

South India Boy scout.

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

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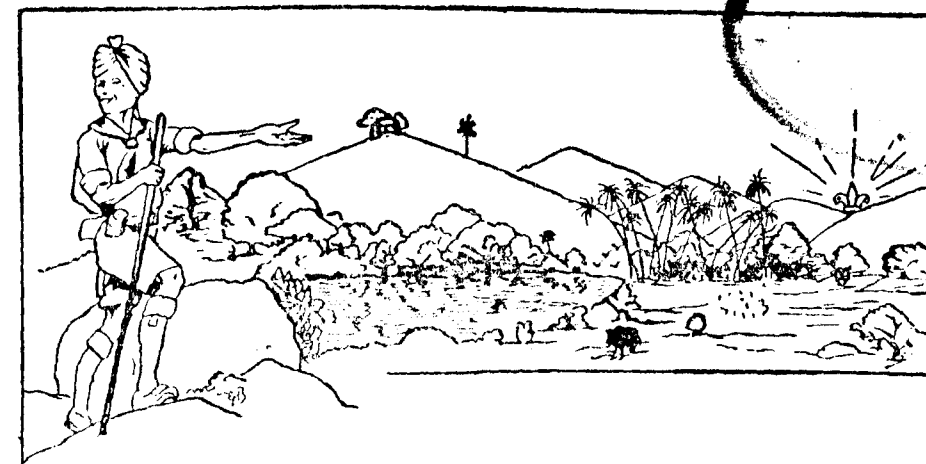
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The Hon'ble Dewan Bahadur S. Kumaraswami Reddiar, B.A., B.L.,
Our Provincial Commissioner.



THE SOUTH INDIA BOY SCOUT

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Thought for the Month.

God knows our country needs balanced citizens to-day and energetic ones especially. We want it in the individual, a cheery hopeful outlook is needed, and not a feeling that we are in a bad way in the country, but

rather let us feel that we can put our shoulders to the wheel and pull our country out of the slough of despond.

(B-P.)

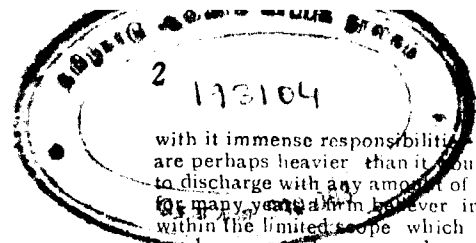
The Outlook.

Our Provincial Commissioner.

The Honourable Dewan Bahadur S. Kumaraswami Reddiar, B.A., B.L., the Minister for Education with the Government of Madras, who has been appointed by His Excellency the Chief Scout for India as the Provincial Commissioner for the Province in succession to the Honourable Sir C. P. Ramaswami Ayyar, has taken charge of his office and was welcomed by the Madras Provincial Council on the 10th of October at a party held at the Provincial Headquarters. Short speeches of welcome were made by Mr. K. Sanjiva Kamath, the Honorary Provincial Secretary, Mr. T. S. Ramaswami Ayyar, Rao Sahib T. S. Subramanya Ayyar, Rao Bahadur R. Krishana Rao Bhonsle and Mr. A. W. Hutton. Our Provincial Commissioner replied as follows:—

"Brother Scouts, I am indeed very thankful to you for the honour you have done me by calling me to this very high office of the Provincial Commissioner and I am greatly thankful to you for the very lavish manner

in which you have praised me this evening. I am glad to be told that in making your choice of me for the commissionership you were not in the least actuated by the fact that I happen to be the Minister in charge of Education. If you made the appointment for that reason, I can tell you quite candidly that you could not have made a graver mistake than this. In my present office I shall perhaps be less helpful to you than I would have been if I had not this office. I shall always be in a very embarrassing position when my interest as Provincial Commissioner and my interest as Minister in charge of Education do come in conflict as perhaps they might on occasions. I am therefore very glad to be assured that that was not the reason for which you made me Provincial Commissioner but that it was on account of the fact that you considered that I have been for many years in the past taking an interest in this great movement. I cannot certainly believe that my achievement in this field in the past has given me the claim to this high office. Mr. Kamath has told you that this is the highest honorary office which the Association has in its power to bestow on anybody. Well I am certainly conscious of that fact and I must at the same time say that this assurance from you of your confidence and your consequent calling upon me to fill this high office provokes me to a very disquieting reflection, that this high office carries



with it immense responsibilities which are perhaps heavier than it could be possible for me to discharge with any amount of success. I have been for many years a member in this movement and within the limited scope which was offered to me it has been my endeavour to do my best, but I cannot at the same time say that I have achieved much and so it is I say that my achievements in the past have not given me any claim for this appointment. If at the time it comes to my lot to lay down my office my brother officers will say that this man has justified the choice, and has at least in some measure done justice to the post he was elected, it is on that day that I shall feel that I have been rewarded for the interest that I have been taking in this movement. At the present moment I refuse to believe that I have done anything to justify your appointment.

In this country though the movement has been in existence for many years we must confess that the progress that it has made is still very inconsiderable. No doubt it has got many attractive features about it. The spectacular aspect of it, and perhaps the novelty of its apparel, and some other circumstances of that character do attract recruits in the first instance but their interest in the movement very soon disappears and except in the case of those people who realise that this is a movement which is not intended merely to produce spectacular effect but which is intended for the building up of man's constitution, for the improvement of his character and for the development of the right kind of citizenship in him, only those people who realise that, that continue to take a sustained interest in this movement and the result of this phenomenon has been that the movement at present is in the hands of a few enthusiasts who, to their credit it must be said, devote their time and energy in an increasing measure to the spread of the movement. But that is not enough. The movement must have a hold on the public mind and it must receive the warm support of the public at large and it must be the endeavour of those who hold office in this great movement to popularise this and spread it in the manner which its importance and usefulness do certainly deserve. I realise the responsibility of making this movement popular as one of the duties of the provincial commissioner and on this occasion I can only assure you that I shall endeavour my best to do which lies in my humble power for the furtherance of that movement.

It was a matter for great sorrow that Mr. Thaddeus who has been doing such good service here has to go away and his departure from our midst synchronises with my entry. I hope that he, even when away from us, will continue to take the same interest in this province which has made him what he is."

On behalf of every member of the movement in the Province we offer to our Provincial Commissioner our felicitations and assure him of our whole-hearted devotion and loyalty in carrying out his wishes for furthering the movement.

Our Assistant Provincial Commissioner.

We take this opportunity of welcoming to our midst our popular Assistant Provincial Commissioner Mr. E. Conran-Smith, C.I.E., I.C.S., after a holiday in England. We hope it would be possible for him to continue, in an

increased measure, the very active help he has been rendering to the movement all these years.

Mr. G. T. J. Thaddaeus.

By the time this number reaches our readers Mr. Thaddaeus will have taken charge of his new appointment at Delhi as Organising Secretary for India. Our readers will part with him with mixed feelings but we can assure Mr. Thaddaeus that he carries with him our very best wishes for his success in his new sphere of office. We can never feel that he is away from us for, as Organising Secretary for All-India, Madras is as much a part of his sphere of activity as any other Province. We wish him good Scouting.

Scout Day Celebrations in Madras.

The Madras Corporation Local Scout Association and its Organising Secretary Mr. V. S. Ratnasabapathy have to be congratulated on the very successful Scout Day Celebrations conducted by them on the 1st of October 1931. His Excellency the Provincial Chief Scout sent his good wishes for the success of the function. The programme which they followed is very interesting and consisted of (Morning) Scout Rally, Reaffirmation of Promise, Investiture, National Songs, Address by the President, combined Good Turns, visits to hospitals, cherries, Pinjarpoles, etc.; (Noon) Poor Feeding by the Madras Chillies Merchants' Association; (Afternoon) Visits to places of interest; (Evening) Radio Programme and short talks; and (Night) Camp Fire and overnight camp. The Radio Broadcast Talk deserves special mention. The Poor Feeding by the Madras Chillies Merchants' Association is a very generous gesture and this item is a tip to the other Associations in the Mufassal to enlist the active sympathies of generous-minded philanthropic patrons.

Madras District Scout Council.

The Cub Rally held on the 3rd of this month in the Presidency College Sports grounds was a great success from all points of view. It provided recreation to the three hundred children who were assembled there and served to show to the visitors and parents that cubbing was really worth-while for their children and to the public that it was up to them to support the scout movement in its efforts to furnish healthy, happy and helpful occupation for their children. The varied and interesting programme presented by the children was so much appreciated that the Women's Swadeshi League invited all these cubs to participate

in the Children's Day Celebrations organised by them in honour of Gandhiji's birthday. About a hundred cubs, with their officers participated in the function on the kind permission of the District Commissioners and we are told that these cubs practically monopolised the whole of the programme and created a most favourable impression by their spontaneity resourcefulness, discipline and smartness. All honour to Madras Cubs, and good hunting to them! We also understand that the Women's Swadeshi League presented a silver cup to the cubs of Madras in appreciation of this Good Turn.

If more of such comings-together between the members of our Association and other organisations devoted to children's work and welfare take place, it would be a great help

towards the clearing of many misconceptions which may prevail in the minds of the members with regard to the aims, ideals and methods of the respective organisations. *The Boy Scout Association rules prohibit scouts in uniform taking part in political meetings and demonstrations*, but it stands to reason that the members of our movement should be sociable and should not miss any opportunity of coming together with other youth and child organisations when the functions have no political bias.

The New Scout year.

We are in the beginnings of a new Scout year and offer to every one of our readers, our best wishes for good scouting and glorious camping.

Good Scouting,
Editor.

Typical Pack Programmes.

I am sure you have been following closely the very suggestive programmes given by Mang. I imagine you at present with two sixes, most of the boys new to the Pack, bubbling over with enthusiasm and vigour, ready to jump at anything under the able leadership of their sixers.

The Sixers who were your first cubs, to whom you have given your time and attention are now ready to lead the five boys under them, on the way you have pointed out to them, some time ago. You are sure that they would not lead the Cubs astray, and in that hope begin your work.

Almost everyone in your pack is just coming into the movement, except your sixers who are well up in the 1st Star Tests. One thing that you will have to bear in mind is that the 1st star and 2nd Star tests need not wait until you finish with the Tenderpad, and you will understand me when you see that there are a few tests which cannot be perfected in a day



WOLF CUBS.

as, Leap Frog, Bowling the Hoop, Skipping, etc.

So, as far as practicable, try to put in as many common items as you can, not forgetting to give a special chance for the sixers and other experienced cubs to improve their own standard.

Of course, the Pack meet begins with a Grand Howl. There is complete silence all around which is suddenly broken by the cry "Pa-ck, Pa-ck, Pa-ck" from Akela. The same Clarion call from Akela summons them every time, and the Pack rushes off to the Council rock. The long drawn Pa-a-a-ck", from the cubs ends with their sudden jump at the council rock, and they link their hands and form the Parade circle. They drop their hands down and wait for the Senior sixer to step into the circle.

Grand Howl.: (refer to Pages 26-28 in The W. C. H. B.)

As the senior sixer steps in he says "Pack, ready for the Grand Howl, Down." Every cub sits on his haunches, with his hands between his knees with two fingers just touching the Ground. As soon as they sit down they wait for no commands but begin the Howl. The cubs should have their heads tilted up as shown in the Hand book, page 26. That is the way of the real Wolf Howl and so we are also to do likewise. When you say A-kay-lah, let it be long drawn and loud. The "lah" should end with a snap. Bark it out. Soon after a second's pause they should say "wee ee-l do."

oo-Ou—r best". Akela should mark the time and train the cubs to say the words together at uniform intervals. With the word "Best" they all jump up as if shot from a cannon, with the two hands with the two fingers forming the ears. Akela also Salutes—only Salutes the Cub salute. The Senior sixer now says "Pack Dy-b, dy-b, dy-b." Let each dy-b be long and well pronounced. with the last "dyb" the cubs let down their left hand and give the cub salute with the right. They say "we-el Do-b, do-b, do-b, do-b," and lower their right hand also to the alert.

The Grand Howl is over, and it is a spontaneous salute from the Cubs to their Old Wolves. Never allow them to treat this lightly.

In packs where there are no Totem poles the Winning Sixer of the previous evening may be asked to lead the Howl.

Test Work.: (refer W. C. H. B., pages 102-104.)

If you are fortunate to have at least two hoops in your pack it would always a source of unending pleasure to the boys. Let each cub have his turn and make it an inter six competitive relay.

Leap frog is another jolly game. You can also make this an inter six competition but we have to see that the smaller boys are also given a chance. Always ask the Cubs to practice with boys of their own size. The correct method of standing and jumping should be insisted upon.

Games.: (refer Cub Games by V. C. B., Games by Mackenzie.)

Why not have some Games? Everybody in the Pack should be able to participate in the Games. Give them good running, for they always like it. Begin with simple games and show the game yourself with your Baloo and and Bagheera, for it saves a lot of explanation.

Let us begin with ordinary relay. Fix two points or two persons whom the cubs have to circle round. Let it be about 20 yards from the base. The cubs who come in after their turn should at once fall in the rear. The relay can be varied by making the cubs hop the distance instead of running. They may turn a somersault in the middle, before they return or they may be asked to come backwards.

Try artillery clapping. It needs no introduction. In all games for alertness make one or two rehearsals, before you begin the game but, in the case of physical games

explain it well or show it yourself, for the boys should not be tired before the Game.

Allot a certain time for each Game but be always prepared with two or three games. You may need to in case the games you have on hand are finished in lesser time. Two tennis balls would give you many Games as the Tunnel Ball, The Right Pass, The over head Ball. You will find many more games that can be played with the balls in the "Book of Games" by J. W. Houghton. (As. 8 only.)

Story. (refer Jungle Book by Kipling. "Coming to The Jungle.")

The boys would be tired by this time. The boys are ready to hear you. Read the Jungle Book I and II before you begin to tell the Story. Jungle story not only interests the boy but also justifies our methods in Cubbing. Imagine the whole story in your mind and never fear to paint pen pictures. Be correct in your descriptions and also true to life.

For my part I would prefer to begin the Story in the jungle when Akela calls his Pack on The Full moon night, to inspect and admit the new cubs into the pack "look, O, Wolves," is a favourite thing for the cubs to call attention. Tell them how Baloo teaches the Law. Beginning again, with the Tiger at Waingunga starting on his hunt with his sneaky follower Tabaqui, we come to the part how Mowgli lived, and how Shere Khan attacked him. Mowgli was saved by the wood cutter's fire. Stop where Shere Khan burnt his foot and where Mowgli ran away into the Jungle.

Act the story yourself as you tell the Story. Stalk as Shere Khan did and roar when he roared. Every one would not feel shy to act the Story afterwards.

Play acting.

Ask each six to act all you have told them. How Akela called the Pack together, how they saluted him (sure it is only the Grand Howl, but let them do it). If you ask them to show you how Baloo taught the Law, you need not be surprised to see the Baloo Dance, if it is not allright try to correct them, but never blame them for anything, for they have done their best. Shere Khan's hunt and the burning of his feet would be very amusing to the cubs. If they act all these, they know the meaning of the Grand Howl, the Baloo Dance and the meaning of the terms "Lungri and Eater of the Naked man Cub."

Call the Pack once again to the Council rock and give them some songs. Try Tagore's Morning Song or "Let the Feet Go tramp". Let all the cubs join in it and make yourself sure that they have caught the tune, for once they get the wrong tune it is next to impossibility to correct it. If you are not a good singer get some one else who would do it for you.

Next, try this yell. Shout it at the top of your Voice.

Boomalaca, boomalaca bow, wow, wow,
Chingalaca, chingalaca, chow chow, chow,
Boomalaca, chingalaca, who are we?
We are Wolf Cubs can't you see?

Suddenly clap your hand and ask every one to turn a somersault, and assemble again. The senior sixer steps forward again and says "Pack, Alert." They sing "God save our Mother Land" and after the Grand Howl, disperse.

The meeting is over but your work is not yet done. Reflect how many items were really interesting to the boys, and how many want polishing. This will help you afterwards. Have a small book wherein you write all new games you come across, and also preserve your

programmes for they would be useful when you have no time to think.

Have a small programme written on hand before you go to sample the meet.

Programme.

1. Grand Howl.	2m.
2. Games.	25m.
1. Relay.	
(a) Ordinary.	3m.
(b) Somersault.	3m.
(c) Hop	3m.
(d) Backwards.	3m.
2. Artillery clap.	3m.
3. Tunnel ball.	3m.
4. Right Pass.	3m.
6. Overhead ball.	3m.
3. Tests.	
1. Bowling the Hoop.	5m.
2. Leap Frog	5m.
4. Story, till Shere Khan steps on the fire.	10m.
5. Play acting.	15m.
Shere Khan's Hunt	
Baloo's School.	
Akela's Meet.	
6. Songs	10m.
Tagore's Morning Song.	
"Let the feet go tramp."	
7. Yell: "Boomalaca...."	2m.
8. God save our Motherland	3m.
9. Grand Howl.	3m.
	80m.

(Shamna the Light.)

The Jungle Dance of Bagheera. A Poem.

The Wolf cubs are silently, stealthily moving,
And peering in bushes and trees far and near,
With eyes keenly watching and ears ever listening,
They take their first lesson in catching the deer.
Bagheera the Panther, who teaches the Wolf Cubs
To hunt in the jungle and search for their prey,
Is carefully showing them how to be cautious
For he knows the jungle lore better than they.
His sharp eyes catch sight of a deer in the distance,
He slowly draws back and the wolves do the same.
They watch well his movements and silently follow,
Lest one should be noisy and all lose the game.

They then creep up closer, the deer, unsuspecting,
Is seeking for food at the close of the day,
It knows not the danger that surely awaits it,
The foes that are watching some distance away.

The Wolf Cubs draw nearer in anticipation,
"Watch Well, O ye wolves" says Bagheera.
"Watch Well"
They crouch down together, then spring on their victim
And make the Whole Jungle resound with their yell.

"The Scout"

Inter-Troop Functions.

(Adapted).

A NEW feature of the Programme of the Hyderabad Boy Scouts Association has been the holding of inter-troop Rallies, of small sections or groups of troops of the same locality, in each of their Headquarters by turns. The Headquarters pays a small contribution towards expenses.

The Troops have been grouped, with one of the scouters elected among themselves acting as the convenor or organiser.

The objects of these Inter-Troop meetings at present are as follows:

- (1) To create opportunities for scouts of different troops to meet each other.
- (2) To enable them to practise rallying, displays, shows, March-past, Camp-fire etc.
- (3) To receive instruction on scout topics and play games on troop basis.
- (4) To educate the Parents and the local Public in Scout matters.

(5) To increase efficiency in Scout Tests through practices and competitions.

The aims of these functions being such, it is needless to point out the inadvisability of using this kind of activity for mere formality, show or name. The importance of the work to be done on these occasions is also shown in the order by which the "objects" have been mentioned above.

The undermentioned instructions were given:

(a) Each function should be held for a purpose according to the above mentioned objects and a clear programme with suitable variety arranged with the previous consultation of the members.

(b) It is better that two or three Rallies of each section be held in the beginning only privately under the command of one of the senior Scouters or a Headquarter's official, so that the troops get proper training in punctuality, discipline, movement and conduct at Parades and healthy competitive spirit.

(c) Outsiders may be invited only once in a term, the programme for such a big public function being rehearsed a number of times beforehand.

(d) The programme of the Rally should be such as to make the scouts take full part in it and not merely be on-lookers listening to a number of talks which may preferably be given to Scouters separately with better results.

(e) Scouters in charge of troops ought to take the function seriously and must themselves take proper share in it by coming in uniform and taking their due places among their scouts. Scouters in mufti should not wander on the parade grounds giving hints to their scouts, nor is their place among the guests or the public.

(f) All these functions ought to be conducted in a formal and disciplined way so that the Troops may get good practice. Informal and unofficial methods should be totally avoided on parade and everyone in uniform should behave in an active and exemplary way.

(g) It would be better if Scouters invite the co-operation of those of the other Sections in giving talks and instructions to scouts or for acting as judges for competitions. It is time that Scouters themselves and even some of their more experienced scouts try to prepare and read papers on such scout problems as require exchange of opinion and discussion.

(h) Suitable prizes or certificates or marks may be given to the troops at each meeting in order to encourage further healthy competition.

The undermentioned Programme is suggested for the information and use of Secretaries of Troop Sections to be put into practice with such suitable alterations as occasion may require:—

(1) Welcome to visiting troops and showing them round the club room and other activities organised by the receiving troop. It is advisable that as much opportunity as possible should be given to scouts to meet their brother Scouts, Patrol Leaders meeting the other Patrol Leaders, seconds the other 'seconds', secretaries the other secretaries and so on, all talking on each others' duties and exchanging opinions and enquiring news, etc.

(2) Rally, hoist flag, anthem, roll-call. The Rallying should be real rallying of Scouts with patrol cries, etc., and everybody to be in uniform and taking his position on the Parade ground including S. M. and the A. S. M. the S. M. in command issuing orders from the Flag-Staff.

(3) Practice in marching, march past, etc., and other formations, all together under the command of an able instructor. No hand signs or talks on the field; everything to be done in strict drill fashion.

(4) Welcome speech by the Presiding officer, if there is one, preferably a non-scout, or by the Scouter commanding.

(5) Displays or competitions—details to be announced and judges fixed, beforehand.

(6) Short paper to be read by some scout on any topic useful to scouts.

(7) Some group game in which all can take part, which would create fun and enjoyment.

(8) Talk on some scout topic, by a non-scout or a S. M. that does not belong to the section.

(9) Announcement of winners of best item for the day. Award of prizes or certificates, etc., and President's or officer's closing remarks.

(10) Thanks, cheers, song, lower flag and light refreshments, if possible, camp-fire entertainment to be held while the refreshments are served.

We commend the scheme to our Local Associations.
(Editor, S. I. B. S.)

In Memoriam.

In loving memory of N. Sivaprakasam, Rover-Scout, I Vepery Troop who was called to Higher Service on 27th September 1931—Inserted by the Editor and his Brother-Scouts of I Vepery Troop.



(FOR SCOUTS)

Robbers and Sepoys.

The players are divided between robbers and sepoy, there being about ten robbers to fifty sepoy (the proportion of one to five). The larger and stronger players are usually selected for the robbers. The sepoy have one General who directs their movements and the robbers a captain. The robbers are given five or ten minutes start from the prison. The sepoy stand at this place marked as their fort or prison, until the General gives the command for the search of the robbers. The object of the robbers is to hide themselves in such a way that the sepoy may not find them, and when found, to resist capture if possible. They may hide by climbing trees or dodging behind them, conceal themselves in underbush, under dead leaves, etc., but no disguise in dresses or otherwise is permissible. A robber may resist all the way to prison if he is caught. A guard is appointed by the General for the prison, and the prisoners will not run away when once put in prison.

The sepoy, in attempting to locate the robbers will use many tactics besides a simple hunt. For example, they may form a large circle and gradually work in towards the centre, thus surrounding any robbers who may be hidden within their territory so covered. The game is won when all of the robbers have been made prisoners.

This is one of the typical wide games.

(FOR CUBS)

1. Shere Khan and Mowgli:—*Vide* page 28, The Wolf Cubs' Handbook.

Variation:—(a) Cubs form a file as in the previous game, but the boy at the head of the file becomes Mr. Shere Khan. It will be very interesting if he is chosen from the six other than the one in file.

(b) Out of the six cubs in the line, three may belong to one and the rest to another six, the end player acting as Mowgli, whoever he may be.

2. Jockeys:—One six of cubs stands in a circle, with hands joined and extended to the full extent. The cubs of other six stand behind, every cub choosing one about his own size standing in the circle.

On a signal from Akela, the cubs outside run only ONCE and jump up and seat themselves on their respective matches (Horses). The boy who seats himself first is the winner. Then the players change places, those who have been Jockeys stepping to the front and giving their backs for mount.

Variations:—(a) Played as above, but the jockeys going through the wide opened legs of the horses before mounting.

(b) Every jockey runs once, makes a somersault or cart-wheel before getting up.

3. Ringmaster:—(Play acting)

Cubs form the Parade Circle. Akela in the centre snaps a whip and calls any one of the jungle animals as referred to in the Jungle Book. Every boy who represents the animal called for imitates it both as to its cries and movements. Then, at a given signal from the Leader, all cubs gallop around the circle in their characteristic cries and actions and regain their respective seats. It is a splendid idea to ask each cub to imitate the animal or bird by the name of which he is generally called in the Pack. Try this game at the Red Flower as well.

N. B.—In all these games please remember not to overstrain the Cubs.

The Code of a King.

H. M. King George V of England has a private code of conduct, which, at first flush, may appear easy to follow; but, on second reading, may appear a bit difficult of achievement.

The code, which is said to be framed and hung in his bed room, runs as follows, as we glean it from the press.

"Teach me to be obedient to the rules of the game,
"Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.

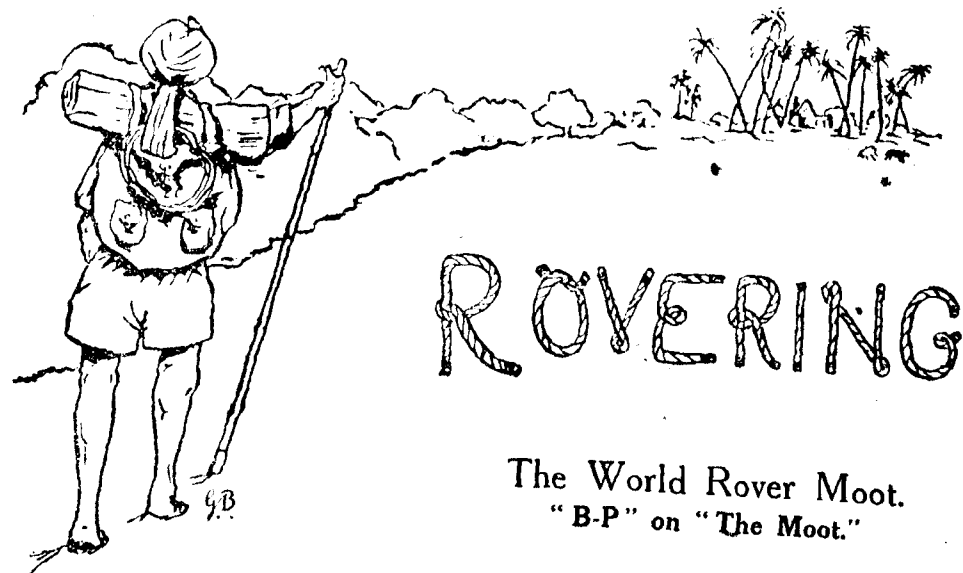
"Teach me to proffer nor to receive cheap praise.

"If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.

"Teach me to win, if I may; if I may not, teach me to be a good loser.

"Teach me neither to cry for the moon nor to cry over spilt milk.

(From the Literary Digest of August 1930.)



The World Rover Moot.
"B-P" on "The Moot."

IN a foreword to the Moot Programme, Lord Baden Powell the Chief Scout says:

"The World Rover Scout Moot at Kandersteg is going to be a notable step in the history of the Scout Movement. Rover Scouting has so far been finding its feet and gradually growing up in different countries.

Now it is coming out to be a world Brotherhood—a brotherhood which, while still governed by the Scout Promise and Law, will be an international fraternity of good will and service."

Mr. Robert Hale of Boston, who took his Gilwell Course with some of the Ceylon Scouts in 1929, and whose acquaintance the Chief Commissioner renewed on his visit to the United States, writes:—

"I wore my Ceylon scarf and woggle when Beling presented your 'Children's Charter' to Dr. James West. Chief Scout Executive."

The first arrivals at Kandersteg were Rover Scouts from Palestine, Siam, Ceylon, Canada and Hungary.

Swiss Chief's Welcome.

The first campfire was the occasion of the official welcome of the contingents by Major W. de Bonstetten, the Chief Scout of Switzerland, who said:—

"You had the opportunity of looking round Kandersteg yesterday and to-day, and I think you have found this a pleasant spot. There are even some inviting tea shops and other nice things. But that is not the main point.

You have not been afraid of coming to Switzerland in a time of grave economic crisis. The waves of that sea of trouble beat against our frontiers, too, and we also feel their effects. But here amidst the mountains you have found an island of repose, where all may collect their thoughts and gain fresh inspiration.

The World Looks On.

At the great Jamboree you got to know one another, and may have made friendships for life. To-day you are young men, and more is expected of you. Deliberations on Rover life will re-kindle that light which must guide you on your way. And trips in the mountains will lift your thoughts above everyday affairs; will teach you devotion to the Maker of all this splendour, and inspire you with enthusiasm for all that is good and beautiful.

In every country our Moot has been heralded. The world looks at you and expects deeds. You are often compared to an Order of Knighthood. But knights sally forth to fight; they do not only sing love songs. And so you too, want to perform valiant deeds. But will your deeds be inspired by Him, who said, "In the world ye shall have tribulation, but be of good cheer. I have overcome the world."

No courage, no deeds! But a Scout is plucky; he, too, can overcome the world.

The Government Luncheon.

At the luncheon given to the Leaders of the Contingents by the Swiss Federal Government,

which was the event of the day, Lord Baden-Powell read the message from the Prince of Wales, who is President of the Scouts' International Chalet.

"I am very glad to hear of the great Moot of Rover Scouts, which is to take place at Kandersteg. This marks a valuable step forward not only to the Scout Movement itself, but also in the practical promotion, among the coming men of the world, of that spirit of goodwill and brotherhood which is the essential foundation for the building of permanent peace. I sincerely wish the Moot every success."

A Message to the Prince.

On behalf of the 3,000 Rover Scouts in Camp the Chief Scout sent the following reply:—

"There thousand Rover Scouts from 15 parts British Empire and 23 other nations assembled Kandersteg in first World Rover Moot thank you as President of Scout Chalet for kind message and respectfully send warm greetings and goodwill.

BADEN-POWELL, Chief Scout."

"University of Goodwill."

In reply to the welcoming speech of H.E. Monsieur G. Motta, the Vice-President of the Swiss Federal Council, the Chief Scout said:—

"Your hospitality is most generous. We have come to look on Kandersteg in the midst of your beautiful mountains as our second home, which has become a University of Peace and Goodwill."

Then we find in the people of Switzerland an example of what every Scout should be. Their happiness, their contentedness, their health, their bravery and their clean living are examples to us all.

Your words, Sir, will give satisfaction to thousands of men and women, who are bringing about peace and goodwill among the young men of the future. I thank you once again on behalf of our Brotherhood of Scouts."

"B-P's." Inspiring Talk.

A great impression was made by the Chief Scout's talk at the great campfire on Sunday evening. After congratulating the Rover Scouts on their parade in the afternoon which had particularly interested the Vice-President of the Swiss Republic, Monsieur Motta, he said:—

"I want, still more, to congratulate you on making a real step in the history of Scouting and in the history of the peoples outside Scouting."

A Natural Growth.

"You have come together to talk of various matters dealing with the future of Rovering. Rovering has during these past years been growing up. Now it may almost be said to be grown up, and its growth has been a natural growth; that is, we have learned by experience; we have had no hard and fast rules, but have watched and expanded the movement according to what we learned from experience was best.

They Played the Ass!

The second thing I want to congratulate you about is that you have played the ass! There's a great deal in playing the ass! It shows you have the right spirit. We want boy spirit in Scouting; don't want to be dull old men in Scouting.

Some may say that such spirits are undignified; I don't care. It shows we have got the right spirit, and that, after all, is all that matters.

To come up against these splendid mountains cannot but help open up your minds to great things. Cannot but make you feel to realise that God's work through the ages stands higher than the work of man. God did not put us here into the world to pick quarrels. He meant us to be glad comrades.

Man-made Cure for War.

The devil is selfish—selfishness. There was never so needed a body of young men to promote peace and goodwill as now. There was never such a body as you chaps before. We old'uns leave you a legacy of war. War was made by men, not by God, and the cure for it must be made by men, too. You will have to face mighty hard work in the future and not spare yourselves so that you can have a good time.

Co operation is needed more than anything else to bring prosperity back to all countries, not only to your own. And that co-operation is just LOVE.

Carry On and Do It.

The Rover branch of the Scout movement is only a seedling now. But in a very few years we shall, if we go on growing at the present rate, have over a million Rovers spread about in different countries. Thus there will be a real leave and a very strong bond of friendship throughout the world. This will be an assurance of permanent peace—God's will in the world—peace and goodwill.

See that you do better than we old'uns who are going out. And I hope you will have every success; in doing so show an example, and you will have dozens of other fellows doing the same thing. Then you will have a Brotherhood throughout the manhood of the world. Carry on and do it, but if you see others doing it with long faces, kick them, kick them hard!"

Junior League of Nations.

On Friday, Aug. 7th, Mr. Vernon Bartlett, Chief of the London Office of the Secretariat of the League of Nations, gave an interesting lecture on "The Work of the League of Nations" and in the course of his lengthy speech he referred to the Scout Movement as

"the Junior League of Nations" catering for World Peace.

Rovering in Ceylon.

At the first Conference which was held under the Chairmanship of Brig. General E. G. Godfrey-Faussett, Leader of the British Empire Contingent, reports regarding the position of Rovering in various countries were read by the respective leaders.

Mr. C. L. Beling, Leader of the Ceylon Delegation, gave a brief report of Rovering in Ceylon, in which he made particular reference to Rovering in the Welikada prison.

("The Outdoor Life")

Medak (Hyderabad Deccan) Rover's Programme. Rains Term 1931.

Aim.—To prepare Rovers for Village Service and to assist in promoting Village Scouting.

I. Subjects.

1. **Camping.**—Difference between scouting and schooling—*Camper's Badge*. *Hut building* rather than tents—Axe-knotting-kit-cleanliness. *Trekking*-kit-precautions-activities in camps-and-hikes—learn real spirit and aims of scouting.

2. **Village Service.**—Rovering as Service—know needs and how to meet them.

(a) **Accidents.**—(i) *Ambulance* as applied to village conditions: fire-drowning-bleeding-fractures-choking-poisons-minor accidents-fainting and fits.

(ii) *Rescuer.*—Saving drowning persons-artificial respiration.

(iii) *Helper.*—Nursing: ways of helping the weak.

(b) **Diseases.**—1. *Public Health* and *Spread of Disease*.

(a) *Plague*, (b) *Cholera*, (c) *Tuberculosis*, (d) *Malaria*, (e) *Venereal*, (f) *How to deal with diseases*: Disinfection-quarantine-Disposal of infected matter.

(g) *How to prevent*-air-water-food-refuse inoculation-prophylaxis-temperance.

2. *Herbalist* Location and use of 12 medicinal herbs and 12 Food herbs.

Simple prescriptions from villagers' medicines.

(c) **General Service:** (a) *Interpreter*: conversation-letter-newspaper in another language.

(b) *Pathfinder*: Intimate knowledge of district within 2 miles radius (police-hospital-Post Office-Roads-Resthouses-wells-markets-work-people) *Guide* within 5 miles radius. History of district (map.)

3. **Individual and Social Service.**—Practice rather than Theory.

(a) Every Rover must find some service that he can render (inform Scoutmaster.)

(b) Each Patrol survey village-begin to help-Propaganda-Public work.

4. **Dedication.**—Oath of allegiance willing to stick by his troop under all circumstances.

5. Further progress: Other badges.

II. General Programme. July & August.

Instruction in subjects under *Village service* and *Camping*.

The following subjects will be dealt with:—

(a) Practical Ambulance work.

(b) Diseases and their treatment.

(c) Preventive measures.

(d) Village medicines.

(e) Map-making.

(f) Other forms of social service.

N.B.—Indoor instruction will be arranged for on wet days; fine days should be utilised for the following practical activities.

1. *Hut building* Each Troop lay out a model site to be used later as its permanent standing Camp.

2. *Trekking* Not more than two patrols at a time, visit own village-gather information for pathfinder's map.

Continued on page (16).

How to Start a Troop The Records that ought to be kept in a troop.

1. Read *Scouting for Boys*, by Baden-Powell and Policy, Organisation and Rules of the All-India Boy Scouts Association (latest edition).

2. Discuss the whole matter with the local Scout Commissioner, whose address will be sent on application to the Provincial Scout Headquarters, P. O. Box 424, Madras.

3. Apply to the Provincial Headquarters if you have any difficulties.

4. Obtain as many Assistants as you can.

5. Enrol the names of boys wanting to join when the Troop is formed, and of these choose about ten whom you have observed to be natural leaders; they will be the Patrol Leaders later on. Train these in elementary tests. The efficiency of the Patrol Leaders is of primary importance. *Start small.*

6. When you have made the beginnings and have got going fairly well, send up registration application in due form through your District Commissioner who will do what is necessary after seeing your Troop at work.

7. When your first batch of boys have passed their Tenderfoot Tests, invest them as Scouts (*see Scouting for Boys*), put them into uniform and give them the membership badge.

The Badges will not be supplied to you unless your Troop is registered at Provincial Headquarters after recommendation by your Commissioner.

8. After about two months, when the first ten have passed the Tenderfoot tests and are well on with the Second Class, appoint the best as Patrol Leaders and admit a few recruits from the waiting list, forming them into patrols.

9. Meanwhile, take the earliest opportunity of getting through a course of approved training, yourself, in one of the Training courses near your locality in your district.

10. Avoid much drill, only employ as much as will enable order to be kept when massed or on the move.

11. Games are most important. Play as many as you can. They all teach something.

12. Get for the use of your scouts some sort of a room and playing grounds so that they might feel that they have a place of their own.

13. Get the parents of your scouts to come as often as possible and see their boys at work and play in the troop. You should also make it a point to visit the parents of the scouts as often as possible.

14. After serving for three months with a troop, apply to your Local Association Secretary for a Warrant application form and send it duly filled in to your Commissioner who will arrange to get you a warrant.

1. **Troop Roll:**—This is very definitely the S. M.'s job. This roll is a record of each Scout. It may include a record of the tests that each Scout passes, notes about his age, physique, etc., but above all, it should be the S. M.'s private notes as to the aptitudes and development of each of his Scouts.

2. **Log Book:**—Any Patrol Leader may take charge of this. In it go any articles by the Scouts, photographs, sketches etc. It should be a record of activities, not so much a diary as a series of brief sketches of what happens in the troop week by week. No snap shot or sketch is too weak to be included. The log book will create a Troop-tradition.

3. **Test Sheet:**—This should be kept by all Troops and should be displayed in the Scout room. Fill it in, day by day, as the scouts pass their various tests.

4. **Stock Book:**—This may be kept by the Troop leader or a Rover. In it is kept an inventory of all troop stock, such as staves, ropes, tents, signalling flags, first aid kit, games kit, etc. Have a periodical stock-taking and check off stock. Get the Patrol Leaders to help. No item is too small to be left out of the stock-book record.

5. **Court of Honour Minutes Book:**—To be kept by Patrol Leaders in turn. After a Patrol Leaders' meeting, the minutes should be written up and read at the next meeting. All decisions should be recorded and those necessary, posted on the notice-board or announced by the S. M. The correct keeping and reading of records in an excellent training for all concerned.

6. **Accounts:**—These must be kept, if not by S. M., then by the Headmaster of the School, or Troop Committee. An outsider in any case should periodically check or audit accounts. Funds subscribed by the public must be spent as directed by the *Troop Committee*. Funds raised by the boys must be spent as the Court of Honour directs. "He who pays the piper calls the tune". Get the boys to raise most money by earning it. Accept outside help with prudence. Try to remember it is the Boys' show.

I am of opinion that where boys are given efficient leadership, there is no difficulty with regard to cash, customs, or with regard to political thought.

(Selected)

For Commissioners. The Commissioner's Office.

ONE of the important elements in the Commissioner's work which contribute towards success is system and order. This means that the Commissioner has a definite amount of official routine which he has got to go through in the course of his work. In scouting, red-tape is eliminated as far as possible but a certain amount of it is necessary for obvious reasons. This need not deter any Commissioner from tackling his job, because the amount of official routine is really not very much.

The Commissioner should have a definite place, it may be in his own house, and a definite time, it may be an hour a week, when he will be available to his scouts, the Secretary of the Association, the parents of the boys and others interested in the movement. It would be very good if the Commissioner made it known as widely as possible that he is accessible quite easily to all who would like to have his help in matters relating to scouting.

He should try and make a collection of a small library of the most important books relating to the movement and take care to be in touch with the most up-to-date literature himself and also make it available to his co-workers. The three handbooks on cubbing, scouting and roving, the latest edition (1931) of the Policy, Organization and Rules of the Association, the Commissioner's Handbook, Aids to Scoutmastership, the latest number of the South India Boy Scout and the Scouter are the most important items in the library. In addition to these he would do well to stock a few spare copies of the Imperial Headquarters Pamphlets (at least those that are supplied free) and a few vernacular pamphlets preferably got ready by himself on Scouting and how it helps the boy, the community and the country. These pamphlets can very well be used for propaganda purposes when the Commissioner is interviewed by a stranger to the movement.

A map of his area in outline with Local Association areas, Troop, Pack and Crew Headquarters marked in colour is a very great help to the Commissioner in making him think of unexplored areas. Also a chart of days of the week with names of Troops, Packs and Crews which meet in those days and the hour is a necessity. If the names are too long, numbers of the Troops, Packs and Crews would quite do.

The following are some of the records and files which will make the Commissioner's work easy.

1. A list of all groups a Commissioner is responsible for with a blank for inspection.
2. Particulars of all groups with blanks to fill in details after inspection. (These inspection forms may be sent in to Scouters in the beginning of the year—if necessary with the census forms and his observations entered in it during his visit.)
3. Copies of Bye laws of Local Associations.
4. File of circular letters and orders for his district. (Serial number to be given for the Scout year).
5. An address list of all the Scouters in the District including their assistants.
6. A list showing names of Scouters who have qualified for any part of the Wood Badge; a list of those who have taken the preliminary training and particulars regarding the work they do in the movement and also a list of people who would like to take preliminary training.
7. A letter file for filing letters about important cases—carbon copies may be kept. The complete file of some cases may be kept until the matter is settled.
8. A diary or personal log-book for all official acts as a Commissioner such as signing warrant recommendations, Troop registration forms, visits to Groups and functions, interviews with prominent men, etc. This will save trouble between the Commissioner and the Local Association Secretary. Personal notes of what happened in the Local Association meetings, affecting the Commissioner personally.
9. A correspondence register.
10. A list of suitable camp sites in the district with names of persons in the locality who may be tapped for help with success.
11. The prescribed inspection slip giving information in outline of the Commissioner's visits to groups to be sent to the Provincial Commissioner once a month.
12. Copies of annual statistical reports.

The District Commissioner will find that his work will progress and he will get the co-operation of the public if he manages to get the local press on his side and contributes weekly scout notes, occasional general articles on the movement and letters on policy, organisation, etc., to the public press for the education of the layman.

Juvenile Delinquency (XIII). Probation System.

(By K. PALANI.)

ALTHOUGH in one of the previous articles of this series, the subject of "Probation System" was discussed, it was not dealt with fully and it is now proposed to discuss the subject more elaborately.

Probation, as was pointed out already, is a system by which reclaimable offenders are given an opportunity to reform. It is applied to those who are not habitual or hardened criminals but to those whose youth, previous good character, or other circumstances give reasonable hope of reformation. These offenders are conditionally released under the friendly supervision of a social worker. While on probation, these offenders are carefully watched by this social worker, their habits and surroundings are studied and are made to change those unfavourable to good conduct. The offender is produced before the Court at the end of his probationary period and when it is proved by the Supervisor that he has responded to his opportunity, he is let off; but if he has not shown any improvement he is sentenced for the original offence.

The offender, while on probation, is subject to:—

"Such conditions as the Court may, having regard to the particular circumstances of the case, order to be inserted therein with respect to all or any of the following matters:—

(a) for prohibiting the offender from associating with thieves and other undesirable persons, or from frequenting undesirable places;

(b) as to absence from intoxicating liquor, where the offence was drunkenness or an offence committed under the influence of drink;

(c) generally from securing that the offender should lead an honest and industrious life".

The probation system is divided into two parts, *viz.*, Juvenile probation and Adult probation. These two parts may be administered under one Act as it is followed in England or separately as is done in many of the States in America. Whatever may be the procedure, there must be two different sets of officers because Probation among children greatly differs from probation among adults. With adults efforts at reformation are chiefly directed to surroundings or character of the

offender himself, but with the children, attention must be given to the offender and to his parents. Probation system is more successful among juveniles than among the adults, because juvenile offenders offer more hope of reformation than adults, and that the release of juveniles on probation exposes society to less risk.

Two things are essential for a successful juvenile probation system:—

- (a) A Juvenile Court,
- (b) A Juvenile Detention Home.

Juvenile Court.

To apply probation system to juveniles successfully, it is important to have a Juvenile Court, which is more of a social institution rather than a legal one. It is not a Criminal Court. The children appearing before it are not viewed primarily as offenders deserving punishment, but as wards of the State needing sympathy and protection.

Juvenile Detention Home.

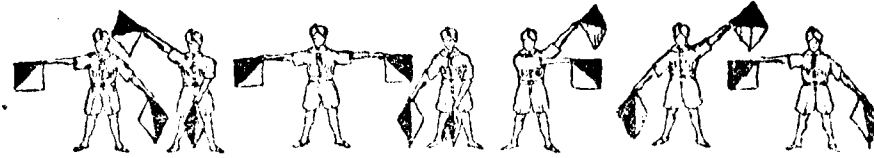
It is hardly necessary to point out that juvenile offenders while waiting for the trial should be detained in a separate Home other than the adult Remand Home. While they are in the detention Home a proper enquiry about the offender should be made. The Magistrate should possess some knowledge of the offender—his private character, domestic surroundings, employment record, associates and habits so that he may arrive at a decision which is most suited to the offender.

The information furnished by the preliminary enquiry should be sufficient to answer three principal questions:

(a) Do the offender's character and antecedents show unmistakable and fixed depravity, or do they indicate but a tendency to depravity?

(b) Does the offender, having regard to his disposition and the surroundings in which he lives afford reasonable promise of becoming law-abiding?

(c) If, owing to his present disposition or his present surroundings, or to other circumstances, this cannot be reasonably hoped of him, can such changes be effected through the agency of probation as to make it reasonably probable that he will become law-abiding?



For Scouters. Displays.

THE Public is not always interested to see the normal activities of a troop. They do want to see something specially got up for theatrical display.

Displays and rallies afford no end of opportunities to demonstrate the daily work of a troop to their best advantage. They are useful for other scouts too who can learn better and quicker methods of doing things.

Displays should always be spectacular and also serviceable. The Public do not like to look at playthings or dummies. Utility is the keynote of public opinion.

Comic element in these displays affords relief and provides amusement to the audience. Remember it requires greater capacity to play the fool. It also gives training to the scouts in entertaining their guests at a moment's notice.

Anything done to be spectacular should be done quickly and neatly.

That implies previous training of the members participating. They should be well versed in the various items of work. They should be precise as well as quick in their work.

It is boring to look at the bent backs of the Scouts working at a snail's pace.

To do it quickly, the spade work should have been done before. Avoid all unnecessary work on the field.

Rehearse well several times before you can show it out. More the number of rehearsals, better will be the result. Rehearsals and previous practice should not be carried too far.

Displays should not be allowed to interfere with the normal scout training of the Troop, but should merely act as an incentive to get on with some scout activity or other which will be of real value in the training of the Boys.

When you want a team to work, leave the whole matter to a patrol to do.

"The formation of special teams for display purposes should be avoided."

Displays need not be outdoors alone. Indoor displays, though limited in space, are also very effective.

For outdoor activities bridge building trestle construction and pioneering activities are very good.

Gilcraft's latest book "Preparing the Way"—"Pioneering" gives a lot of things for you to do.

Tableaus and imitation Camp Fires are best done indoors.

When indoors, do not crowd the whole place, and when outdoors do not scatter much.

Never have more than the required number of scouts for the work. Allot a bit work to each scout and let him practice and specialise in the same.

Competitions in displays are more interesting to the Public than when only one troop does the thing.

While practising do not lose sight of fun. "It is the spirit that counts".

"All of us, whether Scouts or not, would sooner see that, and enjoy it more, than a well drilled troop going through with a similar kind of work like a machine, and without a smile or other sign of humanity."

The following are some of the suggestions for you to try:—

1. Signal-Tower—built by a Troop.
2. Fire-rescue work.
3. Flag—staff Erection.
4. Model Camp.
5. Cycle—Display.
6. Double Lock Bridge.
7. Camp Gadgets.

And many more may suggest themselves to you.

Scribbler.

District Training Courses.

WE publish below a provisional programme for an All-Week-End Preliminary District Training Course. This programme has been issued by the Assistant Chief Commissioner for Training Ceylon B. S. A.

The virtue of the programme is that it is possible to give a fairly good idea of the theory and practice of the scheme of Scouting in the short space of three days, to those who cannot fit long leave for a ten day training course.

A few Senior Scouters in an Association area, with the Commissioner in charge of the camp, might easily tackle the scheme and give the training to a number of people who would like to know something of the theory and practice of the game of Scouting. A number of Rovers in a training school who might find

it difficult on the score of expense to come up to a continuous course of 10 days, but who would yet like to take the training, will surely appreciate the facilities which the scheme offers.

The work as will be seen in the scheme is crowded and full justice cannot possibly be done to the whole scheme in the short space of 3 days, to be exact 2½ days. But as it is, it should prove a good appetiser to prospective scouters. Attendance at such a week end course will surely give them some practical hints for starting work and will make them long to attend a course of longer duration when they can get an opportunity and facilities to do so.

PROVISIONAL PROGRAMME FOR ALL WEEK-END.

Preliminary District Training Courses.

Time.	Friday.	Saturday.	Sunday.
A. M.	—	Rouse.	... Rouse.
6-00	—	Brisk Game.	... Brisk Game.
6-15	—	Morning Tea.	... Morning Tea.
7-00	—	Camp Inspection.	... Camp Inspection.
7-40	—	Rally and Prayers.	... Rally and Prayers.
7-50	—	"Drill by Signals." 30"	... Model Investiture. 10"
8-00	—	"Salutes and Signs." 15"	... Scouts' Own (if desired). 16"
9-00	—	"Uses of Scout Staff." 15"	... Passing Tenderfoot Tests. 45"
10-00	—	"The Patrol System." 30"	... "Business Methods." 20"
11-00	—	"Games and Compts." 20"	... Interesting in Signalling. 20"
12-00	—	Two Brisk Games. 10"	... The Group System. 20"
P. M.	—	"The Scout Law." 1'	... Camping and Gadgets. 1'
12-30-2-00	—	"Tenderfoot Knots" 1'	... "Self Measurements." 20"
2-00	—	Breakfast.	... "Kim's Game and Variations." 40"
3-00	—	Spare Time Activities. (T. F. Knots, etc).	... Spare Time Activities. (Self Measurement, etc.)
3-30	—	"Teaching 2nd Class First Aid." 30"	... Inter-Patrol Competitions. (Knotting, Measurements, Fire-lighting, Kim's Game. Distance Judging).
4-00	—	Judgug Distance 30"	... Tea.
5-00	—	Other Tenderfoot Tests	...
6-00	Tea.	Model Court of Honour 20"	... Final Talk and Camp Break up.
7-00	Camp opens. Patrols. Orders, etc. (Time to allow for late arrivals).	Model Troop Meeting 1' 40".	...
8-00	Opening Talk and "The Scouting Method."	Wide Game or Swimming.	...
9-00	Making Friends and arranging Duties within Patrols.	Writing up notes, etc. & or Cooking.	...
10-00	Dinner.	Dinner.	...
	Camp-Fire.	Camp-Fire.	...
	Camp Prayers.	Camp Prayers.	...
	Lights Out.	Lights Out.	...

Distances a First Class Scout should know.

1. His own pace.....
His own garden (area).....
His own Scout Headquarters (width and length)
His own arm stretch.....
His own street
2. The usual distance between (1) Telegraph poles—
(a) Along the railway.....
(2) Trees (in the street)
(b) Along the main road.....
3. The regulation size of (1) A tennis court—
(a) Length.....
Width.....
(c) From serving line to net.....
(2) A hockey field.....
(3) A net ball court.....
4. Deceptive distance (In each of the following cases fill in, from your own experience, whether the distances measured were longer or shorter than they appeared to be.)
(1) Across water.....
(2) In an avenue of trees.....
(3) Uphill.....
(4) Downhill.....
(5) Across a ploughed field.....
5. The appearance of a scout at various distances. (In each of the following cases fill in, from experience, how much of the Scout's uniform you could recognise, such as colour of neckerchief, number of proficiency badges, shoulder knots, shoes (whether button or lace), hatband, etc., etc.)

"What a Scoutmaster should be is very much more vital than what he should know. He must be a real man—red-blooded and right-hearted. He must believe in boys and in Scouting. He must be ready to give them companionship, as his bit for the next generation. He must be a growing man himself making good in some field of life."

(Concluded from page 10.)

3. **Rescue Work:** Practice in swimming and rescue methods.

4. **Collection and Preparation of Propaganda material:** medicines-medical herbs, etc.

• September–November 1931.

1. Regular visits to villages for public service.

2. Camping and hiking.

3. Joint campaign of social service.

Note:—It is advisable that frequent Leaders' and Mates' Meetings should be held to plan out the details of the programme and in order that as far as possible instruction and practices may be carried out by Crews and Patrols. (Selected)

NEWS.

Cuddalore: The Rovers of the Government Training School, celebrated the Scout day under the Presidency of Mr. Apparsundara Mudaliar, D. E. O., South Arcot who delivered a stirring address to the Rovers.

Reports of similar activities have reached us from various parts of the Presidency.

Madras: The Madras West Local Scout Association which has been recently organised

had a very successful Scout Rally at Biden's Gardens, Purasawalkam on the 10th October. About 250 Cubs, Scouts and Rovers took part. An interesting programme of competitions and games was gone through. The Local Association took the opportunity of bidding farewell to Mr. G. T. J. Thaddaeus at the close of the Rally. Rao Bahadur C. T. Alwar Chetty presided at the function.

General Headquarter Notice No. 84.

Dated Simla, the 7th October 1931.

387. His Excellency the Chief Scout for India and Burma has been pleased to make the following appointments at General Headquarters with effect from 15th October 1931:—

SECRETARY TO THE CHIEF SCOUT FOR INDIA.

E. C. Mievill, Esq., C. M. G.

DEPUTY SECRETARY TO THE CHIEF SCOUT FOR INDIA.

A. J. Dring, Esq.

ASSTT. SECRETARY TO THE CHIEF SCOUT FOR INDIA.

Rai Sabib G. Dutta.

ORGANISING SECRETARY FOR INDIA.
G. T. J. Thaddaeus, Esq.

388. On the recommendation of His Excellency the Chief Scout for India and Burma, the Chief Scout of the World—Lord Baden-Powell of Gilwell—has been pleased to award the "Honorary Silver Wolf" to Sir Rajendra Nath Mookerjee, K. C. I. E., K. C. V. O., President of the Second Calcutta Local Association, in recognition of his meritorious services to the Scout movement in Bengal.

389. It is notified for general information that Rao Sabib C. Mathai, late State Scout Commissioner, Cochin State Boy Scouts Association, has been appointed as an Honorary Commissioner.

Gilt Cross for Gallantry.

Patrol Leader K. Kumara Pillai, English High School Troop, Neyyattinkara, Travancore State, for saving the lives of two schoolboys from drowning in a river.

Cub E. Sitaraman of Baktha Group, Ernakulam, Cochin State, for saving the life of a boy from drowning in a pond.

393. Copies of Scout Rules are still available and can be supplied on demand.

394. His Excellency the Chief Scout for India and Burma has been pleased to appoint the Hon'ble Lieutenant-Colonel R. E. H. Griffith, C. I. E., as Chief Scout of the North-West Frontier Province Boy Scouts Association in succession to the late Sir Stuart Pears.

395. In Rule 47 (b) District Scoutmasters' Uniform, please read "Uniform as in Rule 41" and omit words "but with—garter tabs".

In Rule 47 (b) District Rover Scout Leaders' Uniform, please add following after words "Uniform as in Rule 41":—"but with green shoulder straps, except on coats and garter tabs".

In Rule 28 (c) for word "shot" read "short".

E. C. MIEVILLE,
General Secretary,
All-India Boy Scouts Association.

390. His Excellency the Chief Scout for India and Burma has been pleased to appoint the Hon'ble Lieutenant-Colonel G. D. Ogilvie, C. I. E., as Chief Scout of the Central India Boy Scouts Association in succession to Lieutenant-Colonel Heale.

391. The following Warrants have been issued:—

Madras.
The Hon'ble Diwan Bahadur S. Kumaraswami Raddiar, *Provincial Commissioner.*
The Hon'ble Sir C. P. Ramaswami Aiyar, *vice*

Chhatargarh State.
Pandit Champa Ram Misra, *State Scout Commissioner.*
Pandit Sukhdeo Behari Misra, *vice*

392. His Excellency the Chief Scout for India and Burma has been pleased to make the following awards:—

Medal of Merit.
Rev. G. P. Bryce, District Commissioner, Boy Scouts Association, Mhow and Manpur, Central India, for his devotion to Scout duty.

Certificate of Merit.
Mr. W. Wright Honorary Secretary, Wolf Cubs' Committee, Indore Residency, Central India, for his good work in connection with the advancement of Cub movement.

Provincial Headquarters Notices No. 40.

(Dated 15th October 1931.)

New Groups Registered.

(Registration Valid up to 31st March 1932.)

Coimbatore District.			Malabar South District.		
Reg. No.	Names of Groups & Addresses.	Sections.	Reg. No.	Names of Groups & Addresses.	Sections.
5.	4th Coimbatore, Agricultural College, Lawley Road P. O.	S ...	31.	13th Calicut, St. Antony's Middle School	S ...
Godavari West & Kistna District.			Salem District.		
40.	1st Nuzvid, S. R. R. High School (K) C	... S ...	34.	1st Sendamangalam, Board Higher Elementary School	... S ...
41.	2nd " " " " " " " "	... S ...	35.	4th Salem, London Mission Boarding Home, Hastanpet	C ...
42.	3rd " " " " " " " "	... S ...	36.	5th Salem, The Little Flower's High School	C S ...
Madras West Local Association Area.					
25.	6th Perambur, M. & S. M. Railway School	... S ...			

New Warrants Issued.

Arcot South District.		Guntur District.	
Assistant Cubmaster.		Scoutmaster.	
W. No. 1. L. R. Subbarayan, 3rd Annamalai Nagar, Mēnakshi Elementary School		W. No. 13. M. Prakasaroo, 8th Guntur, U. L. C. M. High School	
Godavari West & Kistna District.		Kanara South District.	
Scoutmasters.		Scoutmaster.	
W. No. 22. N. Seshagiri Rao, 2nd Nuzvid S. R. R. High School (K)		W. No. 13. P. Ramanatharao, 1st Moodbidri, D. J. Higher Elementary School	
23. A. V. G. Krishnarao, 3rd Nuzvid, S. R. R. High School (K)		Cubmaster.	
Cubmaster.		W. No. 1. P. Vittal Kamath, 4th Mangalore, Canara High School	
W. No. 2. M. S. Ramanujacharyulu, 1st Nuzvid, S. R. R. High School (K)			

Madras West Local Association Area.**Scoutmaster.**

W. No.
41. G. Ambrose, 6th Perambur, M. & M. S. Railway School

Madras North District.**Cubmaster.**

W. No.
6. K. Srinivasan, 2nd George Town, Christian College School

Madras South Centre Local Association Area.**District Scoutmaster.**

J. D. Rajarathnam, Wesley College, Royapettah

Group Scoutmaster.

W. No.
7. T. P. Santanakrishna, 1st Saidapet, Teachers' College

Scoutmasters.

W. No.
56. S. K. Venkataraman, 1st Saidapet, Teachers' College
57. F. H. Smith, 8th St. Thomas Mount, 49 Mount Road

Madras South District.**Cubmasters.**

W. No.
20. J. Peter Ling, 2nd Triplicane, Kellet High School
21. A. Powell Hutchison, 8th Mylapore, Toc. H. Landons Gardens, Kilpauk

Malabar South District.**Assistant Scoutmaster.**

W. No.
9. K. Karunakara Menon, 2nd Kollengode, Karat House

Warrants Cancelled.**District Commissioner.**

W. No.
V. Subramaniam, B.A., B.T., Adyar

North Arcot District.**Scoutmaster.**

W. No.
27. G. Ambrose, 2nd Arkonam

Madras Adyar Area.**Scoutmasters.**

W. No.
14. V. Ramanathasastri, 2nd Adyar
15. V. Subramaniam, 3rd Adyar

Provincial
Scout Head-Quarters,
P. O. Box 424, Madras,
15-10-'31.

Shunaraswami

Provincial Commissioner

Salem District.**Group Scoutmaster.**

W. No.
3. Norbet George, 5th Salem, The Little Flower's High School

Scoutmaster.

W. No.
38. M. K. Sivaraman, 1st Harur, Board Higher Elementary School

Assistant Scoutmaster.

W. No.
8. K. J. Joseph, 5th Salem, The Little Flower's High School

Cubmasters.

W. No.
13. A. Benjamin, 4th Salem, London Mission Boarding Home
14. T. D. Srinivasa Aiyangar, 5th Salem, The Little Flower's Higher Elementary School

Tanjore District.**Scoutmaster.**

W. No.
80. K. Subramaniya Aiyer, 1st Tirukattupalli, High School

Assistant Scoutmaster.

W. No.
38. R. Santanam, 2nd Tanjore, Government Training School, Tanjore

Cubmaster.

W. No.
37. S. Natarajan, 2nd Tanjore, Government Training School

Assistant Cubmaster.

W. No.
14. S. Vaidhianathan, 2nd Tanjore, Government Training School

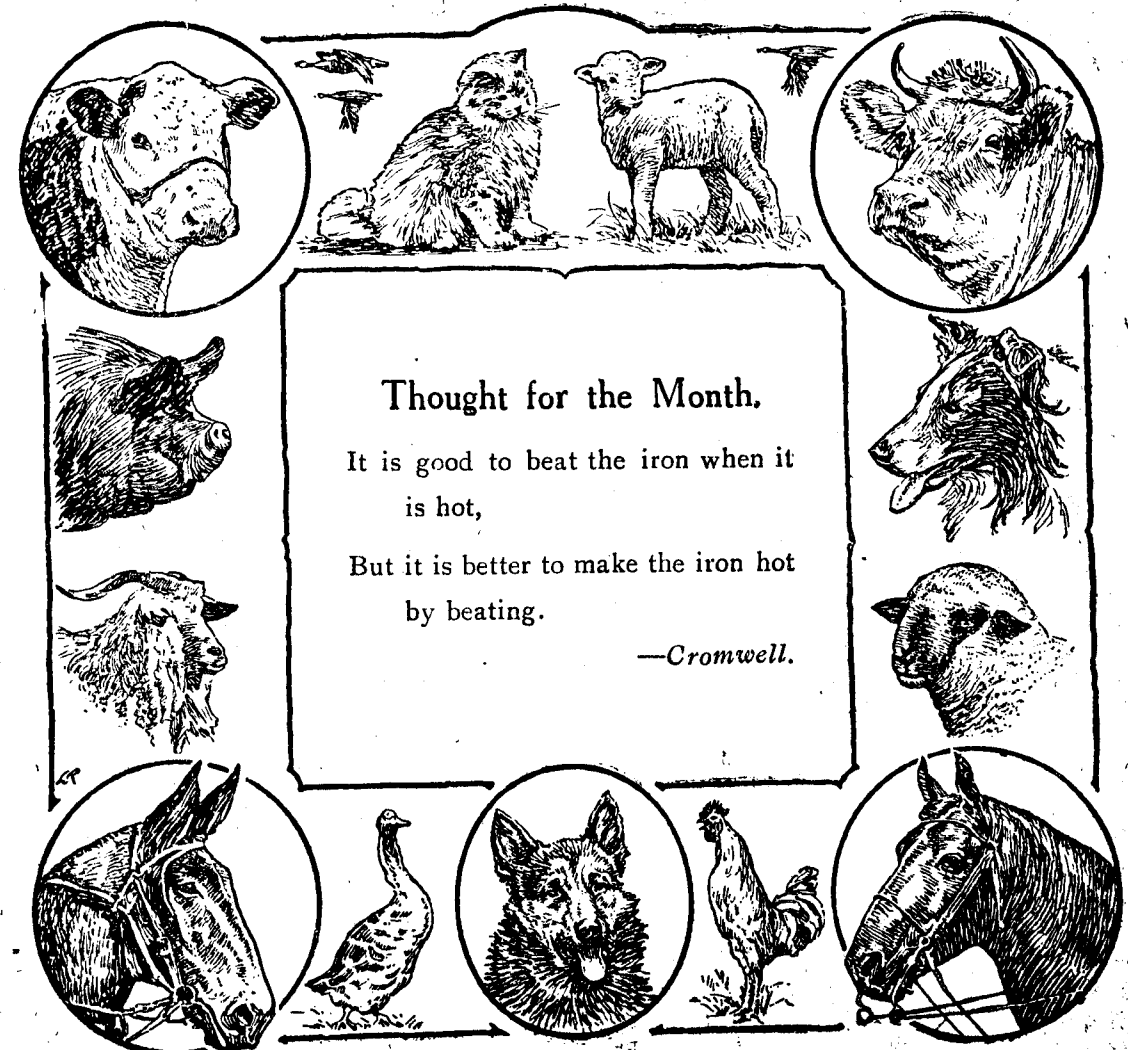
16. G. V. Subbarao, 4th Adyar
34. L. N. Prabu, 7th Adyar
36. C. N. Vaitheswaran, 5th Adyar
39. K. Janakiramsarma, 8th Adyar

Cubmasters.

W. No.
12. K. Srinivasan, 2nd Adyar
13. P. S. Krishnaswami, 3rd Adyar
14. A. V. Ramasami, 5th Adyar

Salem District.**Group Scoutmaster.**

W. No.
1. Norbet George, 1st Yercaud

THE SOUTH INDIA BOY SCOUT**THE BOYS' SECTION.**

The Power of a Smile.

The man who fares forth with a smile
on his face.

Is sure of a welcome in every throng.

His smile is his passport. It gives him
a place.

In hearts that have suffered, in souls that
are strong.

The Children's Charter.

**President Hoover's White House Conference on Child Health and Protection
recognizing the Rights of the Child as the First Rights of Citizenship
pledges itself to these Aims for the Children of America.**

FOR every child spiritual and moral training to help him to stand firm under the pressure of life.

II. For every child understanding and the guarding of his personality as his most precious right.

III. For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home.

IV. For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care; and the establishment of such protective measures as will make child-bearing safer.

V. For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examination and care of the teeth; protective and preventive measures against communicable diseases; the insuring of pure food, pure milk, and pure water.

VI. For every child from birth through adolescence, promotion of health, including health instruction and a health programme, wholesome physical and mental recreation, with teachers and leaders adequately trained.

VII. For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching.

VIII. For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger

children nursery schools and kindergartens to supplement home care.

IX. For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and disease; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs.

X. For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction.

XI. For every child such teaching and training as will prepare him for successful parenthood, homemaking, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.

XII. For every child education for safety and protection against accidents to which modern conditions subject him—those to which he is directly exposed and those which, through loss or maiming of his parents, affect him indirectly.

XIII. For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met.

XIV. For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court and the institution when needed, shaped to return him whenever possible to the normal stream of life.

XV. For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps.

XVI. For every child protection against labour that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy.

XVII. For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities.

XVIII. To supplement the home and the school in the training of youth, and to

return to them those interests of which modern life tends to cheat children every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations.

XIX. To make everywhere available these minimum protections of the health and welfare of children, there should be a district, country, or community organization for health, education, and welfare, with full-time officials, co-ordinating with a state wide programme which will be responsive to a nation-wide service of general information, statistics, and scientific research. This should include:

(a) Trained, full-time public health officials, with public health nurses, sanitary inspection, and laboratory workers.

(b) Available hospital beds.

(c) Full-time public welfare service for the relief, aid, and guidance of children in special need due to poverty, misfortune, or behavior difficulties, and for the protection of children from abuse, neglect, exploitation, or moral hazard.

The Thrill of Bird Study.

BIRDS are quite human in their behaviour, which no doubt accounts for the fact that they are sometimes very amusing. They have their arguments and differences of opinion; they mobilize quickly against a common enemy; they voice their likes and dislikes with emphasis, and they display remarkable courage in defending their homes. Birds add to the joy of the world through the beauty of their plumage and the music of their song. From a practical standpoint, they are of the greatest economic value, the friend of the farmer in the destruction of countless harmful insects and the seeds of weeds, against which the farmer must continually wage war.

An Instructor Versus Going It Alone.

In taking up bird study it is a splendid thing if you can find a real expert, and it is surprising how many people can be found who really have made a hobby of bird study. A few hours with a real student of

birds in the field will yield more definite information than many more hours of going it alone, although a careful observer can accomplish everything that he may desire without an instructor, if he is determined to do so. Some of our greatest naturalists have been lone observers who made careful records of everything that they saw.

Equipment.

No great amount of equipment is necessary for bird study. Buy or borrow an ordinary pair of opera glasses, if you do not happen to have field glasses. Glasses with a good, large field of vision are desirable. A small notebook and pencil are the only other articles necessary. The Service Library Pamphlet, "Bird Record" is recommended for notebook purposes. In point of dress, it is well to wear dark clothing—the khaki of our uniform blends well with the background of the woods. Anything white will be observed by the birds.

immediately, with a consequent difficulty in approaching them.

Actual Observation.

In using the field glasses you will no doubt have some difficulty in getting the bird within the scope of the glasses. It is a good plan to line up the glasses on the trunk of the tree, and to follow this trunk up to the proper branch and then move the glasses along the branch until you locate the bird. This is generally easier for a beginner than attempting to point the glasses directly at the bird. All motions that you make in stalking should be slow and deliberate. Birds do not seem to notice slow motion, but if you move quickly they will take alarm at once. It goes without saying that the best time to go on a bird observation hike is very early in the morning. At this hour the birds are active and the sun is not bright enough to interfere with the use of the field glasses. If this is not possible, take your bird hike late in the afternoon, and remember to keep to the west of the birds in so far as possible in order to work with the sun rather than against it.

What to Observe.

The problem of identifying birds is a most interesting one. Scouts will frequently show their lack of skill in observation by the most vague description of the birds that they have seen. I remember, when I was a Nature Counsellor of a camp, how one small Scout came rushing up and shouted, "What is it? What is it? I just saw a bird." Upon being asked to describe it, he said, "It was about the size of a robin and made a noise like a peanut whistle!" From this description we were supposed to be able to tell the enthusiast just what bird he had seen!

In observing the size of a bird, and in giving descriptions of it, always compare it with some other well known bird, such as the robin or English sparrow. Nobody expects that you can tell exactly how many inches long a bird is, but if you say that it is slightly smaller than a robin, or just about the size of an English sparrow, it is easy to visualize the size of the bird. Note

the haunts of the bird—whether he runs along the ground, walks up and down the trunks of the trees, or perches on some twig. Note his habits and food. Does he climb down a tree head first? Does he sit on a branch, dash suddenly after some insect, and then return to the same branch? Does he eat the insects in the trunks of dead trees? Does he show increased activity at night? Is his flight straight, zigzag, or dipping? Does he flip his tail and ruffle his wings? Does he dive and catch fish?

Note the song of the bird, if you are fortunate enough to hear him sing, and also observe where he builds his nest, whether on the ground, in a tree, in the eave of some building, in a bird house, or over the water.

In all these observations never hesitate to say, "I don't know." The Nature Counsellor or Scout who immediately knows every bird he sees is too good to be true. A real naturalist is never ashamed to admit that he does not know or that he is not sure.

Books and Museums.

Although we believe in Scouting that the out-of-doors is the place to study nature, we would be very foolish to ignore the great value of book and museums in the study of birds.

A Scout can make a careful study of the mounted birds in the museum and then go out in the field much better equipped to recognize them, and the same is true of the illustrations in any of the good bird books. Scouts are referred to the Bird Study Merit Badge pamphlet and the excellent list of good bird books on the last page. A good Scout will make careful note of any unknown bird, and then take advantage of his reference books to look that bird up and identify it. Thus he is able to add one more bird to his list. Of course, it is needless to say that bird students will keep a list each year of birds they have seen, together with one master list of every bird that they have ever seen while on their many nature study hikes.

Scouting.

The Magic Window.

A LONG, dingy room in a factory was filled day after day with workers. Each morning they filed in and took their places at the machines they were to tend. Each evening, as they filed out, their faces wore a dingy look like that of the room, and their shoulders sagged as if from an invisible burden.

But one worker was a continual puzzle to the gate-keeper of the factory. This young man came out each evening with a look of radiance that seemed to shine from within him. He walked with so erect a bearing and so light a step that one almost looked for wings at his shoulders and his heels.

"I must find out why he is so different from the others," said the gatekeeper to himself. So one day he hid himself in a niche of the dingy room near the young man's machine, and watched him narrowly. Then he saw that in the pauses of his work this young man would turn to look out of the window at his side to where some glorious mountains lifted their great shoulders against the sky. After a few moments he would turn back to his machine with a face transfigured and eyes that were beauty-dazzled. "I know his secret now," said the gatekeeper. "No wonder the room cannot touch him with its dinginess nor the machine weigh him down with its monotony. That window is food and drink to his spirit."

Every worker in the workshop of the world has a window through which he may find escape from the dinginess of life and touch some secret splendour. We may neglect it, and, if we do, our minds become machine-like and our interest in work is dulled. The real joy of living is known by those who have learned to yield to the mood of gazing

through the window whenever it calls them. It is a mood that the business of life is always trying to push us away from.

Why do we not love people more? Why do we not create about us an atmosphere in which others find rest and new energy and courage? Why are we not more like God? The answer is that we have spent too many hours with people and too few hours in the silence with God. We have let our spirits consume energy without taking time to create it. We have let so many of the noises of the world clang upon our attention that we have become spiritually deaf to the vices we ought to hear.

The one who has learned the habit of gazing through the window of the soul will be noticed by others. He will make fewer mistakes, because he has taken time to listen to the directions of the Inner Voice. He will be undisturbed by the storms that may threaten, for he has acquired an inward peace that knows that God has him in His keeping, and not only him, but the whole world of troubled men and women. He will judge no one harshly, for he will have learned to look on others with the compassionate eyes of God. He will be undaunted by discouragements and failures in his work of trying to make the world better, for he has learned the ultimate purpose of life, the coming of the Kingdom of God, and nothing can shake his faith. He will often take risks in obeying some high impulse of the spirit, and so life for him will be transformed from the mere following of a dull routine into a high adventure.

Keep your magic window open if you would have true success and know the real thrill of living.

Landmarks of Modern Civilization.

BY B. M. JONES

Outstanding Medical Discoveries.

The Circulation of the Blood.

SCIENTISTS had for long recognized that there were in the body two sets of tubes connecting one with one side of the heart and the other with the other side. Most

were of the opinion that one set contained blood and the other a liquid which they called spirits. Some thought the second set contained only air. In 1628, Dr. Harvey, who was the physician to Charles

I of England, published an essay showing that the two sides of the heart are quite separate and that it acts as a pump which drives the blood through one set of tubes from one side of the heart to the lungs, whence it comes back to the other side of the heart and is again driven out, this time to the rest of the body. Thence it comes back through the other set of tubes to the other side of the heart and is again sent off to the lungs. He thus proved that both sets of tubes contain blood, and that one of them carries blood away from the heart and the other brings it back after it has done its work in distributing nourishment to the various parts of the body.

This was the first long step towards a better understanding of the nature of the human body. Dr. Harvey had travelled widely outside of his own country and his theories stirred up a great deal of controversy among the professors in the medical colleges of European countries, especially in Italy, France and Germany. Before long, however, his theory was generally accepted.

Vaccination

So prevalent is small-pox among certain races of the people that it is said that a father in some parts of the world when asked how many children he has only gives the number that have already had small-pox and have recovered. The others, he considers, are so certain to get this disease and so unlikely to recover that he does not yet claim possession of them. They still belong to the small-pox spirit.

One hundred and fifty years ago, this dread disease was the terror of every nation. It invaded the homes of rich and poor, learned and ignorant, high and low, carrying off many and leaving others terribly scarred and ugly and often blind. To-day in Western lands, there are millions of people who have never seen a case of small-pox.

The cause of this change was the discovery of an English doctor, Jenner by name, in 1796, that a person could be inoculated with the same disease in a very mild form and that this would prevent his taking it from others who might be suffering with it in severe form. The same

disease or one very similar but less severe, was prevalent in cows in England at that time. Men and women who cared for and milked cows suffering from small pox often got sores on their hands or bodies similar to the sores of small-pox. Jenner discovered that these people almost never contracted real small pox. He therefore took some of the virus from the sore on the hand of a milkmaid and inoculated a boy eight years old. The boy was subsequently exposed to small pox but did not take it. Soon it was found that inoculation also helped to stay the disease in those who had already contracted it. Further experiments confirmed the theory, and in a few years vaccination was being practised all over England and also in Europe and America. Within five years deaths from small pox decreased to one third their former number.

For a number of years the virus for inoculation was taken from the sores of those previously inoculated. A better method was later found. A calf was inoculated and then lymph taken from the calf was used for inoculating people. By the former method other diseases besides the very mild forms of small-pox might be communicated from one person to another, but in the case of the calf, it is possible to be assured that it is free from all other diseases. Improvements in the treatment have continued until now only the ignorant or the careless need have any fear of small-pox.

Treatment on the same principle but by different methods has become common for many other diseases in recent years. In the treatment of malaria and dysentery and cholera, a vaccine is injected into the body under the skin where it is taken into the blood stream. Inoculations with the proper vaccines are also given for prevention of enteric fever and cholera. In the armies during the Great War the prevalence of enteric was reduced to almost nothing by this method.

Anaesthetics.

In these days when many thousands of surgical operations are performed every year with comparatively few fatalities, it is difficult to realize that up to one hundred years

ago, no medicine was known which doctors could rely upon to render a patient unconscious during an operation and not leave permanent injury. In ancient times, hemp and mandragora had been used much as opium is still used by Burmese tattooers to relieve the pains of their victims.

It was not until 1846 that nitrous oxide and ether began to be generally used for inducing unconsciousness in patients during painful operations. Harrowing tales are told of the terrible sufferings endured by wounded soldiers who had to have limbs amputated or bullets probed for without any anaesthetic to relieve the pain. All that has been changed by the discovery of medicines that can be used to render a patient unconscious for a considerable time without interfering too much with the actions of vital organs. The people of an African tribe marvelled greatly at the skill of their missionary doctor who, they said, killed people and cut them up and cured them and then brought them to life again. It became a popular thing with them to be operated on and the doctor gave offence to some perfectly healthy specimens by refusing to exercise his surgical skill on them.

The sleep-inducing medicines were first used in cases of tooth-pulling, but are now used in every kind of operation, until they have so robbed surgery of its terrors that very many more are willing to submit to operations than formerly. In hundreds of cases daily, bodies are opened and abscesses or tumours are removed from the stomach or from other organs. In former times a very painful and dangerous disease was gall-stones. Now these are successfully removed with little danger. Formerly appendicitis, known then as inflammation of the bowels, was a very frequent cause of death. Now it is seldom dangerous, except to those too ignorant or too fearful to trust themselves to the doctor's hands. Operations on eyes, ears, and throats are very common and thousands are saved from blindness. Diseased bones are removed and broken bones properly set and restored. The discovery of anaesthetics is in a large part responsible for this remarkable advance in surgery.

Chloroform, discovered by Sir James Simpson in 1847, has become a more

popular anaesthetic than either nitrous oxide (laughing gas) or the ether first used. Several other drugs have been discovered which can be used as local anaesthetics. For example, a little cocaine injected into a part of the body will render that immediate part insensible to pain without making the patient unconscious. It is much used in operations on the teeth. There is a case on record of a doctor performing an operation on the teeth. There is a case on record of a doctor performing an operation for appendicitis on himself having used a local anaesthetic to deaden sensations in the lower part of his body.

Bacteria.

Much of the success of surgery mentioned in connection with anaesthetics would have been impossible but for another very important discovery made not long afterwards. Early surgeons found it almost impossible to keep wounds clean and prevent the formation of pus. In cases of deep wounds this was difficult to deal with and often caused death. From the time of the invention of the microscope between 1600 and 1650, it was known that there were tiny forms of vegetable life, so small that 10,000 of them laid end to end would not cover more than an inch. Scientists were interested in them because they were so small. They had no thought that the tiny things had anything to do with human welfare.

In this connection we find one of the greatest names in all the history of science, that of Louis Pasteur, a Frenchman. He made a study of the cause of fermentation in the making of wine and vinegar and the souring of milk. There had always been much mystery about this. Pasteur found that the cause was these exceedingly tiny germs of plant life which, when they get into a substance like broth or milk, multiply with great rapidity. He discovered that these tiny germs are floating in the air, for milk or fruit juice which has been sterilized and is then sealed up so that no air can get at it will not ferment.

It was known that there were a great many different kinds of these tiny organisms and it was soon discovered that they produced different effects. A disease broke out

among the silk worms in Southern France in 1854 and was playing havoc with the silk industry. Pasteur was called in to seek a remedy. He discovered that the disease was caused by germs of a certain kind in the intestines of the worms and he found a cure. It was only a step further to the discovery that many of the diseases of the human body are likewise caused by germs. These germs multiply by millions and millions in a few hours in one part or another of the body. They consume the tissues in some cases and their excreta produce poisonous substances that may cause death. Alcohol is the excreta of a germ that causes fermentation in malt. Similar poisons are formed by germs in the body and produce disease.

The first seed germs may be breathed in with the air into the lungs, or may be taken into the stomach with food or water, or may be injected into the body by a biting insect. They find the body a favourable dwelling place and soon increase enormously in number. The specific germs of many diseases are now well-known to physicians, as for example those of consumption, malaria, enteric, small-pox, plague, syphilis, cholera, dysentery, etc.

It was soon discovered that the formation of pus was also caused by germs, and that if wounds were treated with a disinfectant that would kill all germs which were in them and were then kept covered so that the air would be excluded, pus would not form, and if the body were otherwise healthy the wounds would heal. When surgeons learned this and put it into practice, the fatalities in surgical operations dropped to about one-fourth of what they had been.

The mistake was made at first of thinking that germs were only carried from one body to another by floating in the air or by the contact of two bodies, or by their contact with some common object. Only in 1900 was it found that yellow fever germ is carried from one person to another by a certain kind of mosquito. This insect bites a person suffering with the disease and draws into itself some of the germs. It afterwards bites another person and in doing so spews out some of the liquid from its body and with it some of the germs into

the blood stream of that person. Later it was found that malaria is spread in the same way, though by a different kind of mosquito. These two diseases have been cleared entirely out of large territories in Western countries by draining the swamps where mosquitoes breed or spraying oil on any stagnant water that cannot be drained away. It was later discovered that the foul disease, bubonic plague, is carried to human beings from rats by the rat flea in the same way as the malaria mosquito carries that disease from one person to another.

Pasteur continued his studies about germs and found the germ that causes hydrophobia, the disease caused by the bite of a mad dog. He found a remedy for that disease, and in Rangoon, Kasauli, Coonoor and in many other places all over the world is a Pasteur Institute for the treatment of hydrophobia.

There are many kinds of germs that are friendly to men as well as those that are unfriendly. The good ones often destroy the bad ones, and it is that which makes man's life possible.

With Pasteur there began a much more systematic and scientific study of these matters. The discovery of vaccination as a remedy for small-pox was more or less of an accident, but all the discoveries of Pasteur and those who have followed him have been the result of exceedingly careful and persistent research, and many hundreds of doctors and other scientists are spending a large part of their time in careful research for more information regarding the human body and its diseases.

It is due to such research that a remedy was found a few years ago for the hitherto incurable disease known as diabetes, and also for syphilis. The medicine for the latter is called 606, because the doctor who made the discovery performed that number of experiments before he was finally successful in finding a cure for syphilis.

In Western lands the etiquette of the medical profession requires a doctor to make his discoveries known to the world, so that what one knows, all may know. This has greatly expedited the rapid advance of the past century in the science of medicine.

The Spell of the Camp Fire.

Pledging Allegiance to their Ideals Round the Fire.

PEOPLE wonder why "camp" is a magic word in the Scout world, and they ask what is the wonderful attraction, the marvellous fascination, the grand influence, of a well run camp. Go and you will see for yourself. To the lonely boy there is the joy of comradeship and friendship so readily given, the idle boy learns for the first time the pleasure contained in personal effort and labour, and the busy boy revels in the change of scene and work, and the pride of efficiency achieved. Added to this there is the glory of the open air, the beauties of Nature, and the love of living a simple life among things as God made them.

Thus far, if you were sensitive and observant, would you understand the attraction of Camp, but it is not in these things that the magic exists; it is not from these that the wonder and wealth of romance and mystery are drawn. That can only be found by those who understand the true spirit and meaning of "the Camp Fire."

Picture to yourself some high ground on a warm still summer night. The trees, so kindly looking and varied in the day time, grow taller and more stately and stern in the darkness—the spell of night is everywhere, all the day sounds are still, there is only the occasional hoot of an owl, or the drum of the bull frog to break the silence.

A deep blue dome hangs overhead in which the stars and moon are shining, the combination of their soft silvery light against the deep opaque blue of the sky, and the black outline of the trees showing a colour scheme such as only the One Omnipotent Artist can depict. In the centre of the ground is glowing wood fire, and round the fire a circle of khaki-clad figures—the Scouts and their leaders.

The scene is one which few could resist, as the artist who could reproduce the scenery and the atmosphere of the still night, with the glow of the fire, and the blue smoke rising and disappearing into the trees would probably fail to catch the true

expression of the fresh young faces, with enthusiasm, eagerness, and uplifting ideals, written so clearly on them.

To the boys, the tales and songs round the camp fire are exciting and full of interest. They follow every word and are quick to see the ideals held out to them by those tales. To the Recording Angel is proved over and over again the purity of a child's heart, for, appealed to in this simple fashion, many boyish prayers for better deeds and thoughts, are wafted to him in the blue smoke, and recorded to the everlasting credit of that child and his future world.

As the fire dies down and the ashes go grey, the Scoutmaster gives the signal that tales and songs are over for that night, and all stand for a hymn and a blessing. Quietly the boys troop off to their tents and go to sleep filled with the only true spirit of Brotherhood—that is, the love that comes from the kindness of a human heart, one to the other.

If Camp Fire means all this to the boys, can you imagine what a world of wealth it means to the grown-up Scouts? Take, for instance, a Local Council camp of about fifty or sixty strong, of Scouters only. The shape of the camp fire is the same as for the boys, also the ritual of lighting the fire in silence, but the stories told are finer and of deeper meaning, and the literature and poems used of a higher standard. Listening quietly to the songs and the yarns, it seems as if one had slipped back to the old days of bards, when life was simpler, and, looking back though the dim ages, appears more noble than in these strenuous days of so-called progress and continual fighting for a place in life's mad rush. The bards told of noble works; they sang songs of beautiful thoughts and high ideals; they aroused those who listened to deeds of prowess and unselfishness, and so it is with the camp fire yarns.

There are boys and men of all types and ages round that fire and to each comes a jewel of some kind. To the fresh young

boy just starting, comes the gift enthusiasm for work as well as play; to those who have faced the world and found it hard, comes courage and confidence and hope; and deeper still, to those who carry an aching heart, which, for the sake of those around they have to hide, comes comfort and strength such as few can realize.

The reason for this change lies in the fact that nowhere is the secret of true happiness more explained, expressed and enacted than round the Camp Fire, that secret being the Scouts' watchword, "Service for Others."

A 1800 Mile Cycle Tour.

(Continued from last issue.)

WE stayed at the Y. M. C. A. in Calicut and visited the Kerala Soap factory where they gave us a sample of each kind of soap they make. We obtained with difficulty permission to go through Commonwealth Trust Company which was formerly the Basel mission weaving factory, famous for its suiting checks. We also visited the Zamorin's College (which is housed in the Zamorin's old palace), the fisheries school, and marine Biological Laboratories. The boys wanted to stay an extra day and hear Mr. J. M. Sen Gupta and so we did; utilising the day for washing our clothes which were getting grimy by now.

En route to Tellicherry, we halted at Badagara for our bath, midday meal and siesta. In the evening we passed through a small French possession, Mahé. French Douance, French toll gate, light-blue coated policemen, etc. gave us just a kaleidoscopic view of miniature France. We reached Tellicherry at 8 p.m. got permission from the Inspector in charge and slept at the Police station verandah within hearing of the waves beating on the rocky shores of Tellicherry. Our trailer began to give trouble. One of the cones broke and the trailer struck work once every two or three miles. We were getting heartily sick of it.

Though we left early morning we did not reach Cannanore till 11 o'clock on account of the trailer. Here we stayed in an empty house provided us by Mr. V. Govindan, the District Scout Commissioner. In the afternoon we visited the military station where a battalion of Mahratta infantry is stationed. There is also a fort, the Fort St. Angelo which was built by the Por-

tuguese. Near the fort there is a huge field where once a battle was fought between Tippu Sultan and Arakkal Raja on the one side, and the British and Cherukkal Tamburan on the other side. We also visited the Palace of Arakkal Raja but could not go in because the family was in residence and their women were gosha.

Next morning we saw the Jail and stayed at Payyanur, the northernmost point in Malabar district. We avoided going through Mercara because of Plague regulations. From Payyanur to Nileswar there was no road and everybody there suggested that we trundle the cycle along side of the Railway line. There were no trains due for a long time. We got permission from the stationmaster and then rode along the narrow footpath along side of the train track for nearly fourteen miles. The footpath was only six to twelve inches broad, gravel and metal on one side, and a deep declivity of 15 to 20 feet on the other side. It required nerves of iron and accurate eye. We were glad however when we got to Nileswar. We slept at a Weaving School in Nileswar. From Malayalam the vernacular had changed into Canarese. The whole of next day we biked from Nileswar to Vittal. We spent nearly an hour going through Hosdrug another of Tippu's forts. One of my companions had a toss when coming down the hill, he had skinned his skins and was bruised in a lot of places. Iodine and benzoine bottles were pressed into service.

Next day we reached Mangalore at 12-0 midday. We stayed at an empty house belonging to a vakil Mr. Alvarez. We located Mr. S. N. Saldhana, a friend of mine, a

retired Deputy Collector who took us round to various places of interest in his car. St. Aloysius College we visited first. Their chapel is the most beautiful church which I have seen in India. The panels of pictures and mural decorations, the statuary, the marble columns all remind one of Italian churches round about the eternal city. The tower of the College commands a panoramic view of the city and its environments for 10 miles around. From there we drove to St. Agnes College and sister Annunciata, the principal showed us round the place. There were more Christian churches in and around Mangalore than in any other West Coast town. The whole town presents a strong westernised aspect; probably due to Portuguese influence. Then we visited Father Muller's hospital and leper asylum.

Fortified with coffee and cheese sandwiches we left for Karkal. At the 10th mile from Mangalore we stopped at Gurpur heights to view the magnificent scenery. Another 10 miles down we stopped at Muddubiddhiri Jain temple of Tirubhuvana Tilaka Choodamany Chandra Prabha Swami. The architecture is entirely different from that of Hindu Temples. The temple was roofed with stone slabs. There were images of all Gods. We slept that night at Karkal and early morning visited the Gumta, a huge monolithic standing statue of Mahavira, about 42 feet high. Jainism in this region had dilapidated into Hinduism.

From there we trekked on to Udippi with just one adventure on the way. At San-karanarayana ford, the ferryman insisted on loading all of us and our heavily laden cycles into a small craft in spite of our protestations and got us upset. He felt the force of my tongue and belt. Then we carried our bicycles across. We were wet completely through. I thought my watch might stop but it has not struck work so far. The only loss was wetting of all the cigarettes and box of matches. We reached Udippi, had our lunch and a day's rest and then visited the famous Karkal temple. The boast of Udippi is that it feeds 1,500 Brahmins free every day. The temple in its cleanliness resembled a Hindu rather than a Jain temple. We

pedalled on about 15 miles and bunked for the night in a one house town called Alladi. Next morning we entered Mysore territory. We cycled through thick foresty vegetation all day reaching Kallurkatti that night. We passed by an uninhabited town Nagar, which had hundreds of houses in various stages of decay. Next morning we reached Sagar.

Leaving all our luggage locked up in a room in a choultry in Sagar, we cycled 18 miles to Gersoppa Falls or Jog Falls as they call it there. It is about 2,000 feet above the sea level and so it was a stiff ascent. There is a travellers' bungalow on the Mysore side and another on the British side, both of them command a very good view of the falls. There is a sheer drop of 700 feet of water with misty foamy spray hiding the bottom of the Canyon. It is one of the grandest sights I have seen. A visit to Niagara falls, though impressive leaves a bad taste in the mouth because it is so commercialised. But here nature is left to itself to whoever may come and admire it.

We got back to Sagar that night. Though summer the nights were cold. We had been sleeping under blankets the last two or three nights. That night I was bitten in my toe by some unknown animal. I presume it was a rat. At the worst it may have been a dog. I had it cauterised next morning at a Local Fund Hospital. We arrived at Kumsi at 12-0 midday. Here I had to part company from the boys for a time. I had promised to read a couple of papers at the XXIII Provincial Educational Conference at Palghat on the 22nd May and it was now the 19th. So I took a train from there to Mysore and from Mysore to Satyamangalam by bus and from there to Palghat via Coimbatore. I cycled all by myself lonesome. After the conference I wended my way back to Coimbatore and there I waited at the house of Mr. Narasiah, Bar-at-Law, nursing my rat bitten toe.

The itinerary of the rest of the gang I quote now from their letters. Started from Kumsi at 5-10 p.m. reaching Shimoga at 6-45. After tea at Shimoga reached Bhadravathi at 9-30 p.m. (11 miles) slept

at the iron works, saw round the place from 5 a.m. to 7 a.m. the carting of molten iron, wonderful sight. Sorry you missed it. Coffee at Terekere. Lunch at Kadur at 12 noon. Middy nap at Bonvar. Slept at Tiptur. Started at 6-30 a.m. from Tiptur reaching Tumkur at 12-30 noon. Rested at Mussafarkana. Started at 3-30 p.m. Tyre trouble on the way. Reached Neelamangala at 8 p.m. Coffee there. 17 miles of bad road. Bandies all along the way. Reached Bangalore 10 p.m. They visited Lal Bagh, Colleges, cinema, etc., and then went to Sivasamudram and Seringapatam and reached Mysore. At Mysore they "did" the same round that I "did", Jagan Mohan Palace, Zoo, Horse and Elephant Stables, Chamondy hill, etc. From Mysore via Gudalore they went to Ooty and there, they were the guests of the Minister for Education, the Hon. Diwan Bahadur S. Kumaraswamy Reddiar. The last seven miles up the Ghats they had to push the machines and walk. At Ooty they visited the Race course, the Public garden and Toda Huts. They climbed up Dodabetta and then cycled down the Ghat and met me at Coimbatore.

At Coimbatore we visited the Moll Mills, the Arts College, the Agricultural and Forest Colleges and then spent a half hour at Ramanathapuram Y. M. C. A. rural reconstruction centre and summer school.

From Coimbatore we made one long single run of 145 miles to Madura via Palni. We left Coimbatore at 7-40 and reached Pollachi at 10-0 a.m. had coffee and pedalled on to Udumalpet. After lunch and half an hour rest we cycled on to Palni at 5-30 and Dindigal we reached at 9-0 a.m. Leaving Dindigal at 10-0 we reached Madura 4-30 a.m. Think of it, 145 miles in 21 hours. We rested a whole day and left at 6 a.m. and reached Courtallam (100 miles) at 11-30 p.m. travelling via Tirumangalam and Srivilliputhur. From Courtallam back home it was 37 miles, the wind was favourable to us and so we did it in 3 hours.

I have written this with the hope that those who read this may undertake similar cheap cycle trips. The cost was next to nothing. The tour was an education by itself.

VIRTUE WINS.

(Continued from last issue.)

SCENE V. (Retribution)

Raju and Madhu are engaged in playing at cards. Enter Scoutmaster, unobserved, disguised as an Arabic Fakir.

Fakir (to himself) :—What a set of desperadoes! What villainy! Thank God! My investigations all these days have not been altogether fruitless. Much have I unearthed that have so long been an inexplicable mystery. What heartless ruffians! What a wreck they have made of Poor Sundar! God be thanked that I was just in time to check his mad career and bring him to his senses. What thrilling revelations his confessions were! What infernal machinations to ruin the poor fellow! Oh! Lord, he is now safe and beyond the reach of these inhuman wretches.

There is again the boothman, the cowardly victim of their unholy practice. How he trembles at their very name, as if the very existence of his booth depended upon their goodwill! What with forged names and faked slips and petty pilferings, they have brought him to the verge of ruin. Poor fellow! It is only this morning he misses a purse with nine rupees hard cash soon after the visit of one of these fellows. The loss is enough to drive him mad. He raves and tears his hair but dare not go to the police for fear of these desperadoes.

Luckily the birds are safe and well within my reach. Now or never is my time. If only my plans succeed and establish tangible evidence of their guilt! (Pauses) High time that I act!

[Comes out hawking drugs]

Drugs—Drugs—Himalayan drugs—very efficacious! Highly praised by kings and princes—Going cheap—dirt cheap for their wonderful qualities—Drugs—drugs—

Raju: Hark! There is someone hawking something, see if he has anything to our purpose.

[Madhu comes out and calls]

Madhu: Oh! Saheb! Here, if you please. What is that that you are hawking?

[Raju comes out and joins him]

Fakir: Salam-Ale kum-Maharaj! Here be some wonderful drugs—direct from Himalayas—Herbs that could cure all sicknesses—herbs that make the blind see, the deaf hear, the dumb speak, and,.....

Raju: Look here, Sahib, we are neither deaf nor dumb to need your drugs. Is there anything else to interest us.

Fakir: Oh! yes, sir, here be a marvelous drug got from the Grand Lama of Tibet—but very costly, mind! but not half as costly as it deserves to be.

Madhu: What may be its use, Sahib.

Fakir: Use! That's a secret that I dare not reveal unless (looks about, as if he fears eaves droppers) you have a mind to buy it.

Raju: What do you take us for, Sahib? We are not that trifling sort, you seem to take us to be!

Fakir: Pardon, Masters. No offence. I have to be cautious, you see. This is no common drug, masters. You have only (looks about) to put it in your purse with whatever money you may have in it. In about ten minutes, the amount will be doubled, as sure as I am a Musalman.

Raju: My man, do you mean that we are such idiots as to believe your Aladin story? Enough! What credulous bumpkins do you take us for?

Fakir: My young sirs, believe me or no as you please. No one forces you to believe me or buy it. Perhaps it is destined for more fortunate folk. Allah only knows. Salam Sahibs, let me go. (Prepares to go) [Raju and Madhu exchange glances]

Madhu: Stay, Sahib! You seem to take offence so easily. How can we buy it unless we have the proof?

Fakir: Proof! Why! Nothing easier. Do you happen to have your purse with you? (Raju and Madhu exchange glances) If you have one, just count out the money in it and drop this bit of drug in it; you have but to wait for just ten minutes, neither more nor less and you will have the proof.

Raju: That sounds strange but is worth trying. Madhu, bring out your purse and count the money. Here is my money.

Madhu: The d-! I have only my money here boy, but no purse.

Raju: Nor have I one, either. What a pity! (thinks for a while) Ah! Take out that purse, Madhu (pointing at Sundar's coat. Madhu hesitates). Never mind. It wouldn't burn your fingers, would it? (Madhu obeys and puts the money inside the purse).

Fakir: That will quite do, my sirs. How do you mean keeping time? As I told you we have to open the purse at the tenth minute, a fraction sooner or later will spoil the whole business.

Raju: Never you mind that, my man. Here is the best time keeper you have ever seen in your life (produces Scoutmasters' watch) and places it before the Fakir) You can commence the test, Sahib.

Fakir: Not so fast, my young gentleman. We have something more to decide upon before I commence the test. Nothing like definite understanding, you know. That will save us quite a lot of worry in the end.

Raju: Of course, it is so. What have we to settle yet?

Fakir: Why, it is this. Didn't you doubt the efficacy of my drug and still worse, the word of a Musalman?

Madhu: That we *did* and still we *do*. What else can you expect till we have the proof?

Fakir: There again! The time I will not let you go unchallenged. Look here, if you please. If my test fails, I lose not only my drug but also my claim to this Musalman beard. I swear it before Allah.

Raju: Bravo! Bravo! Do you hold your beard so cheap, my man? Mind, we will take you at your word.

Fakir : By all means you can. But if I succeed?

Raju : Why, that is a question to be decided. Of course, we shall take your drug at your price.

Fakir : My good sirs, that is more easily said than done. Have you satisfied yourselves if you have the money to buy it?

Raju : Why, man, we are not so short of cash as you seem to suggest. In fact we have here nine rupees hard cash, which we would gladly part with, in case your experiment succeeds.

Fakir : That's a bad price considering its merits. Yet for your sake, I offer it to you for the price you name. Shall I commence the test?

Madhu : Do please. Don't you see we are dying of impatience?

Fakir : Lest you should suspect, me, you can yourself drop this drug into the purse, close it up and place the watch by its side (*Madhu does so*).

Raju : What next? Won't you commence yet?

Fakir : (to *Raju*) My Allah! What an idiot I have been: I have forgotten one important instruction. When I blow a blast in this here whistle, you should turn your eyes on to the purse while he (*pointing to Madhu*) keeps the time. If you but take off your eyes a little or allow yourselves to be disturbed, the experiment will fail and result in dangerous consequences for both of you.

Raju : Are you going to begin or not? You are making much ado about nothing. We understand you quite well.

Fakir : Beg your pardon, young sirs, I have to be cautious lest my plans should fail. Can we commence now? Are you ready? (*Raju and Madhu take up their places and get ready to begin the observation. The Fakir goes round them muttering something and when everything is ready the Fakir gives the danger blast. After the lapse of a couple of minutes scouts rush in from all sides followed by the Police.*)

Madhu : (alarmed) *Raju*, we are undone! What a mess you have brought us into!

Raju : (equally alarmed) We are betrayed. (They struggle to get free, while the police secure them) Who are you, (*addressing the Fakir*) You cursed devil! What is all this?

Fakir : Why, my boys, don't you know me? Of course. I have lost my bet and hence have no right to this Musalman beard: (*pulls off his beard and throws off his fakir dress*).

Raju & Madhu : (stand aghast) Oh: the scoutmaster! Who could think? (*fall at his feet*) Oh Sir! Save us this time; we know we have been far from honest. You have caught us red-handed. For this once.....

Scoutmaster : Repentance has come rather too late for you, my boys. It is all your doing. I cannot do more than sympathise with you at this stage, (*turning to the constables*) You can take them to the station. I shall be there presently.

(*Exeunt*).

SCENE VI.

(*To the Rescue.*)

Place : Janardan's House.

(*Enter Janardan and his Father.*)

Father : Why this nonsense ever and anon! You plague me with requests and petty threats. Enough of them Jannu. My head aches. Have you not a saner thing to ask for?

Janardan : Dear father! Please don't speak ill of it. The fault lies in us. If only we know.....

Father : What! You teach and preach me ideals? What has become of these chaps? I don't blame you. It is the way with or the present day lads. In our days we had none of these fads. Yet we were none the worse for it. We could fast for days and work under the hottest sun. New see! All ricketies—all dresses—utter hollowness inside fashion from head to foot.

Now my dear boy! I love you for all your follies. You are my only child, and I can't bear to see you the victim of the present day humbug. Don't try to persuade me. You can sooner move a rock or alter the course of heavenly luminaries. No

word hereafter. Get on with your lessons. There's a nice chap.

(*Voice from inside*) A gentleman to see you see, Sir!

[*Father exit*]

Janardan : Have I no sense? How long am I to be led by the nose? My mind revolts. I love him too well to disobey. He is old and errs by too much love. Shall I cut the knot and break away? (*pauses*) No, no, not yet. One more attempt and—and—

[*Enter Mohun*]

Mohun : How now, my young martyr? Why look so sad? Brooding brews and bleared eyes! Anything the matter? Any fresh troubles?

Janardan : Troubles? Enough and to spare! Oh! words are scant and breath too short To paint the pangs of my bleeding heart. I am a snob and a coward to boot To rot in here a caged brute. My limbs are fresh and want an airing My mind stuffed up, doth crave for clearing;

When you of my age are free and jolly I do my penance for daddy's folly. When you do sport in shade and sun I keep shut up as a penitent nun. Oh! let me darken not with tales and sighs Thy heroic heart that sorrow defies!

(*breaks into sobs*).

Mohun : Do put on a bright face, Jannu, and let time soothe thy bleeding heart and add reason to thy sire's argument.

For aught I know and dare to own 'Tis the few that scowl and frown At things that stand beyond their ken. So reason not the will of thy sire, And rouse up not his fearful ire. Thou art all the same a better scout Biding thy father's word and desire, and shading sorrow with winsome pout Than be a scout that crossed his sire.

Janardan : My gentle friend, accept my thanks and gratitude for saving me from a dire depression. Now I know how I made a fool of myself. Last night in a moment of despair, I vowed never to mess again my father's board. My better nature prevailed and advised patience. Now you may not know how much I bless you in my

heart of hearts for saving me from this pitfall. If only my father knows how a scout whom he abhors has saved me from disgrace.....

Mohun : I think this is too high a compliment to a scout in disgrace. You are as much a scout as any of us, if we mean the spirit to be all. If scouting lies in stars and uniforms alone I wouldn't be sorry you aren't there. So my friend, you are one of us already though form has not yet dubbed you one...Patience! All in good time!

By-the bye, did you find who the stranger was and what business he had with your father?

Janardan : I know not who he is. He is now in serious discourse with my father. May I just peep in to see what he does?

Mohun : Hurry on! Make haste. I am anxious.

[*Janardan exit*]

(*alone*) Poor fellow, I wonder what there is in scouting which Jannu doesn't keep and what we love and cherish more than he does.

'T is not the suit and staff we bear Nor badges bright and stars we wear Not these alone do make a scout. 'Tis the spirit of truth and love To King and country and God above That makes us dear the world about.

So then it passes strange why the parent objects to scouting. It is not so much the thing that he objects to, I am sure, but the name. Only the other day the burlyman of the corner house whispered with a cynical smile and wink that scouting was no less than soldiering practised with caution and mystery. There was again Pandurang the contractor. He spoke of our good turns as clear humbug and stuck to his word till yester-morn when we treated his sprained neck and saved him the Doctor's bill. Oh! the suspicious world! Enough of my musings! I don't know what detains Jannu such a long time.

Voice inside : The villain! Help, help! Rogue! Cut-throat!

Mohun (with terror in his face) : Is it Jannu's voice? Oh God! (*whistles the danger blast and rushes in*).

(*To be continued.*)

Peter and Mr. Wiseman.

Peter, not Peter Pan, but an ordinary, everyday Peter, wonders about the Depression which all the grown-ups talk so much about, and is questioning Mr. Wiseman, who is supposed to be well-informed.

Peter. Please tell me all about this trade depression. What is the matter with the world?

Mr. Wiseman. I can tell you something about it, but I cannot tell you all. No one thoroughly understands what has taken place. No one, indeed, imagined that all the countries of the world would suddenly find themselves badly off. That is the best proof that we do not thoroughly understand trade affairs, for if we did we should anticipate such trouble and prevent it. The world has been taken by surprise.

Peter. You say the world. Are all the other countries suffering too?

Mr. Wiseman. Yes, trade all over the world is depressed. All the nations are doing less trade, both at home and abroad.

Peter. Is it necessary for nations to trade abroad? Couldn't they live by working for themselves alone, so that they would have no trade abroad to worry about?

Mr. Wiseman. Yes, it would be quite possible for the nations each to live on its own products, but it would not be either convenient or sensible; if they did so they would be much poorer than they are, because each would be restricted to such foods and materials as it could itself produce and so would be denied all the wonderful products of the world outside it.

Peter. How did people contrive in the old days, before there were big ships to carry goods on the sea and railways to carry them on land? Then, I suppose, each nation had to live on its own produce.

Mr. Wiseman. Yes, that is so, and consequently in those days nearly everyone was very poor. In each country the greater number of people obtained the barest necessities of life, and not often even an adequate supply of plain food. Starvation was quite common in all lands. Only a few knew

what comfort meant, and the few foreign goods that came in were brought for a limited number of well-to-do people. Nowadays, what we call our poor people commonly enjoy fruits and appliances and ornaments and amusements which not even the rich could command a few centuries ago. It is the exchange of goods about the world which has helped all the world to become better off. Thus, we can now enjoy fresh apples all the year round in England by exchanging other goods for them, whereas a century ago we had to be content with a single apple harvest. To take another example, our poor people can now buy a foreign fruit, the banana, all the year round and cheaply, whereas a century ago not even a rich person could obtain one.

Peter. But I see plenty of fruit and other good things sold now in the shops and even on the costermonger's barrow in the streets. How then can it be said that we are suffering from depression?

Mr. Wiseman. That is a very searching question, and the answer is important. It really is wonderful that now, in what we call bad trade, people are so well off. The fact is that the world has made so much progress through trade that to-day, even when trade is depressed, we are really better off than we were in the old days when trade was good. All these expressions about trade are relative; when we call trade bad to day we really mean that it is not as good as it might be, although it is much better than it was 100 or even 50 years ago. We are making progress all the time, but the progress is marked by a succession of ups and downs.

Peter. What is it that makes trade? How does it happen?

Mr. Wiseman. Trade is simply the exchange of goods, and it began by the direct exchange of one thing for another, as when a savage made an arrow and exchanged it with another savage for some food. That direct exchange we call barter. As men progressed they began to use what we call money, which is merely a certain com-

modity liked and wanted by everyone. Everyone will accept it in exchange for goods, and it therefore serves two most useful purposes. First, it enables us to measure the value of all sorts of goods by reference to one commodity, the money selected as a standard. Second, it enables us readily to exchange all sorts of commodities because, as they are all valued by the standard of the selected money, we can sell any article for money in the knowledge that with the money obtained we can buy another thing we want. Thus money, becoming a go-between, enables us to exchange every sort and kind of article. The answer to your questions is that modern trade is made possible by the invention of money.

Peter. Is that true of trade between one country and another?

Mr. Wiseman. Yes; but do not forget that there is no such thing as one nation trading with another. What we mean by international trade is that persons belonging to one nation trade with persons belonging to another nation. Bearing that in mind, it is true to say that trade between nations, just as in the case of home trade, is made possible by the use of money. The recognised standard money of the chief nations is gold, and all commodities are valued against gold.

Peter. But do not the various nations use different moneys? I know that in France they have a coin called the franc and that in America they have the dollar. We never see any francs or dollars here. How, then, do we exchange goods with France or America, seeing that we count money in pounds?

Mr. Wiseman. That is important. When an Englishman sells good to a Frenchman he naturally wants money for them in pounds. Equally, when a Frenchman sells goods to an Englishman he wants money in francs. That is the problem of the exchanges. The French franc, like the British pound, is a gold money, and as the standard amount of gold in each of these moneys is definitely fixed there is a definite proportion between them, and so it is possible for the Englishman and Frenchman to exchange

goods on what is, in effect, a common standard.

Peter. If trade is thus made so simple why should it go up and down? Why should there ever be trade depression?

Mr. Wiseman. That is a problem which wise men have given much thought to but have failed to solve. Many explanations have been made. Perhaps the best way to understand the coming of trade depression is to bear in mind that the transactions of mankind must vary with their confidence in trading. A man is something more than a machine. The amount of work he does, or the amount of trade he carries on, varies not only with his powers but with his feelings, his hopes and fears. What we call enterprise is the expression of his will to do. Remembering that, we get a clue to trade depression.

Peter. Does that, mean, then, that traders are themselves responsible for bad trade?

Mr. Wiseman. Yes, it does; but in a curiously impersonal way. There is something in the minds of men which causes them to act collectively in a certain way. At one time we find them favouring a certain fashion or game or amusement or way of speaking. At another time we find their fancies are for things very different. So it is with confidence. For some inscrutable reason men are apt to be confident all at once or depressed all at once. At one time in history you will find a nation so filled with confidence as to be always winning; after the lapse of a comparatively short time the same nation, we read, fell upon a period in which it could win nothing. Perhaps we ought not to be surprised, therefore, if in matters of trade we find men at one time enterprising, confident, and successful, and at another time depressed, anxious, and failing.

Peter. Do you consider that at the present time there is no need for the world to be depressed?

Mr. Wiseman. Yes; it very largely comes to that. The world of trade is suffering from general want of enterprise and general want of confidence. It is not that

the world has suddenly become naturally poorer. Obviously not, for its fields, its forests, its mines, its factories, its ports, its ships, and its railways are just as fit to produce wealth as ever. It is not things that are to blame but the people themselves. Suffering from a lack of confidence, they are neglecting to put things to their full use.

Peter. What led to this lack of hopefulness and enterprise?

Mr. Wiseman. We have often had depression in modern trade, but the trouble we are now suffering from is of rather unusual dimensions. But perhaps we ought not to be surprised at that, because the world has been through very severe trials. The war upset nearly everything, and it surely would not be surprising if we had suffered even more, or if there had been a greater shock to confidence. Trade, too, has been sadly interfered with by the peace made when the war ended. Big payments of reparations for war damage were demanded from the defeated enemy, and America, who lent war materials to ourselves and our European Allies, has demanded repayment. These payments have greatly disturbed trade. Then, too, it has been made more difficult for trade to be done between nations because of the refusal of Governments to allow trade to be done.

Peter. Why should they do that? If trade is a good thing why should any nation try to make it difficult?

Mr. Wiseman. The object a nation has before it when it puts up a trade barrier is to prevent foreign traders from competing with its own people. By that means it hopes to give an advantage to the home trader by compelling the people to buy from him instead of buying abroad.

Peter. If that were right, would it not be simpler to burn all the ships and destroy all the railways?

Mr. Wiseman. It would seem so, if the theories of some of those who set up trade barriers are correct. Many Governments are doing their best to destroy international trade. America, for example, taxes so heavily most of the goods foreign nations seek to sell to her that it is very difficult indeed

for England or any other country to export goods to America. Yet America demands payment of war debts, and indeed expects Europe to pay her over 50 million pounds every year. The consequence is that America now has nearly 1000 millions worth of gold which she does not know what to do with.

Peter. How did this last fit of depression come over the world? Where did it begin?

Mr. Wiseman. It began in America where, as late as the beginning of 1929, everyone thought abounding prosperity was assured and likely to continue. Confidence was supreme. The Americans launched out into every sort of enterprise on a larger scale than they had ever done before. Speculation, which is simply another name for gambling, was freely indulged in, and prices rose because there was so much buying. The speculation reached such a pitch that the American banks became alarmed and decided that it must be checked. Large numbers of speculators were dealing with borrowed money, and the borrowed money was called in by the banks. This sudden action had a most disastrous effect upon American business. It is true that the speculators were checked, but more than that happened. It was just as though at a crowded theatre someone at the back of the audience shouted Fire! We know what very often happens in a case like that. The audience rushes for the doors, and there is a terrible disaster because people will not act sensibly when panic seizes them. So panic occurred in American business. When prices began to fall through the panicky selling, people began to be afraid that they would fall farther, and therefore either sold or stopped buying. Then prices fell with astounding rapidity, confidence was destroyed, and business everywhere felt the pinch.

Peter. But that was in America. Why were other countries affected?

Mr. Wiseman. America counts for much in the world of trade. She is an enormous producer of food, raw materials, and manufactures. She is an enormous factor in the

world's business. It was therefore impossible for this great panic to happen in America without its effects spreading to the world at large. So was started a wave of depression which hit every nation. World prices fell heavily, and traders everywhere rushed to sell while buyers were reluctant to buy. That is a condition in which sane commerce becomes difficult, because men are no longer acting reasonably.

Peter. How is reason to come back to the world?

Mr. Wiseman. Probably it will come back very slowly. Gradually confidence and revival will come as in the case of former depressions. We do not know how long it will take, but we may be quite sure that it will not be more than a few years before things become normal. We cannot speak with certainty, because the world bristles with trouble. We have just had a revolution in Spain. There have been a number of revolutions recently in South America. Germany is threatened with revolution, and the Government has assumed a partial dictatorship. China is still in the throes of civil war. Australia, as we know, is in special trouble because the fall in prices has hit her so greatly and she ran into great debts. In our own country there is much political uncertainty and difference. Then, as I have said, the world

has so many tariff walls which stand in the way of trade. The money system, based on the gold standard, does not work well because the world's gold is very badly distributed, America and France having between them nearly two-thirds of the whole supply.

Peter. Why cannot they pull down the walls between the nations, and make it as easy for all the world to trade as it is for the people in a single town or country?

Mr. Wiseman. That is a question which is being increasingly asked, and some day no doubt it will be easy to answer. The troubles of history, which represent the struggles of first tribes and then peoples to make an enduring habitation for themselves in the world, are not yet worked out. We cannot easily move men to do things, just because they are men and because they have the defects of their virtues. If they were merely animals we could herd them here and there; but they are men, whose aspirations and ambitions are not all the same and who therefore pull different ways. We must not be impatient, therefore. We may, however, entertain the hope that the answer to your question, Peter, will some day be found, and that increasingly nations will pull down the barriers which now divide them and hinder their progress.

Peter. Thank you; I think I understand very much better now.

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கடவுள் வணக்கம்.

‘ அண்டங்கள் பலவாகி அவற்றின் மேலும்
அளவாகி அளவாத அதீதமாகிப்
பிண்டங்கள் அனந்த வகையாகிப் பிண்டம்
பிறங்குகின்ற பொருளாகிப் பேதற் தோற்றும்

பண்டங்கள் பலவாகி இவற்றைக் காக்கும் பதியாகி
ஆந்தம் பழுத்துச் சாந்தம்
கொண்டெங்கு நிழல் பரப்பித் தழைந்த ஞானக்
கொழுங் கடவுள் தருவாகிக் குலவும் தேவே !

[இராமலிங்க சுவாமிகள்.]

சிந்தித்தற்குரியது.

அற நெறி முறையிலும் துணைபுரியு நேர்மையிலும்
பிறமக்களுடன் உறவுகொண்டு வாழாதவன் கடவுளர்
பால் நல்லுறவு நாட எவ்வழியிலும், இயலாதவ
னாவான் ; இவ்வுண்மை மனிதன் அரிதின் அடைந்
துள்ள ஆன்ம விளக்கத் துறைகளில் ஒன்றாகும் :

அஞ்ஞான இருள் அகற்றி ஞான ஒளி பெறுதற்கென
பல தூற்றாண்டுகளாய் பெரும்பாடு பட்டே இவ்
வுண்மையை உணரலானோம்.

மொழி பெயர்ப்பு.] [ஹாரி எம்ர்ஸன் பாஸ்திகர்.]

சாரணச் சங்கமும், பாடித்தீயும்.

பரமன் அருளிய பரந்தவெளிகளில், சுகந்தவாசனை
யுடன் தண் என்று விசும் சத்த காற்றை சுவாசித்திருப்
பது என்னே நலம் ! நம்மினும் உடலிலேயன்றி,
உயிரினும் உள்ளக்கருத்தினும் மற்றை யாவற்றிலும்
நம்மையே ஒத்திருக்கும் சாரணச் சகோதரராகிய நமது
நண்பர்கள் பலருடன் கூடிக்களித்திருப்பது கிடைத்
தற்கரிய செல்வமேயன்றோ ? மேம்படக் கற்றுத் தேம்
படு மொழி நவிலும் நல்லோரிணக்கமும் நமது நெஞ்
சத்தை யள்ளிக் கொள்ள கொள்ளும் அவர்தம் செஞ்
சொற்பாக்களும் அமுதவாக்கும் பொன்னேபோற்
போற்றப்படுமே யன்றோ ? இனியவாக்கும், புனித
நோக்கமும் உடைய சாரணர் பலருங்கூடிப் பாடித்
தீயை வளர்த்தல் மனித வாழ்க்கையிற் பெறல் அரும்
பெற்றியேயாகும். மணவினை முடித்துள்ள இரு
பிறப்பாளர் வளர்ப்பது வேதமுடி காட்டிம் வேள்வித்தீ
யென்னின், குணமுடைக் கடவுளின் திருவடிப்
பேற்றை விழையும் எம்மதத்தினரும் சம்மதமாகவே
வளர்த்தல் பாடித்தீயே வன்றோ ?

பாடித்தீயை வளர்த்தல் :—

எனவே, அத்தகைய பாடித்தீயை வளர்த்தல் என்
தனம் என்றிடில், கூறுகின்றேன். தான் வசித்து

வரும் இடங்களுக்கு அருகிலுள்ள காடுகளிலேனும்
பூந்தோட்டங்களிலேனும் புகுந்து உலர்ந்துபோன
சரகுகளையும், கிளைகளையும், சலபமாயும் தீவிரமாயும்
தீப்பிடித்தெரியவல்ல சிறு கொடிகளையும் குச்சி
களையும் சாரணச்சிறுவர் பொருக்கிக் கொண்டுவந்து
ஒரு வெட்டவெளியில் கொட்டிப்பரப்பி அவற்றின்
மேல், காற்று எண்டிகையும் புகுந்து சுடர்ப்பொறி
மிகப்பரக்காது சிறக்க எரியும் வண்ணம் விறகுக்
கட்டைகளையும், கனத்தமூங்கில் குச்சிகளையும் அடுக்கி
வைத்தல் வேண்டும். இவ்வண்ணம் கட்டைகளைச்
சேர்த்துப் பாடித்தீ மூட்டும்போது மண்ணெண்ணை
யைவிடக் கிழிந்துபோனக் காகிதக்கட்டுகளைப்போட்டு
எரிக்கலாம்.

எச்சரிக்கை :—

எச்சரிக்கையாக எப்பொழுதும் மூன்று அல்லது
நான்கு குடங்களில் தண்ணீரை நிரப்பி வைத்திருத்தல்
இன்றியமையாததாகும். தீ எரிந்தபின் அதை நேராக
ஐலத்தைக் கொட்டியாவது மண்ணையள்ளித் தூவியா
வது தீயை அணைத்திடாமல் செல்லுதல் சட்டவிரோத
மாகும். ஒவ்வொரு சாரணனுக்கும் அவன் வசிக்கும்
இராஜதானியில் வழங்குவரும் (State Land) காட்டுத்

தியின் சட்ட முறைகள் தெரிந்திருப்பது மிகவும் நலம்.

யாண்டும் ஒளி பிறக்கும் பாடித்தியை எழுட்டி அதன் அருகே வட்டமாகச் சுற்றிலும் சாரணர் இருந்து மகிழ்ந்து திகழ்த்திக் கொண்டு வெண்மதியைச் சுற்றிலும் விளங்கும் நகரத்திரக் கூட்டமே போலாகும். நம்மையே கடந்து, நம்மறிவிற்கடங்காது, இன்னொருவருக்குத் திகழ்த்துகு மரியாதையின்று இன்பம் நமக்களிகின்ற பாடித்தி, ஓர் ஆச்சரியமும், ஆழர்வமுமான ஒளியே என்று W. C. கிரே என்னும் ஆங்கிலப் புலவர் ஒருவர் கூறுகின்றார்.

பாடித்தியைச் சுற்றிலும் உட்கார்ந்து இருக்கும் சாரணர்களின் ஒவ்வொருவனுக்கும் அதைப்பற்றிப் பலவேறு எண்ணங்கள் உள்ளத்திலுதித்து எழும் என்

பதில் ஒவ்வொரு சிறிதுமில்லை. என் மனத்திலுதித்த எண்ணங்கள் பலவற்றுள் சில பின்வருபவை :—

பாடித்தி (Purity) :—தூய்மை” என்னும் நற் குணத்திற்கு எடுத்துக்காட்டாக (Example) விளங்குகின்றது. உலகத்தோன்றலுமுன் தோன்றியது தியே! உலகமுழியுமுன் தோன்றலுமுன் தியே! இந்துக்கள் பலரும் தம் தம் கடவுள் தோதிக் கூடாக இருக்கின்றார் என்று கூறுவார்கள். ஆகலால் முழு முதற் கடவுளையே நம் நடுவே கொண்டு களியாட்டயர்ந்து இருக்கலினும் சிறப்பும் சீரும் கொண்டது வேறொன்று மில்லை. பாடித்தி தெய்வீக சம்மந்தமுள்ளது (Divine Quality) என்பது பெற்றோம்.

(தொடரும்)

ஆர். ஏ. கிராமணியன்.

அணி அமைப்பு.

I

அணி அமைப்பு என்றால் என்ன?

1908-வது வருஷத்தில் ‘வாலிபச் சாரணியம்’ என்ற நூலின் முதற் பதிப்பு வெளியிடப்பட்டது. அந்நூலின் ஆரம்பத்தில் சாரண ஆசிரியர்களுக்காக சில குறிப்புகள் தலைச்சாரணர் எழுதியுள்ளார். அவற்றுள் பின்வரும் சொற்கள் காணப்படுகின்றன. “அணி அமைப்பு என்பது எந்நிலையிலும் ஒரு கூட்டத்திற்குப் பயிற்சி யளிக்கப் பயன் கண்ட முறை என்னும் புகழைப் பெற்றிருக்கிறது. ஒரு விஷயத்தில் தேர்ச்சி பெறுவதற்கென ஏற்பட்ட ஒரு கூட்டத்தைப் பல சிறு பிரிவுகளாக அமைத்து, ஒவ்வொரு பிரிவிற்கும் ஒரு பொறுப்புள்ள சிறுவனை முதல்வருக்கி அவ்விஷயத்தில் பயிற்சி கொடுப்பதுதான் அணி அமைப்பு எனப்படும். இப்படிச் செய்வதனால் நாம் நம் வேலையில் ஜயம் பெறுவது திண்ணம். ‘சாரணியத்தைச் செவ்வையாய் நடத்த அணி அமைப்பே முக்கியமானதொரு படியாகும். இக்காரணத்தைக் கொண்டதான் சாரணப்படைகளை நடத்த அணி அமைப்பைப் போன்ற மிகுந்த சிலாக்யமான முறை கிடையாதென்று உங்களுக்கு எடுத்துரைக்கிறேன்.”

இவ்வார்த்தைகள் எழுதப்பட்டதற்குப் பின் எவ்வளவோ விஷயங்கள் சேர்த்திருக்கின்றன. ‘வாலிபச் சாரணியம்’ என்ற நூல் பல பதிப்புக்களையடைந்ததான் அவற்றுள் மிக்க ஆச்சரியத்தைக் கொடுக்கக்கூடியது. சென்ற 1930-வது வருஷத்தில் இந்நூல் பதினேந்தாவது முறை பிரசுரிக்கப்பட்டது. இந்நூலின் பதினேராவது பதிப்பைப் படித்தோமானால் பின்வரும் வாக்கியங்கள் காணப்படுகின்றன.

“பொதுவாக சாரணர்கள் சாரணிய முறையில் பழகி வரும்பொழுது சில சமயங்களில் ஜோடி ஜோடியாகவும், சில சமயங்களில் தனியாகவும் செல்கிறார்கள்; இன்னும் அதிக பெயர்கள்

சேர்ந்து போவார்களானால் அச்சிறு கூட்டத்திற்கு ‘அணி’ என்று பெயர்.”

வாலிபச் சாரணியத்தில் அமைந்துள்ள இவ்விரு மேற்கோள்களிலும் அடங்கியுள்ள மூலாதாரமான அபிப்பிராயத்தான் இவ்வுலகத்தின் பல பாக்களிலுமுள்ள சாரணத்தலைவர்கள் செய்யும் சாரணிய வேலையில் பெரும்பாலும் ஐயமடையும்படி செங்கிறதென்பது வெளிப்படையாகும். பின்வரும் குறிப்புக்களில் ஒரு சிறிய இடத்திலுள்ள பல படைகளின் வேலையை மேல்பார்த்து வரும் சாரண சங்கங்களிலும், தனிப் படைகளிலும், அணி அமைப்பு என்ற முறையை எவ்விதம் பயன் படும்படி செய்யலாமென்று, ஆசிரணக் கேற்றதுமான சிற்சில ஆரம்ப முறைகளைப்பற்றி குறிக்கலாமெனத் துணிந்தேன். கேயர்கள் ஆரம்பத்திலேயே மனதில் மறவாமல் வைக்கவேண்டிய விஷயம் ஒன்றுண்டு. அதாவது வாலிபச் சாரணியத்தை நடத்தப் பலவழிகள் உண்டென்றும், அவற்றுள் அணி முறை ஒன்று என்றும் எண்ணவே கூடாது; இம்முறை யொன்றுதான் நிச்சயமான பலனைத் தரக்கூடியதென்று முற்றிலும் உணரவேண்டும்.

இவ்வணி அமைப்பு முறையைச் சந்தர்ப்பத்திற்குத் தகுந்தபடி கொஞ்சம் கூட்டியோ அல்லது குறைத்தோ சொற்பம் மாற்றியோ உபயோகப் படுத்திக் கொள்ளலாம். ஆனால் ஒவ்வொரு சாரணப்படையிலும் நிரந்தரமான சிறிய தொகுதிகள் இருக்கவேண்டிவகையியம். ஒவ்வொரு தொகுதியும் பொறுப்புள்ள ஒரு சிறுவனைத் தலைவருக்க கொண்டுருக்க வேண்டும். இப்பிரிவுகளை ஒழுங்குபடுத்தி, சாரண அணிகளாகச் செய்வதை நமது முக்கிய கடைமையாகக் கொள்ளவேண்டும்.

II

அணி முதல்வனும், அணித்துணைவனும்.

ஆறு, ஏழு அல்லது எட்டு சிறுவர்களுடங்கிய அணி யொன்றிருப்பதாக வைத்துக்கொள்வோம். சாரண

ரின் வேலை, விளையாட்டு, ஒழுங்கு, பாடிவாழ்க்கை, நற்பணி செய்தல் இவற்றை ஒப்பிட்டுப்பார்க்கும் பொழுது பொதுவாக அணியின் திறமை நிர்ணயிக்கப் படுமே தவிர அணியிலுள்ள தனித்தனிச் சாரணனின் திறமை பிரத்தியேகமாக கவனிக்கப்பட மாட்டாது. இதை உத்தேசித்தால், ஒவ்வொருவருக்கும் யோக்கியையுள்ள ஒரு சாரணனை அணி முதல்வருக்க நியமிக்க வேண்டிவது அவசியமாகிறது.

யோக்கியையுள்ள சாரணன் என்று குறிப்பிடும் பொழுது அவன் மிகுந்த புத்தி கூர்மையுள்ளவனாக இருக்க வேண்டுமென்று எண்ணிவிட வேண்டாம். பிறரை நேரான வழியில் நடத்தும் சாமர்த்தியம் அவனிடம் நிறைந்திருந்தால் போதும். தலைமை கொள்ளுவதற்கு வேண்டிய குணங்கள் பல. அவற்றுள் சில பழக்கத்தால் அடையக்கூடியவை. மற்றவை இயற்கையாய் அமைகின்றவை. இயற்கைக் குணங்கள் தாம் மிக்க முக்கியமானவை யென்பது யாவருக்கும் தெரிந்த விஷயம். ஒருவன் உத்தம குணங்களோடு கூடியவனாக இருக்கலாம். ஆனால் ஒரு சிறு அணியை நடத்துவதில் சாமர்த்திய மில்லாமலிருக்கலாம். ஒருவனுக்கு, தன் சகாக்களை வேலையிலும், விளையாட்டிலும், தன் வழிப்படுத்த காத்தத்தின் சக்தி போன்றதொரு சக்தி ஏற்பட்டிருந்தால்தான் அவன் அணித்தலைமை வகிக்க யோக்கியையுடையவன். மற்ற படி பழக்கத்தால் அடையக்கூடிய குணங்கள் அணி அமைப்பை ஆதாரமாகக் கொண்ட சாதாரண சாரணப் பயிற்சியைக்கொண்டு துரிதமாக விருத்தியடையும் படி செய்யலாம்.

அணித்தலைவருக்கு ஒரு சிறுவனை நியமிப்பதானால் அவன் அவ்வணியிலுள்ள மற்ற சிறுவர்களைவிட வயதில் மிகக் குறைந்தவருக்கு இருந்தல் கூடாது. பன்னிதில் வயதுள்ள ஒரு பையன், பதினாறு அல்லது பன்னெட்டு வயதுள்ள மற்றொரு பையனைப்போல் தலைமை நடத்த முடியாதென்பதில்லை. ஆனால் ஒரு சிறுவன் மிக்க அபூர்வ சக்தி வாய்ந்துள்ளவனாக இருந்தாலொழிய தன்னிடம் வயதில் மூத்தவர்களை சாதாரணமாய் நடத்தமுடியாது. வயதில் இளையவர்கள், பொதுவாக புத்தியில்லாதவர்களானாலும் வயதிற்குப் பெரியவர்கள் சொற்படி நடக்கும் சபாவமுள்ளவர்கள். வயதில் மூத்தவர்களோ, வயதில் இளையவர்கள் எவ்வளவு சாமர்த்திய சாலிகளாயிருப்பினும் அவர்கள் சொற்களையும், செயல்களையும் பின்பற்றுவதில்லை. சிறுவர்கள் சம்பந்தப்பட்டவரையில் புத்தி கூர்மையை விட உடல் வலிமைக்கே பிறரை வசப்படுத்தும் சக்தி அதிகமென்று தெரிகிறது. பொதுவாக சிறுவர்கள், பழைய உடையவர்களிடமே அதிக மரியாதை காட்டப்பார்கள். அவர்கள் புத்தி கூர்மையைப்பற்றி அவ்வளவு தூரம் யோசித்து மரியாதை காட்டும் தன்மை பூடையவர்களல்ல.

(தொடரும்.)

காலஞ்சென்ற காப்டன் ரோலண்ட் எஸ். பிளின்ஸ் எழுதிய ஆங்கில நூலைத் தழுவி K. S. சுந்தரேசன் எழுதியது.

குருவரைப் பயிற்சி.

இவ்வுலகின்கண் சிறுவரை கல்வியிற் பழக்கமாறு பலர் பலவிடங்களில் பல இயக்கங்களை ஏற்படுத்தியிருக்கின்றனர். அவற்றுள் சில, வாலிபச் சாரண இயக்கம் (Boy Scout movement), சிறுவர் படை (Boys' Brigade), வாலிபச் சங்கம் (Youth League), கேடெட்ஸ் (Cadets) என்பன. எல்லாவற்றிலும் வாலிபச் சாரண இயக்கம் (Boy Scout movement) பெரும்பாலோரால் மெச்சப்பட்டு கையாண்டுவரப்படுகிறது.

சுயநலம் கருதாமல் பிறர் நலமே மேலென்று நினைத்தல், பிறருக்கு எல்லாவிதமான உதவியையும் எக்காலமும் செய்தல், ஒவ்வொருவரையும் தன் வாழ்நாளைச் சரிவரக் கழிக்கவேண்டிய வழிகளிற் பழக்குதல், தன் தாய்காட்டின் மேன்மையையும், புகழையும் காப்பாற்றி ஒங்கச் செய்யும் தீர்ப்புருஷஞக்குதல், தேசத்தைக்கரிய அவதார புருஷனாகக் கருகச் செய்தல் ஆகிய காரணங்களாலும் பயிற்சி சிறுவர் மனதிற்கேற்ப தேசஞ்சார, வெளிவாச, விளையாட்டு முதலியவற்றால் கற்பிக்கும் காரணத்தாலும் இவ்விதம் மேன்மேலும் கீர்த்தியுடன் பரவியுள்ளது.

இவ்விதம் மூன்று பிரிவுகளுடன் விளங்குகின்றது. குருவரைப்பயிற்சி அல்லது இளஞ்சாரணியம் 7 முதல் 11 வயது வரையிலுள்ள சிறுவர்களுக்கும் வாலிபச் சாரணியம் 11 முதல் 17 வரையிலுள்ள சிறுவர்களுக்கும் 17 வயதுக்கு மேற்பட்டவர்களுக்கு திரிசாரணியமும் பயிற்றுவிக்கப்படுவதால் இவ்விதம் கட்டில் 7 வயது முதற்கொண்டு அதாவது விளையாட்டிலேயே தன் மனதைப் போக்கிக் காலம் கழித்து ஆனந்திக்கும் வயது முதற்கொண்டு உலக வாழ்க்கை ஆரம்பிக்கும் காலம் வரையில் பயிற்சி பரவியுள்ளது.

இளஞ்சாரணப் பயிற்சி பெறும் கூட்டத்திற்கு ஓராய் மந்தையென்றும் சிறுவர்களுக்கு ஓராய்க் குட்டிகள் அல்லது குருவையென்றும் பெயர். இவர்களை ஓராய்க்குட்டிகள் என்றழைப்பது ஆச்சரியமாகத் தோன்றும். அமெரிக்காவில் செவ்விந்தியர் (Red Indians) என்று ஒருவகை ஜனங்கள் இருந்தனர். அவர்களில் ஒவ்வொருவனும் ஓர் சிறந்த சாரணன். அப்படியில்லாவிடில் அவனை ஒருவரும் லக்ஷியம் செய்யார். ஆதலின் அவர்களுக்குள் யார் எல்லாரிலும் மேலான சாரணனெனப் போட்டியேற்படும், மேலானவனுக்கு ஓராய் (Wolf) என்ற பெயர் கிடைக்கும். அவர்களில் சாம்பலநிற ஓராய் (Grey wolf), கறுப்பு நிற ஓராய் (Black Wolf) செந்நிற ஓராய் (Red Wolf) ஒல்லியான ஓராய் (Lean Wolf) என இருந்தனர். 'ஓராய்' என்பது சரியான சாரணன் என்ற கௌரவத்தைக் காட்டும் பட்டம். வாதியமும் பலமும் கூடியவரும், தன் கடமையைச் செலுத்த உயிரையும் லக்ஷியம் செய்யாத குணமுடையவரும், புதிய இடத்தில் பகலிலும், இரவிலும் செல்லவும் தன் விஷயங்களை பெல்லாம் பிறர் உதவியின்றித் தானே கவனித்தவும் வல்லமையுள்ளவரும், பாடி வாழ்க்கை (Camping) —த்தயாராயுள்ளவரும், மனிதன் மிருகம் இவற்றின்

அடர்ச்சுகளிலிருந்து அவற்றையறிந்து கண்டு பிடிக்கும் சக்தியுடையவரும், ஸ்திரீ, குழந்தைகள் முதலானவர்களிடம் அன்புள்ளவரும், இவர்களுக்கு உபயோகபாற்றிநுடும் தன் எஜமானன் உத்தரவை ஆபுள் உண்மையின் கீழ்ப்படியும் குணமுள்ளவரும் ஒருவனே சாரணனெனப்படுவான். கம் காட்டிலும் முற்காலத்தில் அனுமான் முதலியோர் சிறந்த சாரணர்களாயிருந்துள்ளார்கள்.

ஸூலா (Zulu) என்ற ஜாதியார் சிறந்த போர் வீரரும், சாரணரும் ஆவார்கள். அவர்கள் அவ்விதமாகும் போது மிகச்சிரமமான பரிசுஷியில் தேறவேண்டும். அநாவது பையன் போர்வீரனாகக்கூடிய வயது வந்ததும் அவன் ஆடைகளைப்போக்கி முகத்தை வெள்ளைச் சாயம் அடித்த கையில் ஒரு ஈட்டியும், ஒரு கேடயமும் (Shield) கொடுத்த அனுப்பி விடுவார்கள். அவன் ஒருவர் கண்ணிலும் படாமல், தன் ஆகாரம் தேடிக்கொண்டு முகச்சாயம் பறையும் வரையில் காட்டில் திரியவேண்டும். யார் கண்ணிலாவது பட்டால் அவனைக் கொன்று விடுவார்கள். காட்டில் துஷ்ட மிருகங்களை வேட்டையாடவேண்டும். மான் முதலியவற்றை ஒதுங்கிப் பதுங்கி வேட்டையாடவேண்டும். இல்லாவிடில் ஆகாரமில்லை. கற்களை யுரசி நெருப்புண்டாக்க வேண்டும். நெருப்புப் பெட்டிகள் அவனிடம் இல்லை, வைத்துக்கொள்ளவும் இடமுமில்லை. அதிகமாய் நெருப்பு எரிந்தால் அதை யாராவது பார்த்து வந்து இவனை வேட்டையாடிக் கொன்று விடுவார். மழை, வெயில் எல்லாவற்றையும் பொறுத்துக்கொண்டு இவ்விதம் இருந்து சாயம் அழிந்தவுடன் ஊருக்கு வந்தால் அவனை எல்லோரும் சந்தோஷத்துடன் எதிர்கொண்டழைத்து தங்களில் ஒருவராய்ச் சேர்த்துக்கொள்வர். இப்பரிசுஷியில் உள்ளவரும் பின்னாளால் கிரங்கிக்க முடியுமா? ஒரு நாள் காப்பி இல்லாவிடில் தலைவலி ஏற்படுகிறது, கம் காரியம் ஒன்றும் நாமே செய்யத் தெரியாது; இரவில் துணையின்றி வெளிக்கிளம்ப முடியாது. இவற்றை யெல்லாம் நாம் ஒழிக்கவேண்டும். இதற்குச் சரியான மருத்து சாரணப் பயிற்சியே. சிறு பிள்ளை முதற்கொண்டு இளஞ்சாரண மந்தையில் (Wolf Cub Pack) சேர்ந்து அப்பியத்தால் தான் அதன் மேன்மை விளங்கும்.

மேற்கண்டபடி ஓர் மந்தை யாரம்பிக்க அதிகாரிகளுக்கு ஓர் குறிப்பு. ஓராய் மந்தையொன்று ஆரம்பிக்குமபோதே அது எக்காலமும் நன்றாய் நடந்து வர வேண்டியதற்குத் தக்க ஏற்பாட்டைச் செய்துகொள்ள வேண்டும். எப்படி ஒரு கூட்டம் கட்டுமுன்பே அதற்கு வேண்டிய ஆலோசனை செய்து பிள்ளை தயார் செய்துகொண்டு, செலவின் மதிப்பை மனதிற்கொண்டு தனவாடம் முதலியவற்றைச் சேகரித்தல் கொண்டு தக்கபடி அஸ்திவாரம் போட்டுக்கொண்டும் ஆரம்பிக்கின்றேமோ அதேபோல இப்பயிற்சியாகிய கூட்டம் கட்டிக்கொள்ள பின் கண்டபடி செய்து கொள்ளவேண்டும்.

1931.]

(1) சரியான தலைவர் ஒருவரும், உதவித்தலைவர் ஒருவரும் தேர்ந்தெடுத்தல். இது எல்லாவற்றிலும் முக்கியமானது. தலைவர் சரியாயில்லாவிடில் அஸ்திவார மில்லாக் கட்டிடமேயாம். மந்தை வரவர முன் நேற்றமடையவும், சரி, அல்லது கண்ணிசையடையவும் சரி, தலைவரே காரணம். ஆதலால் தலைவர் இம் மந்தையில் பயிலும் 7 முதல் 11 வயதுள்ள பாலர் போலதான் ஒரு பாலராய் நினைத்து உள்ளன்போடும் உற்சாகத்துடனும், பொறுமையுடனும், நன்னடக்கையே உருவாகக் கதியுள்ளவர்களான 20 வயதிற்கு தைக் கவரக்கூடிய சக்தியுள்ளவர்களான 20 வயதிற்கு மேற்பட்ட மனிதரைத் தேர்ந்தெடுக்கவேண்டும். மந்தையின் பயிற்சித்திறம் அதன் தலைவரைத் தேர்ந்தெடுப்பதைப் பொறுத்திருக்கிறது. (The success of the pack depends upon the right choice of a Cubmaster.)

(2) மந்தை நடத்த வேண்டியதற்குதவும் பொருள் களாகிய பந்து, கயிறு, விளையம், தற்குயிடம், விளையாடுமிடம் இவற்றைத் தயாரித்தல். (செலவு மதிப்பு ரூபாய் 10).

(3) தலைவர் உபயோகத்துக்குதவும் (Consultation) சில அவசியமான புத்தகங்கள் வேண்டும்* அவையாவன—

(மதிப்பு ரூபாய் 12).

தற்சமயம் தமிழில் இவ்விஷயங்கள் வெளிவருவது, 'தென்னிந்திய வாலிபச் சாரணன்' பத்திரிகை ஒன்றிலே. இன்னும் இவ்விஷயங்களை விளக்கும் புத்தகங்களும் வருஷத்திற்குக் கொஞ்சம் கொஞ்சமாக வரங்கிக்கொண்டால் மிக நலம். இவ்வாறு

* (1) Wolf Cubs' Handbook, (2) Wolf Cubs, by Gilcraft, (3) Book of Cub games, (4) Letters to a Wolf Cub, (5) The South India Boy Scout magazine.

மொளக்ளியின் வனவாசம்.

ஓராய் மந்தையில் தானு மொரு ஓராய்க்குருளையாக வளர்ந்து வந்தான் மொளக்ளி. அவன் உயிரைக் காப்பாற்றி அவனை மந்தையில் சேர்த்துவைத்த மிருகங்கள் பாலு என்ற கரடியும் பகீரர் என்ற சிறுத்தைப் புவியும். பாலு, சட்டத்திற்கு மொளக்ளிக்குப் பரிந்து பேசினது. பகீரர், சட்டத்திற்கு மொளக்ளியின் உயிருக்கு ஈடாக, தான் கொன்ற காளாமாடொன்றை மந்தைக்குச் செலுத்தினது. இவ்விதமே மிருகம் தரும் அவனுக்குக் குருவா யேற்பட்டன காட்டில் பிறந்த ஓராய்க் குருளைகளைப்போலவே காட்டிலிருந்து வந்த மனிதக் குருளையான மொளக்ளிக்கும் இவை காட்டு வாழ்க்கையில் தெரியவேண்டியவற்றைக் கற்றுக் கொடுத்தன தந்தை ஓராயும் தன் குருளைகளைப்போலவே மொளக்ளியையும் வேட்டையாடப் பழக்கினது.

இப்படிப் பதப்பதினொரு வருஷங்கள் கழிந்தன. மொளக்ளியுடன் மந்தையிலிருந்த குருளைகள் இப்

சிலாக்யமான 'மந்தைப் புத்தகசாலை' யொன்றை ஏற்படுத்திக்கொள்ளலாம்.

(4) ஐக்கியக்கொடியும் (Union Jack) மந்தை சின்னத்தடியும் (Totem pole) தயார் செய்யவேண்டும். (மதிப்பு ரூபாய் 6).

(5) வருஷ சந்தா ரூபாய் 4 அனுப்பவேண்டும். (இல்லா சங்கத்திற்கு 3 ரூபாயும், இராஜதானிச் சங்கத்திற்கு 1 ரூபாயும்) சுமார் 35 ரூபாய்ச் செலவில் எல்லாம் தயார் செய்து விடலாம்.

இனி யனுசரிக்கவேண்டிய முறை சமீபத்திலுள்ள ஊர்ச்சாரணச் சங்கம் (Local Scout Association) அல்லது ஜில்லாச்சாரணச் சங்கத்திற்கு (District Scout Council) எழுதினால் சமீபத்தில் நடக்கும் தலைவர் பயிற்சியைப்பற்றிய விபரம் கிடைக்கும். பயிற்சியானவுடன் மந்தையாரம்பிக்க வேண்டிய உதவியும் புரிவார்கள். மூன்றுமாத காலமானபின் ஜில்லாச் சோதனையாளர் (கமிஷனர்) அல்லது வேறு உத்தியோகஸ்தர் மந்தையைப் பார்வையிட்டு திருப்தி கரமான வேலை நடத்திருந்தால் ராஜகாளியிலுள்ள மற்ற மந்தைகளைப்போல ஒன்றாகப் பதிவு (Registration) செய்துகொண்டு தலைவருக்கு ஓர் பட்டயம் (Warrant) அளிப்பார்கள். அடிக்கடி அம்பந்தைக்கு விஜயம்செய்து வேண்டிய உதவிகளையும் செய்யார்கள்.

இளஞ்சாரணியம் எலிமெண்டரி பாடசாலையிலேயே ஆரம்பித்தால் சிறுவர்களை உயர்தரக் கலாசாலைக்குப் போகும்போது அதற்குமேல் பயிற்சி கொடுக்க சென்கரியமாயிருக்கும், எலிமெண்டரி பாடசாலையுடன் பள்ளிக்கூடத்தை விட்டு விட்டு வீட்டுக் காரியத்தைக் கவனித்தாலும் இவ்விளஞ்சாரணனுக்கு கொஞ்சமாகிலும் சமூகப் பயிற்சி ஏற்பட்டிருக்கு. அதனால் அவனுக்கும் பிறருக்கும் நன்மை யேற்படும்.

(தொடரும்.)

G. கந்தரம்.

போது வளர்ந்த ஓராய்களாயின. ஆனால் அவன் என்ன வளர்ந்தும் இன்னும் சிறு பையனாகத்தான் இருந்தான். ஏனென்றால் மனிதர்களுடைய வளர்ச்சி மிருகங்களுடைய வளர்ச்சியைவிட மெதுவல்லவா? ஆயினும் அவனும் மற்ற குருளைகளைப் போலவே காட்டில் வாழ்வோர் தெரிந்துகொள்ளவேண்டிய புது விஷயங்களையும் தந்தான். புல் புதர்களில் சுலசுலப்புத் தேட்டால் அவ்வரவம் எதனுண்டானதென்று அறிவான். காற்று வீசும் வகை ஒவ்வொன்றுக்கும் காரணம் அறிவான். தலைக்குமேல் ஒரு கிளையில் ஆந்தையொன்று ஒலியிட்டால் அதன் ஒவ்வொரு ஒலிக்கும் பொருள் என்னவென்று அறிவான். மரக்கிளையில் நகத்தால் தோல் துண்டித்துக் கேட்டு, 'ஓஹோ, வெளவால் ஒன்று வந்து தகதிகிடுகிறதோ?' என்று உணருவான். குளங்கூடத்தில் சிறு மீன்கள் துள்ளி விழுவதைக் கண்டால் எதற்காகத் தள்ளுகின்றன என்று அப்போதுபோடு

அவனுக்குத் தெரியும். தொழிலாளிக்குத் தொழிற்சாலையில் நடக்கிற சங்கங்களில் எல்லாம் கருத்திருக்கும். மெளக்ளிக்குத் தொழிற்சாலை அவன் விடுத்து வந்த காடு. அங்கு அவன் அதிகாரி. அங்கு கூடக்கும் சங்கங்களிலெல்லாம் அவன் கருத்தாயிருந்தான்.

வேலையற்றபோது வெயிலில் உட்கார்ந்திருப்பான் : அல்லது படுத்துத் தூங்குவான் ; அல்லது உணவு உண்ணுவான் ; பிறதும் தாங்குவான். உடம்பு அழிந்த காசுத் தோன்றிவிட்டால், வெயில் அதிகமாயிருந்தாலும் குளங்குட்டைகளில் நீந்திக் குளிப்பான். சில வேளைகளில் மரங்களில் ஏறி, தேன் எடுத்துக் குடிப்பான். தேனின் ருசி பாலா சொல்லி அவனுக்குத் தெரிய வந்தது. “பச்சை மாயிசும் திஸ்ஸை (நயோ), அதைவிடத் தேனிலும் பருப்பு வகைகளிலும் குணச் குறைவு ஒன்றுமில்லை ; வேண்டியானால் புகித்தப்பார்” என்று பாலு போதித்தது.

அதற்குத் தக்கபடி பரோவும் மெளக்ளிக்கு மரமேறக் கற்றுக் கொடுத்தது. பரோ மரக்கிளையொன்றில் படுத்துக்கொண்டு, “தம்பீ, இப்படி வா,” என்று அவனைக் கூப்பிடும். முதலில் அவன் இருக்குமிடம் விட்டு அதலமடத் தேவாங்குபோல் ஒட்டிக்கொள்ளுவான். பிறகு மனிதக் குரங்கைப்போல் வெகு துணிவாக கிளைக்குக் கிளை தாவிப் பிடிப்பான்.

சங்கப்பாறையில் ஓராய் மந்தை கூட்டம் கூடும் போது சபையில் தானுமொருவரை அமருவான். அங்கம் பக்கத்திலிருக்கும் ஓராய் ஒன்றை உற்றுப் பார்த்தானால், அவன் பார்வை தாங்காமல் அது தலையைத் தொங்கவிடும். இதையறிந்து விளையாட்டுக் காசு அவன் அவைகளை உற்றுப்பார்ப்பது வழக்கம்.

சில வேளைகளில் ஓராய்கள் அலைந்து திரிந்து உடலெல்லாம் முட்டைக் கைத்துக்கொண்டு வந்துசேரும். அப்போது மெளக்ளி அம்முட்டைகள் பிடுங்கி அவைகளுடைய வலிபைத் தீர்ப்பான்.

இராக்லாங்களில் ஓசைப்படாமல் ஊருக்கருகிலுள்ள வயல் வெளிகளுக்குச் சென்று, அங்கு குழிசை கட்டிக்கொண்டு வசிக்கும் ஜனங்களை அநிசயத்துடன் யார்ப்பான். ஆனால் நெருங்கிப்போக அவனுக்குப் பயம். மனிதர்கள் என்றாலே அவனுக்கு ஒரு வித அச்சம். ஏனென்றால், ஒரு சமயத்தில் மனிதர்கள் குழ்ச்சியினால், காட்டில் பெட்டிப்போல வெகு தந்திரமாக வைக்கப்பட்டிருந்த பறி யொன்றில் அகப்பட விரும்பினான். எல்லவேளையாக அப்போது பரோ அவனுடன் இருந்து அவனை எச்சரித்துக் காப்பாற்றினது. பரோவைத் துணையாக வைத்துக்கொண்டு காட்டுக்குள் அலைந்து திரிவதில் அவனுக்கு வெகுப்பிரியம். அன்னுடன் கூடவே எங்கும் செல்லுவான். பசுவெல்லாம் அங்கேயே தங்குவான். பிறகு இரவில் பரோ வேட்டையாடும்போது பக்கத்திலிருந்து பார்த்துக்

கனிப்பான். பின், காணும் வேட்டையாடுவான். பரோவுக்குப் பசி ஆலேசம் வந்துவிட்டால் கண் முன் தெரியாமல் காலா பக்கங்களிலும் பாய்ந்துக் கொல்லும் மெளக்ளியும் அப்படியே வேட்டையாடிக் கொல்லக் கற்றான். ஆனால் மிருக ஜாதியில் மாட்டினம் ஒன்றை மாத்திரம் அவன் கொல்லவில்லை. அவனுடைய உயிருக்கு எடாகக் கொடுத்த காலையானது, மாட்டினமானால் அவ்வினத்தைச் சேர்ந்த மிருகம் எதையும் கொல்லக்கூடாது என்பது காட்டுச்சட்டம். விவரமறியும் வயது வந்தவுடன் இதை பரோ மெளக்ளிக்கு எடுத்துரைத்திருந்தது. அவனும் இதன்படியே நடந்துவந்தான்.

இப்படியாக அவன் நாளுக்கு நாள் பலசாலியாக வளர்ந்து வந்தான். பள்ளிக்கூடத்திற்குப் போய் பாடம் படிக்கிற தொந்தரவு இல்லை ; வேளா வேளைக்கு சாப்பிடுவது ; இப்படியிருக்கையில் பையன் பலசாலியாக வளர்த்தற்குச் சொல்லவா வேண்டும் !

நொண்டிப்புலி ஷேரீக்காள் மோசக்காரப் பிராணி என்றும், மெளக்ளிதான் என்னைக்காவது ஒரு நாளைக்கு கைக் கொன்று வேலை தீர்க்கவேண்டும் என்றும், இப்பொழுது சட்டவை தாய் ஓராய் அவனிடம் சொல்லியிருந்தது. இளவோராயாயிருந்தால் இம்மாதிரி தாய் சொன்னதை ஒருக்காலும் மறந்திருக்காது ; என்னதான் ஓராயென்று தனக்குள் நினைத்திருந்தாலும், மெளக்ளி மனித இனத்தைச் சேர்ந்த சிறு பையன்தானே ! ஆகையால் சிறுபிள்ளைத் தனத்தில் வேதாக்காணைப்பற்றி தாய் சொன்னதை மறந்து போனான்.

மந்தைக்குத் தலைமை தாங்கி நடத்தி வந்த ஆகேலாவுக்கு நாளுக்குநாள் கிழப்பருவம் முற்றி வந்தது. பலமும் குறைய ஆரம்பித்தது. அந்தேற்றபடி காட்டில் வேதாக்கானுடைய நடமாட்டமும் அதிகமாயிற்று. மந்தையைச் சேர்ந்த இளங்குருளைகளோடு நெருங்கி உறவுகொண்டாடத் தொடங்கினது. இக்குருளைகளும் மிச்சம் மீதி எச்சல் எதுவும் அகப்படுவதை உத்தேசித்து வேதாக்கானைச் சுற்றித் திரிந்துவந்தன. ஆகேலாவுக்கு முன்போல் பலமிருந்து அதிகாரம் செலுத்தியிருந்தால் இவைகளை இந்த கதிக்கு விட்டிராது ஆனால் இப்போதோ இவை வேதாக்கான் சொன்னதைக் கேட்டுக்கொண்டு அதன் வாலேப் பற்றித் திரிந்துகொண்டிருந்தன. புலியும் சமயமறிந்து இவைகளிடம், ‘என்ன ! குரர்களான நீங்கள் — இப்படி ஒரு கிழவோராய்க்கும் அறியாத குழந்தை ஒன்றற்கும் அடிமையாக வாழுவது, உங்களுக்கே பொருத்தமாகத் தோன்றுகிறதா ? இந்தச் சிறு பையனைத் தலையெடுத்துப் பார்க்கக்கூட உங்களுக்கு முடியவில்லையாமே !’ என்று பேசித் தட்டிவிட்டது. இளவோராய்களும் இந்தத் தட்டலுக்கு இசைய ஆரம்பித்தன.

இந்திய வாலிபச் சாரணச் சங்கம்.

செய்முறையும், அமைப்பும், விதிகளும்.

[1931-ம் ஆண்டுப் பிரதியின் மொழி பெயர்ப்பு]

திறப்பு :—பெரிய எழுத்துக்களில் அச்சடித்திருக்குமிடங்களில் ‘சாரணர்’ என்ற சொல் குருளையர் திரிசாரணர் என்ற மற்றிருதிறத்தாரையும் குறிக்கும் ; அவ்விதமே ‘சாரணத் தலைவர்’ என்பது குருளைத் தலைவரையும் திரிசாரணத் தலைவரையும் கூடக் குறிக்கும்.

1. பொது நெறிகள்.

1. நோக்கங்கள்.

வாலிபச் சாரணச் சங்கத்தின் நோக்கம் இந்தியச் சிறுவருக்கு உதவல் ; சாதி சமயக் கருதாது உதவல் ; (அவர்கள்) கடவுளை வழிபட்டுப் பிறர் நலத்திற்கெனத் தமது நலம் மறந்து அரசு பக்கியுடன் வாழ்ந்து தமது தாய் நாட்டிற்கும் [அங்கிலப்] பேரரசிற்கும் நற்குடி மக்களாகவும், மனமொழி மெய்களில் கொடுமையற்றி மக்களாகவும், உதவல் ; அழுத்தி யறிதல், அடக்கம் போற்றல், தன்னம்பிக்கை வளர்த்தலாகிய நற்பழக்கங்களிற் பயிற்சி பெற்று அவர்கள் நற்குணவான்களாகச் செய்தல் ; பொது நலத்திற்குரிய தொண்டு வழிகளைக் கற்பித்தல் ; அவர்களது நலத்திற்குரிய கைத்தொழில் முறைகளைக் கற்பித்தல் ; சாரணத் தொண்டராகும் சோதரர் கூட்டத்திற் சேர்ந்து ஊக்கத்துடன் உழைப்பதற்கு வேண்டிய உடல் உரத்தையும், ஆரோக்கிய வாழ்க்கையையும் அவர்களிடம் பெருக்கல்.

இயக்கத்திற் சேர்க்கப்படுவதால் சாரணன் பின்வரும் உறுதி மொழியளிப்பான்—
கடவுளுக்கும் மன்னனுக்கும் உரிய என் கடமையைச் செலுத்தவும்,
எக்காலத்திலும் பிறருக்கு உதவி புரியவும்,
சாரண நெறிக்கு அடங்கி நிற்கவும்,
என்னொருவரை மூயல்வதாய் என் மானமே ஆனையாய் உறுதி கூறுகின்றேன்.

திறப்பு :—வேண்மொயின், உறுதிமொழியின்முதற்பகுதியைப் பின்வருமாறு அமைத்துக்கொள்ளலாம்—
‘கடவுளுக்கும், மன்னனுக்கும், எனது தேசத்திற்கு முரிய என் கடமையைச் செலுத்தவும்’
(அல்லது)

‘கடவுளுக்கும், மன்னனுக்கும், எனது நாடு ஆள்பவனுக்கும், எனது தேசத்திற்குமுரிய என் கடமையைச் செலுத்தவும்.’

புத்த சமயப் படைகள் ‘கடவுளுக்கும்’ என்ற சொல்லை ‘சமயத்திற்கும்’ என்று மாற்றிக்கொள்ளலாம்.

1. சாரண நெறியாவது :—

1. சாரணனு மானம் நடப்பதக்கது.
2. சாரணன் மன்னனிடத்தும், தனது தேசத்திடத்தும் தனது [சாரண] அதிகாரிகளிடத்தும், தனது பெற்றோரிடத்தும், தனது (தொழில்) தலைவரிடத்தும், தனக்குக் கீழ்ப்பட்டோரிடத்தும் பற்றுவனவன்.

3. சாரணனுது கடமை பிறருக்குப் பயன்பட்டு உதவி நிற்பலே.

4. சாரணன் பிறர் எவருக்கும் நண்பனாவான் ; பிறசாரணர் ஒவ்வொருவருக்கும் அவரவர் சார்த்துள் சமூக வகை கருதாமல் சோதரனாவான்.

5. சாரணன் நய ஒழுக்கக் கொண்டவன்.

6. சாரணன் விலங்கினத்தின் நண்பன்.

7. சாரணன் தனது பெற்றோர், அணி முதல்வன், சாரணத் தலைவராகிய இவர்களின் ஆணையை ஆராயாது ஏற்பவன்.

8. சாரணன் துன்பங்களிடையும் புன்னகை பூண்டு நிற்பவன்.

9. சாரணன் செட்டுள்ளவன்.

10. சாரணன் நினைவிலும், சொல்லிலும், செயலிலும் தாய்மை உடையவன்.

இயக்கத்திற் சேருங்கால் குருளையன் அளிக்கும் உறுதி மொழி வகையை 20-ம் விதியிற் காண்க !

திரிசாரணனும் சாரண உறுதி மொழியையே ஏற்பான். 77-ம் விதி காண்க !

அதிகாரிகள் அளிக்கும் உறுதி மொழி வகையை 71-ம் விதியிற் காண்க !

2. உறுப்பினர் முறைமை :—

[1-ம் விதியிலும், 20-ம் விதியிலும் கண்டவாறு] சாரணருக்குரிய முப்பகுதியான உறுதி மொழியையோ, குருளையருக்குரிய இரு பகுதியான உறுதி மொழியையோ, ஆதாரமாய்க் கொண்டு, பேதன் பவல் பிரபுவால் ஆக்கப்பட்டுள்ள ‘இந்தியச் சிறுவர் சாரணியம்’ [‘இந்திய வாலிபச் சாரணியம்’] என்ற தூலிலோ, ‘குருளையர்ச் சிறு தூல்’ என்றதிலோ காணும் பயிற்சி முறைபைத் தழுவி நிற்கவும், இவ்விதிகளைக் கையாள்வும் உடன்படும் கழகங்களைத்தான் [சாரணச்] சங்கத்துடன் இணைக்கக்கூடும்.

பிறர் எவரும் ஊர்ச்சங்கம் விதிக்கும் சந்தா செலுத்தி ஊர்ச்சங்கக் கூட்டாளியாகலாம்.

மேற்கூறிய ரிபர்தனைக்கு உட்பட்டு [சாரணச்] சங்கம் இந்தியாவில் வசிக்கும் எந்த வகுப்பினரையும் எந்த இனத்தவரையும் சேர்த்துக் கொள்ளத் தயாராயுள்ளது. அடிக்குறிப்பிற் காணும் இனத்தார்† தாய் அமைக்கும் தொகுதிகளைத் தனிப்பதிவு செய்தற்கு ஊர்ச்சங்கம் மூலமாக மாகாணத் தலையிடத்திற்கு மனு செய்து கொள்ளலாம். அவ்விதம் பதிவு செய்யப்பட்டு தொகுதிகள் “கட்டுப்பட்ட” தொகுதிகள் எனப்படும் இவை ‘பொதுத்’ தொகுதிகளினின்றும் வேறுபடும்.

† 2-ம் விதிப்படி ‘கட்டுப்பட்ட’ தொகுதி யொன்றைப் பதிவு செய்ய மனுச்செய்து கொள்ளக்கூடிய இனத்தார் :—ஊராகருக்குரிய பாடசாலைகளும், ஆரம்ப பாடசாலைகளும், இதர கட்டுத்தரப் பாடசாலைகளுள் [73-ம் விதியைக் காண்க] கிரித்துவக்கும்படிச் சங்கங்களிடம்.

బాల వీరుల సంఘము. (The Boy Scouts Association.)

ఇండియాలోని శాఖ (Indian Branch.)

నియమములు, నిర్మాణము, నిబంధనలు. (Policy, Organization & Rules)

(1931 జూలై ప్రకటనము)

1. సామాన్య సూత్రములు.

1. ఆశయములు:—

జైవభక్తిని దేశభక్తిని పెరిగి, స్వార్థతన మంచి పరోపకార బుద్ధి నలవరచుకొని, తమ మాతృదేశమునకును సామ్రాజ్యమునకును తగు సత్తులు పోరులగుటకును; వనోచాక్రాయకర్మలలో దౌర్జన్యమును తేటపడకుటకును; పరిశీలన ఆజ్ఞానుకూల స్వాధీనత్వము (Self-reliance) లో నభ్యాసమును కలుగజేయుటద్వారా వారి సత్ శీలము (Character) నేర్పరుచుటకును; పరుల కుపయోగించు నుపకార (సేవక) ముందులను, తమకుపయుక్తముగ నుండు చేతిపనుల (handicrafts) ను వారలకు నేర్పుటకును; శ్రేష్ఠమగు సేవకీర సోదర బృందము (Scout Brotherhood of Service) లో ప్రయోజనములగు సభ్యులుగ నగుటకు వారి శారీరక శక్తుల వికాసము జేయుటకును—బాలమతవర్ణవిభేదము లేక ఇండియాలోని బాలురందరికను తోడ్పడుటయే బాలవీరసంఘము యొక్క పరమోద్దేశ్యము.

బాలవీరుడుగ జేర్చుకొనబడు సపుడు బాలుడి ప్రమాణమును చేయను:—

“నా ఆత్మిసాక్షిగా, నా ఆత్మకారము తోడుగా, నా శక్తికొలది,

దేవునకు రాజునకు నావిధ్యక్తధర్మమును ఆచరించునునని పరుల కెల్లవేళల సాయమునునని

వీరనిబంధనానిని శరసావహించెదనని,

ప్రమాణము చేయుచున్నాను.”

హెచ్చరిక:—

కావలెననిన, బాలవీర బృందములు మొదటి ప్రమాణమును యీక్రింది విధముగ మార్పుకొనవచ్చును.

- (1) దేవునకు రాజునకు నాదేశమునకు నావిధ్యక్తధర్మమును ఆచరించుదనని; లేక

- (2) దేవునకు రాజునకు నాసంస్థానపు నాదేశపుపథువునకు నావిధ్యక్తధర్మమును ఆచరించుదనని.

బాలమత బృందములు “దేవునకు” బదులు ‘మతమునకు (ధర్మమునకు)’ (To Religion) అని వాడుకొనవచ్చును.

వీరనిబంధనాని (Scout Law):

- (1) వీరుని ఆస్తిగౌరవమును విశ్వసించవలెను.
- (2) రాజునకు, దేశమునకు, తనయొగ్గగులకు తన తల్లిదండ్రులకు, తనయజమానులకు, తన సేవకులకు భక్తి ప్రేమ అనుకంప కరుణలను వీరుడు కలిగియుండును.
- (3) ఉపకారముండి యితరులకు సాయము చేయుట వీరుని ధర్మము.
- (4) అందరకు స్నేహితునిగన, సంఘములో నే విభాగమునకు జెందియున్నను తోటివీరునకు సోదరుడుగను వీరుడుండును.
- (5) వీరుడు విషయశీలుడుగ నుండును.
- (6) వీరుడు జంతువులకును స్నేహితుడుగ నుండును.
- (7) తల్లిదండ్రులు, వ్యక్తిసంఘనాయకుడు, బాలవీరు, నాయకుడు—వీలయ్యాల్సిన ప్రశ్నింపకుండ శరసావహించును వీరుడు.
- (8) సర్వకష్టములందును వీరుడు మందగిరి వదనుడై యుండును.
- (9) వీరుడు మితవ్యయిగ నుండును.
- (10) వనోచాక్రాయములలో వీరుడు పరిశుద్ధుడుగా నుండును.

తోడని విడ్డగ జేర్చుకొనబడునపుడు బాలుడు చేయప్రమాణము కొరకు 20 ని నిబంధనను చూడుడు.

యోగ్యులవీరుడు బాలవీరుని ప్రమాణమునే చేయను. (నిబంధన 77) అందరు ఉద్యోగులు చేయ ప్రమాణము నిబంధన 77 లో కనబడును.

తో డేలు దిడ్డల నాయకులకు-3.



కబ్బలము, కబ్బలము మనస్తత్వము.

కబ్బలము గురించి యోచించుచున్న ముఖ్యముగ మనము గమనింపవలసిన కారణములు రెండు. కబ్బలము గురిగ వాస్తవిక సఫలత నందగోరు వారకు కబ్బలకు "శ్రేష్ఠ సోదరుడు" గ నుండవలగుటచే నీవిలా మొదటిది.

"శాసకు" ని కలనం బ్రయోగములేదు; "శాసక భాగ్యముడు" ను ననుభవ మందవలసివచ్చే. (శీ. భుగయు లలో నెవరును గూడ దీని సంగీకంపరు.) ఈ కారణము మన కబ్బలము పొందుచున్న కార్యసాఫల్యము కలన ననుదినమును స్పష్టముగ విదితమగుచున్నది.

"శ్రేష్ఠ సోదరుడు" డన బాలకతో ముదర సంబంధముచ నిలిచి, వారి యాటపాటలయందను, విశోదానందముల యందును, భాగస్వామియై, వారి విశ్వాసమును గడించి, కేవల సన్మాదార్థముడే గాక, తన యాదర్శప్రవర్తనచే సన్మాదకలంబమున వారికి నాయకుడై, వారి సామర్థ్యమున నడిపించుచు వారి కన్నికేధముల దోడ్పడు నాడని మాయర్థము.

ఇంక "రెండవ కలంబము-ప్రాముఖ్యమున నిది మొదటిదే యగును. ఎనిమిది మొదలు పదిసంవత్సరముల వయసు నందుండు పసిపిల్లలకును, పదునొకండు మొదలు పదునైదు వత్సరముల ప్రాయము గల బాలకులకు గల మౌనసిక వ్యత్యాసమే. ఇట్లనుటవలన నాసిక్తియు, నొక్కయరు పదియవయేట నీయర్థు గలుగునని మాయభిప్రాయము కాదు. చిరుతడు పెద్దబాలునికంటెను నెక్కుడు తృప్తి ముగ మౌనసిక శారీరకాభివృద్ధిని గాంచుచున్నాడు. సామాన్య బాలుని కీ పరిణామము సాధారణముగ నీ ప్రాయములందుఁ గలుగుచుండును.

మౌనసికావస్థలు:-

- 6 మొదలు 8 వఱకు — ప్రదగ్ధనాసక్తి డాంబికము.
- 8 ,, 11 ,, — స్వతంత్రవ్యక్తిత్వము; పురోగమనాభిలాష.
- 11 ,, 15 ,, — వీరారాధన; సాంఘిక భక్తి.

కబ్బు వయస్సునందుండు బాలకులకు అత్యంతసాధుట స్వాధ్యాయము, శాస్త్రము, డాంబికము ఇవి సహజ గుణ

ఎవరాయువకుడు?

ఆనాడు శారీరవ శుక్రివారం. పట్టణమంతా బహు శృంగారంగావుంది. ఏనాకిలిమాచినా పసుపుకుంకుమ పచ్చని తోగిణములతో ఆమెకైభోగంగా చూచేవారి

ములని మనము స్వీకరింపవచ్చును; కాని, యివి దురుద్దేశ మాలకము లనుకొనరాదు. ఆ వయస్సునందుండు మౌనసిక కైపరీత్యమే వీనికిఁ గారణము. స్కూలు వయసునందుండు బాలుడు వీరారాధన తత్పరుడై, పూజ్యుడగు కలన దశ నాయకుని యధీనమున నిరంతరముల కడఁదలై నిలిచి, వారికన్నను మిన్నయగుటయే యాశయుగం గలిగి, సాంఘిక సేవ నొనర్చు నిచ్చుచుండుడు, కబ్బు బుడతడన్న సూ యప్నడే తన బాల్యకోశమును పరిత్యజించుచు, కర్మాచరణానక్తిం గలిగి, కష్టల నానరించుచు, వాని సేమాత్ర మైన నాచరింపగలిగిన తత్పదర్శనచాప్త పరిపూరితుడై యుండును.

క్రీడావస్థను విారనను యింకను డాంబికాభిమాన మును గలిగి యుండును. ప్రతి గృహజానక్తి నే గని దానేచ్చ నెంతయత్రమును కలిగియుండును. జీవితమునం దెల్లను, మృగతనూవస్థ యిదియే.

కనుక, నీయవస్థయం దతని హృదయసీమనెన్నియో జ్యోతిర్బీజము లంకురించుచు, తంత్రీప్రసారమొచ్చి తిక్క తోవలం బోఁ జూచుచుండినను, కులభముగ నే వాని సుచితమార్గములకు మరల్చి క్రిమికీడుమునకు లోఁకేయ నగును.

ఇక్కార్య మెచ్చిధమునను త్తమముగఁగల మౌనస్థి దగునను నదియే ప్రస్తుతము నేక ఆధ్యాపకులం లకర నెట్లు చూచు సమర్థు.

కబ్బలము కిద్యోజ్యోబీజము లంకురింప మొదలిడు చున్నప్పుడే వానినిగుర్తింపవలయును. తలిదండ్రులసాధా రణముగ (కీరు తమ కైకవావస్తను వజచియుండురు.) దీనిని గమనింపరు; గమనించినను వాని నణచుటకే శ్రయ త్నించెదరు. ఇది మిగుల యనుచితము. ఇట్లు చిగుళ్ళను తుగ్గించుటవలన వృక్షవానమునకు గాక తద్విజృంభణము నవే దోడ్పడుట యగును; బాలు డింకను నేర్పుగ నవృత్తము లాడుటకును, తన స్వాధ్యమును గప్పిపుచ్చు టును, కపటనటులకు బూతవేయుటకును దోడ్పడినవారే యగుదురు.

"సు బు ద్ధి."

ఇంతలో అయనతల్లి ముగ్ధురైన “అయ్యా వాయనా ఇంకేముందిరా - కొంపకూలిపోయింది” అంటూ క్రొవ్వయ్య దగ్గరకు పరుగుతుకొచ్చింది. ఆమెవైఖరి ఏమ్యూచూచేసరికి శ్రీష్ఠయ్యకు ఏమ్యూకచ్చింది. కాళ్ళు చల్లకడ్డవి. కూర్చోవడాదు. కళ్ళంతా ముచ్చెమటలు పోసింది. నోట మాటకాలేదు. అయన భార్యకూడా గాళ్ళలో కలిసింది. ఒకసే పెడబాబ్బలు. విన్నపంవారి విన్నపమనవి. అందరూ బీబియట్టూ చేరారు. ఏమ్యూలూ ఏమ్యూ గంధదాకేశంలూ గంధదాకేశం. అగంధదాకేశంలేమిటి? ఎవరికేలియదు. ఇంటి మజమానులు ఏడుపున్నారు గమ్మం. చుట్టూ చేననవాంతా వారికి పల్లవిపొడారు. వారిలో ఒకరుద్దిమంతుడు “అయ్యా దాకేశమిటి” అన్నారు. ముసలకుస్తా నానా అగడిచక చెయి చూసింది. అందరూ అగడిచినా ఒకరివిద ఒకరు పెట్టు

సమీక్షా కార్యక్రమం

Badges available at the Provincial Headquarters, Madras.

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

Cubs.		Rs.	A.	P.	Officers		Rs.	A.	P.
Tenderpad Metal	each	0	2	0	Commissioner hat plumes	each	4	0	0
Tenderpad Brooches	"	0	3	0	Commissioner buttons	"	1	8	0
Tenderpad Cloth	"	0	3	0	Commissioner Pins	"	2	4	0
Cub Service Stars One year (Yellow)	"	0	3	0	Hon. Commissioner Badge	"	6	0	0
Cub Service Stars 5 years	"	0	8	0	District Scout masters plume	"	3	8	0
Cub Proficiency Stars (gilt)	"	0	3	0	Group Scoutmaster plume	"	3	8	0
Sixer Buttons (white) Metal	"	0	4	0	Group Scoutmaster button	"	1	4	0
Cub Proficiency Badges (all proficiency badges excepting Collector and House orderly are in stock)	"	0	4	0	Rover Scout leader plume	"	3	8	0
					Rover Scout leader buttons	"	1	4	0
					Sea Assistant Rover leader cloth	"	4	0	0
					Scoutmaster Hat plume	each	3	0	0
					Scoutmaster buttonhole metal	"	1	0	0
					Scoutmaster's pins	"	0	3	0
					Sea Scoutmaster Badge cloth	"	4	0	0
					Assistant Scoutmaster Hat plume	"	3	0	0
					Assistant Scoutmaster buttonhole metal	"	1	0	0
					Honorary Assistant Scoutmaster Badge	"	6	0	0
					Sea Assistant Scoutmaster cloth	"	4	0	0
					Cubmaster Hat badges	"	2	8	0
					Cubmaster buttonhole metal	"	1	0	0
					Cubmaster's pins	"	0	3	0
					Honorary Cubmaster cloth	"	6	0	0
					Assistant Cubmaster Hat badge	"	2	8	0
					Assistant Cubmaster buttonhole metal	"	1	0	0
					Honorary Assistant Cubmaster cloth	"	6	0	0
					Miscellaneous Badges.				
					Secretary pin	each	1	8	0
					Medical Officer button metal	"	2	8	0
					Lady Workers Metal	"	4	0	0
					Thanks Badge, Gold	"	10	0	0
					Thanks Badge, Silver	"	3	0	0
					Thanks Badge, Bronze	"	0	8	0
					Supporter pins	"	1	0	0
					Old Scouts badge	"	0	8	0
					Chaplin cloth badge	"	0	8	0
					Chaplin pin badges	"	2	4	0
					Examiner pin badges	"	2	0	0
					Instructor Hat plumes	"	3	0	0
					Instructor Pin badges	"	2	0	0

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