிலும் இச்சீருடைக் கோலம் பழிப் பீர்த்து திட்டத்தருவதாய் புலப்படவில்லையே! இதனைக் காணக் கண் கூசுவதற்குக் காரணமுமில்லையே!

குறை கூறும் அன்பர்கள் இக்கருத்துக்களை இன்னும் சீர்த ஆபீர்து இவை தொடர்பாய்த் தமது மனத்தில் கொண்டும் துணிபுகளை வெளியிட்டுச் சாரண இயக்கத் தொண்டர்கட்குத் துணை புரிவாராக! (உரிமை ஆசிரியரது)

(தஞ்சையில் வெளிவரும் 'தர்ம ஜோதி' பத்திரிகையில் திரு. க. சம்பத்தம் எழுதியது.)

1893-ம் வருடத்தில் தம் இந்திய நாட்டில் பேதன் பவல் பெரியார் இருந்தகாலே தம்மிடம் ஒப்படைக்கப் பட்டிருந்த குதிரைப் படையாளர் தம் கடனைச் செவ்வென செய்து முடிக்கப் பொதுமான தேர்ச்சி பெற வில்லை யென்று கண்டு, அவர்களுக்குச் சிற்சில துதனைப் பயிற்சிகளைக் கொடுக்கத் தீர்மானித்தார். பழக்கமல்லாத பிரதேசங்களில் தங்களுடைய முயற்சி விடையாலேயே தாம் செல்லவேண்டிய வழியைத் தேடித் கொள்ளல், தம்மையும் தம்முடைய குதிரைகளையும் நன்றாகக் காப்பாற்றிக் கொள்ளும் முறை, இன்னும் இவை போன்ற பல்வேறு முக்கிய விஷயங்கள் இவற்றையெல்லாம் அவர்களுக்குக் கற்பித்து, அப்படை வீரர்களுக்கு நாளுக்கு நாள் தன்னம்பிக்கையும், புகுத்தறிவும் வளர்ப்படி செய்தார்.

இவர்களுக்கென்று அக்காலத்தில் எழுதிய "சாரணப்பயிற்சி முறை" ('Aids to Scouting') என்ற நூல் பல ஆரிய விஷயங்களடங்கியது. சாரணர்களுள் பிரயோசனம், தன்னம்பிக்கை, பழக்கமில்லாத இடங்களிலும் ஒழிகண்டு கொள்ளல், ஊன்றிப் பார்த்தல், பிறர் காணாது மறைத்து கொள்ளல், தடம்பற்றிச் செல்லல், பிறர் அறியாமல் அதிகாரிகளுக்குச் செய்தி தெரிவித்தல், லேடி அறிதல் முதலியன இந்நூலிற் காணும் விஷயங்களிற் சில. அதனை எழுதிய காலே அதனை ஆக்கியோருவது அக்கோப் படித்தவர்களாவது அது போரில் பயன் படுவதுபோல் போரொழிந்த அமைதிக்காலத்திலும் பயன் படுமென்றும், இவ்வுலகத்திலேயே நீத்திய சமாதான மேற்பட இது ஒரு முக்கிய காரணமாக யமையும் என்றும் எதிர்பார்த்திருக்கப்பட்டார்கள்.

இத்தற்குச் சில காலத்திற்குப் பின் தென்னாபிரிக்காவில் போர் நடந்தகாலே, பேதன் பவலாரும் அவருடைய சிறு சேனையும் மேபிகிங் (Mafeking) என்ற ஒரு இடத்தில் எதிரிகளின் முற்றுகைக்குள் அகப்பட்டு, நாளுக்கு நாள் போர்வீரர்கள் தொகை குறைந்து வரவே, போர்த்தொழில் ஒழிந்த மற்ற எவல் களுக்குச் சிறு வால்பர்களை ஒரு படையாகத் திரட்டி ஓர் அவர்கள் தூது செல்லல், மறைவிடங்களில் தங்கு தக்கவகைவற்றைக் கவனித்து அறிவித்தல் முதலிய பல வேலைகளை செவ்வென செய்யுமாறு பயிற்சி அளித்தார். அப்பயிற்சியை அவர்கள் மிக்க

அவாவுடன் ஏற்று தம் வேலையைத் திறமையுடன் செய்தனர். அதன் பயனாக பேதன் பவலாரையும் அவருடைய வாலிபப் படையையும் பற்றி ராணுவத் தலைவர் மிகப்புகழ்ந்து பேசியதாகவும் சொல்லப்படுகிறது.

வாலிபர்களுக்கு இவ்வகையான ஒரு நற்பயிற்சி அளித்து உலகத்திற்கே தொண்டு ஏற்றலாம் என்ற உணர்ச்சி நம் பெரியார்க்கு இவ்விடத்தே தோன்றியதாகத் தெரியவருகிறது.

போயர் சண்டை முடியவே, அமைதிக்காலத்தில் நாட்டைச் செவ்வனே அடக்கி யாளுகின்ற முறையில் தென்னுபிரிக்கா போலீசார்களை வைத்து நடத்தும் பொறுப்பு பேதன் பவலாருக்கு அமைந்தது. ஆதியில் இந்திய குதிரைப்படையிலும் பின்னர் மேபிகிங் வாலிபச் சேனையிலும் கையாண்டு நலம் பெற்ற பயிற்சிகளின் தத்துவங்களை மற் றொரு முறை சோதனைசெய்ய வசதியும், தருணமும் இப்பொழுது வாய்த்தன. எவ்வகைச் சேனையிலும் போர்புரியும் ஆட்களை கேவலம் இயந்திரங்களாக மதித்து விடாமல், அவர்களும் மனித வகுப்பைச் சேர்ந்தவர்களே என்று உணர்ந்து, அவர்களுக்கு தன்னம்பிக்கையும், தன்மதிப்பும் உண்டாக்கும்படி அவர்களை நடத்தியும், மனிதப் பிறப்பின் பெருமையை அவர்கள் மனதில் பதியச்

செய்தும், சிற்சில முக்கிய காரியங்களைச் சரியாய்ச் செய்து முடிக்க அவர்களையே பொறுப்பாய் நம்பிவிட்டும் ஆர அமர யோசித்து தீர்மானிக்கும் வல்லமை அவர்களுக்கு ஏற்பட தகுந்த பயிற்சியை அவர்களுக்கு அளித்தும், அவர்களை சிறு அணிகளாய்ப் பிரித்து அவர்களில் ஒருவனையே தலைமையையும், அணியின் பொறுப்பையும் வகித்து நடத்தும்படி அமைத்தும், இக்காலத்தில் வாலிபச் சாரண கதோதரர்கள் அணிந்து கொள்வதைப்போன்ற உடையை அவர்களுக்கு அளித்தும் அப்போலீசு படையை செவ்வனே நடத்தி வந்தார்.

1903-ம் வருஷத்தில் சற்று ஓய்வு பெற்று தம் தாய் நாடாகிய ஆங்கில நாட்டிற்குப் போய்த் தங்கிய காலே, புகழ்ந்து பேசுவதையும், தாம் முன் எழுதிய “சாரணப் பயிற்சிமுறை” (‘Aids to Scouting’) என்ற சாரணதூல் சிறுவர்களுக்கு, ஊன்றிப்பார்த்தல், யோசித்தறிதல் முதலிய நற்பயிற்சிகளுக்கு அநுகூலமாய் இருப்பதை உணர்ந்து அதைப் பாடசாலைகளில் ஆசிரியர்கள் பாடமாகக் கற்பித்து வருவதைப் பார்க்கவே, அவை தாம் எண்ணியிருந்த நற்பணிக்கு ஏற்ற நற் சகுனங்கள் என்று பேதன் பவலார் எண்ணினார்.

பாடி வாழ்க்கை. (Camping)

I

சாரணர்களுக் கேற்பட்ட பயிற்சிகளெல்லாம் வெளியிடங்களிலே தான் கொடுக்கப்பட வேண்டும் என்பது இயக்கத்தின் கருத்தையறிந்த யாவரும் ஒப்புக் கொண்டதொரு விஷயம். அடிக்கடி வெளியிடங்களுக்குப் போய் இரண்டொரு நாள் தங்கி சாரணர்களுக்குப் பயிற்சி கொடுப்பது அதிக நன்மையைக் கொடுக்கும் என்பதில் நம்பிக்கை யில்லாதவர்கள் படைத் தலைவர்களாயிருப்பதற்கு அருகரல்லர். வெளியிடங்களில் போய்த் தங்குவதில் வயது முதிர்ந்தவர்களைவிட சிறுவர்களுக்கு அதிக விருப்பமுண்டு என்பது நமக்குத் தெரிந்த விஷயம். நமது சாரணர்களை பாடிகளுக்கு அழைத்துச் செல்வதெல்ல அவர்களுக்கு சரீரபலம், மனோபலம், உற்று நோக்கி விஷயங்களை யறியும் ஞானம், தன்னம்பிக்கை, உண்மையான சினேகம், சகோதரத்வம், விசுவாசம் இவைகள் விருத்தியடைகின்றன. படைத்தலைவர்களும் பாடியில் சாரணர்களை நன்றாக கவனித்து ஒவ்வொரு சாரணனின் நடத்தையின் தன்மையைக் கண்டு பிடித்து சீர்திருத்தவதற்கு பாடிவாழ்க்கையே ஒரு தகுந்த சந்தர்ப்பமாகும். அணிவகுப்பு என்ற முறையை முற்றிலும் அனுஷ்டிக்கவும் சௌகரியங்கள் ஏற்படும். அணிவகுப்புப்படி கடமைகளும் வேலையும் செய்யப்படுமாலால் சிறுவர்களுக்கு நல்ல பழக்கம் ஏற்படும். வேறு சாரணப் பயிற்சி கூட தேவையிருக்காது.

சுத்தமான காற்றும், சந்தோஷத்தைக் கொடுக்கக் கூடிய சூரிய வெளிச்சமும், அழகுள்ள மரங்களும்

புகழ்பங்களும், பாடியில் பெறும் பயிற்சிகளும் சாரணர்களுக்கு நற்பயினை யளிக்கு மென்பதை விரும்பு மறுக்க முடியாது. அன்றியும், பணக்காரன், ஏழை என்ற சமூக வித்யாசத்தைப் பாராட்டாமை, உழைப்பின் மதிப்பை யுணர்தல், சிக்கனச்செலவு செய்தல் முதலிய விஷயங்களும் சாரணர் மனதில் வேரூன்ற இடம் ஏற்படும்.

இப்பாடிகளை சரியான முறைகளில் நடத்தாமற் போனால் நாம் எதிர்பார்க்கும் பலன்களை இழப்பதைத் தவிர கெடுதல்களும் ஏற்பட்டு சாரண இயக்கத்துக்கே அவமானம் ஏற்படும். ஆகவே இவ்விஷயத்தில் மிகுந்த ஜாக்கிரதை எடுத்துக்கொள்ள வேண்டிவது படைத் தலைவர்களின் கடமையாகும். ஆகையால் இம்முறைகளில் சிலவற்றை இங்கு ஆராய்வோம்.

பாடிகளுக்கு ஏற்பாடு செய்வதற்கு முன்பு சாரணர்களுக்கு தேகரோக்கியம், முதலுதவி, சாரணர்களுக்குப் பாடி வாழ்க்கையில் தனித்தனியே வேண்டும் உபகரணங்கள் முதலியவற்றைப்பற்றி எடுத்துரைக்க வேண்டும். பொதுவாக படைக்கு வேண்டிய உபகரணங்களையும் தயார் செய்துகொள்ளவேண்டும்.

வசந்தகாலம் உற்சாகத்தைக் கொடுக்கக்கூடிய பருவம் என்பது யாவரும் உணர்ந்தறிந்துதான். சிறுவர்களுக்கும் ஓய்வு நாட்கள் ஏற்படுகின்றன. ஓய்வு நாட்கள் சோம்பலை விருத்தி செய்வதற்காக ஏற்பட்டவையல்ல. இக்காலந்தான் வெளியிடங்களுக்குச் செல்லவும் ஆங்குள்ள சுத்த காற்றை உட்கொள்ளவும்

ஏற்றது. சாரணப்பயிற்சியின் முக்கியமான அம்சம் வனக்கலைப்பயிற்சி எனலாம். பாடிவாழ்க்கையால்தான் வனவாச அறிவு, வனத்திலுள்ள இயற்கைப் பொருள் ஞானம், அதன் மூலமாக அவற்றைச் சிருஷ்டித்துள்ள எல்லாம்வல்ல கடவுளிடத்தில் உன்பு முதலிய வற்றைப் பெறலாம். கோடை காலத்தில் குன்றுகள், ஓடைகள், காடுகள் இவற்றைப் பார்க்க ஒரு பேரவா ஏற்படுகிறது. பரந்த ஆகாயத்தின்கீழ் இருந்து கொண்டு நட்சத்திரங்களை யறியலாம். பல விஷயங்களைப்பற்றி நினைக்கவும், பல காரியங்களைச் செய்யவும், அவற்றால் ஏற்படும் சுருத்தையடையவும் காலம் இதுவே. வெளியிலே படுத்துறங்கவும், சமையல் செய்யவும், இயற்கைப் பொருள்களின் இரகசியங்களைத் தேடவும், உபயோகமுள்ள சில சாமான்களைச் செய்யவும், நீரிலே நீந்தக் கற்றுக்கொள்ளவும், மனிதர்பார்த்தறியாத இடங்களைச் சோதித்தறியவும், படகு தள்ளவும், மலைகளேரவும், மற்றபடி யரம் வெட்டித்ல், படங்கள் வரைதல் முதலிய வேலைகளைச் செய்யவும் உகந்த காலம் இதுவே.

சாரணர்கள் வருஷத்தில் எல்லாப் பருவங்களிலும் பாடிவாசம் செய்யப் பழகிக்கொள்ள வேண்டுமென தவசியம். அவ்விதம் ஆஸ்திரேலியாவிலுள்ள சாரணர்கள் செய்கிறார்களாம். அவ்வாறு செய்ய முயல்வது தான் நமது முக்கிய நோக்கமாயிருத்தல் வேண்டும். ஆனால் ஆரம்பத்தில் கோடைகாலப் பாடிவாழ்க்கை உபத்தான் முயற்சி செய்யவேண்டும். மிக்க நல்ல பருவத்தில் வெளியில் தங்கியிருப்பதற்கு வேண்டிய சகல முன்னேற்பாடுகளையும் மறைக் காலத்திலேயே செய்து கொள்வது நலம். பாடி வாழ்க்கைக்கு வேண்டிய உபகரணங்களைப் பழுது பார்த்து உபயோகமுள்ளனவாய்ச் செய்யவேண்டும். கூடாரத்தைப் பிரித்துப்பார்த்து இரண்டு மூன்று தடவைகள் காற்றோட்டமுள்ள விடத்தில் போட்டு வைக்கவேண்டும். சமையல் பாத்திரங்களைச் சம்பாதித்து இரண்டொரு முறை சுத்தம் செய்து, பித்தளைப் பாத்திரங்களானால் சுயம்பூசித் தயாராக வைத்துக்கொள்ள வேண்டும். இருப்புப் பாத்திரங்களாயிருப்பின் துரு ஏறுதபடி கொஞ்சம் எண்ணெய் பூசி வைத்துக்கொள்ளலாம். போர்வைகளிலும், விரிப்புக்களிலும் எதேனும் கொளறுகள் இருந்தால் அவற்றைச் சீர்திருத்திக் கொள்ளலாம். தீமூட்டவும், சமையல் செய்யவும் கற்றுக் கொள்ளும் சமயமும் இதுவே. பாடி வாழ்க்கையில் சௌகரியமாய் இருப்பதற்கு வேண்டிய சிற்சில உபயோகமான உபகரணங்கள் (Gadgets) செய்து வைத்துக்கொள்ளலாம். வெளிகளில் தங்கும் பொழுதும் வீட்டிலுள்ளிருக்கும்பொழுதும் எவ்வாறு தேக சுருத்துடன் இருக்கலாமென்றும், கைக் கோடரிக்கையும் கத்திகளையும் எவ்விதம் பத்திரமாகவும் உபயோகமுள்ளதாகவும் வைத்துக்கொள்வதென்றும், அவற்றை எவ்வாறு உபயோகப்படுத்துவதென்றும் சாரணர்க்கு எடுத்துரைக்கலாம். பாடித்தீ (Camp Fire) யின் சுற்றிலும் உட்கார்ந்து சொல்லக்கூடிய பாட்டுக்களை மனப்பாடம் பண்ணும்படித் தூண்டலாம். இவையனைத்தையும் முன்னமேயே செய்துவைப்பதால் பாடிவாழ்க்கையினின்றேற்படும் சுகம் அதிகமாகும்.

பொதுவாக படைத்தலைவர்களும், அணி முதல்வர்களும் அடிக்கடி வெளியிடங்களுக்குச் சென்று சோதித்து பாடி வாழ்க்கைக்குத் தகுந்த இடங்களைத் தேடிக்கண்டு பிடிப்பதில் கண்ணும் கருத்துமாயிருக்க வேண்டும். அவ்விடங்கள் எப்படி யிருக்கவேண்டுமென்று சற்று கவனிப்போம். குடிப்பதற்கும், குளிப்பதற்கும் வேண்டியவளவு சுத்த லுலம் கிடைக்கக் கூடியதாய் இருத்தல் வேண்டும். மிக அதிகக் காற்றோட்ட முள்ள திறந்த வெளியாயிருத்தல் கூடாது. நீழலைக்கொடுக்கும் மரங்கள் கிறைந்திருந்தால் சூரிய உவ்ணத்தின் கொடுமையை ஒருவாறு தணிக்கும். சமுத்திரம் அல்லது நதிக்கரையில் கரடுமுடிஸ்லாத சம நிலமாயிருத்தல் மிகவும் நல்லது. கூடிய வரையில் சூடு யாடுகளும், அவற்றை மேய்ப்பவர்களும் அடிக்கடி உலவ்வதக் கூடிய நிலங்களைத் தவிர்ப்பது நன்று. கிராமங்கள் அல்லது பட்டணங்களின் இரண்டு மூன்று மைல் தூர சுற்றளவுக்குள் ஓரிடத்தைக் தேர்ந்தெடுப்பது விசேஷம் அப்படியிருந்தால் தான் காய்கரி, இலை, மோர், பால் முதலியவைகள் சௌகரியமாயும் வேளை தவறாமலும் கிடைக்கும். மயில்வே ஸ்டேஷனுக்கு அருகிலுள்ளதாயும், தபால் தந்தியனுப்ப வசதிகளுள்ளதாயும், போக்கு வரவிற்குரிய சாதனங்களுள்ளதாயும் இருத்தல் வேண்டும். பாப்பு வளைகள் இருக்குமிடங்களைத் தவிர்ப்பது நலம். பாப்புகள் தங்கியிருக்கக்கூடிய பெரிய புதர்களிருப்பின் அவற்றை அழிக்கவேண்டும். பிணங்களைச் சுடும் அல்லது புதைக்கும் காடுகளைத் தவிர்க்க வேண்டும். குன்றுகளின் உச்சியில் தங்குவோமானால் குடி நீர்க்கட்டம் ஏற்படும்; பலமான காற்றடிக்கும்; ஆகவே அவற்றை விலக்குவது நலம்தான். களிமண் அல்லது சுண்ணாம்பு கிறைந்த நிலம் உதவாது. சொற்ப மணல் அல்லது சிறு கப்பிச் சுருள் கிறைந்த நிலமாயிருப்பின் நலம். நிலம் உயர்ந்ததாயும், உலர்ந்ததாயும் இருக்கவேண்டும். தாழ்த்ததாயும், சதுப்பாயுமிருந்தால் கொசுக்கள் கிறைந்திருக்கும். அவற்றால் அங்கு தங்கும் சாரணர்களுக்குத் தேக்கம் குறையும், மறை பெய்யுமானால் ஜலமெல்லாம் தங்குமிடத்திலேயே தயங்கி நிற்கும். கரையான் (White Ants) உபத்திரவம் அதிகம் இருக்குமானால் தங்குமிடங்களில் மணல் சிறிது பரப்ப ஏற்பாடு செய்யவேண்டும். பார்வைக்கு மனோமானதாயும், விளையாட்டுக்களுக்கு வேண்டுமென்ற வளவு இடமும் இருக்க வேண்டும்.

நாம் போடும் கூடாரங்களும், சிறு குழகைகளும் பெருமழையையும், காற்றையும் தாங்கும் என்று சொல்ல முடியாது. அநேகமாக ஊர்களுக்குகிலும், ஜோப்புகளுக்கருகிலும் சத்திரங்கள் அல்லது மண்டபங்கள் இருக்கக்கூடும். இவைகள் அநேகமாக பிரபல மிராசுதாரர்கள் அல்லது தேவஸ்தானங்களுக்குச் சொந்தமானவையாயிருக்கலாம். அவசியம் ஏற்பட்டால் அங்கு தங்கியிருப்பதற்கு சொந்தக்காரர்களிடம் சம்பந்தம் பெறவேண்டும். அவ்விடங்களுக்கு நேரில் சென்று அவை வாசத்திற்கு சௌகரியமா வென்று சோதிக்கவேண்டும். பொதுவாக இவ்விடங்களில் பாப்புகள், காட்டுப் பூனைகள், வெள்ளால்கள், மரநாய்

கள் முதலியவை குடிசொண்டிருக்கலாம். அவ்விடம் பாடி வாழ்க்கைக்குச் செல்லுமுன் அக்கட்டிடங்களை நன்றாக சுத்தம்செய்து வசிக்கப்படியான நல்ல நிலைமையில் வைத்துக்கொள்ளவேண்டும்.

ஒருமுறை நாம் பாடி வாழ்க்கை செய்த இடமாயிருப்பினும் சில மாதங்களில் அங்கு சில மாறுதல்கள் ஏற்படக்கூடும். நல்ல உயிச்சங்கள் கெட்டவைகளாயும் கெட்ட அயிச்சங்கள் நல்லவைகளாயும் மாறியிருக்கலாம். மறுபடி அங்கு போவதற்குமுன் படைத்தலைவர் பின் னொருமுறை போய்ப் பார்த்து வந்த பின்புதான்

திரிசாரணியம்.

குழு அமைத்தல்—தலைமை.

(முன் மாதத் தொடர்ச்சி.)

‘கப்பலாட்களும், கப்பித்தாளும் ஒருவரை யொருவர் உள்ளன்புடன் சேசிப்பரேல் கப்பலைக் கரை சேர்க்கப் புலாலோ பெரும்புலாலோ இயலுமா?’ குழுவின் பெரும்பாலான உறுப்பினர் சேருமுன் தலைவர் வந்து விகிரீர்; ஆகையால் செம்மையாய் அமைக்கப்பட்டிருந்த குழுவொன்றில் இவ்விதம் ஒரு வர்க்கொருவர் நன்றி காட்டிக் கொள்ளும் முறைக்கு எவ்வித குறையும் வராது.

இனி இரண்டாம் வகைத் தலைவரின் நிலைமையாது என்று அறிவோம். இவர் தொகுதிச் சாரணத் தலைவராகவோ அல்லது அவருடைய உதவியாளரில் ஒருவராகவோ இருப்பார். எவ்விதமாயினும் தொகுதித்தலைவரோ அல்லது முன்னையே தொகுதியைச் சார்ந்திருக்கும் சாரணராளர் ஒருவரோ குழுவின் பொறுப்பை ஏற்றிருப்பாரென மதிக்கவேண்டும். இம் முறை சிறிய குழுவிலோ அல்லது சில நாட்களுக்கு முன்பு அமைக்கப்பட்ட குழுவிலோ சிறிது காலத்திற்கே கையாளப்படும். காலடைவில் இத்தலைமை பெரும்பாலும் முதல்வகைத் தலைமை நிலையை அடைந்து விடும். குழுவின் பொறுப்பைத் தாங்குத் தலைவர் குழுவிற்கு ஏற்றவராகவும், தமது கருவத்திற் பற்றுள்ளவராகவும் இருப்பவால் தாக்குவோ திரிசாரணத் தலைவராய்ப் பட்டயம் பெறுவார். இவ்விதம் நேருங்கால் தொகுதித் தலைவரல்லாத பிற சாரணராளர் தாம் முன்பு பெற்றுள்ள பட்டயத்தைத் திருப்பி யனுப்பிவிடவேண்டும். முன் குறித்தவாறு, எக்காலமும் பணியாற்றக் கூடியோரே திரிசாரணத் தலைமைக்குத் தகுந்தவராவர்; ஆகவே தலைமை வகிப்போர் தமது ஒழிவு நேரம், திறன், நிலைவு முழுவதையும் குழுவுக்கு உரிமையாக்கவேண்டும். இவ்விதம் தலைமை தாங்குவோர் தேர்ந்த திரிசாரணத் தலைவராவதற்கேற்ற வழிகளைக்காட்டும் 44-ம் விதியிற் காணும் நிபந்தனைகளுக்கு உடன்படவேண்டும்.

இந்த வகையிலுள்ள தலைமைக்கும், முதல் வகையிலுள்ள தலைமைக்கும் இருக்கும் வேறுபாடு என்ன? தலைமை தேர்தலில் ஒரேவித முறையை யதூசரிக்க இயலாது; தேர்தலில் திரிசாரணத் தலைவிட இயலாது; இவை எனது துணிபு. ஆகையால் திரிசாரணத் தம்

பாடிக்கு ஏற்பாடுகள் செய்யவேண்டும். நாம் தேர்ந்தெடுக்கும் இடங்கள் வாரமொருமுறை சந்தை கூடுமிடங்களாயிருக்கலாம், இவ்விஷயத்தைப்பற்றி அங்குள்ளவர்களைத் தீர விசாரிக்கவேண்டும்.

இங்கு சொல்லப்பட்ட எல்லா சொளகரியங்களும் நிறைந்த இடம் கிடைப்பதரிதுதான். இருந்தாலும் கூடியவரையில் நல்ல நிலத்தைத் தேர்ந்தெடுப்பதில் முழு முயற்சியும் செய்யவேண்டும்.

(தொடரும்.)

மனலில் வெகு ஜாக்கிரதையாக இருத்தல்வேண்டும். அடுத்திருக்கும் தொகுதிகளில் திரட்டப்படும் திரிசாரணர் குறைந்த எண்ணுள்ளவராயிருப்பின் அவர்கட்குத் தலைமையேர்தல் சார்பாய்த்தோன்றும் இடையூறுகளைக் களைவதற்குச் சென்ற மாதத்தில் வழி காட்டப்பட்டது. திரிசாரணத் தலைவராவோர் குறைவாய் இருக்குமிடங்களிலும் அதே வழி பின்பற்றப்படலாம்.

ஜில்லா திரிசாரணத் தலைவரும், திரிசாரணர் உதவிச் சோதனையாளரும் தலைமை வகிப்பதோ அல்லது விதியிற் கூறியுள்ளபடி தகுந்தவாறு கண்காணித்தலோ கடைசி முறையாகத்தான் மேற்கொள்ளப்படல்வேண்டும் என்பது எனது தீர்மானம்; இதற்காக இவர்கள் என்னிடத்திற் பணைமை பாராட்டாதிருப்பார்களாக! நாம் விரும்புவது சுயத்தலைமை. சில திரிசாரணரடங்கிய சிறு ஜில்லாக்களிலும், சங்கங்களிலும் ஜில்லா அதிகாரிகள் தலைமை வகிக்கவும், தகுந்தவாறு கண்காணிக்கவும் கூடும்; ஆனால் அதிக திரிசாரணருள்ள இடங்களிலும், பெரிய ஜில்லாக்களிலும், சங்கங்களிலும் இயலாது. சாரணியப் பகுதிகளில் மற்ற இரண்டையும்விட திரிசாரணப் பகுதியில் சுயத்தலைமை அதிகமாய் விரும்பத்தக்கது; அதன் சிறப்பு இன்னது என்பதை நாம் உணர்வோம். திரிசாரண வயதுடையோன் வேண்டுமது யாதெனில், தனது நிலைமையை உணரக்கூடிய வரும், தான் கூறும் குறைகளைச் செய்யேற்கக்கூடிய வரும்; அக்குறைகளைப் பொழிக்க வழிகாட்டக்கூடிய வருமான ஒருவரை நாடுவதே. ஜில்லா திரிசாரணத் தலைவரும், உதவிச் சோதனையாளரும் ஜில்லாவில் திரிசாரணியத்தை நாட்டித் திறமையாய் நடத்திவருவதற்கேற்ற முக்கியமான வேலைகள் பல உள்ளன. பயிற்சி அளித்தற்கும், தொண்டு செய்வதற்குமென பலர் கலந்து செய்யக்கூடிய கருமங்கட்கு வேண்டியன செய்வதற்கு அவர்களுடைய முயற்சி அதிகம்வேண்டியிருக்கும். ஒவ்வொரு திரிசாரணனது தன்மையும் அறிந்துகொள்ள அவர்கள் இயன்றவரை முயல்வர். ஆனால் திரிசாரணர் தொகை பெருங்கால் இவ்விதஞ் செய்ய முடியாது; இருவரும் ஆங்காங்குள்ள திரிசாரணத் தலைவர்களையும், தோழர்களையும் தெரிந்து கொள்வதே கஷ்டமாகும்.

ஜில்லா அதிகாரிகள் தொடக்கத்தில் ஒன்றிரண்டு குழுக்களை நடத்தும் பொறுப்பை எற்கலாம்; பிறகு சில வகைகளில் மட்டும் இப்பொறுப்பு ஏற்று நிற்கவேண்டும்; அப்பொழுதும் சிறிது காலத்திற்குத் தான் பொறுப்பு வகிக்க முடியும்; எனவே அவர்கள் நிலையான ஏற்பாடு எதிலும் ஈடுபட முடியாது. அவ்வொருவரும் தனிச் சமுதாய இடத்தில் தலைமை வகிக்கலாம்; இது நல்லதுதான்; ஆனாலும் ஜில்லாவில் ஆங்காங்குள்ள குழு ஒவ்வொன்றுக்கும் தனித்தலைவரை அவரவரே நியமிப்பதற்குத் தொகுதித்தலைவரையும், திரிசாரணரையும் தூண்டவேண்டும்.

தலைமைபற்றி இப்பொழுது அதிகங்கூற வேண்டிய தின்று; பிறகு சமயம் உண்டாகும்; அப்பொழுது

மெளக்ளியின் ஸோதார்கள்.

(சென்ற ஜூன் மாதத்திய தொடர்ச்சி)

புலியின் உறமல் குகை முழுதும் இடியென நிரம்பியது. தாய் ஓகாய் குட்டிகளை யுதறிக்கிளப்பி முன் லேழுமப் பாய்ந்து இருளில் தனிதருகண்ணும் இரு பச்சைச் சந்திரன்போல் இவலிக்க வியாக்காளின் ஒளிவீசும் கண்களின் கோக்கை பெயிர்க்கது.

“ரக்ஷஸ் என்ற நான் உனக்குப் பதிலளிக்கிறேன். லங்கரி! மனிதக்குஞ்சு எனக்குத்தான் சொந்தம்! எனக்குத்தான் சொந்தம்! என்னிடத்தானிருக்கும்! அதையாரும் கொல்லத்தகாது! அது வளர்த்து நமது மந்தையுள் னொருவனாய் ஒடி வேட்டையாடும். முடிவில், பின்னர், ஏ, திக்கற்ற குஞ்சுகளைக் கொல்வோனே! மண்ணே பகலி! நீன் தின்போனே! ஒரு காலத்தில் உன் னையே வேட்டை புரிவான்! இனி இங்கு நிலாமல் நீ சென்றால் பிழைத்தாய். இல்லையெல் நான் கொன்ற யானின் (Sambhur) மேல் சபதம்! (நான் கேவலம் வயிற்றுக்கில்லா எருதைத் தேடித் கொல்வா எல்ல!) ஒரு கால் கொண்டியாய் உன் தாய் வயிற்றில் பொழுதினும் அதிகம் கொண்டியாடாய்! பிறந்த பிறந்தாய்! மறு காலையும் சுட்டுக்கொண்டாய்! பிறந்த பொழுதினும் அதிகம் கொண்டியாடாய்! பிறந்த உயிருடன் பிழைத்து உன் தாய்க்குப் பிள்ளையாய்ப் போய்ச்சேர், சொன்னேன்! போ!” என்றது.

ஆண் ஓகாய் திடுக்கிட்டு ஆச்சரியத்துடன் நின்று பார்த்துக்கொண்டிருந்தது. மந்தையுள் ஒரு மிருகமாய் மற்ற மிருகங்களுடன் வேட்டை புரிவதில் திறமை காரணமாய் ‘ரக்ஷஸ்’ என்ற பெயரால் குச் சிறிது மறந்துபோயிருந்தன. ரக்ஷஸ் என்ற பெயர் வெறுதேயல்ல. ஆண் ஓகாய் ஐந்து இதர ஓகாய்களுடன் போரடியன்றோ ரக்ஷஸ்ஸைக் கைக்கொண்டது. ஷ்யர்க்கான் ஆண் ஓகாயை அப்பொழுது ஒருவேளை எதிர்க்கக்கூடுமாறென தாயோகாய்க்கெதிர் நிற்கவே முடியாது. ஏனெனில் அநிலையில் ஷ்யர்க்கானுக்கு இட செளகரியமுமில்லை. தாயோகாயும் உயிரைக் கொடுத்து யுத்தம் புரியத் தயாராயிருந்தது. ஆகவே, உறுமிக் கொண்டே குகைத்துவாரத்தினின்றும் ஷ்யர்க்கான் பின்

கவனிப்போம். தலைவர் ‘கிடைத்தல்’ சார்பாய்த் தோன்றும் திடைத்தலைவர் களைவதற்கு வழிகள் முன்னமே விளக்கப்பட்டுள்ளன. நாம் ஒவ்வொருவரும் முடிவானதுடன் விரும்புமாறு சுயத்தலைமை யினைப் போற்ற வேண்டியதின், திரிசாரணியக் கொள்கைகளைத் தெரிந்துகொள்ளற்படித் திரிசாரணருக்கு வழிகாட்டவும், மாகம் காட்டவும் போதிய திறமை வாய்ந்தவரும் பட்டயங்கொண்டவருமான திரிசாரணத் தலைவர்களைத் தேர்ந்தெடுக்க நம்மவர் யாவரும் மன உறுதியுடன் முயற்சியும் மேற்கொள்ளல் வேண்டும்.

க.

வாங்கியது. தலைமை வெளியே எடுத்த பின்னர் திரவாறு சுத்திற்று. “அதனதன் முற்றத்தில் எந்த வாய்க்குறைக்கும். மனிதர் குஞ்சுகளை வளர்க்கும் விகையத்தைக் குறித்து மந்தை யென்ன சொல்லும் பார்ப்போமே. அக்குஞ்சு என்னுடையதே. எப்படியும் என் வாய்க்கே முடிவில் அது இரையாகும் எ! அடர்த்த வால் களவாணிகளே!”

தாய் ஓகாய் மூச்சு இரைத்தபடி கீழே குட்டிகளினிடையே படுத்துக்கொண்டது. ஆண் ஓகாய் பெருத்த யோசனையுடன் இவ்வாறு சொல்லிற்று. “ஷ்யர்க்கான் சொல்வதில் சிறிது உண்மையுமிருக்கிறது. அக்குஞ்சையும் மந்தைக்குக் காட்டவேண்டுமன்றோ? கீயிதை வைத்திருக்கப் போகிறாயா?”

“வைத்திருக்கப் போகிறேனே வென்ற கேள்வியா? மேலே யாதொரு கவசமுமின்றி இரவில், தனியே படுபுடன் வந்த குழந்தை. அதிலும் பயம் சிறிதும் தோன்றாதவன். இதோ பார்! எனது குழந்தைகளில் ஒன்றை யப்பறம் தள்ளிவிட்டு அவ்விடத்தில் கிடக்கிறான். அந்நொண்டிப் பரதையோ இக்குழந்தையைக் கொன்றுவிட்டு வெயின் காங்காப் பிரதேசத்துக்கு ஒடியிருப்பான். பக்கத்துக் கிராம வாசிகள் பழி வாங்க நமது குகைகளையெல்லாம் வேட்டையாட வருவார்கள். குழந்தையை நான் வைத்திருக்கத்தான் போகிறேன். இதில் சந்தேகமா? சுபமாகிட தவளைக் குஞ்சே! மெளக்ளீ! உன்னை நான் தவளைக் குஞ்சென்று பொருன்பட மெளக்ளீ யென்றே யழைப்பேன்! ஒரு காலம் வரும், குழந்தாய்! நீயே பின்னர் இந்த ஷ்யர்க்கானை வேட்டையில் தேடிச்செல்வாய்—அவனுனை யிப்பொழுது தேடியது போல!” என்று ஆவேசமாய் மொழிந்தது.

“ஆனால் நமது கூட்டத்தினர் என்ன சொல்வார்கள்?” என்று ஆண் ஓகாய் கூறிற்று.

உடவிச்சட்டம் வியக்தமாய்க் கூறுவது எந்த ஓகாயினத்தினனும் விவாகமானவுடன்தான் எந்த மந்தையைச் சேர்ந்தவனோ அம்மந்தையை விட்டு விலகலாம்;

3. இனிய உளவாக இன்னொரு கூறல்
கனி யிருப்பக் காய் கவாந்தற்று.
(திருக்குறள்)
4. உதவிப் பயன் உரையார் உண்டி, பழியார்
அறத்தொடு தாம் கோற்ற் கோன்பு வியவார்
திருத்துளி வாழ்தும் என்பார்.
(முகராக் கோவை)

6. Patrol Leader—పట్టి సంఘ నాయకుడు.
7. Patrol Second—పట్టి సంఘ ఉపనాయకుడు.
8. Tender Foot—మృదు చరణుడు.
9. Second Class Scout—మధ్యమ కాల పీఠుడు.
10. First Class Scout—ఈ తరగతి కాల పీఠుడు.

11. Scout Master—బాలపీఠాల నాయకుడు.
12. Chief Scout—ప్రధాన పీఠం.
13. Wolf Cub—తోడేలు బిడ్డ.
14. Wolf Cub Pack—తోడేలుబిడ్డలగుంపు, సమాహారము.
15. Wolf Cub Six—తోడేలు బిడ్డల ఆరు.
16. Sixer—ఆరు నాయకుడు.
17. Tender pad—స్వచ్ఛపాదుడు.

18. One Star Cub—ఏకతార తోడేలుబిడ్డ.
19. Two Star Cub—ద్వితార తోడేలుబిడ్డ.
20. Cub Master—తోడేలు బిడ్డల నాయకుడు.
21. Rover Scout - యావ్వన పీఠం.
22. Rover Scout Crew—యావ్వనపీఠసావికబృందము
23. Rover Scout Leader—యావ్వన పీఠం నాయకుడు.
24. Rover Rambler—యావ్వనపీఠ సంచారి.



తోడేలు బిడ్డల నాయకులకు.

ఉల్కుకబ్బుల శిక్షణము, దాని యుద్దేశము.

ఉల్కుకబ్బుల శిక్షణముయొక్క ఉద్దేశము మన సామగ్రిజ్యము నందలి భావిపాఠాల సామగ్రిజ్యమును పెంపొందించుటయే గాని, కమిష్ట్రవర్తకును బాలరతును విశోదములగ గల్గించుట యెంత మౌలమును గాదు.

ప్రస్తుత విద్యావిధానము అనేకవిధముల లోప భూయిష్టమగుట అందరకును చెలిసిన విషయమే. కేవల గ్రంథాధ్యాపనము విద్య కానేరదు. అట్లయ్యిన, ఇప్పటి విద్యావిధానమున గ్రంథాధిపత్యమే ప్రముఖముగ గాన నగును.

పాఠ సామగ్రిజ్యమునకు గ్రంథాధ్యాపనము కంటెను శిలస్థాపనము, చర్చితసంఘటనము ముఖ్యతరమగుట నెల్ల రంగీకరించిన విషయమే యైనను, విద్యా విధానమునందు మౌలము అందునకు వలయు సాధనముల వేనిని చేర్చి యుండలేదు.

సామగ్రిజ్యము పరిశీలనావశ్యకతను బట్టి తెలియనగునని రాబర్డు ఇ. మెడోజ వాగ్విక్రమము. కాని యీ నిర్వచనము కేవల పైతికసామగ్రిజ్యమునకే చెల్లును. మనుష్యుని పాఠసామగ్రిజ్యము పరిపూర్ణమందుట కాలేని కారీరక సామగ్రిజ్యమును అత్యవశ్యకము.

కారీరాశోగ్యము, దానినెట్లు పెంపొందించుట, యనునది కూడ విజ్ఞాన, శీలములవలెనే విద్యా విధానము నందుఁ బ్రధానస్థాన మొకమించవలెను.

కనుకనే, కబ్బులశిక్షణ మొరెందు విషయములమీద సాధారణమియ్యవలెను.

శరీరమును, మనస్సును నింకను మృదులముగ నుండి, క్రమముగ మార్పునందుట కనుకను నవస్థయందే యాశిక్షణము నిచ్చుట కుద్దేశించబడినది.

అల్పప్రాయమునం శరీరచివరిని బట్టి తుపాది సాధారముగ గొని భావిభవమును నిర్మించుట కులభసాధ్యమే యగును. కబ్బు శిక్షణయనున, స్కాట్ శిక్షణయనున,

ఒకటి నొకటి నంటి, యొకదాని పరిణామరూపమే. రెండవదియగుట బాలు డింగితము నెరుగునప్పటి కారోగ్య శీలములు రెండును నాలేని భాగ్య భాగములగును. ఇట్లవి యొకటిమిదిమిది గుణవిశేషములతోగాక, జనసామగ్రిజ్యమందలి భాగ్యమగుటయలఁ జేయుటయే ఉల్కుకబ్బు విధానము నందలి ముఖ్యోద్దేశము.

స్కాట్లు కాంగోరి అందునకు వలయు నీడుతేని పసిబాలుర నుత్సాహము సాధారముగ గొని, స్కాట్లు యుద్దయమునకుఁ దొల్లిటి భాగముగ నీ యుల్కుకబ్బు దళ ముద్దేశించబడినది.

స్కాట్లు చేయవలసిన పనులును, వారి కేర్పరచిన పరీక్షలును ఈ పసిబాలుర కంతమాత్రమును సరిపడవు. అట్లానర్పుట వలన వీరు తమకక్తి నతిక్రమించి కృషిసొన ర్పుట తటస్థించును.

ఇంతియకాక, పెద్దపిల్లల పసిపిల్లలతో కలసిమెలసి యుండుట కంతగా నిచ్చుకొనరు. కనుక, కేవిధముగ నాలొచించినను, వీరుభయాలను వేరుగ నుంచుటయే శ్రేయస్కరము.

వినను, కబ్బుల సమాహారము స్కాట్లు దళమును పరిశీలనార్థమును సమ్మేళనావసరములను కలియుట వలన ప్రమాద ముండజాలదు.

కబ్బుశిక్షణము స్కాట్లు శిక్షణముకంటె భిన్నమైనను దానికిది యొక సోపానమనియే గుర్తించవలయును.

పందొండవయేటనే యొకటొకటి శీలమును నుద్ధరము కాజాలదు. కనుక, కబ్బు శిక్షణావసరము స్కాట్లు శిక్షణము కొనగకుండుట కాలర యెడల మన కర్తవ్యమును క్రమముగ పాలింపకుండుటయొక్కయొక్కయగును. యాత్రాయొక్క వివక్షణము చక్కగ నేర్పకు వలకును శిక్షణము కొనగని యెడల, కబ్బుకొనిన శిక్షణమునుకొని తాళాదధికాలమునకే నాదమున నుద్ధరమయ్యును.

సామగ్రిజ్యము, ఉల్కుకబ్బుల సమాహారము ప్రత్యేక సంస్థగాక, స్కాట్లుదళమున కొక యంగిలే యగును. కబ్బువర్తకు స్కాట్లుతోడను, స్కాట్లతోడను, తోకను స్కాట్లతోడను చేతులఁ గలపి పని చేయవలసి యుండును. పృతి నూతన బాలరతును, నూతన బాలకుని తెలిదంతులకును కబ్బుల సమాహారము స్కాట్లు దళమున కనుబంధమని యాతడు మొదటినుండియును తేటపరుపవలయును. స్కాట్లు ఆశయము నన్ని వేళల కబ్బుల వృద్ధయ చేటికల తొండవ మొనరింపజేయుచుండవలెను.

కబ్బుదళము కబ్బువాగ్ధానము స్కాట్లు దళముగా ముందుకంటె సమాహారము సులభగాగ్రహ్యములు. అసాధ్యమును, దుష్కరమును నగు కర్తవ్యవాగ్ధానములను పసి బాలుర కొనరెంపగోరుట యనుచితమగుటయే దీనికిఁ గారణము. ఇట్లయ్యిన, సులభముగను, సాచరణానుకూలముగను “దేవుని యెడల వారి కర్తవ్యమును” కబ్బువర్తకు కబ్బుల కేరుకపరుచవలయును. అదృష్టప్రాయుడగు స్కాట్లు గుటకువలయు మతవైతిక శిక్షణమును వారు వారి కలవడఁ జేయవలయును. “సు బుద్ధి”



ఉద్యమాభిమానులకు.

సుశిక్ష - భటోద్యమము.

“జైవరాజభక్తుల సమముగా నెరపుము. ప్రజాసముదాయమున కెల్లవేళల నేవజేయుము. బాలభటు నూర్తిముల మన్నింపుము.” ఇది బాలభటుని ప్రమాణము.

బాలభటుడు కేవల విద్యార్థిగాదు. పాఠశాలలందలి విద్యావిధానము నలవర్చుకొనుటే గాక యాతడు మంచి మెడల నిర్మించి తీరి ప్రధానాచార్యముల సరిగా నిర్వహించు ప్రయత్నింపవలె. బాలభటు లందరు నారేడుగురు కూడి వేర్వేరు వ్యవస్థసంఘములు (Patrols) గా నేర్పడి అందు అనుభవజ్ఞుని నొకనిని నాయకునిగా నియమించుకొని యాతని యుత్తరువుల శిరసావహించుచుండవలెను. పెట్రోలునందలి ప్రతి వ్యక్తియు తన బాధ్యతను సరిగా గుర్తెరిగినచో పగస్వరాభివృద్ధి కాంతి పెంపొందుట కవకాశ మేర్పడును. ప్రతివ్యక్తియు మంచి బాలభటుడను గావలెనని వాంఛించినచో బాలభటు శిక్షావిధానము గమ్యస్థాన ముండినట్లే భావింపవలెను. మొదట తానొక యమాయకుని, తల్లియెడిలో నాలటాడునాటి స్థితికన్నను, పాఠశాల విద్యార్థియైనప్పటి ప్రవృత్తికన్నను, తానొప్పుడు గౌరవజీవన మున ప్రథమసోపానమున నుండినయియు, గౌరవవిరుదములు, సంఘ యాజమాన్యము, మున్నగు నుత్కృష్టపదవులు తన స్వయంకృషివల్లనే గాఢార్జములని, పట్టుదల, పూనిక, ఉత్సాహములున్నచో వాటినిండుట సుసాధ్యమని బాలభటు డనుభవముచే గ్రహింపగల్గును. పిమ్మట తగు జ్ఞానమును సంపాదించి రెండవతరగతి బాలభటు డగును. ఇంతటితో నీ విధానమంతయు గాదు. ఇది యావిధానమున నొకదళ. ఇందు ప్రథమచిక్తానూర్తిముల నేర్పి తాను మొదట ప్రజాసముదాయమున కెల్లవేళల నేవజేరునని గావించిన వాగ్ధానమును నెరవేర్చు నవకాశములను పొందిన వాడగును.

సంకేతములను, కాడల వీయులను నేర్పవలెను. ఇందువల్ల నూత్నగ్రాహ్యము, విమర్శనాసామగ్రిజ్యము పెంపొందును. నిరాయుధులమున నన్ని సువ్యవస్థకేసి వంటల కంధులు కూడ నేర్పినచో మొదటి తరగతి బాలభటు డగు

నప్పుడు శిథిలనిర్మాణ మవశ్యాచరణీయముగాన నప్పుడిది యెక్కువవలెను. ఇది యన్నియు సమరుడగు నొక నాయకుని వద్ద నేర్వదగినవే. ఇవియన్నియు నేర్చుటెక్కువ స్వోపయోగమునకే.

స్వయం కృషి . .

స్వయంకృషి వల్లను అనుభవజ్ఞుడగు నాయకుని సన్నిధానమున జ్ఞానాభివృద్ధి గావించుకొను యద నేతెంచి నది. దానిఫలిత మచిరకాలమున సామగ్రిజ్య ప్రకటనానూచక మగు నొక చిహ్నమును బడయుటే. ఈ చిహ్నములు విద్యార్థులు వేర్వేరు కాళుల గావించు కృషికి ఫలితములు. ఆరోగ్యము, ప్రధమచిక్తానూర్తి, గోగుల కుపచారము మొదలగు ప్రజాహితకార్యముల వారివారి కభిరుచిగల యంశమున వారువారు బాపు చాకచక్యత, కృషికి బహుమానములు.

ఈ చిహ్నముల బహూకరించు పద్ధతి విద్యార్థుల ప్రోత్సహించుటకే. ఈపద్ధతి అన్నిదశలలోను గలదుగాన విద్యార్థులు వాటిని బడయ నుత్సాహముతో పోటీచేయుదురు. ఈవిధానము బాలుని బుద్ధి వికాసమునకే గాక నెక్కు ఇతరవిషయములకు నుపచరించును. సంఘభావము, సామగ్రిజ్యము, న్యాయతత్వరత, అభివృద్ధి నందుటేగాక తానందిన బహుమానము లన్నియు తన వ్యక్తిగౌరవమునకే గాక సంఘ గౌరవసోపానకని గ్రహింప గల్గును.

నిష్పాక్షికత .

క్రమశిక్ష, స్వయంకృషి, ఇతరులచే నిర్బంధమున విధింపబడిన నిరుత్సాహకృత్యముగాక సంతసమున పూనికతో తలవెట్టిన స్వయంనిర్ణయశిక్షాక్రమము, ఎల్లవేళల తన్నుంటి యుండి తన్నుదోషించు నిష్పాక్షికత.

తన సంఘ మరాజకమగు వ్యక్తిసముదాయముగాక బుద్ధికుశలులు, అనుభవజ్ఞులుగను బాలబృందమనియు, తమ తొక నాయకుని యాజ్ఞలకు బగులమనియు తెలిసికొనును.

తాను సంఘాభివృద్ధికి చందాల నొసగ బాధ్యుడై యున్నట్లే దుస్తులకుగూడ సరిగా వెచ్చించుచుండును.

14

విద్యాభ్యాస పురస్కార విషయమున
చూపారు. ఉపాధ్యాయుల గా
మున సత్కర్మము కృషిసమర్థులగు

[illegible]

"S. I. B. S." P. O. Box 424, MADRAS.