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The Magazine for all Scout Workers, Officers and Boys.

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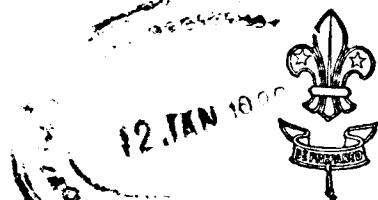
The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE



"Ambush"



* SCOUTERS' & ROVERS' SECTION

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

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THE BOYS' SECTION

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

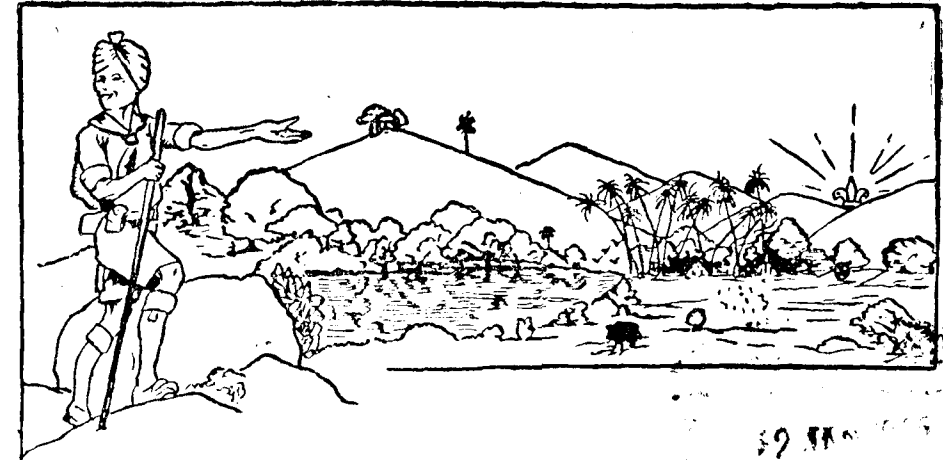
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THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

No. 12 Vol. XI.

MADRAS, SEPTEMBER, 1931.

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Thought for the Month.

"If only the persistent sectional rivalry and antagonism could be replaced by mutual good-will and co-operation, it would be a different land to live in." (Lord Baden Powell.

The Outlook.

The Magazine.

The present number marks the end of another year of continued progress in the career of the South India Boy Scout. Our readers will surely remember the critical days of 1924 which the magazine had to pass through, when the management changed hands. The Provincial Council then felt that since it was the Official Journal of the Association they ought to take it up themselves and make it a real live journal to help the host of workers in the Province. This step proved a blessing and with the active encouragement given constantly by the then Provincial Commissioner Sir C. P. Ramaswami Aiyer, the magazine has been growing in scope and size for the past 7 years.

It has been uphill work all along, but the readiness with which the large number of regular and occasional contributors to its columns and helpers have shared the burden of seeing it through month after month, has made the work a pleasure and a privilege.

The S. I. B. S. has always had as its aim the helping of workers and it is hoped that this aim has been fulfilled to at least a little extent. Our thanks are due to every one who has helped in its growth. But for their co operation the magazine would not have the reputation that it has to-day. It is our earnest prayer that the magazine may have a career of continued prosperity and request that every one who has been helping in the past will continue to do his best to make it the best in the field.

Our Provincial Commissioner.

It is now definitely understood that our Provincial Commissioner The Hon'ble Sir C. P. Ramaswami Aiyer has sent in his resignation to the Provincial Chief Scout. He had to take this step as he had to go away to Simla. We are sure that he will always have an abiding interest in the progress of the movement in our province which he guided with such marked ability during the seven years of his office as Provincial Commissioner.

It would be superfluous for us here to state that it was entirely due to his outstanding personality and influence that the movement in our province has been established on sound foundations. We wish him all success and happiness in his new sphere of work and pray for his long life and prosperity.

The question of appointing a successor to his place is engaging the attention of His Excellency the Provincial Chief Scout and we understand that a definite decision will be arrived at very soon. We take this opportunity of extending our respectful welcome to our Provincial Commissioner to be and assure him of our loyalty in faithfully carrying out his wishes for the furtherance of the movement in this province.

A Suggestion.

A number of readers of the magazine have been good enough to suggest that news items should again find a place in the journal and in deference to their wishes, we request that every District and Local Association and every unit where no such organisations have yet been formed will send us short notes on outstanding events in their areas. Such news as notable good turns done by individual members of the movement as well as by groups, events fixed up for the succeeding month in a District or Local Association area or a group, will be most gratefully received and published as far as space permits, in the magazine. A monthly chronicle of coming events will ultimately form the basis for tracing the growth of the movement from small beginnings. We hope every one in the Brotherhood will kindly respond to this request. A page will be set apart for this purpose and our only request is that our correspondents will make their reports as concise as possible.

Cubbing in Chingleput District.

The District-wide Cub extension scheme inaugurated by the Rural Reconstruction Depart-

ment of the Chingleput District Board seems to be making steady progress. As many as 90 packs have been organised in 4 Revenue divisions in the district, and all these packs are working in rural areas under trained and enthusiastic young men. The report on the working of the scheme which has been kindly sent to us, forms interesting reading. About half the number of the packs have already been registered and the Scouters warranted and the other half are waiting to be registered. We understand that as a result of cub training in the case of rural children, the parents have come to appreciate the usefulness of the scheme and in many cases have voluntarily come forward to help the officer in charge in furthering the cause. We wish the scheme all success and the Cubs in the Chingleput District good hunting.

Our Boys' Section Editor.

Every one in the Province will be delighted to hear that Mr. G. T. J. Thaddaeus our Provincial Organising Secretary and Editor of the Boys' Section has been appointed as All-India Organising Secretary by His Excellency the Chief Scout for India. Madras is once again being honoured thus and we are very grateful to His Excellency the Chief Scout for India for this gracious act. As for Mr. Thaddaeus, we can assure him on our own behalf and on behalf of every member of the movement in the province that our best wishes are with him. We are very sorry to lose him and would, if allowed, do anything to retain him with us, but he goes for the same work over a wider field and when such an opportunity for service arrives, one ought not to grudge sending him away. We wish him glorious success in his work and request him that he might remember Madras and the happy days all of us spent with him for so many years.

Good Scouting,
Editor.

A Training Course for prospective Scoutmasters.

Under the auspices of the Madaas South Centre Local Scout Association, a Training Course for prospective Scoutmasters will be held near the Government Training College, Saidapet, on the 18th and 25th of October and 1st, 8th and 15th of November afternoons, followed by a three days' camp from the 20th to 22nd November. A fee of Rs. 2 only to cover boarding charges will have to be paid by each candidate. Applications mentioning full name, age, occupation, address and previous Scout experience, should reach Mr. A. W. Hutton, District Scout Commissioner, "Dadnor" Nungun Road, before the 7th Oct., 1931.

West Godavery Scouters' Refresher Course.

The Local Scout Association of the Ellore (West Godavery) has arranged to hold a Refresher course for Scouters from the 20th to 26th October. Applications for admission to the course should reach the Camp Secretary on or before the 30th September 1931. For further particulars apply to Mr. J Venkata Rao, B.A., B.E.D., Municipal High School, Ellore.

REVIEWS.

Wolf Cub Hand Book: Revised Edition, 1931.

In the middle of his busy time, the Chief has succeeded in completely revising the Wolf Cub Hand book and has given the Cubs and Akelas very tasty fare. Many additions have been made and the book has been entirely rewritten. Akelas will note that the word "Brownies" is replaced by "Good-fellows" and the Dance of Death has been added to the jungle dances. The illustrations in connection with the dances are very helpful and will be appreciated by all Cubs and Akelas. The book ought to be in the hands of every cub worker.

Test Games.

By "Port and Starboard" (C. Arthur Pearson Ltd.)

A very valuable book and should be welcomed by all Scouters. The references given make the work of selecting games, easy. Here at last is a book which can be used by Patrol Leaders by themselves, during their Patrol meets. Dr. Emlyn says in his foreward to the book—"I believe the games in this book, which have been carefully arranged in groups by the compilers, will be of much help to the Scouter, and will help him to rescue his Scouts from evenings which may some-

times be rather heavy on hand." We thoroughly agree with this view of the book and commend it to the attention of every Scouter.

The Indian Scoutmaster's Guide

By J. W. Houghton.

The book bears the stamp of hard work and careful selection. It should prove to be a good aid to a Scouter who bases his troop work on "Scouting for Boys in India" and "The Patrol System." There are good suggestions in the book and Scoutmasters will feel grateful to Mr. Houghton for his efforts.

Pioneering.

(Gilcraft Series)

This, the latest from the hand of "Gilcraft" is a most practical aid to the Scouter who has to deal with advanced 1 class tests, Pioneering and Woodcraft badges. Even to the layman, the book should prove of absorbing interest. Technical topics have been dealt with in a popular way and the book should succeed in luring even a stay-at home, to come out and try his hand at practical pioneering.

Boy Scouts and Public Service.

II

THE fact that Boy Scout Training is itself a form of social service of no mean importance has not yet been sufficiently appreciated. No Scoutmaster receives remuneration for his services. Everyone of them is sacrificing some time—(however adequate or inadequate it may be in popular opinion)—and some energy in behalf of his Troop of Boys and it is a fact, too, that he would not care to do so, unless he believed that it was noble work. It is altruism that has led every one to lay his hand to the job. This is done in behalf of parents. If such work is not social service, it may fairly be questioned what is.

And yet, there are some among us who feel anxious that the Boy Scout ranks should prove their benefaction by enlisting themselves in every cause that the public understands as noble or good.

The reason for this anxiety is not far to seek. Boy Scout work is essentially a thing of spirit and not a roll of achievements or exploits. People who ask "What has Scouting done to India?" are actually those who have sought for something that could not, in fairness, be expected of it. For the man who wants to buy books, the baker's is the wrong shop. The very fact that the movement has spread and is spreading, in numbers, is proof

of its life. It means that more people and more boys have thought it worth while to subscribe themselves to its ideals and to take to activities recommended by the Movement. As to fulfilling the requirements of a Scout, each man and each boy succeeds to the best of his ability. The very fact that he makes an honest endeavour towards success is commendable service to society. Certainly, it requires some knowledge of the nature of the scheme to appreciate this. Chiefly owing to this reason, the present workers of the Movement have not been enjoying an adequate measure of understanding sympathy and co-operation from the public as well as from schools, whose active support is indispensable for the efficient service of the Movement. The sole strength of the Movement in India still remains to be the credentials of lofty authorities on Education and Citizenship.

Naturally, therefore, it cannot be refuted, in toto, that all is not done that can or needs to be done to compel the admiration of the man in the street, which is merely a matter of numbers and dimensions.

While such criticism ought to make us intensify our Scouting, we may not be wise in falling upon the devices of social service programmes for the end of winning good

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opinion. Neither Festival Service, nor Rural Reconstruction work nor the services of the Public Health Department could legitimately be appropriated as our own job. Nor is it loyal service to our own Movement to make it depend upon the special organisations for every-one of the above objects for prestige.

One can certainly conceive of occasions and opportunities when individuals or Patrols or Troops will be in a position to choose (for their own benefit as Training in Service), to undertake to do definite jobs for these organisations, but it is folly to let themselves be mistaken for such agencies.

Let us make no mistake about it. The lay public have yet to understand the real nature of our work. The obstacles in their way of understanding it are two. One is the lack of wide realisation that intense preparation is essential for a characterful career of citizenship. Secondly, lack of adequate realisation on the part of schoolmasters, themselves, that lay help outside is not only possible but needed to supplement their work inside school. Their friendly attitude is yet to be felt, so much so, that a very large majority of such outside helpers who could help the parents to understand this work rightly are not only standing out but have yet to understand the Boy Scout ranks thoroughly.

The Movement has to adhere, strictly, to the Boy-Training idea. If the public will not value it for it alone, let them wait to have it until they can appreciate it or let them forego it. It is up to the workers never to aim at any end, through participation in Public Service, other than the training of the Boy. Otherwise, our very object will be defeated, as the disinterested nature of our enlistment gets distorted.

One should assure oneself about every offer of an opportunity for Service for Boy Scouts (1) that it is of some value as training in character; (2) that the boys have had or can have the requisite training for the particular piece of service and that they possess correct notions of it; (3) that its nature is such as would appeal to the enthusiasm of the boys, themselves; and (4) that, in enlisting ourselves in it we are not permanently committing the boys or the Troop or the local organisation to it.

It may be true that the Scoutmaster influences to a very large extent the spirit of the boys in his troop, but it is also true that boys' altruistic notions about any such job of service

are apt to be easily disturbed by parents or others, at any time, if two opinions prevail about the nature and value of the service enlisted in.

On the other hand, it is certainly to be hoped that as a result of the Scoutmaster's endeavours, *esprit de corps* will obtain to the extent that no boy will consider himself to be an integral entity, by himself, in the Organisation. He is but a part of a Patrol. Every Patrol is but a part of a Troop. Every troop is but a part of the Association. The Association as a whole should be looked upon as a Team, bearing the praise or the blame that results from the actions of every part of it.

It is up to every local organisation, therefore, to consider with care, whether in consistency with the voluntariness of membership and the ever-varying standard of efficiency that will obtain in every troop, it can safely commit itself to the several jobs of service that may come to hand as offers, from time to time, especially when they are of such a nature as to depend upon a degree of personal efficiency and upon numbers for their successful execution. It may not be ignored, either, that, ultimately, the right of determination and choice rests with the individual Scout, by principle, and it will be thoroughly unconstitutional and wrong to anticipate it and calculate upon it. Due regard should be shown to the rights of the individual Boy Scout and right spirit ought to emanate from the heart of every boy—even, if it be, gradually—rather than force the pace.

Every Scoutmaster will have the greatest regard for the Court of Honour. He would rather rely upon training for the right kind of spirit to show itself in every boy than try to infuse it at any particular moment to suit the requirements of the need. He will be sporting enough to be prepared for reversals of his expectations at the Court of Honour meetings and would make no grievance of them.

Therefore, it is up to Boy Scout ranks to stick, as a matter of policy and principle, merely to the Good Turn idea, on the question of service. No standing or recurring commitment will do. Good Turns can be of any size. They may be individual personal Good Turns, or Patrol Good Turns or Troop Good Turns. They can be merely of the nature of jobs of service rendered out of mere good will and mainly with a view to make boys realise their affinity with the community and their attendant obligations and opportunities for

doing good. But it would be good to rule out Scout Organisations undertaking the responsibility of any community service permanently. They render themselves liable to turn out to be a social service organisation of a different character from that for training the Boy on Scout lines. In this connection the following ideas are worth consideration:

"You cannot afford to forget—whatever other people might say—that you are committed to an important service to society in your undertaking to run a Troop of Scouts. This is service of a special character. Other people may praise you or blame you. Be sure that you do not swerve from your post of duty.

As regards enlisting your boys in Public service, you have to look upon every piece of such work and every such opportunity as a Troop Good Turn, or Patrol Good Turn, or individual Good Turn.

A Good Turn is a good turn only if the party who does it performs it willingly. Be sure that your boys willingly undertake it. The Court of Honour should decide for a Troop, not you. Before you offer the opportunity you

have got the responsibility of considering whether the service will redound to the betterment of the boy's character. We welcome only such opportunities as have a character Training value.

It is up to you to reject all other kinds of offers.

Secondly, you must be sure that you have the approval of your Commissioner with you for enlisting your boys in such service. In most cases you will be wise in directing the party offering the opportunity for service, to your Commissioner.

Lastly, be not unprepared for your Troop rejecting it on the ground of the inconvenience of the time at which the opportunity has come. Your duty is only to make sure that the offer is not rejected out of sheer unwillingness, even in which case, you may not force it down their throats, but you shall have to wait for a suitable time to set the spirit of the boys aright.

Remember always that service matters to us only as one of the devices for developing boys' character."

Akela's Initial Programmes.

Discussion.

In the previous instalment a reference was made to the Chief Scout's mention of the modern knights of the British nation to British Wolf Cubs. Also the question "In whose names shall our Wolf Cubs be invoked?" was raised and it was said that it should be left to the resources of Indian Akelas.

Perhaps, it is up to one to say how he would tackle this aspect himself.

It is a profitable discussion for other Akelas to join in, if they would.



WOLF CUBS.

The Indian Wolf Cub—particularly the Hindu Wolf Cub—is born to the heritage of the Puranas and Itihasas. They are a big mine. They have transcended in India even Hinduism. They are familiar to boys of other religions, also. At the Wolf Cub age, a dexterous use of interesting anecdotes will have a practical value.

In his first Bite, the Chief Scout endeavours, mainly, to instil in the boys' minds the ambition to do big deeds in life and undergo severe Training while young so that they may do it. The Zulu Boys' Training is referred to particularly and the hardships and preparation of the modern and ancient knights of the Nation are referred to for the same purpose.

It would therefore appear that the Gurukula Vasa of our ancient youths and the voluntary hardships undergone by them in stories like

(1) "Utanka's trials" in paying Gurudakshina;

(2) Ekalavya's self-training in marksmanship;

(3) The training and tournaments of the Pandava Princes;

(4) Arjuna's Gurudakshina;

(5) The early training of Kusa and Lava with the atmosphere of backwoodsmanship and,

(6) The Story of Satyakama;

would be good sources to draw from.

Also the life-incidents and references to useful milestones of the early training of modern men like, Swami Vivekananda, a Gandhi, a Tagore, a V. S. Shastri, a Bose—all of whom stand as examples, as our modern Heroes of Peace, should appropriately find a place in our repertoire.

But, the narrator must be a Scouter who has closely studied the Chief Scout's manner of rendering the yarn and who can clearly bear in mind that we use this lore as means to the end of creating ambition in young minds and to inspire them to get down with a will to work.

One would naturally be led to think that the production of literature (preferably, in the Vernacular) of this character is urgent.

In the matter of its diction in Tamil or other languages it may usefully take the rendering of Panchatantra and Hitopadesa Stories in popular vernacular.

(To continue).

Jungle Dances.

(We extract the following from "The Scouter".)

I suppose it is well understood that we have no objection to "variations" of the dances? The idea is that Packs should learn them in the first instance in the form indicated in the *Handbook* and, when that is well known, that they should introduce variations so as to prevent staleness. I shall always be glad to hear of "variations" which Old Wolves have found successful in their Packs, and will try to persuade the Editor to publish some if you will send them in. As a first instalment, two such variations are inserted here.

The Baloo Dance.

All lights are put out, except one for the moon. The Wolves are hiding in Sixes in their lairs. Baloo (represented by a Sixer) is in the centre with Mowgli (a small smart Cub) sitting at his feet.

Baloo.—Little Brother, thou must learn the Law of the Jungle.

Mowgli.—But I would rather hunt, Baloo!

Baloo.—Thou wilt never catch thy supper unless thou learn the Law. Repeat it after me. "A Cub gives in to the Old Wolf" (Mowgli repeats); "A Cub does not give in to himself" (Mowgli repeats); now stand up.

Mowgli follows Baloo round the circle, repeating the Law twice, and wagging his finger at him.

Baloo.—Now call the Black Wolves that they may learn the Law of the Jungle.

Mowgli.—Runs to the Blacks' corner and shouts "Black wolves." The Black Six runs up shouting the Six call, and stands in front of Baloo in line.

Baloo.—Black Wolves, do you know the Law of the Jungle?

Black Sixer.—Yes, Baloo. (Repeats the Law).

Baloo.—Then repeat it all together.

Headed by Mowgli, the Blacks form a circle round Baloo, and repeat the Law marching round, with tummies out, etc., as in the *Handbook*.

Baloo.—Enough—call the Brown Wolves.

Mowgli calls the Brown Wolves and they come up, yelling the Six call. The Sixer repeats the Law, then the Blacks and Browns headed by Mowgli repeat the Law twice, in a circle round Baloo; and so on until you have the whole Pack doing the Dance. When the last Six has repeated the Law twice, Baloo calls "Parade Circle" and the Dance ends.

The Tabaqui Dance.

A very effective opening for this Dance is as follows. The Wolves and Tabaqui are sitting quietly in their corners, Tabaqui keeping a sharp look-out for Shere Khan. The Wolves are not interested in that, but busy in a quiet way on their own affairs with Mowgli.

Shere Khan comes on alone, stalking an imaginary prey. Very quietly he advances until the time comes to spring upon it. He then rends his prey, and makes an excellent meal, but don't let him be too long about. After his meal, he falls asleep in the middle of the clearing.

(Continued on page 351.)

For Commissioners.

Some hints as regards visits to camps.

ONE of the important tasks which the Commissioner has to undertake is to encourage the outdoor activities of the troops of his area. For this purpose he has got to have a number of likely camp-sites available for the troops to camp in. He should insist on every-troop writing to him in advance asking for permission to go out to camp, giving details of time, place, programme, the sort of help required, etc. This enables the commissioner to visit the troops in camp according to his convenience, not necessarily giving previous notice. The commissioner dropping in on a surprise visit at a troop camp, encourages not only the boys but also the scouters very much. Though the internal administration of such a camp is entirely the concern of the scouters of the troop, yet the commissioner may be able, especially if he is an experienced camper, as many of our commissioners are, to help in correcting common mistakes in camping methods and establishing correct standards of camping throughout the area. The compiling of a list of available camp-sites in the area, might be very well left to senior scouts or rovers who, while working for their journey tests or Rambler's tests, might be encouraged to furnish special detailed particulars as regards likely places for camping. A copy of such a report in each case might be asked for by the commissioner for future use. This item of work is bound to be successful if it is made the subject of an inter-crew Competition in the case of Rovers.

During the visit the commissioner will naturally play the part of an elder brother and not that of a C. O. It would be good for him to take a genuine interest in the enthusiastic doings of the boys in camp, however trivial such achievements may be. This only serves to make the boys take to their work with greater zest. He will also take part in some of the games and camp-fires of such camps and probably teach the boys new activities and stunts and himself pick-up ideas which he might pass on to other troops during his visits. He will also take care to see that the scoutmasters get their rightful place as the chief officers of the camp, though he visits them in camp as a commissioner. Such visits by a commissioner to troop-camps would do more to increase all-round efficiency among scouts in the area more than anything else.

The commissioner has to look out for certain things when he goes to visit a camp. They may be briefly outlined as follows:—

(1) **Sanitation in Camp.**—Often rudimentary. Look-out for proper location of latrines, disposal of refuse, privacy by means of screens, disposal of kitchen refuse and rubbish, protection of food from flies and vermin, and storing of provisions.

(2) **Water-supply.**—Assure yourself that the drinking water is absolutely uncontaminated and kept pure. Advise boiling of water before drinking. See if washing place is well-away from kitchens and drinking water-supply. There should be proper drainage of waste water.

(3) **Kitchens.**—Safety from dangers as regards fire accidents, cleanliness, orderly disposal of utensils, etc., gadgets and labour saving devices.

(4) **Accommodation.**—Plenty of room for the whole patrol, both for living in, moving about and sleeping. No crowding or huddling together of kit and boys to be permitted. General condition of the roof and floor, and surroundings cleared, freedom from damp, trenches to drain away rain water from the sides. Each patrol shelter well away from the others. The scouters living in full view of, but sufficiently away from the patrols.

(5) **Bathing.**—Whether swimming is permitted in camp and if adequate safety precautions are taken.

(6) **The General condition and suitability of the camp-site.**—If by any chance the commissioner has not visited the site before and finds during his visit that the site is not suitable for camp, he would have an opportunity to inform other troops in his area of the unsuitability of the camp-site.

(7) **The Spirit in camp.**—The commissioner can easily sense the spirit that prevails in camp almost at first sight. A tactful talk with the officers and an occasional query or two put to stray leaders or boys during visits to patrol dens would make matters clear. In any case the commissioner will be able to smooth many a difficulty easily. He has to look out for a well balanced full programme capable of being followed fully during the course of the camp.

(8) **Self-reliance**:—Whether the Patrol-leaders are given their share of uninterrupted responsibility and whether there is a fair division of work.

(9) **Enjoyment**:—Whether adequate provision is made for the recreational side of scouting in camp. Sometimes scouters may err in giving too much work to boys and make the camp not very happy to them.

(10) **Religious Observances**:—Whether proper facilities are given to boys for carrying out their religious observances.



(Selected)

Shuttle Relay. (Double Relay.)

20 to 100 players.

Playground; Gymnasium.

This form of relay race is especially adapted to large numbers in limited space. The action is more rapid than in the single relay, although each runner runs only half as far.

The players are divided into two or more groups of equal numbers. Each group in turn is divided into two divisions, which stand facing each other in single file, with the leader of each division toeing a starting line. There should be fifty to one hundred and fifty feet between the starting lines. At a signal, the leaders on one side of the ground run forward, but instead of touching a goal or terminal line at the opposite end of the ground, the runner "touches off" (touches the outstretched hand of) the leader of the line facing him, and passes at once away from the playing space. He should not line up again with his team.

The player thus touched dashes forward in his turn and touches the first player in the file facing him, from which Number One came, and passes off the game limits. Each player thus runs only in one direction, instead of in two, as in a single relay race. The team wins whose last player first dashes across the starting line opposite him.

Most of the points referred to above are quite ordinary but every one of them contributes to the success of the camp. Therefore, instead of having to correct mistakes in camp it would be best for the commissioner to get the scout-master to submit a scheme showing his proposed arrangement for the camp at least 3 weeks in advance. This would enable the commissioner to put matters right at the very outset.

As in the single relay race, this may be played by handing a flag from one runner to the next, instead of "touching off." If a flag be used, it should not be on a stick because of danger to the eyes.

This game may also be played with strict observance of athletic rules. The first runners should then be started with the signals, "On your mark!" "Get set!" (or "Get ready!") and "Go!" There should be a judge to watch fouls for each division of each team, and two judges at the finish. Fouls consist in starting over the line, even with part of the foot, before being touched off, or in a failure to actually touch. The teams win in the order of finishing plus consideration of the number of fouls.

Slap Jack

(Herr Slap Jack; Skipaway.)

10 to 30 or more players.

Playground; gymnasium; parlor.

The players stand in a circle, clasping hands. One player runs around the outside of the circle and tags another as he runs. The player tagged immediately leaves his place and runs in the opposite direction. The object of both runners is to get back first to the vacant place. Whoever succeeds wins and remains in that place, the one left out becoming runner the next time.

This is sometimes varied by having the players bow and shake hands as they meet. This adds an element of self-control, but detracts from the vigour and sport of the game. This game is one of the standard favourites for little children.

Schoolroom.—In the schoolroom this game is played with all of the pupils seated except one. The odd player walks or runs through the aisles, touches some player, and runs on around the room in the direction he is going. The one touched at once leaves his seat and runs around the room in the opposite direction. The one wins who first gets back to the vacant seat. Dodging through aisles to shorten distance is not allowed; the run must be around the outer aisles of the room.

Stealing Sticks

10 to 30 or more players.

Playground; gymnasium.

The ground is divided into two equal parts, with a small goal marked off at the rear of each part, in which six sticks are placed. Each player who reaches the enemy's goal safely may carry one stick back to his own goal, and may not be caught while carrying it back. If caught in the enemy's territory before reaching the goal, a player must remain a prisoner in the goal until touched by one of his own side; neither may be caught while returning. Any player may catch any opponent, except under the rules just stated. No stick may be taken by a side while any of its men are prisoners. The game is won by the side gaining all of the sticks.

The game is known also by the name of Scouts and English and probably originated in border warfare. The players sometimes contribute some article of wearing apparel to the pile of property that is to be stolen instead of using sticks for the purpose. Caps and coats are the usual donations.

Sun Dial.

2 to 10 players.

Gymnasium; playground; seashore.

A circle from twelve to twenty feet in diameter is drawn on the ground. This is intersec-

ted with straight lines, like the spokes of a wheel, which divide it into twelve sections, numbered consecutively from one to twelve.

One player is blindfolded, placed in the centre (on the hub of the wheel), and turned around several times to confuse his sense of direction. He then walks around inside the rim while counting twelve or repeating the verse;—

"Dickery, dickery, dock;

The mouse ran up the clock;

He ran down again,

Dickery, dickery, dock."

He stops on the last word, and the number of the space in which he stands is scored to his credit; for instance, if he stops in section eight, it scores eight points for him; if in section three, it scores three points, etc. Should he stop with one foot on a line or outside the circle, he scores nothing. The players take turns, each having but one trial at a turn. The game is won by the player first scoring twenty-five or fifty points, as may be decided.

Juvenile Delinquency (XII).

Classification of children.

(By K. PALANI.)

THERE are three distinct types of children who are treated under a Children Act, namely (1) Delinquent, (2) Destitute or Neglected and (3) Uncontrollable.

It is very often criticised that delinquent children should not be mixed up with the destitutes in the same school, because it is believed that the delinquents are really vicious and depraved and their influence over the destitute or neglected is detrimental to their progress, but when it is properly studied, the difference between the so-called delinquent and the destitute child is merely one of degree, since the destitute boy or girl, unless rescued in time, is bound to become a delinquent sooner or later. For, the criminal act in the child is born out of need, and the need of the child, whatever it be, must be put down to the neglect of the adult. No one would doubt the character of a destitute child simply because it is a destitute nor has any one the right to

doubt the essential innocence and the child-like character of the child whose greater destitution has led it to commit an unlawful act. Under the same favourable circumstances both these children exhibit the same virtues and the same weakness, and it has never occurred that the close contact of destitute children with others yet more destitute had any ill effect upon the life and character of the former. On the other hand, it is believed that it is easier to reform a delinquent than the neglected as the delinquent boy is seldom either really vicious or depraved. Delinquency sometimes arises not so much from excessive physical as excessive mental activity. In many cases, ambition and desire to shine in the world is the motive. If such ambition and desire are rightly guided, they would be trained to be useful and law-abiding citizens.

The delinquent who is usually plucky and high-spirited with no natural outlet for his

spirits is certainly dangerous to the society, but under good influence and with proper outlet for his ambition and high-spirits, he soon turns out to be a fine lad, whereas the neglected child is often found to be a coward and, being afraid of punishment, very often escapes the notice of the authority. So, what is really required is the classification of age and not separation of destitute from delinquent children.

There is, however, a great need for separating mentally defective children from normal children. Unfortunately there is no provision in India to protect this specially difficult type of children which is a problem in an ordinary school.

A special scientific study of juvenile delinquents is essential to determine mentality in terms of normality or feeble-mindedness. This is a most important task, because, without such study, in spite of the belief of some that they are able to detect feeble-mindedness by physiognomy and other appearances, it is not possible to classify individuals mentally. Appearances are often misleading. An experienced Juvenile Court Judge felt sure that a certain delinquent boy as seen in court was feeble-minded and agreed in this with other observers, but later examination during continuance of the case proved the facts to be quite the contrary. Another Judge, sending a boy of 14 years for examination said that very likely the boy should be committed to the State School for defectives. Physiognomy and attitude of the lad gave apparently a fair basis for the opinion. When examined mentally, he proved himself to be quite reasonably bright and when he was sent to a school, he maintained an average standing.

There are some cases, which show the reverse of the above error. A defective boy fairly normal appearance may be judged to be normal. Therefore, it is important that offenders who are mentally defective should be provided for in institutions suited to their infirmity, and that they should not be sent to any Certified Schools or Mental Hospitals.

The Madras Children's Aid Society strongly supporting the view of having a separate Home with proper equipment and trained teachers to protect these unfortunate children, wrote in their fifth Annual Report as follows:—

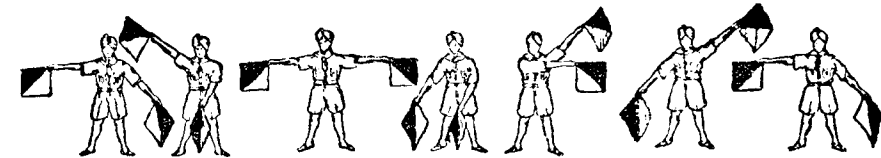
"Although the great majority of the children rescued by the Society are normal, yet, there are always a few who, though they are not pronouncedly violent types of insanity, yet, hover on the border-land of that condition, exhibiting symptoms of the periodic or cyclic type of insanity with phases of excitement

followed by a period of depression or complete apathy. Their very appearance betrays mental abnormality and their character and conduct are at times such that it is impossible to keep them together with other children. Such children should never come in contact with normal children, as they are apt to be misunderstood and teased and laughed at by the normal children. As a rule, the mentally-defectives look and feel very unhappy among the normal children. On the other hand, the normal girls are apt to witness scenes and outbursts on the part of the mentally-defectives, which healthy children should not see. The influence of the mentally defective girls is altogether a bad one if not positively dangerous to a group of healthy girls. Under special care and an education adapted to their abilities and needs, these children would have a chance of developing favourably. The Mental Hospital is, therefore, not the place for them, much less is the penitentiary. They ought to have a separate building and be put under the care of a special teacher or matron."

It ought to be the duty of every Juvenile Court to get the delinquents thoroughly examined by a medical man or an expert to find out personal tendencies and moods of delinquents. Its idea is *individualization* both of *understanding* and of *treatment*. Of course, the Juvenile Court is part of the Social Machinery for the prevention of delinquency as measure of public welfare, but in the very accomplishment of this it has, explicitly or implicitly to seek the welfare of the individual.

And so it is that in dealing with the fact of delinquency in the Juvenile Court, inevitably the prime consideration is the offender as a person.

Dr. Bronner surveyed 500 delinquents as they came into Juvenile Detention Home, including first offenders, and found that very probably 9 per cent of these were defective to the degree of feeble-mindedness. In two Chicago series, each of thousand young repeated offenders, only about 67 per cent and 75 per cent respectively, could be diagnosed as clearly normal. Of the abnormal, the larger proportion consisted of mental defectives; a much smaller number represented cases of mental disease. Whilst two American investigators find 66 and 80 per cent respectively of the delinquent children whom they examined were feeble-minded, Professor Burt found only 8 per cent mentally defective. Authorities differ as to the exact proportion but they certainly all agree that these mentally-defective children need special treatment.



For Scouters.

[Changes in the New Edition of the Rules Book that concern Scout Tests only which deserve to be noted.]

Scouts.

Rule. 26. The Scout Badge which is granted by the Local Association on the recommendation of the Scoutmaster, must be worn in cloth by all grades of Scouts in uniform, on the centre of the left-hand pocket of the shirt, and should be worn in metal form in the button-hole of the coat in mufti.

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Uniform.

Shoulder-Badge:—Indicating the Group, worn on the right shoulder or on both, according to the custom of the Group.

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Tests.

Rule 27. Tenderfoot.

Substitute "Timberhitch" in place of sheep-shank for Tenderfoots.

* * * *

Rules 28. Second class Scout.

(b) Pass the following Test in First Aid:—

(iv. Bandages specified.)

Know how to apply a bandage to head, shoulder, elbow, hand, hip, knee and foot: Know how to apply a large arm sling.

Signalling.

The alternatives to signalling have been given as follows:—Such an alternative test "may be devised with the consent of the Provincial or State Council":—

"Making a "Shot" and "Eye" splice in rope, a square lashing and a "Chairknot."

Carrying messages or Tree climbing, gardening or sowing and producing six kinds of vegetables as per gardener's Badge, are suggested as suitable.

(h) Savings Bank:—

In cases where circumstances make compliance impossible a Scout must cut

and make his own staff or make his own buttons for his uniform.

Rule 29. First class Scout.

An addition:—Where thought desirable a Scoutmaster may examine his boys in the tests of Swimming, Thrift, Cooking, Estimations, Bringing a Recruit trained in Tenderfoot-Tests.

(a) Swim 50 yards.

If a doctor certifies that bathing is dangerous to the boy's health or if the Commissioner is satisfied that for abnormal reasons, swimming is impossible, he must, instead of this, pass for one of the following badges:—Camper, Marksman, Fireman, or Pathfinder. (Fireman is most suitable)

(b) Thrift:—The alternative in cases where it is impossible to save a Rupee earned by the Scout, that a Scout must perform one of the following:—

(a) Make a rope from reeds.

(b) Bind his own note book.

(c) Make his own shirt or shorts.

(d) The Journey Test:—Usual requirements with this difference:

"He must write a short report of the journey with special attention to any points to which his attention may be directed by the examiner or his Scoutmaster (a route map of the Journey is not required). It is preferable that he should take two days over the journey.

(e) Pass the following in First-Aid:—

(i) Know the position of the main arteries (names unnecessary) and be able to stop bleeding.

(ii) Know how to apply First Aid to fractures.

(iii) Know the proper method of dealing with any of the following accidents:—

Fire, drowning, runaway carriage, sun stroke, fainting, snake bites and electric shock

(i) Estimations.

"Estimate without apparatus distance, numbers, height, and weight within 25 per cent error".

(k) Bring a recruit trained entirely by himself in the points required for a Tenderfoot Badge, (or) teach a boy or girl (preferably his sister) to be able to read in English or any vernacular. (This is especially desirable in Indian Villages.)

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A Troop Outing.

A Suggested Programme.

MANY Scouters who having newly come into the movement as Scoutmasters in charge of Troops may find, after regular troop-work for some months, the interest of the boys begin to flag a bit. They may then find it hard to rally round the boys and restore their interest. Here is a suggestion which might with advantage be tried in such cases. It consists of a day's outing based on strict camp-lines with a crowded programme. The boys need not stay for the night and where difficulties as regards accommodation are felt, a shady grove in fine weather would suit admirably. The resourcefulness of boys can very well be tested by giving them an opportunity to improvise their own patrol fine weather shelters with material available on hand. The outing would also serve the purpose of whetting the appetite of the boys for a longer camp and what is most important of all, give the scoutmaster and his assistants splendid opportunities to study every one of the boys in the troop. It may succeed in making a keen boy keener and a slacker a keen one. It need not be said that the outing requires very careful planning and preparation especially with regard to equipment and stores, and here again the key to success lies in making the patrol councils and the court of honour get busy about it. Here is what a Scoutmaster writes on this topic:—

"As soon as we began work this year, the C. O. H. discussed in detail as to how to secure efficiency in troop work and decided to have an outing at It was also decided to revise the Tenderfoot and Second Class work except first aid as the camp was only for a day.

Accordingly the G. S. M., S. M., and one of the Patrol leaders visited the place, selected the site and informed the C. O. H. The C. O. H. fixed the date of the camp and other

30. King's Scout.

"Must be a First-class Scout, qualified to wear four of the following Badges of which Ambulance or either pathfinder or Coa watchman must be two:—Ambulance, Cyclist Fireman, Horseman, Interpreter, Marksman Pathfinder, Public Healthman. He must be re-examined annually for all his qualifying badges and must cease to wear the King Scout Badge should he fail in any of them".

details regarding subscriptions, purchase of things, vessels required, things to be taken to the camp, etc., and had an informal talk about the programme.

The programme was as follows:—

6 A. M.
7-30 Start from club room.
Arrival at camp, hoist flag, read programme, notices, etc.
8 Breakfast.
8-30-9 Knot-tying; inter-patrol competition.
9-9-15 Tracking signs—instruction.
9-15-9-40 Talk on Scout laws, Promise and Salute.
9-40-10 Tracking game.
10-11 Games.
11-1 Bath and dinner.
1-2 P. M. Rest—Draw sketches—spare time
2-2-15 activity.
2-15-2-30 The Flag.
2-30-3 Troop formations.
3-3-30 Signalling.
3-30-3-40 Fire lighting.
3-40-4-15 Compass points.
4-15 Games.
4-20 Tea.
5 Excursion to the Anicut.
6-30 Clean up and break up camp.
Arrival at Club room and break up.

The programme was thoroughly kept up duty as follows:—

Jackals 6 to 10 a.m., Cobras 10 a.m. to p.m., Crows 2 to 6-30 p.m. The Jackals (duty patrol) was responsible for getting the things to the camp and getting the flag-staff read and hoisting the flag. By the time the flag staff was ready the breakfast was prepared. The flag was hoisted and the notices, programme etc., were read and explained. Then the items of the programme were gone through. The Crows who were on duty in the evening were responsible for cleaning the site before leaving and getting the things back. One item of interest was Tracking. In addition to marking on the ground, signs to be used for marking of trees, etc., were also taught.

There was a Tracking Game afterwards in which the party that advanced in front provided an excellent opportunity to the scouts as they used various ways of marking signs. Small pebbles were kept as an arrow to show "go this way". Some flowers kept as x to mark "Don't go this way" and so on. The methods used here were much appreciated by the Scouts as they put them in the way of thinking how to improvise in times of need according to the situation.

Every item of the programme was gone through enthusiastically and the readiness to answer the call of the S.M. was ringing in their ears even a day after the camp. Every item of camp life scored some points for the patrol. Cooking was as usual done by scouts themselves.

After the camp the expenses were placed before C. O.H. It was found out that the camp costed only 4 annas for each scout for one breakfast, one dinner and a good cup of tea. The C.O.H. decided upon the views of the patrols-in-council to keep the balance of subscription received as savings deposit in the

respective names of campers so that it may be utilised for future camps.

The points won by the various patrols in camp were tabulated and the result was announced on the next parade day and the troop flag was presented to the winning patrol. The other patrols cheered the winning patrol."

(Concluded from page 344.)

The moment they see that *Shere Khan* is asleep, the *Tabagui* creep out in single file until they have formed a circle round *Shere Khan*. Excitement increases as they see the tempting remains of his meal, and they start to call softly "Jackal! Jackal!" and to run round the circle. As they grow bolder, the noise increases, and one or two bolder spirits dart into the circle, and snatch a piece of meat. At this stage the *Wolves*, disturbed by the noise, stop their business and attend to what is going on in the clearing. When the chattering is at its height, *Shere Khan* wakes up and in a great rage at being disturbed leaps to his feet shouting "I am *Shere Khan*, the Tiger King."

Then the Dance proceeds as in the *Handbook*.

Provincial Headquarters Notices No. 39.

(Dated 15th September 1931.)

New Groups Registered.

(Registration Valid up to 31st March 1932.)

Godaveri West & Kistna Districts.

Reg. No.	Names of Groups & Addresses.	Sections.
22.	8th Guntur, U. L. C. M. High School	S ...

Kanara South.

Reg. No.	Names of Groups & Addresses.	Sections.
13.	3rd Mangalore, Training Section, Government College	S ...
14.	4th Mangalore, Canara High School	C ...
15.	1st Moodbidri, D. J. H. E. School	C S R
16.	1st Mangalpadi, Board Higher Elementary School	S ...

Madras South Centre.

Reg. No.	Names of Groups & Addresses.	Sections.
18.	8th St. Thomas Mount, Mission Bungalow Mount Road	S ...

Madras West.

Reg. No.	Names of Groups & Addresses.	Sections.
23.	2nd Choolai, Hindu Union Committee School, 5, T. Kumurappa Mudali Street	S ...

Madras North.

Reg. No.	Names of Groups & Addresses.	Sections.
24.	18th George Town, Government Mohamedan High School, Broadway	S ...

Madras South.

Reg. No.	Names of Groups & Addresses.	Sections.
13.	8th Mylapore, Doveton Lodge, Edward Elliotts Road	C ...

Trichinopoly District.

Reg. No.	Names of Groups & Addresses.	Sections.
24.	1st Udayarpalayam, Board High School	S ...

Warrants issued.

Madras West Local Association Area.

Assistant District Commissioner.
K. Govindachari, M. A., L. T., 33, Agraharam, Nungambakkam

North Arcot District.

Rover Leader.
W. No.
2, E. Kuppusami Mudali, 8th Vellore, Central Jail

Chingleput District.

Cubmasters.
W. No.
13. N. Jeyaram Pillai, 8th Rural Pack, B. E. School, Podavur, Kandoor Post, via Tiruvallore
14. K. N. Bashyam Ayyangar, 10th Rural Pack, B. E. School, Maduramangalam, Kandoor Post
15. A. Varadarajah, 12th Rural Pack, B. E. School, Manjankarani, Arani Post, via Ponneri

16. T. Ramaswami Mudaliar, 17th Rural Pack, 82 Thandalam, Poonamallee P. O.
 17. T. M. Ranganatha Aiyengar, 23rd Rural Pack, B. E. School, Pondavakkam Arani P. O.
 18. K. Munivelu Pillai, 24th Rural Pack, B. E. School, Vadamadurai, Periyapalayam P. O.
 19. M. Subramanyaiyah, 25th Rural Pack, B. E. School, Kakavakkam, Periyapalayam P. O.
 20. P. M. Chinnappa Mudaliar, 26th Rural Pack, B. E. School, Uttukottai
 21. M. Sivalingam, 28th Rural Pack, Mambakkam, Uttukottai P. O.
 22. S. K. Kuppurao, 33rd Rural Pack, B. E. School, Selaiyur, Madambakkam P. O. via Pallavaram
 23. P. Ramachandrarao, 34th Rural Pack, B. E. School, Madambakkam, via Pallavaram
 24. A. V. Munusami Aiyer, 37th Rural Pack, B. E. School, Koilpadagai, Avadi P. O.
 25. R. Kothandarama Aiyengar, 39th Rural Pack, B. E. School, Ikkadu, via Tiruvallure
 26. P. Vijayaranga Mudaliar, 40th Rural Pack, Porur, St. Thomas Mount P. O.
 27. A. Chinniah Naidu, 41st Rural Pack, B. E. School, Tirupachur
 28. D. K. Raghavulu, 46th Rural Pack, B. E. School, Manellore, Madarapakkam P. O.

29. N. Rangiah, 49th Rural Pack, B. E. School Thimmabupalapuram, Pennalur P. O.
 30. T. Naina Pillai, 50th Rural Pack, B. E. School Tharaksbi, Uttukottai P. O.
 31. A. S. Thiruvengada Mudaliar, 53rd Rural Pack B. E. School, Amur, Ponneri Post
 32. P. Thangavelu Pillai, 60th Rural Pack, B. E. School, Melakundiya, Tinnanur Post

Assistant Cubmaster.

W. No.

1. A. Nagaraja Row, 2nd Rural Pack, B. E. School Arani

Godavari West & Kistna Districts.**Scoutmaster.**

W. No.

21. C. Gopal Rao, 2nd Vanapamula, R. R. Middle School, Ventrapragada P. O. (K)

Malabar South District.**Scoutmasters.**

W. No.

25. V. Venugopal Thamban, 2nd Kollengode, Palace High School
 26. T. M. Parameswaran, 1st Kollengode, Raja's

Warrants Cancelled.**Madras South.****Assistant Cubmaster.**

W. No.

8. J. Peter Ling, 2nd Triplicane, Kellet High School

Madras South Centre:**Scoutmaster.**

W. M.

48. A. T. Ramanujan, 1st Saidapet, Teacher's College

Madura District.**Scoutmaster.**

W. No.

23. K. S. Mahadevan, 2nd Uthamapalayam, Board High School

Cubmasters' Training Camp, Marrikunta (Nuzvid)

26th to 31st August 1931 inclusive.

Kistna District.**Reds.**

1. Pydimarri Tandava Siva Sastry, Kanasanapalli
 2. Maturu Venkata Subbarao, Nuzvid
 3. Akula Manmadharao, Nuzvid
 4. Srigriraju Lakshminarasimharao, Agiripalli
 5. Chatrati Ramaseshagirirao, Ramanakkapeta
 6. Vinnakota Sri Ramasomasundararao, Nuzvid

Whites.

1. V. Vedamrutam, Nuzvid
 2. S. Abraham, Nuzvid
 3. P. Somasundaram, Vadlamanu
 4. Sheik Lal Ahmed, Gogulampadu
 5. Nakka Ramayya, Pallerlamudi
 6. Khatri Seetharam Singh, Chopparametla

Blacks.

1. Maddirala Venkata Subbarao, Nuzvid
 2. Syed Mahmed, Devaragunta
 3. Chivukula Butchiya Sastry, Nuzvid
 4. Garikiparthi Venkayya, Seetharampuram

5. Kolichala Ramamurthy, Gollapalli
 6. Mohmed Mavulana, Veleru

Browns.

1. Suri Lakshminarasimham, Zangamudem
 2. Peddibhotla Subbarao, Surepalli
 3. Mudumbi Seetha Ramanujacharyulu, Nuzvid
 4. Nallanichakravarthula Kangacharyulu, Veleru
 5. Nallanichakravarthula Ramanujacharyulu, Nuzvid
 6. Chada Viswanadham, Agiripalli

Akela.**Officers.**

- V. V. S. Prakasa Rao, Assistant District Scout Commissioner, Rajuamundry
 Lone Wolf. D. S. Raja Rao, District Scout Secretary. (W. Godavery-Kistna Ellore)

Camp Secretaries.

- J. Satyanarayanamurthy Esq., Headmaster, R. R. High School, Nuzvid
 K. H. V. S. Narayana Esq., Deputy Inspector of School, Nuzvid

ground, signs to be used for marking on
 etc., were also taught.

THE SOUTH INDIA BOY SCOUT**THE BOYS' SECTION.****Thought for the Month.**

Triumph may be very close, when
 you imagine defeat inevitable.

Rover Leader.

W. No.

2. E. Kuppusami Mudali, 8th Vellore, Centre

The Flag of France.

IT is very interesting to try to find out the history of the flags of different nations. In these days of striving after international friendship, one of the things that we Guiders can do is to try and find out about different flags and pass the information on to our companies.

A few months ago there appeared in the News Sheet an account of the origin of the flag of the United States of America. A good number of readers found it very interesting. Perhaps they may find what follows of interest.

The earliest flag that is known that the Frankish tribes as a whole honoured, was called the Chape de Saint Martin, the cloak of Saint Martin. Saint Martin was a soldier whom everyone looked up to for his great chivalry. One story about him tells how one day he was riding into the city of Tours in France, when he saw a beggar, half naked and shivering with the cold. His companions would have passed the poor man by, but Martin hung back and quietly cut his blue military cloak in two and gave half to the beggar. It was in memory of this deed and because they revered Martin, who became Bishop of Tours and was made a Saint, that the people of France took as the symbol of their nation, a plain blue flag.

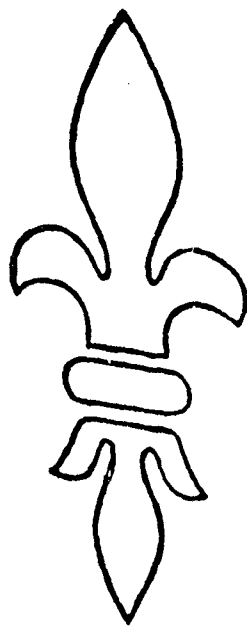
The people of France gradually grew more and more united and their King ruled from the part of the country where Paris now stands. The patron Saint of Paris was Saint Dennis, whose abbey was a great place of pilgrimage. In the abbey was kept the banner of Saint Dennis which became the banner of Paris and then the banner of France, whose chief city Paris was. This was a red flag of "flame" on a gold staff. The French word for gold being "or" the flag came to be known as the "oriflamme."

In the 15th century the flag of France changed again. Back came the blue of the Chape de Saint Martin and this time it was sown with the "fleurs-de-lis," the lilies of France as they came to be called. These lilies were the badge of the royal family of the time. They were to be seen for many

centuries on the Royal Standard of England, for even when England had lost the lands of France which were the inheritance of her Norman kings the kings of England still claimed sovereignty over them and kept the badge of France in their arms. Towards the end of the 15th century instead of many lilies there were only three on the French Flag.

About 1590, we find yet another change. The house of Bourbon, that was then reigning, gave to the nation their family standard, white covered with many fleurs-de-lis. This flag was used until the French revolution. Then anything as suggestive of Royalty as the flag of the Bourbons, was not to be tolerated for a moment and we see the famous Tricolor as the symbol of the new Republic.

The origin of this flag is not at all certain. By some it is held to combine the blue of the Chape de Saint Martin the white of the Bourbons and the red of the Oriflamme. The red and blue might well represent the ancient flags, except that they had a Christian significance and the Republic was atheist but it is hard to believe that the Republic would have allowed the white unless for some other reason than the one given above



Others say that the blue, white and red are the colours of the city of Paris, a much more likely suggestion. The third idea is that the colours represent the shield of the house of Orleans, without its fleurs-de-lis. Philip of Orleans, the king who tried to keep in with the revolutionaries, may have persuaded them to adopt his family colours with a difference to make them look more democratic, but it would seem rather improbable. They appear to have despised him well and truly and he appears to have deserved no better of them!

So here we have the French flag as it is to-day. Enterprising Guiders might make up

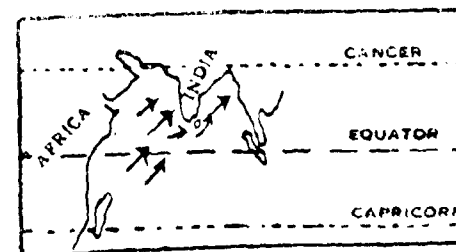
a competition on it after telling their companies of its many changes through the centuries. All the flags are easy to draw. Here is a fleur-de-lis to copy. For the rest remember that in the Tricolor, the blue is the hoist (nearest the staff), the white is the middle and the red is the fly. The three colours are of equal breadth.

When France under Napoleon became an Empire, the Emperor had as his flag an imperial Eagle on the white stripe. All three stripes were sown with the golden bees that were the badge of the Napoleonic family. This flag had a short life and now when one sees the French flag it is always the Tricolor.

(The Indian Girl Guide News Sheet.)

What Causes the Monsoon?

EVERYONE knows that hot air rises, and cold air keeps on a low level. Wind is moving air. If every spot on earth had the same temperature, there would be no winds. But since it is hot near the centre or equator of the earth, and cold at the poles or ends of the earth, the hot air is always rising from the centre, and the cold air is always rushing in from the poles to fill the space thus left empty.



WIND IN JUNE

These winds that blow from the poles towards the equator are called trade winds by sailors. They do not blow straight from north and south, but obliquely or slantingly from the north-east and the south-west. This is caused by the rotation of the earth.

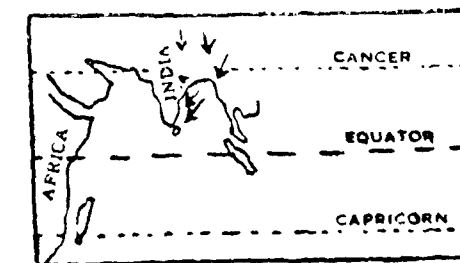
The monsoon blows from the south-west from June to October, and from the north-east from October to December. Why does the wind in India come from one side half the year, and from the other side the rest of the year? It is because the sun swings across the heavens. At one time of the year its rays fall directly on the line called Cancer, which passes very near Calcutta.

Later the sun moves south past the equator until its rays fall directly on the line called Capricorn.

The South-west Monsoon.

In June the sun is throwing its rays straight down or vertically over Calcutta. This causes Calcutta and the plains of North India to become very hot. As the hot air rises, the cold moisture-laden air rushes in to fill the space left partially vacant. South of Calcutta it is cooler, for the sun's rays are falling obliquely here. The current of air therefore moves from the south to the north, or, to be more exact, from the south-west to the north-east. This is the south-west monsoon. It blows from the Indian Ocean and the Arabian Sea.

The current of cold air first strikes the Western Ghats, and as it touches the warm surface of the mountains it is turned to rain. A little of the current is carried over the top of the Ghats, but not very much, owing to the height of the peaks. A great



WIND IN OCTOBER

deal of rain falls on the coast west of the Ghats, the annual rainfall in some places being as much as 600 inches.

The current from the Arabian Sea also blows up the coast of Malabar. It sweeps around the coast of Ceylon and up the Bay of Bengal to Assam. These parts, therefore, get rain in June.

The North-east Monsoon.

The North-east monsoon sets in at the beginning of October. At this time of the year the sun sends vertical or straight rays south of the equator. It is summer in the

southern part of the world, and South India is then warmer than Central Asia, north India, where the air has cooled. Hence winds blow from the north-east towards the south-west. In the north of India this wind does not come over an ocean, so it is very dry and carries no moisture. In the Madras Presidency, however, it brings rain, because this wind has crossed the Bay of Bengal and gathered moisture from the sea. The Eastern Ghats are not very high, so that even the interior districts get rain, as the wind is able to blow over the mountain-tops (*The Treasure Chest*).

The Green Parrot. A Folk-Tale of Bengal.

RETOLD BY RUTH GREY.

ONCE upon a time there was a poor man who made his living by catching birds and selling them. He used to go out into the jungles with a rod covered with lime, with which he caught the birds. But he could never make enough money this way to support himself and his wife.

At last his wife said to him: 'We have had to go hungry for a long time. The next bird that you catch we will eat ourselves instead of selling it. Otherwise we shall starve.' So she and her husband went out into the jungle with their limed rods.

They hunted and they hunted, but all the birds seemed to have flown to another part of the forest. Just as the sun was setting they turned back towards their home. They were very disappointed that they had caught nothing, and the poor man was just wondering what other kind of work he would be able to do, in order to support himself. He was tired and hungry, and his wife could hardly walk. Just then a beautiful green parrot flew against the rod and hung there helplessly. Its wings and back were emerald green, and its tail was red and gold. There was a ring of soft golden feathers around its throat, and it had shining black eyes. It was a very beautiful bird.

The wife took it in her hands and she said: 'This is a fine bird. Just look at its

pretty feathers. But we cannot eat it. There are scarcely two mouthfuls to be found on its whole body. We shall have to let it go.' To her surprise, the bird spoke up in a clear voice and said: 'You are a good woman. Do not eat me. I will tell you something better to do that will make you rich for ever.'

'You make us rich?' exclaimed the husband. 'How is that?'

'You must take me to the rajah and sell me,' said the bird.

'How much money shall we demand for you?' asked the wife.

'Leave that to me,' answered the parrot. 'Just take me to the rajah and I will tell him my price. I assure you I will make it a lot of money for your sakes.'

So the next morning, the poor man and his wife appeared before the rajah and offered the green parrot for sale. The king was delighted with the bird and he wanted to buy it at once.

'What will you take for this bird?' he asked.

'O great king, the bird will tell you,' replied the man.

'What! Can a bird speak?'

'Yes, my lord. Be pleased to ask the bird his price,' said the man. The king

was amused. He thought that perhaps they had taught the parrot to say a few words, so he asked the bird what its price would be.

Said the parrot, 'May it please your majesty, my price is ten thousand rupees, no less; do not think it too much, for you will find me of great service to you, if you buy me.'

The king was surprised to hear the bird speak so clearly and intelligently. He immediately ordered his treasurer to give ten thousand rupees to the man and his wife. Then he took the bird to his apartments and talked with it for a long time.

Now the king had six queens, but he was so taken up with the green parrot that he forgot all about them. Every minute that he was not busy with affairs of state, he spent with the bird, conversing with it on all sorts of subjects. The six wives became very jealous, and one day, while the king was out hunting, they came to kill the bird. When the parrot saw them, it began to recite the sacred mantras so sweetly that they forgot their intention.

But the next day, they were as jealous as ever. 'We must do away with this bird,' said one rani, 'or the king will never pay any attention to us. He hasn't bought any one of us a new jewel for weeks. This cannot go on. Let us go and ask this wonderful bird which of us is the ugliest. She whom he thinks is the ugliest shall strangle the bird.'

So the six ranis went to the room where the rajah kept the parrot.

'O, wise bird,' said another one of the queens, 'we hear that your judgments are always right. Will it please you to tell us which of us is the ugliest?'

Now the clever parrot knew that they wanted to kill him, so he said, 'I cannot tell very well when I am shut up in a cage. Let me out so that I can look closely at each one of you, and then I will give you my opinion!' The queens shut all the doors and windows very carefully before they let the parrot out of his cage. The bird looked around and noticed a small hole through which the water ran out when the palace

servants washed the room. When the six queens asked him their question again, he said, 'None of you can compare in beauty with even the little toe of the lady that lives beyond the seven seas and thirteen rivers.' Then the angry ranis tried to catch him, but he escaped through the water-passage. He took shelter in a woodcutter's hut behind the place.

When the king returned from his hunting, he found that his beautiful parrot had disappeared. He became almost mad with sorrow. He would do no work, nor see any one, not even the jealous queens, who pretended they knew nothing about the parrot. They concealed their anger under signs of joy, as a lake of tranquil surface hides an alligator.

The king's ministers became so worried about him that they made a proclamation throughout the city, saying that anyone who found the parrot would be rewarded with ten thousand rupees. The woodcutter heard about this while he was selling wood in the bazaars, and he quickly went back to his house to get the parrot which he had been feeding. He took it back to the palace and received his ten thousand rupees which made him rich for life.

Then the parrot told the king about his wicked wives, and how they had tried to kill him. This made the king very angry, and he had the six ranis driven out of his palace and left to look after themselves. 'A bad wife is a tree growing on the wall,' said the rajah, 'and I will not have such cruel and envious women for my wives.'

'Now, green parrot,' continued the king, 'tell me about this beautiful lady who lives beyond the seven seas and thirteen rivers. Is she really so handsome?'

'Sire, she is the most beautiful lady in the world. Her hair is so long and thick that she cannot walk for the weight. Her skin is soft and golden, and her eyes are like the gazelle's. And she is as virtuous as she is beautiful. Providence has created many jewels in this world, but a fair woman is the richest jewel of them all.'

'O, parrot, you know everything. Tell me, can I find this fair lady? The land be-

yond the seven seas and thirteen rivers must be very far away.'

'Certainly, I can show you how to get there. If you do everything exactly as I tell you, you shall have the lady for your queen.'

'I'll do exactly what you tell me,' promised the king. 'What must I do first?'

'First we must find a flying horse,' said the parrot. 'Have you any of that breed in your stables? Otherwise we cannot cross the seven seas and thirteen rivers.' Then the king and his parrot went down to the stables to inspect the horses. The parrot hardly glanced at the dozens of fine horses, but he stopped in front of a very thin, wretched-looking pony.

'This is the one,' said he. 'This is a real flying horse. But you must feed it on the finest grain, and groom it carefully every day for six months. We cannot use it before then.'

At the end of six months, the parrot said that the horse was ready. He ordered the king's silversmith to make a quantity of small silver balls which he put in a little bag. Just before they started off, the parrot said to the king, 'Now you must remember one thing. Don't whip the horse more than once, or we will be stopped half-way. It will take the horse another six months to start again.'

'All right,' replied the king, 'off we go,' and he gently whipped the animal once. Like lightning they seemed to pass over many countries, and across the seven seas and thirteen rivers. At evening they alighted by a palace gate.

Near the gate was a tall tree. The parrot told the king to hide the horse in the bushes and then climb up into the tree and wait. Then the parrot took the silver balls in his beak and began dropping them from the foot of the tree, through the palace gate and along the corridors right up to the door of the room where the beautiful lady was sleeping.

Very early in the morning, before the sun was up, the lady's maidservant opened the door and came out. She saw the shining silver balls lying around and picked one up

to show her mistress. The beautiful lady thought it was very pretty, and she too came out to look at the long stream of them lying in the corridor. She went on, picking them up one after the other until she came to the foot of the tree.

The king leaped down and begged her not to be frightened. 'I have heard of your beauty and virtues, fair lady, and I have come across seven seas and thirteen rivers to find you. Will you not come back with me and be my queen?' The lady was willing, so they all jumped on the horse and flew off. The parrot sat on the king's shoulders, as they sped through the air. The king was so anxious to reach home with his new bride that he whipped the horse a second time to make it go faster. Immediately they descended to the earth and landed in a large forest.

'Now see what you have done,' said the parrot. 'Patience is the key of joy, but haste is the key of sorrow. We shall have to wait for six months before the horse can go the rest of the way. Anything might happen to us in the meantime.' There were no houses near, so the king and the beautiful lady had to sleep on the ground.

Next morning, as it happened, a certain rajah was hunting in that part of the forest. He saw the beautiful lady and he determined to take her with him to his palace. He ordered his servants to put out the eyes of the king, while he led the lady and the horse to his city.

But the lady was faithful to her king. She told the rajah that she had made a vow to live for six months in seclusion, seeing no one at all. She remembered that it would take six months for the flying horse to regain its powers. So the rajah gave her a palace to herself, and she lived there for many months. She tried to think of a way to find the parrot, who she knew was very wise. He would be able to help them all to return to the king's country. Every morning she threw grain on the housetop, and all the birds flocked to it. But she never saw the green parrot among them.

Meanwhile, the poor, blinded king was having a hard time keeping himself alive in the forest. The parrot had to hunt for

berries to feed himself and his master. One day a friendly woodpigeon told him about the kind lady who spread grain every day for all the birds. The parrot guessed that this was the beautiful lady, so he told the woodpigeon to show him the way to her house.

The lady was overjoyed to see the green parrot again. Together they planned ways of escape. The flying horse was ready to fly again. But the poor king could not return to his kingdom blinded. She told the parrot to fly to her palace across the seven seas and thirteen rivers and bring back two leaves from the rosebush that grew beneath her window. If these were applied to the king's eyes, he would be able to see again. It did not take the parrot long to fly to the palace and bring back the leaves. He placed one on each eye of the king, and

in a few minutes the king could see as well as ever.

That night the parrot and the king crept to the palace and found the beautiful lady waiting with the flying horse. They were soon up in the air and flying swiftly through space. They reached the king's capital safe and sound, and the whole country rejoiced to see their king again. The king and the lady were married with great ceremony. They ruled the country wisely for many years and had many sons and daughters. The parrot always advised the king in his ruling, and taught each child the poetry of the ancients. People came from far and wide to see the wonderful bird who could give counsel like a sage and recite the sacred mantras.

(The Treasure Chest)

Tamil Songs for Boy Scouts.

I. மூன்று குருட்டு எலிகள்.

மூன்று குருட்டு எலி
மூன்று குருட்டு எலி
அதோ ஒடுது பார்
அதோ ஒடுது பார்
அம்மா பின்னாலே ஒடினாங்கோ
வாலைக் கத்தியாலே டெட்டிக்குங்கோ
இதைப்போல தமாஸ் வேறில்லை. (மூன்று)

This song should be sung to the tune of 'Three Blind Mice'

WITH ACTION.

II. பூனைக்குட்டி.

(1) பூனைக்குட்டி ஒன்று பார்
அதன் நிறம் வெண்மையே
சமவெளி தன்னிலே
அது தூரம் இல்லையே
மியா, மியா, மியா, மியா, மியா. (பூனை)
(2) அது பூனைக்குட்டியே
பூனை வளராதே
அது பொம்மைக் குட்டியே
என்ன நினைத்தாய் நீ
மியா, மியா, மியா, மியா, மியா. (பூனை)

This song to be sung with action to the tune of 'Pussy Willow'

III. மயிலின் அழகு.

பயிலி.

வாரும் வாரும் மயிலின் அழகைப் பாரும்
வாரும் வாரும் வந்து பாருமே.

கரணம்.

(1)

மயிலின் கொண்டையின் அழகைப்பார்
கொண்டையப்பார்—ஓ!—வாரும், வாரும்.

(2)

கொண்டையப்பார், கண்ணைப்பார்—ஓ!—
வாரும், வாரும்.

(3)

கொண்டையப்பார், கண்ணைப்பார், மூக்கைப்பார்
—ஓ!—வாரும்.

பின்வரும் மயிலின் அவயவங்களை ஒன்றின்பின்
ஒன்றாக ஒவ்வொரு அடியுடன் சேர்த்துப் பாடவும்.

(4) கழுத்து

(5) ரக்கை

(6) வாலை

(7) காலை.

Sing this to the tune of Aluetta
(Canadian Brat Song.)

IV. Song in praise of Maharani Regent of Travancore in Malayalam.

(1)
சேது லக்ஷ்மி பாயி ராணி மகிமை ஏறி வாழ்க
எதும் கேதம் சேராதே, வாழ்க மகாராணி—

(2)
சித்திரநாள் இத்தரையில் ஜாதம்செய்த ராஜன்
அத்யா நந்தம் வாழ்க நித்யமும் சுருண—

(3)
வஞ்சிபூமி சஞ்சலம் சேர்நீர் நான் என்னும் வாழ்க
தஞ்சமோடே வாழ்க, வாழ்க மகாராணி.

V. ராமசாமியின் தோட்டம்.

(1)
ராமசாமிக்கு தோட்டம் உண்டு பசுமலை பக்கத்திலே
அந்த தோட்டத்திலே கொஞ்சம் நாய்கள் உண்டு
பசுமலை பக்கத்திலே
இங்கே பார்த்தாலும் பவ் பவ் அங்கே பார்த்தாலும்
பவ், பவ்

இங்கேயும் பவ் பவ் அங்கேயும் பவ் பவ்
எங்கே பார்த்தாலும் பவ் பவ்
ராமசாமிக்கு தோட்டம் உண்டு பசுமலை பக்கத்திலே.

(2)
ராமசாமிக்கு தோட்டம் உண்டு பசுமலை பக்கத்திலே
அந்த தோட்டத்திலே கொஞ்சம் பூனைகள் உண்டு
பசுமலை பக்கத்திலே
இங்கே பார்த்தாலும் மியா அங்கே பார்த்தாலும்
மியா மியா
இங்கேயும் மியா மியா அங்கேயும் மியா மியா
எங்கே பார்த்தாலும் மியா மியா

ராமசாமிக்கு தோட்டம் உண்டு பசுமலை பக்கத்திலே.
இதே மாதிரியாக பின் வரும் வார்த்தைகளை
ஒவ்வொன்றாக ஒவ்வொரு அடியுடன் சேர்த்துப்
பாடவும்.

- (1) நாய்கள்
- (2) பூனைகள்
- (3) வாத்துகள்
- (4) கோழிகள்
- (5) பன்றிகள்
- (6) மாடுகள்
- (7) வாகுப்புகள்
- (8) கல்லவர்கள்
- (9) பெருந்தலைவர்
- (10) மந்திரிகள்.

This song should be sung to the tune of
'Old McDonald Had a Farm'

(Sent by Mr. J. P. Cotelingam).

A Cardboard Model illustrating the principle of a Water Wheel.

BY P. S. NARAYANSWAMI,

Assistant, Teachers' College, Saidapet.

TAKE a cotton reel and drive into its
hole a cylindrical piece of stick so that
a length of an inch and a half may be
projecting on either side of the reel. The
reel and the stick serve as the hub and the
axle of the wheel respectively. Drive a
nail in the middle of the reel so that it goes
into the stick also (see fig. 3).

Draw on paper a circle equal to the
circular side of the reel. Draw 6 lines
tangential to this circle so that a hexagon is
formed about the circle.

Prepare a rectangular piece of cardboard
its length being 3" and its breadth equal to
the length of the reel. Prepare 5 more
pieces of the same dimensions. Draw two
breadthwise lines on each of these pieces
one of them being 1/10" from one of the
breadthwise edges and the other at such a

distance from the first line as is equal to
the side of the hexagon. Along these lines
and in opposite directions from the edges cut
notches as wide as the thickness of the
cardboard extending to the middle of the
pieces (see fig. 1). Figures ABCD and
EFGH are two such pieces with notches
cut on them.

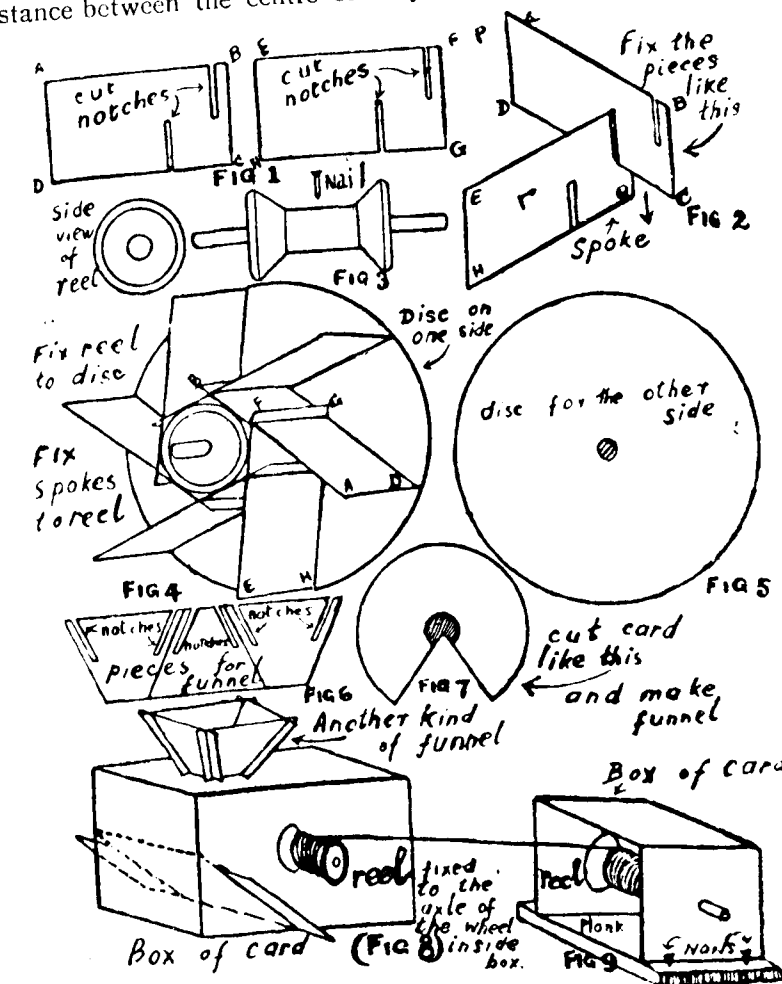
Fit these pieces together so that the notch
near the edge in one piece is fitted into the
notch which is farther from the edge in
another (see fig. 2). Here the notch which
is farther from the edge in the piece ABCD
is pushed into the notch which is near the
edge in the piece EFGH. The piece
ABCD has to be pushed further in the
direction of the arrow in figure 2 so that the
edges EF and AB are in the same plane.
The fixing of these pieces resemble what is
called half-lap joints in woodwork. When

1931.]

all the pieces are fixed the lengthwise edges
of all the pieces find themselves in two
parallel planes. Certain portions of these
pieces resemble the spokes of a wheel while
the remaining portions of the pieces form
the rectangular sides of a hollow hexagonal
prism. Into this hollow insert the reel.
Prepare 2 discs of cardboard with a radius
equal to the distance between the centre of

amount of water or any other material.
These cavities serve the purpose served by
the cups along the rim of a water wheel.

Take a circular disc of cardboard of 3"
radius and cut and remove a small circle in
the middle. Draw two radii making an
angle of say 45° at the centre. Cut and
remove the sector thus formed (see fig. 7).
By bringing these two radii together and



the reel and the loose breadthwise edge of
one of the spokes. Cut and remove very
small circles in the centre of these discs just
to allow the stick in the reel to pass through.
Fix these discs one on either side of the
wheel by means of nails (see fig. 4). These
discs should keep the spokes in position by
pressing tight on them. Between two spokes
is a portion of each of the side discs is
formed a cavity which can hold a little

fixing them a funnel can be made. You can
make instead of a circular funnel a square
funnel. Prepare four pieces of cardboard as
seen in figure O. Cut notches as indicated
in the figure and fix them together as you
would do a half lap joint.

Make a cardboard box big enough to hold
the wheel and serve as a stand for it. Make
two small round holes one on each side of
the box just opposite to each other. Fix

the wheel inside the box. See that it freely rotates. Make a hole at the top of the box to allow water or any other material to get in. On this hole place the funnel. Cut two long notches one on each side of the box and just opposite and parallel to each other. Push along the notches a rectangular piece of cardboard which is shown by dotted lines in figure 8. This piece of cardboard by being inclined makes the material flowing through the funnel get out of the box easily without being a source of obstruction to the wheel.

Fix a cotton reel to one end of the axle of the wheel on the outer side of the box.

Prepare a cardboard box with two of its sides open and fix it to a plank (see fig. 9). Make two small holes one on each of the vertical sides of the box. Let these holes be in the centre of the sides and just opposite to each other. Prepare a nave with an

axle as was done before using a reel and a cylindrical piece of stick. Fix this reel into the box so that it rotates freely. Let this reel contain about 100 yards of yarn. Tie the end of the yarn to the reel which is fixed to the bigger wheel.

Now the model is complete. Since this is made cardboard water cannot be used. So either flour or rice or sand can be used to rotate the wheel. Be continuously pouring sand in the funnel. By the weight of the sand the wheel is set in motion. Then the reel on the outer side of the box also rotates and consequently the yarn on the reel of the smaller box will slowly get transferred to this reel. As a result of the pull exerted by the reel in the bigger box the reel in the smaller box rotates. For all outward appearance this would resemble a rice huller driven by an oil engine.

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A 1800 Mile Cycle Tour.

K. APPASAMY, M.A., B.D.

WE left Tinnevely on April 20th (1931) and travelled through Nagercoil, Trivandrum, Quilon, Aleppy, Kottayam, Ernakulam, Trichur, Palghat, Calicut, Tellicherry, Cananore, Mangalore, Udippi, Sagar, Gersoppa falls, then swung westward to Bangalore, then southward, through Seringapatam, Mysore City, Ootacamund, Coimbatore, Palni, Dindigal, Madura, Srivilliputtur, Courtallam and reached home on the 4th June (1931).

Our equipment when we started out was bigger than when we finished. When we finished these are the things that remained with us. Each one of us had a personal kit of two short trousers, four shirts, a carpet, a couple of towels, half a dozen handkerchiefs, tooth brush and paste, besides the clothes we wore. Among us in common we carried a mirror, two combs, two razors, and shaving equipment, a small medicine kit consisting of a bottle of iodine, one of Benzoin, plaster, bandages, lint, boric acid, a bottle of aspirin and Quinine pills. We also carried a road map, two cameras, two spare

tyres, two tubes, a puncture repairing outfit, tyre levers and a couple of universal spanners. Our cooking equipment was the bulkiest. we carried a Rukmani fireless cooker, designed for six persons), a primus stove, a box with 16 tins of various powdered condiments, a tin of gingelly oil, one of cocoanut oil and a tin of ghee, a bag, with rice (just enough for two meals) dhal, vegetables, American flour, sugee (cream of wheat), coffee powder and tea. We carried one tin of klim (powdered milk) which lasted us right through. We also carried a Dietz lantern. These common articles at first we carried in a specially made trailer, which we dragged by turns for the first 600 miles. But the cone broke in it and since we could not replace it, I sent the trailer by railway parcel from Cananore and we divided the material among us, and carried them on our luggage carriers. The total weight of the cycle and luggage came to about 74 lbs. Each.

Our party I suppose must now be introduced. There was Mr. P. S. Sivagnanam Pillai, a teacher in our Hindi

College High School. He is a very athletically built man, an all round champion (and medalist) in games. There was M.D. Anandaraman, the baby of the party, a student of mine, one who had just appeared for his B. A. examination. There was his cousin C. Sankaranarayana Pillai, also a B.A. class student, and lastly myself K. Appasamy a professor of English at Hindu College, Tinnevely.

The idea behind the whole trip was to see as much as possible, in the cheapest possible manner. We spent on the whole trip

and a "Standard" cycle of uncertain age. These two machines needed replacements from time to time but not serious enough to handicap our progress. Only once we had to pedal the Standard machine for about 30 miles with one pedal.

Sivagnanam Pillai and I left Palamcottah at 5-45 a. m. on Monday the 20th April. We reached Nanguneri at 9-0 a.m. Several of my students came and spent the day with us. We stayed with one of them. We took our bath at the famous but filthy town tank and then visited the Golden Car and oil



Rs. 210. Our major expense was of course, food. Probably we spent about Rs. 135 on food. The rest we spent on Toll gates, ferries, cycle repair. For the distance we covered, for the number of days we were on tour, we have spent very little. Our normal cycling dress was as simple as we could make it. We were clad in a pair of short trousers, a shirt, brown deck shoes, and a bat. Two of us had brand new "Leader" cycles bought just the day before we left, equipped with Michelin tyres and Dunlop tubes. We had no troubles with these cycles. The other two were fairly old machines a Rudgewhitworth of 1924 vintage,

well. Though the townspeople call it an oil well, it is nothing but a storage tank of all the gingelly oil offered to the local diety Thottadiri. Leaving Nanguneri at 4-0 we reached Travancore border Arombali at 8-0 p.m. and stayed at a house we had pre-arranged. Next morning we reached Nagercoil. Here we were joined by the other two members of the party. We left that evening at 7-0 and reached Udaigiri fort about 12 miles from Nagercoil.

Travancore was a small state before 1740 A.D. De Lannoy was one of the Dutch prisoners of war who fell into the hands of the King of Travancore. Seeing that he

was willing to take service he was made a captain and entrusted with the training of the army. He built the Udaigiri fort, and trained on the European model an army of 50,000 men consisting of Nayars, Sikhs, Pathans and others. It was during De Lannoy's time that Travancore extended from Cape Comorin to Cochin. The Travancore army under De Lannoy fought side by side with the British against Haidar Ali. During the war De Lannoy became seriously ill and breathed his last on 1-6-77. He was buried in Udaigiri. The inscription on his tomb is in Latin, somewhat as follows: "Stand Traveller; here lies Eustachius Benedictus De Lannoy, who was commander of the Travancore army for nearly 37 years. He was faithful to the King. By the strength and fear of his armies he subjected all the kingdoms from Kayancoolam to Cochin. He lived 62 years and 5 months and died on 1st June 1777 R. I. P." The cometary contains six other tombs.

Leaving Udaigiri we cycled on to Padmanabhapuram, the old capital prior to De Lannoy's time. There is a huge Palace there which has been built in four different ages. All four palaces are interconnected by a series of corridors. There were two or three Dining rooms, which would accommodate about 300 people each, where Brahmins were fed, when the kings were in residence. What struck me in the whole palace were the different kinds of windows. For the first time in India in that palace I saw pulley windows which lift up and down. The windows were all constructed before the days of glass panes. Like stained glass windows in Europe, these were made of mica, in some cases, and sea shells in other cases. There were also huge Pickle jars which reminded one of Ali Baba and Forty thieves. The palace boasts of the oldest clock in India, a German clock with stones for pulley weights. There is an underground passage which runs from this to another palace about two miles away. The last time it was officially used was when Marthanda Varma of 16th century escaped through this tunnel when besieged by rival claimants.

From Padmanabhapuram we went up to Pechiparai dam. It was a very stiff ascent. Being our first uphill pull we struggled quite a good deal. When we got up there we were dismayed to find we had come up only 1360 feet. The dam was a grand sight. It has a catchment area of over seven square miles. The buttress walls on the dam side were about a couple of hundred feet high. It being summer the water was very low. Food was brought to us by car from Nagercoil by a brother of one of our party.

We left Pechiparai at 4-30 p.m. and reached Marthandam at 7-0 p.m. The Y. M. C. A. there is running a very efficient "Rural reconstruction centre" under the direction of Dr. D. S. Hatch. We stayed at the Reading room verandah. They have various breeds of poultry Leghorns, Rhode Island Reds, Australian orphingtons, mallard ducks, etc. Hatching eggs they sell at Rs. 2-0-0 per dozen. They keep a Sindh Bull and good grade of goats for breeding purposes. They run a rural library scheme and conduct a weaving school. They try to educate the people in the Bee industry. I was surprised to note that one could start this industry with complete equipment for less than Rs. 15-0-0. They have also models of bore holed (hook worm proof) latrines and model houses. After five years of continuous labour they have educated the people to do co-operative marketing of eggs and Cashew nuts. Besides the rural re-construction centre there was a summer school where lectures were given on Scouting, Rural re-construction, Play, Health, Hygiene, Drama and Religious education. We attended some of those lectures. Leaving Marthandam at 5 p.m. rather reluctantly we reached Trivandrum at 9-0 p.m. Trivandrum is a regular tourist centre and any guide book will give all the details about the place. We visited the Museum, Park, Victoria Jubilee Memorial Hall, the Public Library, The Y. M. C. A., Shastipurthi memorial institute, the Law College, Arts and Science Colleges, the pier, Button factory and observatory. The town is electrically lit and boasts of tarred road. Like Constan-

tinople it possesses many fine buildings and has a fine appearance outside, but 90% of the people I hear suffer from Hookworms. Hydrocele and Elephantiasis seem to be very common. The water supply is poor. In most wells the water is sour. In some it is milky. We stayed a couple of days and left for Quilon.

I got tired when we were within six miles of Quilon and so I persuaded the rest of them to bunk for the night. We slept that night in a deserted toddy shop. Next morning we reached Quilon at 9 a.m. Leaving the luggage in the choultry we visited the fort and the light house at Tangasseri. Though in the heart of Travancore it is under British control. It is inhabited by Eurasians who are descended from early Portuguese settlers. Their colour and language are Indian, but their ways of living are European. We indulged in a sea bath at Quilon and we were guests at the house of a relative of one of the boys.

We left Quilon at 5 p.m. and reached Kayancoolam and slept at the farm house of a man who was hospitable enough to invite us. Next morning after chota we pedalled on to Mavelikara and visited Mr. Rama Varma, son of the Late Raja Ravi Varma (the wellknown painter). Mr. Rama Varma is an uncle of the Senior Ranee of Travancore. We visited his studio. In the middle of the town we saw a big statue of Buddha. On enquiry I was told that a lot of people (Ezhavas) migrated at one time from Ceylon to Travancore, bringing with them the Buddha cult. Leaving Mavelikara we trekked on to Eraviperur. We camped there at Mr. Ommen's house. Leaving our cycles there we walked up a hill to Kuriyanoor Scout masters' camp, where a friend and colleague of mine, Mr. T. V. Nilakantam was training raw teachers into scoutmasters. We dined with the scouts attended camp fire, and came back to Eraviperur to sleep.

Next morning we made tracks to Kottayam and stayed there with another colleague Mr. P. C. Chakko. There we saw the oldest (Syrian) Christian church in India. We also visited the Mar Thoma church and seminary. Our guide showed us the copper

plate in which an ancient raja had granted some lands to that church. The atmosphere in those Syrian churches, even to the smell, reminded me of the churches around Bethlehem and Syria. For an inland town with no train communication Kottayam seems to be a big place. Besides being the centre of the Syrian church it is also the headquarters of the Anglican Bishop of Travancore and Cochin. From Kottayam we took a side trip by boat along back waters to Aleppy and back. Next day we called a halt at Vaikom, a small town which got its name into newspapers in connection with Satyagraha movement. We cooked a meal, ate it, had our midday siesta and left for Ernakulam at 4-30. We were caught in the rain, took shelter for an hour at the toll gate and reached our destination at 9-0 p.m.

At Ernakulam we were guests of a Retired Chief Court Judge, Mr. K. Achutha Menon. Though we went to his house, hunting somebody else, he insisted on our staying with him, and treated us royally. Next morning we visited Cochin and saw rope making by means of simple machinery. We ran across a Brahmin student of mine K. V. Subrahmanian who insisted that we should dine with him at his father-in-law's house. There after he stuck to us like the old man of the sea for the next hundred miles or so. He either sat on the back of one of the cycles or lounged in the trailer. In the afternoon we visited the Jew town which is just one street, the upper half is inhabited by White Jews, and the lower half by black Jews (representing two waves of migration). With a synagogue at either end. The town differed in no way from other Jewish settlements the world over. Lowers East end of New York is bodily repeated here. Like all other people of their nationality they stick to Hebrew for religious purposes, but use the local Vernacular as their home language. The whole of next morning we spent in visiting Tata Oil Mills Co., where they manufacture, cocoanut oil, cocogem, soaps and hair oil. We were taken through the factory by Mr. P. T. John, their soap expert. It is a huge plant which cost nearly a crore of rupees. They have about thirty salaried officers and 700 workmen all living around the factory in

quarters provided for by the company. The factory itself is built on very up to date lines. There were no over head shafts and belting; each unit is being run by a separate dynamo. The social welfare of the workers was as well attended to as any up-to-date American factory.

We left Ernakulam for Trichur in the afternoon and halted at Union Christian College at Alwaye for our evening meal. It being moonlight night we got back on our saddles and reached Trichur at 1 a.m. Practically all the rivers in Cochin State over which there was a railway bridge, had accommodation on the same bridge for other vehicles. This was a great convenience, because it saved us a lot of money in the shape of ferry dues and tips to boatmen. We slept on the verandah of St. Thomas College after getting permission from the father in residence. We witnessed Bakrid for which that town is famous.

The Man in the Moon.

"Why do we say there is a man in the moon?" asked the Little-Questioning Princess.

"Because the shadow in the moon looks like a man with a bundle of sticks on his back," replied the Oldest-of-All the-Nurses. "And some people can see his dog walking behind him! I daresay his dog followed him that Sunday morning when he crept out early to pick up sticks for his wife."

"But how did he get into the moon?" asked the Little Princess.

"Well, the story goes that his wife told him to get sticks on Saturday, because she had a fine fat goose for the Sunday dinner, but no wood for the fire," said the Nurse. "So the old man went. But it was such a nice day that he sat in the sun and smoked and snoozed, and went home without the sticks. Knowing how angry his wife would

Then we split our party into two, three going to Calicut via Shoranur and the other two going to Palghat and then to Calicut, because we have had our mail directed to Palghat. Leaving Trichur at 6.0 p.m. we reached Palghat at 3.20 a.m. The moonlight was good but it was dark (owing to thick foliage) when we crossed the ghats. Foresters warned us that tigers are sometimes seen but the only thing we saw was a mountain rat. Next morning we visited Sultanpet and Haidar's fort which is now being used for various Government offices. That night we again crossed in the Western Ghats, this time passing through Mannar Ghat. We biked till about 1 a.m. and slept at the Muslim Board School at Perintal-mannar. We reached Calicut next evening at 5 p.m. having stopped for a few minutes at Feroke tile works. From Palghat to Calicut was our longest run so far. We covered 85 miles within 24 hours.

(To be Continued).

be, he went out early on Sunday morning and picked up a large bundle of sticks. Then he heard a mysterious voice telling him to put them down because he must not pick up sticks on a Sunday. Thinking of the fine fat goose, and his wife's anger, the old man said he dared not put them down. So, without more ado, he was whisked away to the moon, where he picks up sticks for ever and ever."

"But why to the moon, of all places?" asked the Little Princess.

"Because it is always Monday there. Monday is moon's day really, but we have got into the habit of calling it Monday. Monday has always been sacred to the moon, and of course you can pick up sticks on a Monday."

"I wonder what his wife thought about it?" sighed the Little Princess.

VIRTUE WINS.

(Continued from last issue)

SCENE III.

(Honor at Stake)

Place: Parade Ground.

[Govind, Raghu and Venu are busy with the Union Jack.]

Govind: What a dirty bit of a knot! Somebody has put in a regular granny's here.

Raghu: They say you are a thorough hand at knots; yet you know not what knot it is!

Venu (Examining the knot): A naughty knot indeed! But certainly not half so naughty as you, Raghu.

Govind: No need to dabble in knots nor accuse anybody. There comes our leader.

[Enter Mohun singing a song].

Who's the chap that doesn't chatter
Of the things he's going to do,
But knows the things that really matter,
And stand for what is clean and true?
Who's the chap that finds life's beauty
Fairer when with brothers shared?
Who's the chap that for his duty
Always tries to 'Be Prepared'?
Who for conscience, King and Country
Does his best day in day out?
Who's a hero in the making?
That's a Scout, That is a Scout!

(Taken from the Hindu.)

Hallo, Good morning! Raven Senior!

Mohun: Good morning, brothers! Busy as bees! (Comes closer) What! you are yet with flagstaff? No accidents I hope.

Govind: Nothing serious but this. I was here as early as half an hour to the time and found the Union Jack torn a bit on one side. You know "A stitch in time saves nine." I hurried to the drinking booth to see if I can get a loan of a needle and some thread. The man was busy with his customers and he made me wait. What do you think I saw then?

Raghu: A hydra-headed demon!

Venu: A real baby-dragon that you are in search of!

Mohun: No joking, if you please. He is earnest. Nothing bad, I hope?

Govind: Nothing good! That much I am sure; for those fellows are never after anything good.

Mohun: Whom do you mean?

Govind: Why! it is your cousin, Sundar and his desperadoes.

Raghu: Nay! the very angels that cased you of your text-books and saw them safe into the hands of a pawnbroker.

Venu: And consigned your Scout-uniform to the depth of the garden-well.

Mohun: Let us not waste our time in talking ill of others. It benefits neither them nor us. It is like sporting in dirt. If you won't mind.

Govind: Oh! dear! A regular cart load of philosophy!

Raghu: Please talk something less serious and more to our purpose.

Venu (to Raghu): Our leader would like to score out the word "evil" from the Dictionary itself. But.....

Mohun: But.....What?

Venu: To live is not possible without evil.

Mohun: How so; My young jester? Is living impossible without evil?

Venu: Because the word "live" cannot be formed without the letters "e, v, i, l" which make up the word evil.

Mohun: Well done! my patrol jester, well done!

Then in no hour you will get honour.

Venu: How so, my leader?

Govind & Raghu: Well done! The jester jested!

Mohun: Why, if "live" is not possible without "evil" then in no hour you will find honour. (spells the word honour)

Venu: I own I am snubbed, dear leader.

Mohun: Enough of these jokes. There's our Scoutmaster. Ravens, alert!

[Enter Scout Master and Mohun gives a full salute].

S. M.—Good morning, my lads! (Hoists the Union Jack and salutes it). Easy! Last evening we learnt how scouting is a potent force to the well-being of a country. You have read and heard of its immense service in the war and in the peace that followed it. In our country many of our elders doubted the sincerity of the movement, and looked down upon it with suspicion. Old men talked in derision, dissuaded many youngsters from joining it and were seriously of opinion that this was one of the ways of kidnapping brave and cheerful youths to the war. The delusion has now been removed. People have now begun to realise the importance of such a movement as this. Even now there are some who grope in the old way of thinking and labour under some misconception. I do not blame them. Let us pray to God that they may realise the truth sooner.

You know that honour is the life of this movement. Hence bear in mind that the honour of the movement lies in your character. Develop good ideas in your mind. Avoid bad company. Do not read corrupt books; for such books leave filthy impressions behind, which cling to the mind like the leech and sap what is good in you. Thus many good boys get spoiled and are left helpless with no future for them. Hence let not evil thoughts linger in your mind. At first they cringe for a corner, and when once allowed they make slaves of you.

Now let us pass on to our to-day's yarn. Mohun! May I trouble you for my watch, and a piece of chalk!

(Mohun goes out saluting S. M. S. M. continues his yarn and sings.)

"Purity be, to Scouting world
The soul, the end and aim adored!
Evil thought or deed or word
Shall lie condemned and deep interred.
Be prepared, be prepared
Beware of filth and Be Prepared."

Chorus: "Be prepared, be prepared
The Laws remind us "Be prepared."

[Mohun enters with a blank look and stands before S. M.]

S. M.: What's is the matter, Mohun? Why look so stunned?

Mohun: Yes, Sir, I really can't tell. I am sure I left the watch in the left-hand corner of my drawer, but I don't find it there.

S. M.: What! Is the watch missing? Are you quite sure that you left it there? Do not get confused. Try and recollect.

Mohun: I quite remember I left it there. My memory has never failed me, Sir.

S. M.: Did you take the watch direct to the room? I hope you left the room locked?

Mohun: I did it, Sir, and even tested it twice to see if it was locked.

S. M.: It is really a wonder how the watch could escape such a confinement. Please recollect and tell me what all you did after receiving the watch from me.

Mohun: I placed it in the drawer, Sir, covered it with a kerchief and looking the room returned to the play-ground.

S. M.: Did you give the key to any one? Do you suspect anybody?

Mohun: No, Sir. I always keep the key with me. Nor can I sling any slur on my friends at random. In fact I do not suspect anybody.

S. M.: Did you then go home direct?

Mohun: My friends asked me to play a game at Badminton. I took off my coat and hung it up on the wall in the verandah. I played a few minutes and went home direct.

S. M.: What fun is this? Never was such an occurrence before. Who could have played this mischief? This is a mystery. I don't care much for the watch; yet..... there is the stigma all the same.

Mohun: I feel perplexed, Sir.

S. M.: I know you are honest and yet,.... yet circumstances as they are mark you careless. A Scout is no Scout if he gives room for suspicion. Duty wants discipline and hence I shall discharge you from duty and you will be off at will to trace the theft and remove the stain. May God help you and grant you courage!

Mohun (Hanging down his head): Whatever duty dictates, I obey. Scouting has stood by me through very bitter experiences. If at times it denies me honour it is only to

SCENE IV.

The Depth of Vice.

[Raju and Madhu are sitting down before a table waiting for Sundar. A pack of cards lies idle before them.]

Madhu: Of late he doesn't keep his time and has grown rank indifferent.

Raju (referring to his watch): My God! Ten minutes past three! What a d—d fellow he must be to make us wait like this!

Madhu: Ten to one he may not turn up, I am afraid.

Raju: What! to make us wait so long for nothing. It is no amity and bespeaks of something rotten at the core.

Madhu: Whatever you may think of it, to me the delay denotes danger.

Raju: There you are—growing sentimental! That'll not do, my man, that will never pay. You smell danger wherever you turn your nose.

Madhu: Do I, though?

Raju: Do you scent it from his house or from somewhere else?

Madhu: Why, of late his uncle has slowly brought himself to dislike him.

Raju: Of course we all know that. Sundar's ways are far from pleasing anyone, much less his uncle, an honourable man.

Madhu: There's again the booth man. Only this morning he frowned at the heavy bill Sundar was making and threatened disclosure.

Raju: The vain Coxcomb! We too have done much to swell his account, tho' he knows it not. Then, how else can we manage, when we are hard up for ready cash? Look here for instance. I am awfully thirsty now with not a copper in my pocket!

Madhu: That is no reason why Sundar should pay for it. Is it not rather hard upon him, poor fellow!

Raju: Tut, Tut! sentiments read well in books but never serve as cash nor quench our thirst.

Madhu: Yet...

make me wiser and saner. Goodbye to you all, till I see you again with my honour unstained.

[Exit Mohun. Silence for a few seconds]

S. M.: My lads. I am not in the best of moods after this incident. You have lost your leader, and I, my loyal assistant. No pains need be spared to unearth the mystery and redeem your brother's honour. So then for the day our class is over.

[Scouts salute and disperse]

Poor fellow! He is too well-bred to be mean and too honest to tell a lie.

Jealousy,
The green eyed monster, moved to deeds,
Has soiled his name with the malicious hand.
Else, for all I know there's not a soul
To call him a foe and do him this wrong.

(Pauses)
If the walls of the room and lock in tact
Can put forth tongues and speak the fact
They will surely disclose things reverse
To what is believed and what appears.
If Mohun's key were but idle with him
How could the watch have taken this whim?
Now it needs no detective's wit
To guess this, the work of envy's spite.

(Pauses)
Can it be the unruly wayward cousin of
his, the canker-worm and pest of society?
I am sure it is he. So let me repair to his
devilish den and see if I can trace the theft.

[Exit.]

(Mohun enters alone with a sorrow-stricken countenance)

I have borne many a hardship but this surpasses all. Who could have done me this wrong? God knows I do not deserve such turns from any. Why should I blame my master? He is right. The hand of my master? He is right. A scout am I, mystery spots me dishonest. A scout am I, and a leader too! What will my father think if this reaches his ears. (He thinks for a while—a flash of thought) Can this be the mischief of Sundar? Oh! he has done me enough already...What have I done him to deserve this turn? Why should I fling the blame at random? He may be innocent after all. Yet.....Yet it cannot be any one else. Granting it is he, how can I expose him, my forlorn brother?.....Oh! God! I am bewildered.

Raju: No 'yets', if you please. Get along, like a good lad, and fetch us a couple of drinks in Sundar's name.

Madhu: None of your ruses, old chap. The man has begun to suspect us. He knows us too well to believe in our words.

Raju: Is it so? Has it come to that? Let me think. (Thinks for a while). Here you are, my boy. We are not so short of resources as you seem to fear. (Writes something on a sheet of paper and throws it to Madhu, who picks it up, reads and stands aghast seeing the forged name of Sundar)

Madhu: This slip or this note can it pass for Sundar's...How...Do you think he will accept the note with forged—

Raju: Tush, man, the forged name? Which devil can question its validity? Is it forgery? Sundar orders drinks. Let it go thus. No wincing or mincing; play the man that you are. That will put him off his guard, and serve our purpose as well.

[Madhu goes on the errand reluctantly. Raju remains alone.]

What! Is this Madhu, Madhu of old? Who could believe this change in him? Isn't really dangerous to allow him to grow sentimental?

What is to become of me, if fellows should begin to play the women. No, no, my friend, you are growing rather too soft for our work. Not much hope for me unless...

[Madhu comes post haste, places the bottles on the table and wipes off the perspiration from his forehead]

Madhu: Confound it, man! Rather a lucky escape!

Raju: What is the matter? Nothing serious, I hope.

Madhu: Why! your slip itself. My fear has come to pass. The boothman has seen through our game.

Raju: That cunning crab! That shrinking dotard!

Madhu: He grew wild to day. All wrath came down upon me and demanded payment of our dues before sunset.

Raju (with a sneer): Before sunset? As if the sun cannot go down without that!

Madhu: Nay, not that alone. He says the slip is a forgery and threatens to set the police on us if money be not paid forthwith.

Raju: The devil! I never credited him with so much shrewdness. (Muses for a while). No use blaming him. Our luck is down my lad and we are now in a tight corner, I fear.

Madhu: With a jolly tight rope round our necks! What of that, old chap? That has become a common experience with us.

Raju: Yet—we have never been so short of resources.

Madhu: We have been in tighter corners before, my boy, and every time something or other turned up at the nick of time and pulled us through.

Raju (despondently): That may be. But this time I see no escape. Our game is up. I fear all is over with us.

Madhu: Am I to believe my eyes? Is it Raju, the dare-devil that mopes like this? Cheer up, old man!

Raju: What is there to turn up yet but the police and the abominable hand-cuffs. Oh! how I wish I had not rushed headlong! Oh! for a ray of hope!

Madhu: There you are, my boy. The real man comes out at last. I was only testing your mettle (breaks into a laugh). (Cheer up, old man! Things are not so bad as you fear. God is yet on our side. Look here, my dear fellow (produces a purse from his pocket)

Raju: (Stares at it with glittering eyes) Oh! My precious heart! (Clutches at it and presses it to his heart). What a welcome find. Whence this windfall, Madhu?

Madhu: Of course, from our obliging friend, the boothman, though without his knowledge.

Raju: Vengeance after all! Oh, my heart! how it revels in it! How did you manage it, Madhu?

Madhu: Your slip again, my lad. When the man saw it with the forged name on it, he began to rave and roar and clean forgot the purse under his seat.

Raju: The cranky idiot! Ha! Ha! (breaks into a roar of laughter)

Madhu: With oaths and threats he turned round to fetch the bottles just to oblige us for the last time. That was enough for me.

Raju: You cunning rascal! At this rate, you will out do me in no time.

Madhu: This is no time for exchanging compliments. Draw out the purse and count out the contents.

Raju: (empties the purse on the table and counts) One five rupee note, three rupee coins, eight anna pieces two—Count these, Raju, I am not good at figures, as you know.

Madhu: (Counting) Nine rupees in all.

Raju: Not bad. Quite a big haul for a novice like you.

Madhu: Quick, my man. I fear the police are already on our track. Here is your share. Shove it in.

Raju: Confound them! (puts the money in his pocket) Look here, my lad! What about the purse? Throw it away (Madhu tries to throw it away) Stay, my lad, I

have another plan. Drop it into Sundar's pocket.

Madhu: Just the idea to shove the blame on him.

Raju (in a temper): Nay, that'll serve him right for his insolence and save our skin. We are no chaffs to be lightly dealt with.

Madhu: It won't do to be in temper just now. Compose yourself and pretend to be busy with cards. If the boothman comes and raises a storm, we shall swamp him with louder and wilder oaths.

Raju: And prove our innocence with noise and gesture. They are sure to snub him.

Madhu: It is noise that counts nowadays my fellow and that we have in abundance.

Raju: So that is our plan, my lad! Act your part well and leave the rest to me.

Madhu: Bravo! Leader, Success seems to smile on us. Bravo!

(To be Continued).

International Correspondence Club.

Correspondents in the Madras Province are wanted to write to the following:—
K. McCLOGAN,
33, Sloan Street, Ripley Ville,
Bradford, Yorks.

JOSEPH MORLEY,
New South Wales, Australia.
Two English Scouts aged 15 and 17
(Please write to Provincial Headquarters for further information).

The Legend of the Squirrel.

Rao Bahadur R. Krishna Rao Bhonsle, M.R.A.S., writes:—

I have read with interest the story told by the North American Indians regarding the marks (like finger prints) on the back of the squirrel, published in the issue of the "South India Boy Scout" of August 1931. There is also another version of the story, which is current in India. It is described by Sir J. D. Rees in his interesting book entitled "H.R.H. the Duke of Clarence and Avondale in South India": Ever so long ago, Rama, Prince and Hero, exiled from the throne, travelled in forests. The Demon Ruler of Ceylon (Ravana) bore off Sita, the former's wife. To allow of the passage of Rama's army to recover her to the Golden Isle of Ceylon, a bridge was built across the sea. Animals of all classes assisted the

Hero, including the squirrel that brought his acorn. Pleased with the little creature's desire to help, Rama stroked him gently and to this day all Indian Squirrels have three golden stripes down their backs, the mark of the God's fingers".

I may add that learned Pandits state that squirrels helped Sri Rama in another way also. They bathed in the sea a number of times, every time rolled in the sand, and after a few minutes shook off the sand that struck to the body (when it was wet) at the place where sand was required for the construction of the bridge referred to above! The sand thus contributed may be a 'negligible factor,' but it shows the earnestness of the poor little creatures to help their Royal Master.

THE SOUTH INDIA BOY SCOUT

TAMIL SUPPLEMENT.

Honorary Editor :
T. P. SANTANAKRISHNA.

No. 4.
(September 1931.)

கடவுள் வணக்கம்.

“ வித்தாகி முன்பாகி வினாவாகி வினாவிற்கும்
பொருளாகி மேலமாகித்
கொத்தாகிப் பயனாகித் கொள்ளோனாகித் குறைவாகி
நிறைவாகித் குறைவிலாத
சத்தாகிச் சித்தாகி இன்பமாகிச் சதாநிலையாய் எவ்
வுயிர்க்குஞ் சாக்ஷியாகி
முத்தாகி மாணிக்கமாகித் தெய்வ முழு வயிரத் தனி
மணியாய் முளைத்த தேவோ.”

(இராமலிங்க சுவாமிகள்).

மக்கள் புரக்கும் மாண்பு வினையான ! சிறுவர் நலம்
ஆக்கும் சிறப்பைச் சேர்ந்த அடியேன் இவ்வாண்டுப்
பணி முறையைத் தொடங்கியுனோம். இப்பணி
சிறக்க உதவுக ! வறுமையும், பிணியும் வாட்டாது
அருள்க ! தீயன தீய்த்து நல்லன நாட நன்மனம்
நல்குக ! உள்நொன்றும் வெளியொன்றுமாய் ஒழு
காதிருக்க ஒருமை நிலை வழங்குக ! போலி நட
பொழிந்து சேர்த்துப் பாண்டைக் குற்ற சீரிய மனநிலை
தீர்த்தருள்க ! இயக்கம் தீழ்வுறும் செயலேதும் எம்பால்
தோன்றின் அதனை விரைவே களைத்தெறிய வலிமை
யருள்க ! என்றும் நம்மருள் எம்பாற் பெருகுக !

வாழ்த்துச் செய்தி.

பாடிமுறைத்தலைவர் ஜே. எஸ். வில்லிஸ் அவர்கள் இங்கிலாந்திலிருந்து நமக்கு அனுப்பிய
வாழ்த்துச்செய்தியின் மொழி பெயர்ப்பு).

கில்லெட் பாரீசு,
ஜூன் 8, 1931.

சென்னை மாகாணச் சாரணியத்தை நான் கண்ணாடிக்
காணும் களிப்பையும், உரிமையையும் பெற்றிருந்தது
எழு வருஷங்கட்கு முன்பு. இப்பொழுது உங்களின்
வருத்தும் ஸ்க்கமனிக்வும் சிறு வாழ்த்துச் செய்தி
யொன்று நான் அனுப்பவேண்டுமென்று எனக்கு
அறிவிக்கப்பட்டது ; அதன்மேல் இச்செய்தியைப்
பெருமகிழ்வுடன் அனுப்புகின்றேன்.

எழு வருஷ காலத்தில் மானிட உடலானது சிறிது
சிறிதாக மாறி வேறு நிலைமை அடைவதாகுமென்று
சொல்லக் கேட்டிருக்கிறோம். சென்ற எழு வருஷங்
களில் சென்னையில் நடந்து வரும் சாரணியமும்
அவ்வாறேயிருக்கின்றதெனத் தோன்றுகின்றது.
நான் இப்பொழுது வெகு தூரத்திலிருந்துதான்
செய்திகளை அறியக்கூடும் என்றாலும், உங்களுடைய
பத்திரிகையைக் கொண்டும், நண்பர்களிடமிருந்து
யரும் கடிதங்களைக் கொண்டும், உலகப் பெருந்
திராளுக்கு (World Jamboree) சென்னையிலிருந்து

வந்தவர்களைக் கண்டும், நீங்கள் சாரணியத்தில் அடைந்
திருக்கும் அளவிலா முன்னேற்றத்தை நன்குணரு
கின்றேன். இம்முன்னேற்றத்திற்குக் காரணம்
தலைவர்களுடைய முயற்சி மட்டுமல்ல ; தம் வேலையை
ஊக்கத்துடனும், திறமையுடனும் செய்து வருந்
சாரணர்களும் சாரணரும் உதவியுள்ளார் என்றே
சொல்லுவேன்.

இக்காலம் உலக முழுவதுமே இடருற்றிருக்கும்
காலம் ; இந்த நிலைமையில் ஒற்றுமையும், நல்லுணர்
வும் உண்டாக நம்முடைய சாரணியத்தின் மூலமாக
நாம் ஒருவாறு உதவக்கூடும் என்ற நம்பிக்கை எனக்
குண்டு. இவ்வகையில் நாம் இயற்றும் உதவி நமக்கே
பயன்படுவது மன்றி நம்மைச் சேர்ந்தவர்களுக்கும்
நம்முடைய நாட்டிற்கும் பெரிய நலம் பயப்பதாகும்.

சாரண உறுதி மொழியையும், சாரண நெறியையும்
பேரன்புடன் போற்றியும் தன்னளவில் ஒருமைத்
தன்மை தாங்கியுமுளதால் சென்னைச் சாரணியம்
சிறப்புற்று வளர்த்தோங்குக.

சிற்தித்தற்குரியது.

தங்களையும் பேதன் பவல்ப் பெருமாட்டியாரையும் எமது இணையிரியாத் தோழர்களாய்க் கொள்கின்றோம். இளைஞராவோர் என்றும் தன்னலம் மறத்தல் வேண்டும்; துணிவுறு செயல் பல செய்தல் வேண்டும்; வழிப்பட்ட வாழ்க்கை வாழவேண்டும்; இது கடவுளின் ஆணையாகும். இவ்வாணையும், தெய்வபத்தியுமே

சாரண இயக்கம் தோன்றியது எப்படி?

II

அப்பொழுது நடத்தேறிவந்த வாலிப இயக்கங்களாகிய கிருஸ்தவ வாலிப சங்கம் (Y. M. C. A.), வாலிபர் படை (Boys' Brigade), கிருஸ்தவ சமுதாயப் படை (Church Lads' Brigade), சமுதாய சேனை (Cadet Corps) முதலியவற்றின் தலைவர்களைக் கண்டு பேசிய பின்னர், அவ்வினத்தார்கள் ஒவ்வொருவருக்கும் பயன்படக் கூடியதும் வாலிபச் சிறுவர்களுக்கு மன உற்சாகத்தையும், பல்வகை நன்மைகளையும் தரவல்ல பயிற்சி முறை ஒன்றைப்பற்றி தாம் ஒரு துல் வெளியிடுவதாய் ஒப்புக்கொண்டார்.

அப்படிச் செய்வதன்முன்னர் அப்பயிற்சியைப் பற்றி தாம் கொண்டிருக்கும் அபிப்பிராயங்கள் முற்றிலும் சரிதானா என்று சோதித்து அறிய எண்ணி 1907-ல் ஆகஸ்டுமீ பற்பல இடங்களிலிருந்தும் பற்பல வகுப்பைச் சேர்ந்த சிறுவர்களை சேர்த்து பிரென்ஸ் என்னும் தீவிற்குச் சென்று அங்கே அவர்களுக்கு இப்பயிற்சியை அளித்தற்காக பாடி (Camp) ஒன்று அமைத்தார். அங்குவிடத்தில் ஒருவாரம் தங்கி தான் எண்ணிய முறைப்படி அவர்களுக்கு பயிற்சி அளித்து அம்முறைகள் பெரும்பாலும் சரியானவை என்று துணிந்தார்.

அங்கு நடந்த அப்பாடிப் பயிற்சியினால் அச்சிறுவர்கள் அடைந்த பயன்களைத் தெரிந்த பேதன் பெளவலார் ஊக்கத்துடன் தம் தூலை எழுதிமுடிக்கத் தீர்மானித்து பற்பல நாடுகளில் சிறுவர்களிடையே செய்துவரும் வேலைகளைப் பற்றிய நூல்களையும், ஆங்கில நாட்டில் ஆர்தர் என்ற அரசர் ஆண்டுவந்த நாளில் “எட்ட மேஜை வீரர்கள்” (Knights of the Round Table) என்றழைக்கப்பட்டு வந்த சமுதாயத் தொண்டு புரியும் உயரிய வீரர்களின் பழக்க வழக்கங்களை குறிக்கக்கூடிய நூல்களையும், அமெரிக்காவில் தாமஸ் எட்டன், டான் பியர்டு என்ற பெரியார்களின் புத்தகங்களையும், இவை போன்ற ஏனைய நூல்களையும் செல்விதின் ஆராய்ச்சி செய்து, 1907-ல் மூன்று சிறு இதழ்களை வெளியிட்டார். இவை முதலையே “ஓர் யோசனை” (“A Suggestion”) “பயிற்சி முறைச் சுருக்கம்” (“A Summary of the Scheme”), “பயன்கண்ட ஓர் முயற்சி” (“A Successful Trial”) என்றழைக்கப்பட்டு, 1908-ல் “சிறுவர்க்கு சாரணப் பயிற்சி” (Scouting for Boys) என்ற நூலை யாதார்கள். இப்படி ஆறு

நீக்களிருவரும் தாங்கி நிற்கும் பெரும் பணிக்குப் பெரு வலிமை யளிப்பனவாம்.

மொழி பெயர்ப்பு { திருமல்லூர் தலைச்சாரணநிகழ்ச்சி கூறிய வாழ்த்துரையின் படித்.

பகுதியாய் வெளிவந்த துல் தற்போது இவ்வியக் கத்துக்கே அடிப்படையாக அமைந்த உயரிய நூலாகிற்று.

இப்பொழுது இப்பயிற்சிக்கு ஏற்பட்டிருக்கும் மதிப்பும், பெருமையும் எங்காலத்திலும் இருந்தே வந்தது என்ற சொல்ல இடமில்லை. சாரணப்பயிற்சி கெடுதியை விளக்கக் கூடியது என்று பலர் பிரசங்க மேடைகளில் நின்று, கோயில் மேடைகளில் நின்று கூறிய காலமும் இருந்தது. நாட்டின் நன்மைக்கென உழைத்துவரும் பத்திரிகைகளும் அவ்வாறே கூறின. பொது ஜனங்களும் இவ்வியக்கத்தையும் இதைச் சேர்ந்த வாலிபர்களையும் ஏனையோரையும் பற்பல விதமாக கேலி செய்வது வழக்கமாக இருந்தது.

சாரணப்பயிற்சி என்ற பெயர் படைத்து உலகில் 1908-ல் பிறந்த இச்சிறு குழத்தை இறைவன் அருளால் இப்பலவகை பீடைகளையும், பிணிகளையும் தப்பிப் பிழைத்து, தனக்கு இரண்டாவது ஆண்டு நிறையுபொழுது, வட்சத்து இருபத்தி நாலாயிரம் பிள்ளைகளைத் தன் சகோதரராய்க் கிடைத்த பெருமையடைந்தது. பற்பல வாலிப இயக்கங்களுக்கு ஒரு துணைப்பயிற்சியாய்த் தோன்றியது தானாகவே ஒரு தனி இயக்கமாயமைந்து உலகத்தோர் எல்லோரும் அதில் ஈடுபட்டு அதன் முன்னேற்றத்தை விரும்பி உழைக்கும் பெருமை வாய்ந்ததாய்க் காணப்படுகிறது. இதனை உலகிலுள்ளத்த அப்பெருந்தகையாரும், போரணியில் தமக்கு உளதாய பதவியையும் விட்டு விட்டு, தான் நிறுவிய இவ்வியக்கத்தின் முன்னேற்றத்திற்காக உழைக்கத் தன் வாழ்நாளை அர்ப்பணம் செய்தார். 1912-ல் அரசர் பெருமானும் பட்டயம் ஒன்று தந்து இவ்வாலிபச் சாரண சங்கத்தை மேன்மைப்படுத்தினார் 1929-ல் வயது நிறைவு விழா (Coming of Age Celebration) வாகிய ஜம்போரீ நடந்த காலே, இப்பூவுலகின் எல்லாத் திசைகளினின்றும் எண்ணரிய வாலிபர்கள் ஆங்கில நாடு சென்று, லீவர் பூலுக்கருகாமையில், பார்க்கென்ஹெட் என்ற ஊரில் ஆரோ பாரக் (Arrowe Park) என்ற இடத்தில் பல நாள் தம் தலைசாரணர் (Chief Scout) ஆகிய பேதன் பெளவல் பெருந்தகையாருக்கு உலகத்தோர் சார்பாக தம் நன்றியைச் செலுத்தியதோடு, இவ்வியக்கத்தால் ஏற்படக்கூடியன என்று எல்லோரும் சொல்லிக் கொள்கின்ற நன்மைகள் உண்மையில் கிடைக்கக் கூடியவையே என்பதையும் நிரூபித்தார்கள்.

(T. V. நீலகண்டம்)

1931.]

சாரணப் படைத்தவஸவர்களுக்கு—ஞாபகக் குறிப்புக்கள்.

III

மாத நிகழ்ச்சிக் குறிப்பு (Monthly Programme of work).

எங்கள் படையிலுள்ள பிள்ளைக்கு கார்ப்பது ஐப்பது வித விளையாட்டுக்கள் தெரியும்; படை கடும்பொருதெல்லாம் விளையாடுதல்தான் அவர் க்கு ஆகா; சின்னம் பெறுதற்குரிய சோதனைகட் குப் பயிலுவதற்குக்கூட கேரமிருப்பதில்லை. விளையாட்டுத்தானே வேண்டும்! சாரணியமே விளையாட்டு முறைதானே!

என்று வருசனையின்றி வீரல் கூறுவர் சிலர். ஆயினும் ஒடியும், ஆடியும், பாண்டும், ஁ருண்டும், குதித்தும், கூவியும் விளையாடுவது மட்டும் சாரணிய மாகி விடாது. ‘சாரணியம் விளையாட்டுமுறை’ என்று இயம்புகநால் ‘விளையாட்டு’ என்பது ‘வாழ்க்கை விளையாட்டே’ குறிக்கப்படுவதாகும்.

‘வாழ்க்கை விளையாட்டு’ என்ற சொற்றொடரின் செய்பொருளைச் சித்திக்க!

இதற்கேற்ற பயிற்சிகள் அனைத்தும் அளிக்கப்பட வேண்டும். சாரணக் கலை சார்பாயுள்ள பயிற்சிகள் பலவுந் கையாளப்படவேண்டும். ஆட்டம், ஆடல் இப்பயிற்சிகளில் ஒன்றாகும். ஆளுல் இவ்வொரு பயிற்சியின் உதவியால் சாரணராவோர் சாரணக்கலை யினைக் கற்றுவிட இயலுமா?

படை கூடும் பொழுதும் பாடியில் வாழும் பொழுதும் இப்பயிற்சிகள் நடத்தப்படுமென்றே?

கற்பிக்கும் பாடத்திற்கு முன்னதாகவே குறிப்பு தயாரிப்பர் பாடசாலை யாசிரியர். அவ்விதமே படை கூடும் நாளின் நிகழ்ச்சிக்குக் குறிப்பு எழுதிக்கொள்வர் சாரணத் தலைவர். இக்குறிப்பு ஏன்? இதன் உதவியால் வெவ்வேறு முன் பயிற்சி முறைகளைக் கையாளக்கூடும்; ஒவ்வொரு பயிற்சியையுங் செவ்வையாய் அளிக்கக்கூடும்.

பாடக் குறிப்பு எழுதும் ஆசிரியர் வருவதத்தின் பாட அளவை அறிந்திருப்பார்; மாதத்தின் பாட அளவையும் அறிந்திருப்பார். இவ்விரு அளவையும் அறிந்திருந்தால்தான் ஒவ்வொரு பாடத்திலும் வேண்டாதன கழித்து வேண்டியன கொள்ள இயலும்.

நிகழ்ச்சிக் குறிப்பு எழுதும் சாரணத் தலைவர் இம் முறையை நிகழ்த்துப்டிக் கொள்ளல் நன்று. ஒரு வருஷ காலத்தில் தமது படையினருக்கு எவ்வளவு தேர்ச்சி யளிக்கக்கூடும் என்பதை அவர் அறிந்திருப்பாரேல் ஒவ்வொரு மாதத்திலும் மேற்கொள்ளக்

கூடிய பயிற்சி வகைகள் இவை யிவை என்பதையும் வகுத்துக் கொள்ளல் எளிதான மன்றோ?

மாத நிகழ்ச்சிக் குறிப்பை வகுப்பது மானச் சபையார்; எனினும் சாரணத்தலைவர் சபையினருக்கு உதவக்கூடும்.

இங்கு நிகழ்ச்சிக் குறிப்பில் இணைக்கத்தக்கன யாவை? சாரணக்கலை சார்பாயுள்ள சோதனைகட்கும் தேர்ச்சிச் சின்னங்கட்கும் உரிய விளையாட்டுக்களும் பயிற்சிகளும் ஒரு வகையாம். பாடிவாழ்க்கை நிகழ்ச்சி மன்றொரு வகையாம். இவை நீங்கலாக ஊர்ச் சங்கத்தால் எத்பாடு செய்யப்படும் ‘பொருட்காட்சி விழா’, ‘தீயன் விழா’, ‘பொது நற்பணி’ முதலிய பொதுக் கருவங்களில் ஈடு படுவதற்கு மேற்கொள்ளும் முயற்சிகள் இன்னொரு வகையாம்.

தவிர, எத்தகைய பயிற்சி முறையும் அணிமுறைமைய அநுகரிப்பதன்றோ? அதற்கென அணிமுதல்வர் க்குத் திருச்சி யடைந்தவமா யிருக்கவேண்டு மன்றோ? சமது அணிப்பாருக்குத் தெளிவாய்க் கற்பிப்பதற்கு இவர்கள் சாரணக்கலையையும், பயிற்சி முறை களையும் கசுடறக் கற்றிருத்தல் வேண்டும். இதற்காக இவர்களைத் தனியாய்க் கூட்டிக் தனிப் பயிற்சி யளிப்பார் சாரணத் தலைவர். இத்தகைய கூட்டங்கள் எவ்வெப்பொழுது நிகழும் என்பதை நிர்ணயித்து மாதக் குறிப்பில் இணைக்கலாம்.

மேலும் முதல்தரச் சோதனைகளிற் சிலவற்றிற்கும் தேர்ச்சிச் சின்னங்களிற் சிலவற்றிற்கும் தனித்திறமைய வாய்க்க பிறர் உதவி வேண்டியிருக்கும். இப்படிப்பட்ட பயிற்சிகள் எவ்வெப்பொழுது செய்யலாகு மென்பதையும் குறிப்பிற் சேர்க்கலாகும்.

எனவே, மாத நிகழ்ச்சிக்குறிப்பு முறைப்படி அமைக்கப்படுமாயின் பயிற்சி வகைகள் பலவும் திட்டப்படும். அணிமுதல்வர், சாரணத் தலைவர், உதவித்தலைவர், தொகுதியின் பிற சாரணராவர் முதலியோர் படையினருக்கு உதவும் வகையில் தந்தம் வேலையை முன்னதாகவே அறியக்கூடும்; பயிற்சி முறைகளும் திறம்படும்; சாரணரும் படை கூட்டத்திற்கு வருவதற்குப் பின் வாய்க்கார்; படையும் காண்டவில் தேர்ச்சியுறும்; ‘பாடசாலை விழாக்களிலும், ஊர்ச்சங்க விழாக்களிலும் மட்டும் சீருடை யணிந்து மன்னுக்கிக் கொள்வது தான் சாரணியம்’ என்ற இழ்வுரையும் இயக்கத்தைச் சாராது. (நாகன்)

சில சாதாரணத் தவறுகள்.

இவ்விதத் வெளிவரும்போது பள்ளிக்கூடங்கள் திறந்து ஒரு மாதமாகும். விடுமுறை நாட்களே சாரணப் பயிற்சிக்கு தக்க சமயமென்றும் வெளி விளையாட்டுகளுக்கும் ஊரை விட்டுச் சென்று முகாயிருக்

கவும் ஏற்ற காலமென்றும் எவ்வளவு வற்புறுத்தினும் அதுவே சாரணியத்திற்கும் பஜாக்காலமாயிருப்பது பள்ளிக்கூடப் படைகளுக்குத் திருத்துதற்கரிய வழக்க மாய்விட்டது. பாடசாலைகள் திறந்த பின்னும் சார

ணப் படை கூடுவது தவக்கமுறவதுடன் பிரதி வருஷமும் புதுப்படை ஆரம்பிப்பதுபோலவே தோன்றுகிறது. நம் நண்பரிற் சிலர் “எங்கள் கலா சாலை திறந்து 15 நாட்கள்தான் ஆகின்றன. பெரிய வகுப்பு பிள்ளைகள் விட்டுப்போனதால் அனேகமாய்ப் படை கலைந்துவிட்டது. இனிமேல் பிள்ளைகளைச் சேர்த்துத்தானே ஆகவேண்டும்” என்று வருந்தி யுரைக்கின்றனர். படை முதலில் ஆரம்பிக்கும் போதே பல வகுப்பு பிள்ளைகளையும் சேர்த்திருந்தால் ஏக்காலத்தில் பலர் விட்டுப்போக நேரது. விடு முறைக்காலத்தில் கூடுவதற்கு இயலாமையால் சில பிள்ளைகள் ஊக்கங்குன்றி நின்றுவிடுகின்றனர் என்பதும் ஓர் உண்மை. சாரணத்தலைவர் தக்க முன் யோசனை செய்து தழைத்து வளரும் தப்படைகளை இவ்விடுமுறைக்கோடரியானது மெய்குலைக்காமல் காக்கவேண்டும்.

இது மாத்திரமன்று. சில படைத்தலைவர் “என் படையில் நெடுநாட்களாயிருந்த பிள்ளைகள் 7, 8 பேர் பள்ளிக்கூட இறுதிப் பரீட்சைத் தேதியோ தேறமாட்டாமலோ விட்டுவிட்டனர். இனி இருக்கும் பிள்ளைகளுக்கு ஒன்றுத் தெரியாது. கஷ்டப்பட்டு ஒரு ‘ஸெட்டு’ தயார் செய்தால் கொஞ்ச காலத்திற்கு கவலை யில்லை” என்று பெருமூச்செரிய நாம் கேட்டிருக்கிறோம். இதன் காரணம் அதிக ஆராய்ச்சிக்கிடமானதொன்றன்று. படையிலுள்ளார் ஒவ்வொருவரும் தத்தம் தகுதிக்கேற்ப விருத்தியடையவேண்டிய பயிற்சியை முறையாக நாளடைவில் பெறுவதற்கு வழியைப் படைத்தலைவரும், அணித்தலைவரும் தேடியிருப்பின் வாழையின் சீழ்க்கன்றுகள்போல வெளிச் செல்வொருக்குப் பதில் படிப்படியாய்ச் சாரணர் இருப்பரன்றோ. அவ்வாறு அன்றி சில சாரணத்தலைவர் தாம் பயிற்சிபெற்ற ஊக்கத்தோடு படை யாரம் பித்த காலத்தில் தயார்செய்த அரை டஜன் சாரணர்களின் அனுபோகத்தையும் ஆற்றலையுமே மெச்சி, (அவர்களும் இரண்டாந்தரப் பயிற்சி தாண்டியிரார்கள்!) எந்த விசேஷ காலங்களிலும் அவர்களை முன்னே நிறுத்துவதும், படை விஷயம் முற்றிலும் அவர்களிடம் ஒப்புவித்துத் தாம் கவனியாமல் இருப்பதும், அச்சாரணர் தாம் இல்லாத வழிபடை நடப்பதே வர இயலாத பரீகை, விடுமுறை முதலிய காலங்களில் படைக் கூட்டம் வேண்டாமென்பதும், பிற சாரணர் ஊக்கங்குன்றி படையழிவிற்குக் காரணமாகாதும் சாதாரணமாயிருக்கிறது. ஆதலின் பயிற்சி வழி வழியாகக் கீழ்த்தரங்களிலுள்ள சிறுவருக்கும் கிடைக்கும்படி வேலையை முறைப்படுத்திக் கொள்ளுதல் (planning your work) அவசியம்.

மற்றுமொன்று. பிரதி வருஷமும் பள்ளிக்கூட ஆரம்ப காலத்தில் விட்டுப்போகும் பிள்ளைகளை உத்தேசித்து பெரும்பான்மையான படைகளில் சாரணத்தலைவர் அணிகளைக் கலந்து பிரிக்கின்றதென்ற வழக்கம் இருக்கிறது. “புது வருஷத்திற்குப் பிள்ளைகளைப் பொறுக்கி விட்டேன். அணிகள் பிரிக்கவேண்டும்” என்று ஒரு பழைய படையின் தலைவர் சொல்

லும்போது வியப்புண்டாகிறது. ஒரு சமயம் ஓர் சாரணனை “கீ எந்த வருஷம் சேர்ந்தாய்? எந்த அணி?” என்று கேட்க, அவன் “நான் 1926-ல் சேர்ந்தேன். அந்த வருஷம் ‘நூதிரையணி’; மறு வருஷம் ‘காக்கை’ யில் போட்டார்கள். 1928-ல் கழுக்குளுக்கு ‘ஸ்கண்ட்’ ஆனேன். போன வருஷம் எங்கள் அணி அப்படியே ‘நூதிரையணி’ மறுபுறம். விடுமுறை கழிந்து பள்ளிக்கூடம் சென்ற 20வது திந்தது. ஜூலை கடைசி வாரத்தில் மறுபடி ‘பெட் ரோல் பிரிப்பதாக’ எங்கள் தலைவர் கூறுனர். எந்த அணிக்குப் போவொரோ தெரியாது” என்று பதிலளித்தான். அவன் பரியிலிருந்து நரியாக மாறிய திருவிளையாடல் அணி மிருகங்களின் அபிப்பிராயத்தை (the idea of the Patrol Animal) அவன் தலைவர் எவ்வளவு அழகாக கிரகித்திருக்கிறார் என்பதை நன்கு விளக்குகிறதன்றோ? ‘ஒவ்வொரு சாரணனும் தன் அணிக்குரிய மிருகத்தின் அல்லது பறவையின் குரலையும், பழக்கங்களையும் அறியவேண்டும். அதனிடம் அன்புடையவனாய் அதைக் கொள்வதற்கும், அதன் படத்தை வரையவும் அதைத் தனக்கு ஒரு கின்னமாகக் கொள்ளவும் வேண்டும். தன்னுடைய தல்லாத அணி மிருகத்தின் குரலை ஒரு சாரணன் உபயோகிப்பது பொய் புலவதுபோலும்’ என்ற கருத்து எல்லாம் காற்றில் பறக்கிறது. அணி மிருகம் என்பதன் தத்துவமே ‘அணியுணர்ச்சியை’ (patrol spirit) வளர்ப்பதுதான். “This is only an elementary way of realising the Patrol Spirit, but in Scouting tiny things must not be ignored” என காலஞ்சென்று புகழும்பெய்திய தலைவர் Captain Rolland Philipps உரைத்திருப்பது மறக்கற்பாலதன்று.

ஆதலின் ஒரு சிறுவன் குதிரையணியிற் சேர்ந்தால் அவன் எப்பொழுதும் குதிரையாக இருக்கிறேன் என்று சொல்லும் பாராட்டவேண்டுமெனொழிய பிரிதொன்றாக மாறக்கூடாது. இவ்வாறு செய்வதில் படைத்தலைவருக்கு ஒரு கஷ்டமுமில்லை. ஒவ்வொரு அணியிலிருந்தும் அப்போதைக்கப்போது விலகு வொருக்குப் பதிலாய்ச் சிறுவரைச் சேர்க்கும்போது காலியிருக்கும் அணிகளில் சேர்தல் இலகுத்தான். அணித்தலைவர்களும் தமது அணிகளில் ஸ்தானங்கள் ஏற்படும்போது சேர்த்துக்கொள்ள உதவாமுள்ள சிறுவர்களினமீது கண்ணியிருக்கவேண்டும். நல்ல படைகளிற் சேர பிள்ளைகள் எப்போதும் காத்திருப்பார்கள். சிறுவன் ஒருவன் ‘நான் புலியணியில் காலியேற்படும்போதுதான் சேருவேன் என்று காத்திருந்தால் அது புலியணிக்கும் அதன் தலைவனுக்கும் எத்துனை பெருமையாகும். மற்ற அணிகளும் அதைக்கண்டு போட்டிபோட்டு வேலைசெய்யத் தூண்டு தலாகுமல்லவா? சாரணத்தலைவர் வருஷவாரி அணித் தலைப்பு என்னும் குழப்பத்தைப் படைகளில் புகவிடாமலிருப்பின் அணிகள் நல்லுணர்ச்சி வலுத்துப் படைக்குப் பெருநன்மை விரையும்.

(புதுக்கோட்டை சமஸ்தான “சாரணப் பத்திரிகை” யில் G. வெங்கடேசன் எழுதியது.)

பாடி வாழ்க்கை. (Camping)

II

பாடிவாழ்க்கைக்குரிய நிலத்தை படைத்தலைவர்கள் தேரிலே சென்று பார்க்கவேண்டும். நல்ல தென்று கேள்விப்பட்டால் மாத்திரம் போதாது. சாரணர்களின் பெற்றோர்கள் மூலமாக அல்லது சாரண இயக்கத்தில் ஈடுபட்டவர்கள் மூலமாகவோ அல்லது தேரிலோ அந்த நிலத்துக்குச் சொந்தக்காரரிடமிருந்து அங்கே தங்குவதற்கு சம்மதம் பெறவேண்டும். கூடாரங்களும், சமையல் பாத்திரங்களும், மற்றும் அவசியமான சாமான்களும் சரியாயிருக்கின்றனவா வென்று பார்வையிடவேண்டும். பின் சாரணர்களைப் பாடிக்கு அழைத்துச்செல்ல பெற்றோர்களின் சம்மதத்தைப் பெறவேண்டும் பெற்றோர்களுக்கு எழுதுவதில் பாடிவாழ்க்கைக்குத் தேர்ந்தெடுத்துள்ள நிலம் இருக்குமிடம், அங்கு தங்கும் காலவளவு, அந்தக்காலவொரு சாரணனுக்கும் ஏற்படும் பணச்செலவு, ஒவ்வொருவரும் கொண்டு வர வேண்டிய சாமான் விபரம், இவற்றைப்பற்றி திட்டமாகக் குறிக்க வேண்டும். அவர்கள் சம்மதத்தைப் பெற்றபின் ரயில்வே அதிகாரிகளுக்கு, சாரணர்கள் குறைந்த விலை தத்தில் பிரயாணம் செய்ய அனுமதி பெறுவதற்கான மனுக்களை ஜில்லா அல்லது உதவிச் சோதனையாளர்கள் (District or Assistant District Commissioners) மூலமாக குறைந்தது 15 நாட்களுக்கு முன்பே அனுப்பிவிடவேண்டும். தவிர ஜில்லா அல்லது உதவிச் சோதனையாளருக்கு பாடியின் விவரம் முழுவதும் எழுதி அங்கு செய்ய உத்தேசித்திருக்கும் சாரணப்பயிற்சியின் விவரத்தையும் குறித்தனுப்ப வேண்டும் இப்படிச்செய்வதால் குறித்ததினங்களில் அவர்கள் பாடிக்குவந்து படைத்தலைவர்களுக்கு வேண்டிய ஒத்தாசையைச் செய்யக்கூடும். ஒரு ஜில்லா விலிருக்கும் சாரணர்கள் மற்றொரு ஜில்லாவில் பாடி வாழ்க்கைக்காக செல்வதானால் அந்த ஜில்லாவின் சோதனையாளரின் சம்மதத்தையும் பெறவேண்டும்.

படைத்தலைவர்கள் பாடிகளுக்கு வியாதியால் வருந்தும் சாரணர்களை அழைத்துச் செல்லமாட்டார்கள்.

குருவளத் தலைவர்.

குருளைப் பகுதியை நடத்துகிறவர் உத்தியோக முறையில் கப்மாஸ்டர் (Cubinaster) என்று ஆங்கிலத்திலும், குருளைத்தலைவர் என்று தமிழிலும், சிறுவருக்கான வீரோத முறையில் ஆகேலா என்றும் அழைக்கப்படுவர்.

குருளையாகச் சேரும் சிறுவர் எழு வயதுக்கு மேற்பட்டு பதினொரு வயதுக்குட்பட்டவர். ஆகவே, பதினொரு வயது கூட நிறையாத இவ்விளக்கு சிறுவரிடம் அன்பு பாராட்டி அவ்வன்பைப் பயன் தரத்தக்க வழியிற் செலுத்தும் ஆவல் நிறைந்துள்ள ஒரு வரோ குருளைத் தொண்டை ஏற்கத் தகுந்தவராவர்.

வியாதியுடைய தங்கவும் பாடிகள் தகுந்த இடங்களில், ஆகவே உங்கே மருந்து வகையாக்கள் அதிகமாக வேண்டிவந்திலை எனினும் பெற்றோர்களோ தங்கள் குழந்தைகளைப் படைத்தலைவர்களிடம் ஒப்பவித்திருக்கிறார்கள். சாரணச் சிறுவர்கட்கு எவ்வித செலவுமே வராதபடி பார்க்கவேண்டிவது படைத்தலைவரின் கடமையாகிறது. ஒரு பாடியில் கொஞ்சம் கவனக்குறைவுடன் இருந்து விட்டால் அடுத்த பாடிக்குப் பெற்றோர்கள் தங்கள் சிறுவர்களை யனுப்ப சற்றே யோசிப்பார்கள். இதை உத்தேசித்து சிற்சில முக்கியமான மருந்துகளை படைத்தலைவர்கள் எடுத்துச் செல்லவேண்டும். சாதாரணமாய்ப் பாடியில் வரக்கூடிய காய்ச்சல், அஜீரணம், மலச்சிக்கல், சிறு இரத்த காயங்கள், நெருப்பச்சட்டபுண்கள் முதலியவைகளுக்கு ஏற்பட்ட சாதாரண மருந்துகள் இருக்க வேண்டும் பாடிக்கு அருகிலிலுள்ள வைத்தியர் பெயர், விலாசம் முதலியவற்றைக் குறித்து வைத்திருக்கவேண்டும்.

பாடிவாழ்க்கையில் பொதுவாக படைக்கு வேண்டிய உபகரணங்களும், தனித்தனியே சாரணர்களுக்கு வேண்டியவைகளையும் கிரீனயிக்கவேண்டிவது படைத்தலைவரின் கடமையாகும். முதலில் ஒரு ஜாபிதா தயார் செய்துகொள்ளவேண்டும். பின் அதிக அவசியமில்லாதவற்றை ஜாபிதாவின்னிறும் நீக்கவேண்டும். அதுன்படி சாமான்களைச் சேகரிக்கவேண்டும்.

உணவுப்பொருள் ஜாபிதாவையும் தயார் செய்து வேண்டுமென்ற பொருள்களைத் தேடிச் சேர்த்துவிட வேண்டும். சாரணர்கள் மிகவும் அவசியமான மாறா உடை, சாரண உரிப்பு, கனம்மல்லாத ஒரு படுக்கை, பாதரணை, கோட்டிபுலங்கம், பென்விலி கொண்டு வந்தால் போதும். அவ்வாறு வழக்கப்படி அணியும் வீழுகி, திருமண, கோபிச்சத்தனம் இவைகளையும் கொண்டுவரும்படி செய்யலாம்.

K. S. சுந்தரேசன்.

சிறுவர்பால் தனக்குள்ள அன்பைப் பெருக்கும் வழியிது என்று இத்தொண்டை ஏற்றலே முறையாகும். வேறெவ்விதக் காரணமும் ஒருவர் குருளைத் தலைவராவதற்கு ஏற்ற காரணமாகாது. குருளைப் பயிற்சியை அன்புபற்றி ஏற்றுவன்றி அது பயன்படாது.

தவிரவும், ஒருவர் குருளைத்தலைவர் பதவியை ஏற்கும்பொழுது நனைவிலிருக்க வேண்டிய விஷய மொன்றுண்டு. இது ‘கில்கிராப்து’ (Gilcraft) வெளியிட்டிருக்கிய, ‘டூயாப்க்டூனெயர்’ (Wolf Cubs) என்ற நூலில் வற்புறுத்திச் சொல்லப்பட்டிருக்க

கிறது. அதென்னவெனில், குருளையர் மந்தை யொன்று தொடங்குமுன் மூன்று திறத்தாருடைய அபிப்பிராயத்தைக் கவனித்தவேண்டும்; இம்மூவர், குருளைத் தலைவரும், குருளையரும், குருளையருடைய பெற்றோருமாவர். இவர்களில் குருளைத்தலைவருடைய மனப்போக்கு மற்ற இரு திறத்தாருடைய மனப்போக்கையையும் கவனித்த பின்னரே கவனிக்கப்படவேண்டும்.

இதற்குத் தக்க காரணமுண்டு. குருளைத்தலைவர் தன் கைங்கரியத்தை எற்றது குருளையரை யுத்தேசித்தேயல்லவா? இவர் இல்லாமல் குருளையர் தங்களுடைய வேலைகளை நடத்திக்கொள்ளும் நிலையில் இருந்தால், பிறகு குருளைத்தலைவர் எதற்கு? குருளையர் அந்த நிலையில் இல்லாதபடியால் அவர்களுக்குத் துணைப்பட குருளைத்தலைவர் ஏற்பட்டிருக்கிறார்: தன்னிஷ்டத்தையட்டும் நிறைவேற்றிக்கொள்ள ஏற்பட்ட வரல்ல.

இனி குருளையருடைய பெற்றோரைப்பற்றி ஆராய்வோம். அவர்களில் பெரும்பாலார் குருளைப்பயிற்சியின் முறைகளே அறிந்திருக்கமாட்டார்கள். ஆனால் தங்களுடைய சிறுவன் நற்குருளையாகச் சாரணவுடையனரிந்து புறப்படுவதில் மகிழ்ச்சியே அடைவர். இதைப் பாராட்டி, பலர் முன் தம் மக்களைப்பற்றிப் பெருமையாய்ப் பேசிக்கொள்வர். ஆயினும் ஒரு சமயத்தில் யாராவதொருவர் இம்முறைகளெல்லாம் தவறு என்றும், மனிதப் பிறவியை மிருகப்பிறவிபாக்கும் இம்முறை இழிவு என்றும் பிரசங்க மேடையில் நின்று மொழிவராகில், அதையும் ஆதரவுடன் உண்மையென ஏற்றாலும் ஏற்பர். குருளை முறைகளாப்பற்றி அறியாதிருப்பதால் அவர்கள் அவ்வாறு செய்வர். (இது அனுபவத்தில் நடந்ததுண்டு.) ஆகவே,என்றைக்காவது ஒரு நாள் எண்ணம் மாறி, தம் சிறுவனை ‘நீ குருளைக் கூட்டத்தினின்றும் விலகுவாய்’ என்று கூறி விலக்கிக் கொள்வர்.

இவற்றையெல்லாம் கோக்கும்பொழுது இங்காட்டில் குருளைத்தலைவர் தாங்கவேண்டிய தலைசுமை பெரியதாகவே தோன்றும். காட்டின் முன்னேற்றத்திற்குத் தக்கபடி பயிற்சியிருக்கவேண்டும் என்பதையும், பயிற்சியளிப்பதில் தன் மனமும் திருப்பரியடைய வேண்டும் என்பதையும் யோசிக்குமிடத்தில், குருளைத்தலைவருடைய மனப்போக்கே மற்ற இருதிறத்தாருடைய மனப்போக்கைக் காட்டிலும் முக்கியமானதாகத் தோன்றும். ஆயினும் இவர் தன்னுடைய மனப்போக்கையே முதன்மையாகக் கொண்டு பணியாற்றல் மிகத்தவறாகும். இதுவே கில்கிராப்து தூலில் காணும் அபிப்பிராயமுமாகும்

காட்டு அனுபவத்தில், ஒருவர் குருளைத்தலைவர் பதவியை யேற்பதன் கோக்கம் மூவகைப்படும். முதலாவது, குருளைப் பயிற்சி முறை என்னவென ஆராயும் கோக்கம். இரண்டாவது, தான் இம்முறையைப் பற்றி யொன்று மறியாமலே பிறர் துண்டிதலுக்கு இசைந்து இதை ஏற்றல். மூன்றாவது, பெருமனம்

வாய்த்து ஏதாவதொரு தொண்டாற்றக் கருதி இம் முறையைக் கைக்கொள்ளலாகும்.

இம்மூன்றில் எவ்வகையிலும் ஒருவர் குருளைத் தலைவர் பதவியை ஏற்குமுன் தான் கொண்டுள்ள கோக்கமும் ஏற்க விரும்பும் பதவியின் தன்மையும் எம்மிடில் பொருந்து மென்பதைத் தெளிவாக்கிக் கொள்ளவேண்டும். இதற்கேற்ற சில வினாக்களும் அவற்றிற்குரிய விடைகளும் இங்கு குறிப்பீடுகிறோம்.

(1) குருளைத் தொண்டினால் அதை யேற்பவருக்கு பொருள் லாபம் ஏதாவதுண்டா?

கிடையாது. இவ்வுழியம் புரிவோர் தம் பொழுதையும், திறனையும் இதற்கென அற்பணம் செய்வராவர். இது அவர்கள் மக்கள் சமூகத்திற்குப் புரியும் தொண்டாகும். இத்தொண்டிற்கு அவர்கள் எவ்விதக் கைமாதையும் எதிர்பாரார்.

(2) இவ்வுழியத்தை எவ்வகையினரும் மகிழ்ச்சியுடன் புரிபட்டமோ?

முடியுமென்று சொல்லுவதற்கில்லை. மிகச் சிறு பிராயத்தினருடைய செயல்களில் மனப்பற்று உள்ளவருக்கே இது உகந்ததாகும் மட்டில்லாப் பொறுமையும், விகோத விளையாட்டுகளில் காட்டமும், குன்ற மகிழ்ச்சியும், தம் வயது மறந்து சிறுவருடன் ஒருவராக கருதி நடந்துகொள்ளும் பான்மையும் இவ்வுழியத்திற்கு கவசியம்.

(3) இத்தொண்டைப் புரிவோருக்கு ஆம்மலாபம் ஏதேனுமுண்டா?

உண்டென்பது திண்ணம். தன்னை மறத்தலால் தன்னடக்கம் உண்டாகும். சிறுவர் சகவாகத்தால் வாழ்க்கையில் ஓர் உற்சாகம் தோன்றும். சிறுவர் மதிப்பை பெறும் காரணமாக சில குறைகளும் நீங்கும். இவ்வுழியத்தி லிடுபட்டவர்களிடம் உயர்ந்த மாறுதல்கள் தோன்றுங்காலமே இதிலவர்கள் ஆழ்ந்து ஊன்றியிருக்கும் காலமாயிருப்பதைக் காணலாம். அதன்பின் எவ்வித லாபமும், நஷ்டமும் இவர்களை இவ்வுழியத்தினின்றும் அலைக்காது. **(वेति यत्र वै वायं स्थितश्चलतितस्वतः 1)**

(4) குருளைத்தலைவர் என்ன வயதுள்ளவராயிருத்தல் நலம்?

வயதானவராயுமிருந்து சுறுசுறுப்பும் உடல் வலிமையும் உள்ளவராயுமிருந்தால் நலம். குமரப்பருவத்தினராயும், ஆடையலங்காரத்தில் விருப்பமுள்ளவராயும் இருப்பவரைவிட வயதானவரே இத்தொண்டைச் சிறப்பாய் நடத்துவர் என்று ஒருவாறு கூறலாம். உலக அனுபவம் வாய்ந்தவராயும் வெவ்வேறு பிராயத்து சிறுவர்களுடைய இயற்கையை நன்கறிந்தவராயிருத்தல் நலம். அவ்வாறுள்ளவரே சிறுவர் மனப்போக்கிற்குத் தக்கபடி கதைகளும் ஆடல் பாடல்களும் நடத்தக்கூடும். குருளை நடவடிக்கைகள் பெரிதும் குருளைத்தலைவரது திறமையையே பொருத்துள்ளன.

மௌக்ரியின் ஸோதார்கர்.

(சென்ற மாதத்திய தொடர்ச்சி)

ஆனால் இப்பொழுது பல கனத்த உறுமல்கள் ஒன்று சேர்ந்து கிளம்பின. ஓர் ஓசாய் குட்டி, நான்கே வயதுள்ள குட்டி, லீயர்க்கான் கேட்ட கேள்வியையே ஆகேலாவை நோக்கிக் கேட்டது. “தளியின் தோரான நமக்கும் மாஸிடக்குழந்தைக்கும் என்ன சம்பந்தமுண்டு?” என்று. அடலிச்சட்டம் இம்மனதிரியான சந்தர்ப்பத்தைக்குறித்து ஒன்று சொல்லுகிறது. மந்தை யேற்பதற்குத் தடையாய் ஓர் குட்டியைக் குறித்து விவாதமேதாவதேற்படும் சந்தர்ப்பத்தில் அக்குட்டிக்குப் பெற்றோரையின்றி மந்தையைச் சேர்த்த ஏதாவதொருவர் இக்குட்டியின் சார்பாகப் பேசவேண்டும் என்று ஓர் நிபந்தனையுண்டு.

“யாரிக்குத் குட்டிக்காகப் பரிந்து பேசுவாருண்டு?” என்று ஆகேலா கேட்டது. “தளியின் தோரான நம்முள் யார் பரிந்து பேசப் போகிறீர்கள்?” இதற்குப் பதிலில்லை. இதற்கிடை தாய்காய் யுத்தத்திற்கும் அதனொன்றினைப்பற்றவும் தடுத்து முடிவுக்கும் தன்னைத் தயாராக்கிக்கொண்டது.

இம்மந்தைச் சபையில் ஓசாயினமல்லாத மே ஒருவனுக்குத் தான் இடமுண்டு. இக்குட்டிகளுக்கு அடலிச்சட்டத்தைக் கற்பித்துவரும் உரக்கப்பிரிய லுன பழுப்பு நிறக்கரடிதானது. அதற்குப் ‘பாலா’ வென்று பெயர். இப்பாலா விருத்தன் எப்பொழுது வேண்டுமொழுவும் இஷ்டம்போல் எங்கேயும் வலவர் போகலாம். ஏனெனில் லுனன் விதைகளையும், சிழங்குகளையும், தேனையும் தின்று பருகி ஜீவிப்பவன் தானே. இப்பொழுது இப்பாலா பின்காலால் எழுந்து நின்று உறுமிற்று.

“மனிதக் குஞ்சைக் குறித்தா? மனிதக் குஞ்சைக் குறித்துத் தானே. நான் பரிந்து பேசவேன். ஓர் மாஸிடக்குஞ்சை நாம் சேர்த்துக்கொள்வதில் நமக்கு யாதொரு தீங்குமில்லை எனக் கதிகம் பன்னிப்பேசத் தெரியாது. ஆனால் நான் உண்மையைச் சொல்வேன். நமது மந்தையில் அவரைச் சேர்க்கலாம். மற்றவருடன் சேர்ந்து ஓடியாட்டிடம் காணேயாவனுக்கெல்லாம் கற்பிப்பேன்” என்றது.

“இன்னுமொருவர் பரிந்து பேசவேண்டியே! பாலா ஒருவராச்சுது. அவர் நமது குட்டிகளுக்குப் போகார். பாலாவின்றி யின்னும் யார் பேசப்போகிறீர்கள்?” என்று ஆகேலா கேட்டது.

சபை வட்டத்தின் மையத்தில் ஓர் கறுவுருண்டை வந்து விழுந்தது. அதுதான் பகீரா வென்ற கறுஞ்சிறுத்தை. மேலெல்லாம் மஷிவாணம். ஆனால் சிறுத்தைக்குறிகள் நல்ல பட்டில் நீர்க்கோடுகள் போல் விதம் விதமாய் ஒளி வீசின. பகீராவையாருக்கும் தெரியும். யாரும் அதன் வழிக்குக் குறுக்கிட அஞ்சுவார்கள். ஏனெனில் அது தத்தியத்தில் அபாக்கீக்கு சமம். காட்டெருமையை யொத்தது உட்பலத்தில். காயம்பட்ட யானையை யொத்தது உட்கிரத்தில். மரத்தினின்றும் சொட்டும் காட்டுக்

கேளின் இனியவெண்டது அதனுடைய குரல். அதனுடைய தோல் பச்சிலும் மிருதுவானது.

பணிவான குரலுடன் இவ்வாறு மொழிந்தது. “ஆகேலாவே! தளியினத்தோரே! உங்கள் கூட்டத்தில் எனக்கு யாதொரு பாத்தியமும் கிடையாது. ஆனால் அடலிச்சட்டம் சொல்லுவதாவது ‘ஒரு புதிய குட்டினைக் குறித்து ஏதாவது சந்தேக மேற்பட்டால் அதனுட்கிடட்டைப் பொருளாயில்லாவிடில் அக்குந்தைக்குப் பிரசமாக ஓர் லாபத்தைப் பெற்று அக்குஞ்சை விட்டு விடலாம்’ என்று. இந்த லாபத்தை யின்னா கிடக்கான் பெறவாயென்று சட்டம் விரிக்கவில்லை. நான் சொல்லுவது சரியானது?

“ரோய்ப் சரி! சரியான உரை!” என்று சதாவயிற்று. நாயகமேயுள்ள ஓசாய்கள் கூறி மேலும் “பகீரா சொல்வதைக் கேளுங்கள்! கேளுங்கள்! இக்குஞ்சுக்கு கடு கிடட்டைத் தான் இதை விட்டுவிடலாம். அது சட்டத்தான்” என்றன.

“எனக்குத் தக்க பேச அகிகாரமில்லை யென்றறிவேளுகலாம். நமகள் உத்திரவை யாசிக்கிறேன்” என்றது பகீரா.

“பேசலாம், பேசலாம்” என்று இருபது குரல்கள் சேர்ந்து ஒன்றாய்க் கூவின.

“பேசலாம் கவச மெதுவுமில்லாத ஓர் குஞ்சைக் கொல்வது மிகக் கேவலம். தவிர, அக்குட்டி வளர்ச்சால் உங்களுக்கு உயர்ந்த வினோதப் பொருளாகும். பாலா அக்குட்டிக்காகப் பரிந்து பேசியுள்ளார். பாலா வினுடைய லாபத்தைக்குப் பலமாக நான் உங்களுக்குள் ஓர் ஒருது தருவேன். ஓர் கொழுத்த மாடு—இப்பொழுதே கொன்றது—இங்கிருந்து அவை மைல் தூரத்துக்குள் கிடப்பதாகும்—சட்டம் இடங்கொடுக்கும் விதம் இம்மாஸிடக் குஞ்சை யுங்கள் மந்தையில் சேர்த்துக்கொண்டால் இவ்வெருதை உங்களுக்கு துையாய்தான் சேவேன்? இது கிரமமா?” என்றது.

இருபது குரல்களென்று சேர்ந்து கோஷித்தது. “துதினென்ன கட்டம்? இக்குட்டி மழையிலிறக்கும். வெயிலிற் கரியும். தோலை மூட ரோமமில்லா இச்சிறு தலைபால் கமக்கென்ன தீங்கு நேரும்? நமது மந்தையோடு ஓடியாட்டிடம். பகீரா! எங்கு கிடக்கின்றது உத்தக்களை? இக்குட்டியை மந்தையிற் சேர்க்கலாம்” என்றே. அப்பொழுது அழுத்தமான குரலுடன் கம்பீரத் தொனியில் “ஓசாய்மாரே! நன்கு சொக்குங்கள்! உற்றுக் கவனியுங்கள்!” என்று ஆகேலா கூவிற்று.

மௌக்ரியின்னமும் கூடியங்கற்களின்டேலேயே காட்டமுற்றிருந்தான். ஓசாய்கள் ஒன்றன்பின்னொன்றாய் வந்து வந்து பார்த்துப் போனதையவனறியான். முடிவில் ஓசாய்களெல்லாம் கொன்றுகிடந்த எருதின் மேல் காட்டமாய்க் குன்றினின்றும் இறங்கிச் சென்றன. ஆகேலா, பாலா, பகீரா, மௌக்ரிய், தாயோசாய் ஆன ஓசாய் இவைமட்டுத்தான் பாக்கி. இர

ఉద్యమాభి మానులకు.

బాలీరు లనిపించుకొనుట కర్హత యెప్పుడుకలుగును ?

ముసలివాడను ! నాకా, బాలభటవ్యము !!

2. బాలకృష్ణదా! యెల్లప్పుడు చెండవ తరగతి మీద
నేనా? మొదటి తరగతి విషయమై కొంచెమలా చించి
నిజమగు మీరుడవించుకొనుటకు తున్నానును లేదా? నిజ
మగు బాలమీరుడనువాడు మొదటితరగతి పతకమును
ధరించువాడే. దీనిని ధరించుటకు గొప్పవిద్య అవసరము.
దీని వారణ, వనోద్ధృతముగ చాలను. ఈ రెండును గల
నారు సముదాక యరగంట కృషిచేసిన 4 లేక 5 మాస
ములలో పతకమును పొందుట కర్హత కలిగినవారగుదురు.
'ప్రభాస్రం' 'సువిద్య' యను టూల్ వీటికభ్యసించు వారికి
అతి ములుపు.

1 ముద్రలు:—ఇది యొక గొప్ప విద్య గాదు. నీళ్ళు హిమలయలో యాత తెలిసినవారిని ఒకరినిగాని, యిద్దరినిగాని చెంపనుంచుగాని, పట్టుదలతో శయము విడిచి ప్రారంభించిన 10 లేక 15 రోజులలో 100 గజము లీదుటకు సామర్థ్యము గలవాడ వగుదువు. ఏకోజునను యరగంటకంటె నీటిలో నానిన శరీరాంగగ్ర్యమునకు భంగమును, పూను కొన్న పనికి భగ్గుమును కలుగును.

2. సంకేతమున వార్తా సందేశము :- (Signalling)
 ఈ క్రొంచును క్రొంచెముగా ప్రతిదినము శేర్షిన 15 లేక 20
 సవములలో సంపూర్ణింపగును. దీనిని గురుముఖముగా
 పొర్రంబొందక జను. లేనిచో దాని ములుపున, నతులత
 అలవడుట కష్టము.

3. 7 నైశ్య ప్రయాణము:—నీ జల మొదటి తరగతికి ప్రవేశించు మీ నౌకని వెంటినిడుగొని శనివారము మధ్యాహ్నము 3 గంటలకు బయలుదేరి రాత్రి గృహము లందుగాకి మరచటన్ స్వయముగా చేసిన భిక్ష్యులనే భుజించి రాత్రి యచటనే నిద్రించి ఉదయమున మరలి రావలెను, నీవు నడచిన ప్రాంతము, గమనించిన కేమయములను నౌక పట్టునునందు వ్రాసి కనపరచవలెను.

4. ప్రభుమనీశ్వరుడు:—పుస్తకము నొకదానిని సంపాదించుము. నీ గ్రామమునందలి దొడ్డుగొనిని కోరిన వాయువును, నీ గ్రామము చేరుదురు. శీతపు దినములందు ఆముప్పలికి నేటి దానికి కంటికిని పూయము లిచ్చెద్యము.

5. వంశీ:—నీ తల్లిగారే నీకు గురువు. గృహము నందు వారికి సహాయముచేయుచు సుఖమును నేర్పుకొనుము.

6. పటమును వ్రాయుట, గుర్తించుట:— (Map making and sketching) ఫీటియందు ప్రవేశము గలవారిచే శిక్షను పొందవలెను.

7. కిటివాసము (Camping):—7 సవనులకు తక్కువగా కుండ, దీనిలో నొకప్పుడు మూడు సవనులు కలుపగ నీవు నిద్రించుదుముకలగు నొకచోరము (కటిగమును) నిద్రించుకొని కిటివండు కాలము గడుపకలెను. ఇది నీకలకడినదే.

8. ఎక్కు దూరము, బరువు, పరిమాణము, సౌకల్యము, సంక్లిష్టత యించుమించుగ తెలుపవలెను. అలవాటుపడిన కని తెలుపలేదు. ఈ విషయముల పరిమాణ మార్గములు పుస్తకములందు తెలిపియున్నారు. బాగరగా గమనించిన అదియు సులభమే.

9. గొడ్డలి నువ్వొకరించిదుట. దీనిని జ్వాలాంత్రమునకు,
ఎండుచెట్టును మూత్రమే నరుతుట, కొవ్వొలను శోనించుట,
మున్నగు విచిత్రములు పుస్తకములందు చెప్పియున్నవి. తిరిసి
జ్వాలాంత్రా నలవాటు చేసికొనవలయును. జ్వాలాంత్రా
నుండిన కాక్రొతమును ప్రమాదములు కలుగును. అభ్యాసము
దీని నరుదువు.

10. నీ సంపాదన బ్యాంకులో నొకరు పొందుతున్న నుండవలెను. నీవేట్లు సంపాదింతుకొనవలె నీవే యాలోచించుకొనుము. నీ తలిదండ్రులుగాని, నీ ముగ్ధులకాని యిచ్చినచో వారే పతకధారలగుదురుగాని నీవగుదువా ?

11. ఒక బాణాని మృదువరణం (Tender foot)ని
 ప్రతి వ్యక్తుని పేరు వ్యయముగా తెయారు చేయవలయును.

ఓమితమా! యీ పరుసొకండకములు పూర్తిచేసి
 ఉత్తమీర పతక ధారుడ వగుటకు 4 తక 5 మాసముల
 కంటె యెక్కువ కాలము కావలెనా? లేండు మూడు
 సంవత్సరములనుండి బోలీరుడని అనుభవతారల (Ser-
 vice Stars) ను ధరించుకొనవారు యీ ప్రథమపతక
 మును కూడ ధరించినవో, 'సీ' యనిపించుకొనరాక "సర్-
 వేటినుండియు దీనికొరకై కృషిచేసి ఉత్తమీర పతక
 మును ధరించినగాని అనుభవతారలను ధరించను.

నా పట్టావలె," అని యనునాడు. "నీవీ నాయకులనుండి నిరక్షమగు నుండవలయు. "నీవీరు నాయకులారా! తెలుగుగ నుండుడు. నాభ్యాతియే మీది. మీభ్యాతియే నాది. నేనిప్పుడు నిజమును మీకుడ వనిపించుకొనుటకై గొప్పకృషి చేయ బోనుకొంటిని. తోడుపడుడు" అనును. ప్రయత్నించును. యశ్రుదవృక్షము. అంతకును ఉపేక్షాపితామహుని నివృత్తవృక్షముగా భావించును.

భట్టి పోలు కృష్ణరావు.

అ! బ్రాహ్మ, నీకు కూడా! బాలభట్లో ద్వయములో వలన
యము కలిగించుకొనవలెనని నీవెప్పుడు ననుకొనలేదా?
నరదాక్ష నా నీవాను ద్వయము సంపాదించు కలసికడ;
అందులో ఎంతో తేమపా యున్నది. దానివలన చాల
లాభము గూడ కలుగును. “లాభము!” అందు పేరే.
అవును; అందును నియమములు నీవందు నుండినా, నీయందు
పెరితని మాన్యుచును. దానివలన నీకు కలుగు లాభము
లన్ని వేలకుమీకు మానిన, దానినెట్లు లాభకారిని చేయ
గలడు? దేనిచేత?

సామాన్య మనుషులలా నీవు సవరుడవేనా? అయి
యుండవచ్చును. వాగ్విగలవు, చదువలేవు, ఇంకా...
...అవునగాని, మాటలకుకు, నీవు ఈదగలవా? నీ కత్తు
కాగువానిని ముప్పిలో గుద్ది పడగొట్టుగలవా? నీ కత్తు
వును ఆయువు పట్టులందు కొట్టి వానినుండి తెప్పించుకొన
గలవా? నీసామానులను నీవు మోసికొని పోగలవా? నీ
పశువులను నీవు కట్టివేసికొని పోవణ చేయగలవా?
పాలు పిరికడము, నిప్పు చేయడము, సవయము వచ్చి
నపుడు అన్నము వండుకొనడము, ఈ పనులు నీవు చేసి
కొనగలవా; లేక యీ చిన్నపనులు చేతగాక ఇతరులవై
అధారపడి స్వమజ్జియుండవలసివచ్చేనా? పోనీ, పొంగర
బోతు గుట్టయను పట్టణగలవా? నీటమునిగి పోవుచున్న
వానిని కాపాడగలవా? గడ్తనాశము తెగినపుడు పుగ్గ
చికిత్స చేయగలవా?

ఇట్లే ము చీతగానివో నీవు బాలశిట్టులను నీవు
 మంచిది. పెద్దవాడని సంఘముండును; తనోలావీని నీవు
 కావలెను. ఇరన్నియు ఇదివరకే తెలియు నగువా
 నిను, నీవు బాలశిట్టుల జేవలవినదే; బాగుగ నీవు
 గిడుదానిని నీవును నీవు అవకాశముండును.

“నేను ముగివాడను, నాకు తీరిక లేదు. రాజు దొంగల
ములేడు, బాల్కంటులకు నేనొకరిన విషయము లన్నియు
నాకు తెలియవు,” అందుచేత! ఈ యుద్ధయమున చేరి
వారల నాటికొంటిదియిది మొదటి ఇట్టిరూపాంకముల
చేప్పినవారే; ఇప్పుడు వారందఱు ఈ యుద్ధయముల
నెక్కయి యిట్టివారు!

శ్రీలక్ష్మి ను ఇబ్బంది పెట్టే అంశమును గురించి వివరించుచున్నాను. అసలు విషయము ఏమనగా నీవెవరి పేరును సమీక్షింపవలెను. అసలు విషయము ఏమనగా నీవెవరి పేరును సమీక్షింపవలెను. అసలు విషయము ఏమనగా నీవెవరి పేరును సమీక్షింపవలెను. అసలు విషయము ఏమనగా నీవెవరి పేరును సమీక్షింపవలెను.

చచ్చుచు; కాని యాదాశముంలే. నీ యిదో పనియందుగదా యుండును. పిల్లలనరకాలన్న తల్తూలు పడుచుండును. పట్టును నీయుటో, గడియము బాగుచేయుటో, సీతాకోక చినులను పట్టుటో. వటి దేనియందో నీకు అగ్గిలాను యుండవచ్చును. ఇట్టి ప్రతిపక్షయమందును బోధకుల ఉపదేశము. వారమున కొకటి రెండుగుంటలబోధించినను చాలును. ఈ మాత్రము తీరిక నీవుకలిగించుకొనలేవా ?

నేవు మనలితనమున నంటి నందవో, బిల్లలో
కలిసి మెలిసి యుండుటవలన నీకుపడుచు తనమునచున్నను:-
మనలివారి ప్రపంచానుభవమును పిల్లలు జడయ్యెదరు.
పిల్లలకుండు ఉద్బాహము, చురుకుదనము, పూహపోహలు,
వయసు వాటిలో నొకటిదను. (ఇట్లున్నను అంతటగ
వృక్షలు దృశ్యవహాయమునైన చేయగలరు గదా!)
అనేకమంది దుప్పిలు బాలకళానుభవము కలన వారి
విచారమును మరచిరి.

భట్టోపాధ్యాయునకు విశేషసృజ్ఞ యుండ నక్కరలేదు. అతనికి తెలియ వలసినది ఒక్కటేవిషయము; అదేదన పల్లవాడు, పిల్లవానికి తనకు ప్రాత్యహనమిచ్చి వానిచురుకుదనమును నరికిన మూమున కెట్లైన చాలను.

బహిష్కారమున ఆటలినె పిల్లలు ఉలుకుదురు.
 సంతోషపరులను, ఆర్థోగ్యకరులను పిల్లలతో కలిసి
 వారిని బాగుచేయువాడు, తనంతటి తానును బాగుపడును.
 రాజకీయోపన్యాసములను, సాంఘిక నిర్దిష్టములను మత
 విశ్వాసములను పేము పరీతు చేయుము. పైనిక కత్తు మాకవ
 నరములేదు.

భట్టోపాధ్యాయులు చాల ఆనందము; అటులనే నిర్యాణకర్తలు, బోధకులు, వ్యాయామ శిక్షకులు, సాంఘికము, దౌర్వ్యధాతలు, ఉపన్యాసకులు, వ్యాసకర్తలు మొదలైనవారను కానవీయున్నారు. ఇప్పటికి యిరువదిలక్షలమంది బాలభటులన్నారు. ఇంతకు పదిలక్షలమంది ఈ యుద్ధమును చేరుటకు ఉద్విగ్ధులు చున్నారు. భట్టోపాధ్యాయులు నొంకు పొకును మీరు అగియుండలిననడే, ఈ లోతుక మీరు తప్పుదారిని బడి పాడయిపోవుదురేమో!

ప్రస్తుతము దేశమునంతట ఆవరించి యున్న జబ్బు, జబ్బుకాదు. అంతకంటే హేయమైనది. నేరము, స్వలాభాదులు! “నే నెచ్చలనున్నాను!” “ఈ వ్యాపారము నెచ్చలకంటే లాభవస్తువులు కలుగును?” “ఇది వా

కేటు వేలుచేయను!" ఇవే జనుల మనస్సులలో మొట్ట మొదటపట్టు ఊహలు సంఘక్షేపము కరువాతపయము భావిపారులలో నీయాశయములను బాలభటశిక్షవలన లెక్కించుచేయ యత్నించుచున్నాము. నిజమైనపాఠశ్రవ ము, అనగా, పరసేవకై ప్రతివ్యక్తిని సమర్థునిగాచేయుటయే మాయద్దేశము. ఢిల్లీపాఠశాలయని వ్యక్తపర్యము వల నను, ఢిల్లీలకు వచ్చుకొని పనుల మూలమున సర్వోత్తమ కాఖిలగు దేహపటిమ, పరిశ్రమలు, సేవాత్మకత మొద లైనవానిని వృద్ధిచేసికొనుటకు ప్రోత్సహ పరుచుట వలన మాయద్దేశము నెరవేరును. దీనితో పరిచయమున్న

చ. బెల్లరు-పురుషులగానీ, స్త్రీలుగానీ, వారి శివరము గడచుకొనినది, పరిశీలనను నిజముగ గ్రహించుకొనినది, ఇట్టి కేసుయే పనికి వచ్చేదిదనియు నిట్టిదే గణనీయమైన దనియు తెలిసికొందురు.

నీవు ఢిల్లీద్యమమందు చేరినచో, ఢిల్లీలకు కేటు కలుగును. దేశమునకంతకంటే వేలుకలుగును. అప్రియశ్చ ముగ బద్ధమ అంతకంటే వేలు నీకు కలుగును. నీవు భగవంతుని సమీపించువు.

కొప్పర్తి నారాయణమూర్తి.



తోడేలు విడలనాయకులకు II

శిక్షావిధానము.

బహిష్కరణముకంటెను సంకల్పితము మనకు బ్రధానము. బాలుని కుతస్నహము గలిగించుచు నతని నైతిక, మానసిక, శారీరక వికాసమునకు దోడ్పడగలగు నాటసారులు మొదలగునవి మనసాధనములు.

ఫివరు వాక్యబ్జింటుల జ్ఞానోపాధ్యక్షముకంటెను తదుపాగ్ధేచ్ఛయును, దానికి వలయు సామర్థ్యమును పెంపొందించుటయు మన యాశయము. అనగా, బాలునికి గ్రమమగు సుతస్నహమును గలిగించుటయే తోడేలు విడల నాయకుని కర్తవ్యము. ఈ యాశయము ననుసరించిన నాతడు తన గమ్యస్థానమును సంతకప్రముగ జేరగలిగి చురుకును సామర్థ్యమునుగల విడలగుంపును సంఘటిత మొనర్చగలగును.

ఆధునికోపాధ్యాయుడు తన ప్రాచీన సోదరుని కంటే నధికమడగుట కిదియేసాధనము. బాలుని పాండిత్య విజ్ఞానములకంటెను నెక్కుడుగ నతని సామర్థ్యశీలముల నభివృద్ధి నొందజేయుటవలననే సంసారసాగరమున నతడు ములభముగ దరించుటకు దోడ్పడగలగును.

సామర్థ్యమన కేవల భనోపాధ్యక్షమునకు వలయు సామర్థ్యమేగాక, స్వేచ్ఛను, ముఖముగను శీవయాత్రిక జేయుట కవసరములగుజ్ఞాన సామర్థ్యములనిమాయద్దేశము. "కూడ"దనిబోధించుట అధర్మాచరణమునకుఁ బురిగొల్పు టయే యగును. దీనికంటెను మరియొక భావము (Right Spirit) జనింపజేయుటయే శ్రీవ స్ఫూర్తి. కర్మకా వేశము శతస్ఫులిక బాధముకంటిది.

ప్రత్యేక నైతిక శిక్షణము— ప్రత్యేక వ్యాయామ శిక్షణమువలననే అనంతభావము నొనగూర్చుకొనినను నది ముగ్ధిరమగు శీలముపై నాధార పడని యెడల సాయి కాళాలకు.

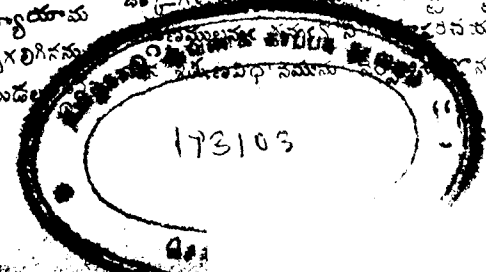
మాత్రేభువు "ప్రత్యేక నైతిక శిక్షణము హృదయ సాధారణముగ సాధనసాధనమగుట బ్రాజ్ఞులకు మనస్య క్తమే యైనను, బావరుల నది యవసరమైనను గలవర పెట్టుచునేయుండును." భానునాథు తరు కులందును (Sunday Schools), తదితరవిధాన సవయము లందును మనకిది గోచరించుచునే యుండునుకా!

ప్రతి కేసువునందు సంకల్పతముగ మంచియున్నదని యును, నీవహజ ముశీలనీయములను సరియగు సాధనములచే వృద్ధి నొందించుటయే విద్యావిధానపు పరమావధియనియును జ్ఞానయోగ్యుడగు స్టేట్ మహాశయు డెన్నడో నుడివి యుండెను. ఇట్లయ్యెను, నీతత్వమును మన మిప్పటివచ్చుచే గొంచెము కొంచెముగ ననుకరించుచున్నాము.

జరము, శిఖనము, గణితము-విద్యయనిన సాధారణముగ మనకు స్ఫురించునది-దీని యుదహరణవేయిండు గానరాదు; సహజముశీల బీజములను సరియగు సాధనము లచే-నీతివాక్యములగాదు-పెంపొందించుటయే గుర్తించఁ బడినది.

సాధారణముగ నే బాలుడును మిన్నకగూర్చుండి బాస్త్రవాదమాకొంప నిచ్చుకొనును; కన్యత్వేత్రమున నురికి ప్రత్యేకముగ గర్భవాచంపగోరును. ఉపాధ్యాయుడివ్యయము గుర్తించినచో నతని కింతకంటెను నుపకరించెడి సాధనము చేరొంటు యుండదు.

కనుక, బొలుదొల్ల మనకర్తవ్యము బాలుని జక్కగఁ బరిశీలించి యున్నాములను, ముగ్ధుని జీవితమును నాధారముగా నుంచుచును నాధారముగా నుంచుచును.



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