

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

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SCOUTERS' & ROVERS' SECTION

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"Ambush"

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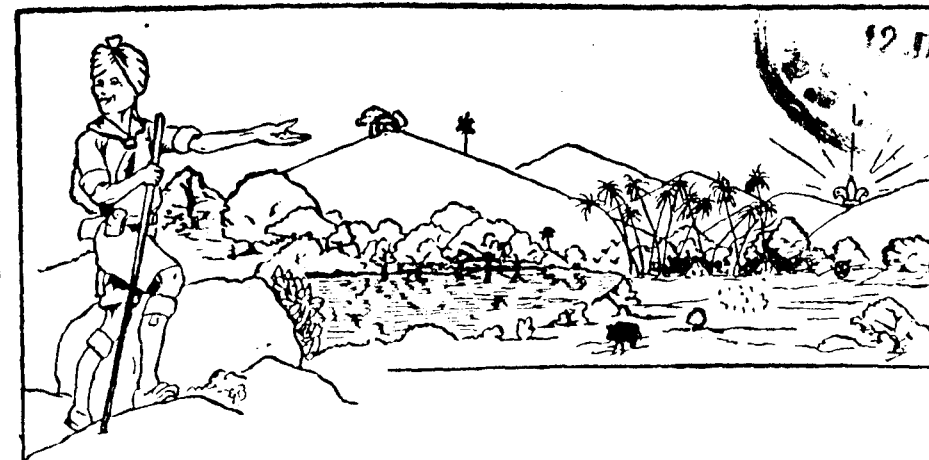
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Thought for the Month.

"The Scout movement is one which should be a great factor in nation building, in the internationalisation of the world and the harmonisation of the different nationalities into one composite whole". (Selected).

The Outlook.

The Birth Day Scout Rally at Trivandrum:

This Annual function happily coincided this year with the Investiture of His Highness the Maharaja and the Chief Scout of Travancore with Ruling powers. The greatest enthusiasm prevailed and besides the 2,000 scouts of all ranks of Travancore, Scout contingents from Pudukotta, Cochin, Madura, Tinnevely and Mysore attended the function. The Scouts were all housed in the spacious buildings of the S. M. V. High School and were looked after very well by a band of thoroughly capable Scouters. The interest of His Highness the Maharaja in Scouting was so great that the Scouts were given facilities to take part not only in the Rally but also in the various functions connected with the installation ceremony. This is a unique honour done to Scouting and it was really well deserved. In addition to the huge crowds everywhere, Scouts in uniform were to be seen out sight-seeing in orderly and disciplined ranks. Thanks to the efforts of the Honorary Secretary the Rally itself was most successful and some original displays were exhibited. Our former

Provincial Commissioner Sir C. P. Ramaswami Aiyer unveiled the Partrait of His Highness the Chief Scout. This portrait, we understand is to be placed in the future Headquarters of the Association towards the acquisition of which His Highness the Chief Scout was kind enough to give a generous donation. The speeches made on the occasion by Sir C. P. Ramaswami Aiyer and His Highness the Chief Scout are worthy of note and breathe the Scout spirit to the fullest extent. We congratulate the Travancore Scouts on their having a Scouty Maharaja.

Our New Organising Secretary:

His Excellency the Provincial Chief Scout in consultation with the Provincial Commissioner has been pleased to appoint Mr. V. S. Rathnasabapathy, B. T. (Nat.) as the Organising Secretary of the Association in the place of Mr. G. T. J. Thaddaeus. Mr. Rathnasabapathy needs no introduction to our readers and his long connection with scouting will surely be of value to the Scouters in this province.

The Madras District Scout Council:

The variety entertainment organised by the Scouts of Madras in aid of the District Scout Council was a very successful affair and His Excellency the Provincial Chief Scout who presided was pleased to express his sincere appreciation of the efforts of the Scouts. The other venture of theirs—The Central Boys' Camp seems to be assured of success. Already about 200 applications are said to have been received and arrangements are vigorously going on towards the starting of the camp. The camp will be located in Nabob's gardens on the banks of the Adyar River near the National High School, Guindy. We are sure the Boys who attend the camp will be benefited to the fullest extent.

We also understand that the Council has decided to hold its Tenth Annual Meeting on the 5th of December and that the Provincial Commissioner will preside over the Public Function. The record of work done by the Council for the year is sure to be of interest to every one.

Capt. T. W. Barnard, Honorary Treasurer:

We extend a very hearty welcome to our Honorary Provincial Treasurer, Capt. T. W.

Boy Scout Service and The Teaching Ranks.

I am not sure that the importance of the Schoolmaster's attitude towards Scouting and the Boy Scout Organisation is sufficiently realised both by the School and by the Scout Ranks.

The Boy Scout Movement avowedly tries to supplement and carry further the work of the school in the job of preparing the boy for his future citizenship. It has declared also that it has not been started to be run as a parallel system of schooling. Nor is it designed to serve as a corrective force against the present educational system, thus insinuatingly serving to cast a prejudicial aspersion on the schoolmasters' work.

The Chief Scout acknowledges in right good spirit the noble work turned out by teachers in the following words:

"In discussing the shortcomings of education we cannot blame the teachers—that wonderful body of self-sacrificing men and women who have overcome almost insuperable difficulties in their desire to send children out better equipped for life than they have been in the past. The main obstacle in their path is the few short years in which the youngsters are

Barnard who has returned to Madras after a much needed holiday in England. We hope that he will continue to help the Association with renewed vigour.

A Scout as President of the Madras Corporation:

We beg to offer our heartiest congratulations to Mr. T. S. Ramaswami Aiyer, B.A., B.L., M.L.C., on his election as President of the Madras Corporation. He has been connected with the Boy Scouts Association ever since its inception and his activities in that direction are well known. He is the Vice-President of the Madras District Scout Council and we are sure that Scouting in the Corporation Area stands to benefit very much at his hands.

The Magazine:

As usual there will be no issue of the Magazine in December. December is the most convenient season in South India for camping and we are sure that many groups will go out camping this season. May we request that accounts of such camps with photographs if possible, may be sent to the Editor?

Good Scouting,
Editor.

available for education and the paucity of teachers as compared with the masses to be taught. The teachers cannot hope in the time available, to do more than show the children the elements and inculcate into them the desire and the method of learning for themselves.

The teacher of today fully recognises the necessity for character-training, but is handicapped by the impossibility of teaching character to a large class. Character-training is a matter of ascertaining and developing to the best of the teacher's ability such special germ for good as exists in each individual child; but the harassed teacher of a class of from forty to sixty children cannot hope to deal with them otherwise than in the mass.

Yet another obstacle in the way is that even during the few short years of their school days the children are, in many instances, in an environment which tends to destroy, in their spare time, much that has been taught in school. For nineteen hours out of twenty-four the school teacher has no part in their training."

He goes on to point out the limitations to which teachers are subjected to. Mass treatment is a thing which cannot be helped in present day schooling. Out-door activities have got to be meagre if the curriculum has to be worked through. Individual treatment, more of initiative for the boy, some training in team spirit, and an appeal to the boy's

better nature by getting him to realise in action the rule "Others first, self second" are all ideas which every Teacher and Educationist will applaud when he understands that these are the concepts of Scouting. An appeal to the boy's spirit of adventure is made to get him to do things, to plan and work out a plan, to realise and take up responsibility with regard to his own health, his own character, and his own capacity to lead and get things done.

When one comes to study the scheme of Scouting as drawn up by the Chief and as expounded by him in "Aids to Scoutmaster-ship" and other books, these very principles have been worked out in the form of Scout Oath, Law, Tests and out-door activities.

"We judge by what is going on before our eyes" say many schoolmasters and exhibit some amount of snobbery. Whether he takes up scouting or no, every schoolmaster stands

to profit, pedagogically, by studying the principles of the scout scheme. "What is there in it which is not found in a Teaching Method Book?" is another question frequently asked.

There is a human note in scout pedagogy which an unprejudiced reader will miss in other books and which has compelled many a prejudiced individual to own that there is something new in it. Baden-Powell is a boy-lover. Is it not the duty, then, of every boy-worker to make a close study of his works?

From my knowledge of the teaching ranks—I fervently hope I am wrong and I wish fervently I were wrong—I am led to believe that most teachers suffer from the snob's complex and the less human and more schoolmasterlike an individual is the greater is his prejudice towards scouting.

That so many men and women of the present generation are such conservatives is due to the fact undoubtedly that their schoolmasters were unprogressive to that extent. That the majority of school boys are yet standing out of the Boy Scout Movement is due to the fact that the majority of schoolmasters are standing out, mentally as well as physically.

Even where they are prepared to offer a compliment to scouting, it is only with their left hand that many do it.

One fallacious plea frequently heard is that their seniority disqualifies most steady people in teaching ranks. Scout ranks have room for people of eighty and hundred. The movement is expected to be carried on by boys. It stands to reason that its ranks ought to be weighted with age to secure even balance. Boy Scout workers ought to be men who have seen the world and whose understanding has settled. They are the present generation and they are expected to leave a stamp on the coming generation.

"Boy Scout Tests require boyish exercises" may appear an argument. True. They require boyish exercises on the part of boys. No Scoutmaster is expected to wear a First Class Badge or a Proficiency Badge. He is but the elder brother or father of the clan. He

guides boy's deliberations to work out the Badge Scheme. He watches and sometimes guides their plans. He sees that plans once made are carried out and he slowly sees responsibility being shouldered more and more by boys.

The Cub Uniform.

Let us teach our boys to respect their uniform, to realise the inner meaning of it—that it is, so to speak, the outward and visible sign of the inward and spiritual grace of having a Cubby mind and heart and a brave cheerful little soul, out to do its best. And let us remember that because we are men, not angels, and have bodies as well as spirits, these outward things do matter—and matter essentially.

Jungle Wisdom

"Scout service is expected to be voluntary." Scout-Troops are expected to take care of themselves and ought not to rely upon outside help. These arguments appear to give shelter to the neglect evinced by many a school management.

The Education Departments in the several provinces appear to suffer from qualms regarding the measure of support that they ought to give Boy Scout organisations. The argument for support from all sides cannot be stated in more convincing terms than it has been done by the Chief Scout. We quote him here, below.

How financial support to the Movement is justified on business grounds.

There is probably no great social movement in the world run so cheaply as the Boy Scout Movement. Not only has it been started in every foreign country, but it has penetrated to all parts of the Empire—not merely great dominions like Australia, Canada, Africa, etc., but to little islands like Tristan da Cunha in the middle of the Atlantic. Throughout all that area, there are

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Commissioners, Scoutmasters and Cubmasters working without any remuneration whatever, simply in the interests of the young manhood of the Empire.

This represents a huge mass of selfless effort. In whose interests? Not in the interests of the Commissioners and Scoutmasters themselves, not in the interests of an organisation, but for the benefit of the community as a whole, in order that the men of the future shall show forth in greater fulness than ever before those qualities of right doing, straight living and clean thinking which produced the Commonwealth of Nations called the British Empire.

Good citizenship is the objective achieved through methods which appeal to the boy, and which help him almost unconsciously in the right habits of conduct, of which the chief characteristic is willing and efficient service for other people.

In this movement there is no barrier of race, no barrier of class, no barrier of religion. The Indian boy and the British boy, the public school boy and the slum boy and boys of every religion, are all equal partners in this wonderful brotherhood, and have already shown the world what the world had begun to disbelieve, the possibility of a social system built on harmony and goodwill between individual and individual, race and race, nation and nation.

These results cannot be got without money, and since it is the community's work that is being done, it is up to the community to translate into concrete action by

definite acts of financial generosity, the sympathy and approval which are heard on every side.

It is a business proposition. The work of the Boy Scout Movement being preventive, inevitably relieves pressure on all the colossally expensive institutions of a curative character, hospitals, gaols, reformatories, charitable institutions of all kinds, etc. There can be no more profitable investment of money than to take a share in carrying out the development of a movement which provides a balanced system of education, physically, mentally, morally and spiritually, to supplement in the matter of character the ordinary book learning of the school.

The Movement demands support from all citizens who desire to see the end of the race animosity and bitter class hatred, inefficiency, selfishness, and ill-will which, collectively, are sowing the seeds of further wars.

So far from being a military or semi-military movement, as is sometimes falsely stated, the Boy Scouts are creating an atmosphere in which war will become less and less possible.

Money is needed in all sections of the movement—for the upkeep of Headquarters, whereby unity is maintained and the system of training kept on right lines, for District Organisations, for District Headquarters and for individual Troops.

(Contributed)

Elders Point of View.

Extracts from the broadcast speech delivered by Mr. R. Krishna Rao Bhonsle, Rao Bahadur, to the Scouts and Public of Madras on the 1st of October 1931.

Sir Alfred Pickford, the Headquarters Commissioner for Development in the Imperial Headquarters, London, in appealing for assistance in extending the Boy Scout Movement, said, "I put it to you as a business proposition, returning dividends in the form of character, reliability and manliness." The Scout Movement began 23 years ago and it has now grown to such proportions as to claim within its fold more than 3 millions of boys and men belonging to 50 different nations of the world.

With such growth behind it and with such an outlook, can it be doubted even for a moment that the membership of these two organisations will increase to many more millions if only enough men and women would come forward to work for their younger brothers and sisters, not in the spirit of masters but in the spirit of scouters, and guiders, i.e., of elder brothers and sisters to scouts and guides? I now appeal to all ladies and gentlemen who have not yet come in, to do so at once and help in the all round development of their children in body, mind and spirit and

what is more important, in the ways of good citizenship. The greatest need for our country to-day is the training of our children in the discipline of body and mind and it is our duty as elders to take this work on hand immediately.

The Scout Promise and the Law on which the whole movement is built up is of universal application and the sense of Honour which is inherent in every lad is used as an incentive for him to keep the promise and the law to the best of his ability. A Scout on being admitted into the Movement, promises on his Honour to do his best, to do his duty to God, his king and his country, to help others at all times and to obey the Scout Law.

The methods followed in Scouting, as we all know, are such as to interest the boy to develop himself in body and mind—the body through healthy exercises and games and practice of personal cleanliness, and mind through developing powers of observation and the teaching of useful handicrafts and the spirit by inculcating the value of obedience, loyalty to God and usefulness to others.

His Royal Highness the Prince of Wales once stated that he saw everywhere branches of the Movement all showing the same keenness and the same sense of service which

distinguish the Brotherhood as a whole. The Movement is one of inter-national importance, knowing no boundaries of caste, creed or colour.

As one connected with examinations, I always ask "What is scout as a verb in grammar? The dictionary says "To reject with disdain, contempt and scorn". To reject what? Surely, all that is brutish in one's nature. Man is a compound of brutality, humanity and divinity and in proportion as the last is developed, the other two leave him.

To what company do our Scouts belong. Most certainly they belong to that goodly company which has for its leaders Sri Krishna, Lord Jesus, Zoroaster, Confucius, Prophet Mohamed, Lord Buddha, Sri Rama, Lakshmana, Bharata, Prahlada, Dhruva, Anjaneya, Markandeya, Arjuna, Karna, Ekalavya, Siruthondar and others. With their example as Master-Scouts, our boys are doing their best to be good scouts.

The world was and is full of Scouts. If a scout who is unfortunately blind leaves the Madras Marina to-day, he can go round the world without any guide, as he has the help of the chain which is made of the links of Boy Scouts. It is one of the noblest organisations with which our boys and men can be connected. So, I say, "Be a Scout". Once a Scout, always a Scout. I am one myself, and I should like to be always with Scouts. When our Chief Scout—Lord Baden-Powell—was in Madras, he told us "If you be in the midst of Scouts, you do not feel old age." When I am speaking to you, I feel I have grown younger by five years. I feel happy that my good turn to day is a delightful one.

An address delivered by Mr. Apparsundara Mudaliar, District Educational Officer, South Arcot, to the Rovers of the Government Training School Cuddalore, during the celebration of the Scout Day.

It is a pity that scouting as an incident in the general course of education in schools is absent in India. There is still a type of orthodoxy in India which without understanding the sound educational principle in this system of training in life, by life and for life criticises, condemns, and if possible checks this movement. It is true there are schools where schoolmasters look upon scouting as part of their work and encourage every one to become a Scout. But the general attitude towards scouting is not very favourable. Scouting as at present existing in schools in India is looked upon as some sort of external activity

which has to be kept up. Can it be that they too have a scout troop in their school? The Inspector may inquire: "Have you got a Scout troop working?" Or a circular might come from the Director of Public Instruction asking about scouting. In any case, it is safe to have someone calling himself and called a Scoutmaster and some sort of activity called Scouting. A Scout Display very often meant flag-wagging, the putting out of an imaginary fire and the removal of an injured man on a bicycle ambulance. This is bad scouting which will have an injurious effect on the movement in the long run. Recently I am told, a fire broke out in one of the huts opposite to my house. You, scouts, ran to the spot and got the fire under, while all the people around stood watching it helplessly, not knowing what to do. This is an instance which makes me proud of my scouts. You have imbibed the true spirit of scouting.

There is no denying the fact that scouting is a great educational agency. The vigorous and systematic introduction of the Boy Scout Movement in India will in my opinion relieve the schools in India of much of their artificial intellectualistic atmosphere. The boy scout is a member of a community. He is called to live a life with risks, adventures and responsibilities. And while participating in that life, he comes into direct contact with reality itself. He is compelled to face real concrete problems. The movement is based on the sound educational principle, *that the best preparation for life is participation in life*. Lord Robert Baden-Powell, the founder of the Boy Scout Movement, remarks in the following language on the essence of scouting: "The whole object of our scheme is to seize the boy's character in its red-hot stage, of enthusiasm and weld it into the right shape and encourage and develop its individuality, so that the boy may educate himself to become a good man and a valuable citizen for our working in the immediate future. The Scout movement in a school gives the opportunity for the enforcement of discipline, team work, interest in nature-study and camp life which are excellent for the Indian boys.

In one word, the great ideal of the movement is the ideal of uplift and uplift means social service.

You have a big task to achieve. You may know that a large number of people in our country are illiterate; they cannot read and write. You may know that women have to earn side by side with men. During all my rambles, I used to see the hard work they

would do on the roads. In spite of their hard work they live in semi-starvation. Besides, they live in degradation, filth and squalor. These problems present a new world for you to enter and conquer. Your training will be a failure unless you bring cheer into unhappy homes where desolation prevails. Your knowledge will be a waste unless it is pressed into social service.

One line of helpfulness towards which your sacrifice can be directed is that arising from the sick and wounded in hospitals. A hospital is one huge organisation devoted to the care of the sick and suffering. A school needs to possess a similar organisation inspired with the ideal of bringing relief to the service of suffering humanity. The claims of the hospital must be put before educational institutions to stimulate the spirit of social service. The sick people in hospital afford excellent opportunities for social service. There are a variety of needs which are not professionally met. There is a patient who desires to write to his friends and yet in some cases has not the means to do so or cannot write. Simple these things are, but they are worth more than a dozen sermons. The friendly help that is offered by you would to a certain extent enrich the ameliorative effort organised on behalf of the sick in hospitals.

Again, you can carry a vigorous campaign against illiteracy and ignorance. We constantly hear students making powerful

speeches in their literary societies about the necessity for the spread of education. Speeches over, they return home with the sense of having made fine speeches. This is what is happening in India. The fundamental principle of education is that no one can truly learn who does not also teach. This is a fact that teachers learn while teaching their pupils. But it is equally true with regard to the pupils themselves and for this reason I am anxious that you should take part in that campaign against ignorance and prejudice. You may run a Night School for adults as a form of social service or you may take an active part in the adult school attached to your training school. During vacation times when you are idly wandering about in the streets, you can be useful to the villagers in a hundred ways. You can get into a specially selected remote part with a little library. The library must be encased in a box filled with books. These books may be distributed to the literate people and explained to the illiterate adults. You may also deliver lectures to the villagers relating to health and sanitation. In the fight against insanitation and disease, in the fight against illiteracy and ignorance, you can do not a little permanent good to increase the sum of human happiness.

The hope of rural India is the Boy Scout. Give him a fair chance, and you will turn the village into a paradise.

Typical Pack Programmes : II.

Last time I gave you a programme for the first meet with the Pack. Hereafter it should be our endeavour to interest the cub in all the mysteries of the jungle and to present all the necessary tests for the 1st and 2nd Star, in bright and attractive colours, to the cub. We should make all the tests as interesting and instructive as possible through games, songs, and yarns.

Taking Stock: Before chalking out



WOLF CUBS.

a programme for the next meeting we have to take stock of all the things we have already done for the cubs. "What have we done so far?"—that should be a question that we have to ask ourselves every time we think of "What have we to do?"

We have given them so far:—(1) The Baloo Dance and Cub Law. (2) The Grand-howl. (3) To turn a somersault and hopping. (4) Leap frog and bowling the hoop. (5) The spirit for inter-six competition.

You may ask me "Is it enough if we teach the cub once?"—not at all. That is not my idea. The sixers are expected to meet their sixes separately or the cub-instructor (usually an ex-cub) can have a meet for practising these things over again. Now we go to the meet.

Grand Howl:

Prayer: There are many old wolves who think that it is not necessary to have a prayer.

By Prayer I do not mean solemn things that are said in churches or temples, but a song of dedication or a pack song if you have one. If you do not have a song on your Pack hero, Tagores' Morning Song or Jai Bharatha (by Chatopadyaya) would suit the purpose very well. You will find both of them in the, 'Songs for Scouts' (The S. I. Scout Eqt. Co.)

Though it is not in the same spirit as in "Rovering" still a Song of Dedication fills up the gap between the salute of the pack to their Akela, and the games or the normal activities of the Pack.

Formations: It is not necessary for the cubs to know much of Drill, but it is just enough and essential that they should know to form a line, to form into sixes for the games, and to form the circle without difficulty and without your shouting out the commands. Use signs and hand signals and you will find them in "Scouting for Boys" (page...) Scout Masters' 1st Year Book of Canada page, 48-50, Mendis' Early Methods (Page.....)

Games: Inter six competitions do not do much good towards the pack family spirit and so you should have inter-six competitions just to stimulate the healthy rivalry between the cubs, but should take care not to carry it too far. The little cub feels the defeat much more than the scout would do. Therefore it would be better if we have a few mass games wherein all the cubs take part and there is individual competitions.

Inter-Six: Skinning the snake: most of you know the game already. The point that we will have to insist upon is that all the cubs should lie down completely before they begin to rise up again.

2. **Hoop Relay:** Last time we gave them just how to roll the hoop. We can make it a relay by fixing up a point which the cub has to circle round with his hoop.

3. **Pass me through:** Knot two ropes separately into loops through which a cub can just pass. Place it at a distance opposite the two sixes. The cubs in turn should go and pass through the loops, leave it there, and come back.

Mass Game: Chase the tails: Each cub sticks on a tail to his belt and on the whistle, each tries to pull out as many of others' tails, as he can, without losing his own.

2. **Blow the feather:** Make the cubs sit round in a circle and hold a towel or a blanket tightly between them. Blow a feather into

their midst. The feather should not be allowed to fall down near any cub.

3. **The tiger and the lamb** is also a good game for all the cubs to participate in.

Tests: (1) **Throwing and Catching a Ball:** (refer W. C. H. B., page 105.) You should yourself be a good catcher before you can try to dodge them with your tricks. It is here that ex-cubs or good cricketeers will help you. If your cubs can play cricket you need not worry about this at all. Arrange the pack in a big circle with four or five spaces between each cub and ask them to pass the ball along or you can fix this as an inter-six competition by asking the cubs to stand 10 ft. apart in six formation. Have surprise catches. Throw the ball high up in the air and call out a name. Let him come and catch it before it falls to the ground. Cricket ball alone should be used.

Skiping: (Refer W. C. H. B., page 102.) Thirty skips a day keep the Doctor away. Read the instructions for the test well. "Skip backwards with knees slightly bent and the cub should turn the rope himself". Insist on all these, for that is the method and all other ways are bad. Insist on interval jump, for that adds grace and gives rest.

Jungle story: Read the Jungle Book over again—better from the beginning. Before you begin the jungle story again, you can tell them the origin of the Cub movement. Tell them in the jungle language how Old Wolf (B. P.) found the Cubs (Children) and gave them the Law and cubbing. Tell them about the Promise. They know the Law already and next time you can explain to them the duty to God and the King and the idea of good turn.

Now you can begin the jungle story. Give them a graphic description of how Father Wolf found Mowgli, how Shere Khan was defied by Mother wolf, how Mowgli came into the pack, and how Bagheera bought Mowgli for a dead Bull. When you describe the admission of Mowgli into the pack describe all the details, for that is the point on which you are going to base your investiture later. Leave the story where Shere Khan growled and threatened to kill Mowgli and then went away.

Play Acting: Now to act it.

1. How Shere Khan tried for Mowgli's life. (W. C. H. B. Page 28)
2. How Shere Khan tried to enter the cave and how Mother Wolf defied him.

3. How Mowgli was admitted into the Pack. (You need not be surprised to see the Cub investiture in a romantic way)

Songs: (1) Action Song:—"John Brown's baby"

2. Chorus:—"One man went to mow".

3. "பேடன் பால் எனும் பெயர் பூண்டவராம்".
(Refer for 1 & 2, *Songs for Scouts* and for 3 *Tamil Scouts Pocket Book*)

Now send the whole pack for a run round the grounds, for they will be lazy after sitting for such a long time.

When they come, assemble them in a circle, Sing National Anthem, and after a Grand Howl disperse.

Never forget to reflect and think out how each individual boy has fared.

To sum up, here is our programme.

1. Grand Howl 2m.
2. Tagore's morning Song or Jai Bharatha 3m.
3. Games:—Inter Six:— 10m.
 1. Skinning the Snake
 2. Hoop relay
 3. Pass me through

Whole Pack:—	15m.
4. Chase the tail	
5. Blow the feather	
6. Tiger and the lamb.	
4. Tests:—	
1. Throwing and catching the ball	10m.
(a) Circle catch.	
(b) Surprise catch	
2. Skipping	10m.
5. Jungle Story (till Mowgli came into the Pack)	10m.
6. Play Acting:—	10m.
1. Shere Khan and Mowgli	
2. Shere Khan at the cave.	
3. Mowgli comes to the Pack.	
7. Songs:—	10m.
1. John Brown's baby	
2. One man went to mow	
3. Tamil Song	
8. A run	2m.
9. God save our Ind	2m.
10. Grand Howl.	2m.
	86m.

Corrections.—Last programme:—instead of "Pack Dyb, Dyb, Dyb" read "Pack Dyb. dyb, dyb, dyb,"
The Cost of Book of Games by J. W. Houghton is 14 annas and not 8 annas as notified.

Shamna the Light.

The Dance of Baloo.

A poem

Baloo, the big, brown bulky bear,
Is like a policeman bold,
He teaches all jungle folk
To do as they are told,
And makes them learn that all the young
Must give in to the old.

They all stand in a circle wide,
Then swagger round and say—
The Cub is ready cheerfully
The old Wolf to obey;
He does not let his own desire
Stand ever in the way.

"The Scout".

Jungle Dance of Kaa.

A poem

Old hissing Kaa the wily snake,
Goes wriggling through the grass,
His piercing eyes are watching for
The creatures that may pass.
He winds around and looks about
For unsuspecting prey,
When suddenly he comes upon
The Bunderlog at play.
These little monkey folk
Are frozen stiff with fright,

They know they cannot get away
When great Kaa comes in sight.
He fixes them with stony stare,
Alas they cannot run,
With steady gaze he draws them on
And swallows every one.
When he has eaten all that he can,
Upon the ground he lies,
And having no more to do,
He sheds his skin and dies.

"The Scout".

The Dance of Shere Khan.

A poem

Shere Khan struts round and proudly cries
"I am the Tiger King"
While all the Jackal folk
Dance round him in a circle.
The wolf-cubs creep up silently
To pounce upon their prey
And all the foolish jackals then
Are caught and dragged away.

Shere Khan, the boasting "Jungle King"
Stands meekly and trembling by
Then thinking he is safe cries out—
"The Tiger King am I"
But Mowgli comes with a steady gaze
That Shere Khan cannot meet
And struck with fear the "Tiger King"
Falls down at Mowgli's feet.
"The Scout".

(4) Ask them to move along a background similar to their own clothes and then towards another back ground that is different.

(FOR CUBS.)

Button Sew: The cubs are stationed in a line and at a given distance a needle and thread placed separately. Farther, place a piece of cloth and a button also separately. The Cubs at a given signal run up to the needle and thread, and after threading the needle, run to the button, sew it on the cloth and return.

A Cub relay: Pack is kept in sixes and the course for the relay a circular one. The Cub hops 10 yards, turns a somersault, takes a hoop and runs with it for 10 yards, ties the parcel kept there neatly, places three books on his head and balances it for 10 yards, skips 30 times backwards, leaps over a cub there, and then dashes to the base.

REVIEW.

"Scrawls for Scouters."

(By T. V. NILAKANTAM, *Tinnevely.*)

A delightful little book from one of our veteran Scouters. Originally contributed as a series of short articles to the Magazine, the contributor has thought it fit, and very appropriately so, to select some of the articles such as—*The Scouters' job, The Out of doors, Thrift, First-aid, A troop evening and The camp-fire* and put them together in the form of a booklet for the use of the scouters of the Province. A splendid production which is bound to be welcomed by every one—not only scouters but also lay men. By far the best of the small books that our Scouters will have seen for many a day; and eminently fit to be placed in the hands of every parent.

We congratulate Mr. Nilakantam on this venture and hope that he will decide on reprinting some more of the "Scrawls" as a continuation of this little book.

The get up of the book is just as it should be and the price (annas two, postage extra) is such that every one can afford to possess a copy. The book is available at The South Indian Scout Equipment Co., 175, Broadway, Madras.



(FOR SCOUTS.)

Panther Creeps.

This game is practised to train the scouts in silent movement. While tracking, to move with least sound is essential.

Ask your scouts to keep their kit, including their staves, separately. Let each one note the place where he has kept his kit. Every body lies down and then turn out the lights.

At a given signal each scout creeps silently to his kit, dresses correctly and returns back to his patrol in order. Ten points to be given to the patrol who can do this without a sound and two points should be deducted for every sound heard, even the slightest. Five points if all the scouts in the patrol dress up correctly and one point to be deducted for every mistake.

Hawk-eye's Stunt: (for night)

(1) A patrol is stationed at a place, and each scout should be on the look out. A scout is asked to walk away from the patrol. As soon as any scout can no longer see him he is halted and the distance measured. He can go further still again till no one in the Patrol can see him. The scout who spots him last wins.

(2) The reverse of the first. A scout is asked to come towards the patrol. He is halted as soon as one in the patrol sees him. He can proceed till every one can see him. The scout who spots him first wins.

(3) Ask two scouts, to walk away or come towards the patrols, one wearing a light dress and the other a dark one. Let the scouts see the difference.

For Commissioners.

Local Associations.

SCOUTING service being essentially voluntary in nature, calls for decentralisation. Effective decentralisation can be carried on only when the organisation is sound and good. It is erroneous to think that any organisation is red tape. Organisation is essential for any work to be carried on efficiently.

The Commissioner's duty is one of organisation and co-operation rather than individual work and inspection. This does not imply that Commissioners should not inspect, but as far as possible it is done through and with the help of local scouters and non-scouters.

If there is anything in the movement that can effectively educate the public, it is the Local Association. It brings in not only scouters together, but several non-scouters and parents interested in the movement. The more the people get to know of us, the more will be their confidence in us and our methods. The Local Association is very important in the movement as it is responsible for the movement in its area.

Before the Commissioner takes the necessary steps to form a Local Association he should interview all those parents and non-scouters whom he thinks would co-operate with him in the work. He can then call for a meeting of all the scouters in the area, and should explain to them the benefits and necessity of a Local Association. A small committee may be formed to issue pamphlets, to collect funds and to interview people. If prominent public are also intended in the committee it would be more representative. The committee collects the necessary funds, prints and circulates the literature regarding the movement and the Commissioner himself should take an active part in it.

Long before the formal meeting of the Local Association the committee should decide on the suitable persons to be President, Vice-President and the Secretary. The President should be really well known and who is interested in Scouting and can use influence. Some influential man of the locality as the Mayor of a town or the President of a District can be *ex-officio* chairman of the Association. Usually such people are very busy and so it is useful to elect a vice-president to take the place of the president, at times.

The Secretary is the keystone of the whole fabric. He should know all about the Policy,

Organisation and Rules of the Boy Scout Association and should be able to give advice on all scouting matters. It is essential that he should have had practical Training. In fact his is the only unwarranted rank, that is allowed to hold the Wood badge. He should be acquainted with every scouter in his area.

Where there is heavy work, assistant secretaries are useful. They should be allotted definite field of work as Badges, Cubs, Scouts or Rovers. There should be a treasurer for the area, who can collect the amounts due and keep regular accounts. Bank managers and auditors make very good treasurers.

The Executive Committee should be formed to carry on the work of the Local Association. It should be representative and within its compass hold all shades of opinion—educational, industrial, clergy and rural. The executive should have half of its number from non-scouters and so the public would take definite interest in the work. The work should be neatly and quickly transacted.

The secret of the method to make all of the executive members work is to form them into committees, each consisting of a few scouters and more non-scouters. The following are a few committees that you would find useful in your work.

(1) Finance: 1. To propose means and ways of collecting.

2. To make grants and recommend expenditure to the items in the area as rallies, etc.

N.B.—The treasurer is *ex-officio* member.

(2) Badge: 1. To find out examiner for each tests.

2. To scrutinise and instruct in the ways of the scout tests.

The Badge Secretary is *ex-officio*.

(3) There may be separate committees for Cubs, Scouts and Rovers.

To deal with situations in the sections and to hold rallies and competitions in each section, to foster co-operation and unity amongst three branches.

(4) Publicity: To draft and publish literature regarding the movement in the local area.

The Secretary is *ex-officio*.

The Commissioner can be of very much use in this direction, if he contributes now and then to the local papers regarding the movement.

(5) Registration and Accounts: There may be a committee which scrutinises the units

coming for registration and checks up the accounts of the individual groups in the area.

In all these we should never forget that the Commissioner is the keystone of the whole work, a person to whom all these committees, scouters, and parents may look forward for help and be sure to get it.

Juvenile Delinquency (XIV).

(K. Palani.)

THE following examples will show how very important it is to make preliminary enquiries of the offender before a decision is arrived at:

(a) "A boy of 10 was arrested for theft, a first offender, a tractable lad, apparently. So far as nature of the offence, and the age and record of the offender are concerned, the case is eminently suitable for probation. It is adjourned for enquiry, however, and it is discovered that the father, a drunkard, has abandoned the family. There are a mother and four children, the lad in question being the eldest. The mother tells the supervision officer that she works at a restaurant. She is living in two furnished rooms, very small, and each containing a bed. The lad's school teacher reports on the case, and says the mother is not of good character. The Supervision Officer, on looking up the mother's Police records finds she has been twice convicted of soliciting in the streets. She has another woman lodging with her, and they both have men to visit them. The children are permitted to associate with these people."

(b) "An adult offender was found guilty of false pretences. He had collected numerous small sums of money by representing himself as the agent of a well known philanthropic society. He had never previously appeared in Court, and for this reason was released on probation, no preliminary enquiry being ordered. Subsequently it was discovered that the man was an associate of habitual thieves, and that at least two previous series of offences of exactly similar nature had been condoned."

In selecting offenders to be put on probation it is important to find out first that they are not physically or mentally defective, because they generally form the group from which habitual offenders are chiefly recruited. This class of children must be separated and treated as a special case, as defects of many offenders readily yield to treatment.

The motive of governing the selection of probationers should be fitness and not cheapness. Financial consideration should not be admitted as factors governing the selection of probation cases.

Probation Officer:—The value of probation must necessarily depend on the efficiency of the Probation Officer. It is a system in which rules are comparatively unimportant and personality is everything.

The duties of Probation Officers fall roughly into two groups:

(a) Work in Court, consisting of interviews with newly arrested offenders, the relatives, friends and employers and reports on investigations and on current probation cases.

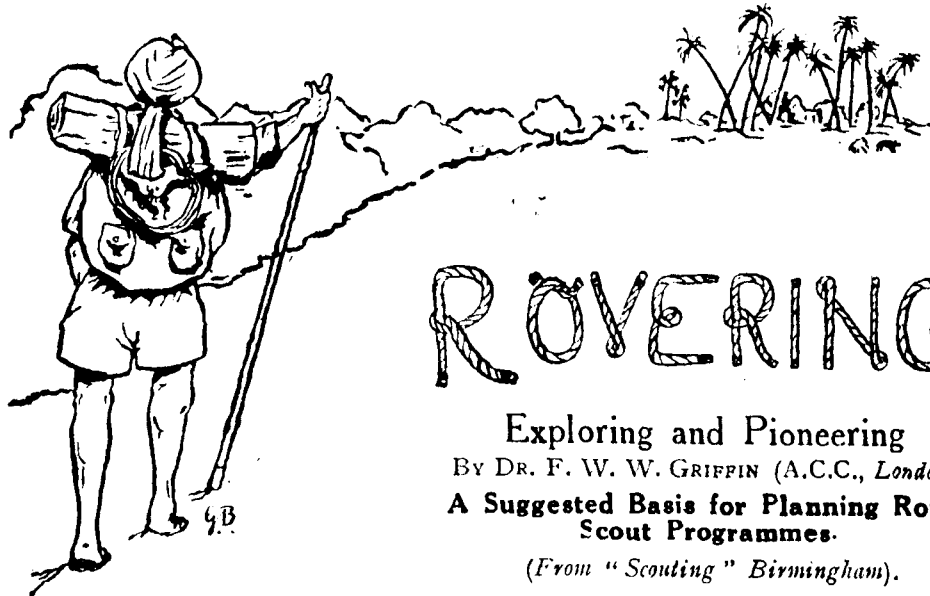
(b) Field work, comprising outside investigations of cases prior to probation and of cases on probation, including visits to probationers' homes, schools and employees and co-operation with employment bureaus, clinics, social clubs and religious agencies.

The State Probation Commission of Massachusetts, in its report for 1909 days:—

"All who are conversant with the practical working of probation are agreed that the Probation Officer is the keystone of the system. To be a suitable Probation Officer a man must possess the insight, sympathy and power of leadership that will enable him to understand those placed under his care, to make their difficulties his own, and to lift them up. Above all, he must have the quality of devotion. Probation is paid work but it is also professional, educational and moral work of a sort that cannot be wholly be paid for."

Just as cricket, football and golf grew in popularity and acquired rules, associations, by-laws and boards of management, so has our game grown; it has been in its turn hedged round with rules and safeguards, and provided with training courses. But the essence of the game itself is unaltered.

(Selected).



ROVERING

Exploring and Pioneering

BY DR. F. W. W. GRIFFIN (A.C.C., London).

A Suggested Basis for Planning Rover Scout Programmes.

(From "Scouting" Birmingham).

I.—INTRODUCTORY.

THE Arrowhead Badge of the Scout Movement represents (1) Exploring; and (2) Pioneering, i.e., constructive activities designed to benefit others. The Rover is a Scout who continues to wear the badge because he is carrying into manhood the practices as well as the ideals of Scouting, from the man's point of view. Two broad lines of training and practice are here suggested, with a few illustrations of their application in detail to the devising of the Crew programme. It is suggested that each Rover, as well as each Crew, should adopt this winter at least one definite line of Exploration, as well as one definite line of Pioneering.

In some cases the two lines may be related. For example, an individual Rover may "pioneer," by taking up an A.S.M.'s Warrant, and thus definitely help to build up and extend the Scout Movement. He can, simultaneously, take a Wood Badge course, or set himself to explore systematically in his Crew, or outside it, the exact nature of the ideals and practices which make up Scouting. It should be remembered that accurate recording, and the ability to report fully, are included in "exploring"; the discoveries may preferably be shared with the Crew.

In another case the two lines may be less closely related. Thus a Rover might be "exploring" his own abilities with a view to adopting the kind of life-work (vocation) in which he could most fully express himself, and

for which he could most enjoyably set about training himself. At the same time he may be definitely undertaking "pioneer" work in helping to run a boys' club, or working with others to introduce into some religious organisation such special Scout ideals and practices as will enable it to go ahead more effectively.

The point is that both "exploring" and "pioneering" should be combined in the individual and also in the Crew programme, so that Rovers may realise increasingly that Scouting is a Game, full of personal interest for all ages, rather than a set of meetings, a form of self-discipline, a mysterious sort of idealism or a philanthropic society for benefiting boys only.

II.—EXPLORING.

(Those starred are regarded as obligatory, the others as optional, and adapted to different temperaments, outlooks, etc.)

(1) ***Vocation.** Each Rover Leader and Mate should be joining with each Rover in the game of tracking out capabilities and special interests, with a view to the Rover adopting or preparing himself for wise lines of occupation. The Crew programme should be based on the immediate requirements of several, or perhaps on a sort of common denominator in several. For example, specially adapted tracking games will definitely assist many who have to use their eyes in looking for defective leather samples, in canvassing craftily, in designing advertisements, or in journalism, etc.

The programme, taken as a whole, must be constructed to suit the needs of all the members of the Crew; the Crew should not be urged to be loyal to a programme as a matter of discipline; their regular attendance should be compelled by the personal need they have for what is going to be provided at each particular meeting. This entails on the R.L. both "exploration" and "pioneering"!

Hobbies should be definitely and systematically encouraged, rather than be thrust on to Rovers, each of whom should be inspired to choose a definite one to concentrate on for, say, three months at a time. As illustrations may be cited: The preparation and spinning of really good yarns; the study of anatomy and physiology so as to prepare for the job of a gymnastic instructor; fireside stories be given of notable workers in modern industries, arts and professions, so as to stimulate some to take up corresponding hobbies—every story should have a personal significance for some of the immediate hearers; the arts and crafts of the present day; the principles of successful education (the imparting of knowledge to others effectively), etc.

(2) ***Open-Air Pursuits.** Exploration of Nature; recording of good hikes so as to help others to try them again; simple regional surveying in the locality; night and week-end hikes with definite objectives, e.g., study of night scenery, wild life at night, etc.; winter studies of wild life in locality, of architecture generally, of local history, of geology, etc., with the definite view of undertaking practical field work in the spring; discussions on the essentials of suitable camps, so that search may be made in winter for the needs of the summer of foreign as well as local Groups, etc.

(3) ***Scouting Ideals and Practices.** Systematic examination of what Scouting stands for, and how it is trying to achieve its objects. Visits to Troops and Packs, as well as to other Crews, to find out how they are carrying on. Simple instruction talks by members of the Crew on such topics as training for proficiency badges, and examination arrangements in other Associations; how to get back the old enthusiasm for the Law, Promise and Motto; the way to increase the percentage of First Class Scouts or Second Star Cubs in the Group or Association as a whole; the applicability of the Scout Law to the daily life of man and woman; the essential place in Scouting of the "Out"; observation practices, and the good turn, etc. Devise ways of giving ambulance training more practically and realistically by dramatic happenings in the troop-room, carefully staged, rather than by lectures or reading manuals, etc.

(4) ***Quest of the Spiritual.** To be fostered just as simply and naturally as the forgoing, the Rover being led to find God for himself. Various lines of approach to be discussed, e.g., the roads of active membership of a religious organisation, of enquiry into the manifestations to-day of Divine activities in the world, of the newer orientating of science (Jeans, Julian Huxley, etc., in their relation to a more spiritual outlook), of tracking supernatural occurrences in the personal life and their gradual weaving into a concerted scheme, etc. Such questing is often best active, things being done, rather than exhortations being listened to. Inspire curiosity, rather than dictate practices.

(To be continued).

Rover Programmes.

The following Programme was drawn up and followed closely as possible, by the 1st Annamalainagar Rover Crew during 1930-31.

July—September 1930.

23rd July	Preliminary meeting.
30th July	Business Meeting—Recruits admitted—Programme drawn up.
6th Aug.	Readings from Modern Works (Aldous Huxley 'Jesting Pilate', Practices in First Aid.
13th Aug.	Readings contd., Practices in First Aid, Lecture by Mr. R. K. Viswanathan, B.A. (Hons.) on 'Science and Life'.
20th Aug.	Readings contd., Practices in First Aid, Lecture by Mr. C. T. Srinivasan, M.A. on 'Philosophy and Religion'.
27th Aug.	Biography (Tagore's Reminiscences), First Aid, Lecture by Mr. S. K. Govindaswamy B.A. (Hons.) on 'Gingee'.

3rd Sept. Biography contd., Practice in Knots, Lecture by Mr. P. S. Naidu, M.A., on 'Sense Organs'.

6th Sept. Crew Tea—Yarn by Dr. Gravely on 'Scout Law as interpreted for Rovers'.
(Of these only one meeting had to be postponed)

Parades on 24th August and 7th September for practising Troop Formation and Drill with Staves.

October—December 1930.

Lectures on

5th Nov. Mr. S. K. Govindaswamy B.A. (Hons), on 'Gingee'.
12th Nov. Dr. S. Ramachandra Rao, M.A., Ph. D. on 'Switzerland'.
26th Nov. Dr. B. V. N. Naidu, Ph. D. on 'London'.

Discussions

29th Oct. Rover Quests in Practice.
3rd Dec. Service within the Movement.

Socials

13th Dec. Crew Tea.

Scout craft

27th Oct. and 4th Nov. Semaphore Signalling.
13th Nov. and 21st Nov. Morse Signalling.
2nd Dec. Knots and Lashings.

Parades

26th Oct. Troop Formations, March Past, Movements used in Rallies—Scrum.
23rd Nov. Life saving Methods.
(Of these only one meeting had to be cancelled).

January—February 1931.

Crew meets on all Friday nights—Rehearsal of Stunts for the 'Rover day' and preparation for this—Investiture of the Rovers who present themselves after due examination and approval by the older members.

16th Feb.—Rover Day.

During July—September term, the meetings were at night, from 8 to 9.30 P.M., one hour devoted to the reading and Scoutcraft, and the half-hour for the lecture. During October—December term, the Discussions and Lectures were from 6 to 7 P.M. while the Scoutcraft classes were from 5 to 6 P.M. The Parades throughout the year were in the morning from 7 to 8 A.M., During—January February, the meetings were all held round the Camp-Fire.

I found that the Programme given above was not a success; the reason is plain, though I had to try the programme actually to prove its not being adapted to the type of Rovers who are members of this Crew. University students, after a course of all kinds of lectures—classroom, extension, special, popular, extraordinary and so on, and after heated discussion in the 'Garden' on all the burning topics of the day, will not naturally like a programme where these things are again given preference—they want some new things, and almost all of them being new to the Movement were keenly interested in Scoutcraft and Camping. But the programme is well adapted to those who have no other way of gathering in formation and knowledge—Training School Crews and other High School Crews may try it in a modified form.

Hence, the programme given below was drawn up for the current year, and has been well received by the Rovers.

July—September 1931.

12th July. Preliminary Meeting.
19th July. Troop Formations, Semaphore Signalling, Talk on the Organisation of the B. S. A. in India.
26th July. Troop Formations, Semaphore Signalling, Talk on the Group System.
2nd Aug. Drill with Staves, Morse Signalling, Talk on Scout Way.
9th Aug. Scouting Games, Knots, Talk on Cub Way—The Jungle Book.

23rd Aug. Ambulance Work, Cub Tests, Cub Games.

7th Sep. Marching Order, March Past, Scout Pace, Competitions in Scouting, Demonstration of Inter-patrol Competitions,

October—December 1931.

Crew meets on all Sundays at 4 P.M.

4 to 5 P.M. Instruction in subjects set to be learned during the Probation Period.
5 to 6 P.M. Preparation for Practical Work or 'Service Stroll'.

First Four Weeks.

Civics and other allied subjects by R. M. K. R. Radhakrishnan, First-Aid, by R. M. L. R. Subbarayan, Morse Signalling by R. M. C. G. R. Panikker.

5 to 6 P.M. Fire Brigade Work.

Fifth and Sixth Weeks

Social Needs by R. A. Subramanian, Hygiene by Rover Sivasubramanian, Knots by R. M. S. Natarajan.

5 to 6 P.M. Study of Books on 'Village work'

Seventh week

The Scout Movement by Rover Leader, Quests Idea by R. L. Lashings by C. G. R. Panikker.

5 to 6 P.M. 'Service Stroll'.

Eight Week

'What the Movement expects from the Rovers' by the Rover Leader, 'The Vigil' by the R. L.

Rest of the evening to be devoted to examine the candidates for investiture in their knowledge of their requirements.

May I request other Rover Leaders and those interested in this branch of the Movement to give their ideas on suitable programmes, and of the results of their experiences in the working of their Crews? I invite comments on the Programmes given above.

T. P. NAVANITHAKRISHNA,
R. S. L.

I Annamalai Nagar Crew.

Spare-time Activity.

THE importance of this aspect of our Scout Training has to be attended to with greater care owing to the present economic depression which is so great that our young generation is now and for some more years to come shut out from any department in any grade of office.

The parents are gradually losing hope about getting a suitable appointment for their sons and so much so dislike the present day education and all activities connected with the same. The parents are not to be blamed, for in the villages we see lots of graduates spending idle hours and causing displeasure to themselves and to their parents. See what a huge waste of money and time! Had they trained themselves in their young ages in some kind of hobby it would have considerably relieved them of this unemployment problem. Even among our Scouts all do not take keen interest in learning

such handicrafts as would be useful in later years. But of course those that devote their spare time in learning and developing some hobbies have been fortunate enough in escaping from the jaws of the hungry monster, viz. 'Unemployment'. A boy who learned Wood Work while a Scout was able to easily secure a job in the Railway Workshop. Similarly an artist, a photographer, etc., can easily hope to pull on cheerfully in life. Even if they do not get any appointment, they can take up a business career. What they develop as hobby now comes to the rescue and makes them fit to earn something and even more according to his capacity for business.

The scouts can do a lot to the boys left in their charge in creating and developing in the boys a love and an aptitude for using their skill and train them to use their hand and eye. We must, as our

motto goes, make them be prepared for facing the unemployment problem. Other ideals of scout training will surely make them cheerful, content with what they earn by using their hand and take proper care about themselves. On the other hand keeping without any activity will make them dejected and lose all their spirit and in short run to waste all the ideals of scouting and other things they learned. Chinese women and children have trained their skill of hand so well that each earns easily 8 annas to 1 rupee a day by making very many fancy articles. Why not we do it? So prepare our scouts for the present day needs.

For doing the same the standard of skill must naturally be high. So if the training be given from a very young age, i.e., from that of the cubs, the training continues over a period of several years and by the time he enters life as a scout or a rover he would have attained some efficiency in the same. Select a few handicrafts suited to the nature of the boy and also the needs of the locality. The nature of the work fit for cubs will not be liked by the scouts or the rovers and *vice versa*. So think over the nature of the training to be given at the various stages, namely cubs, scouts and rovers. Wherever possible enlist the co-operation of experts of such technical subjects chosen

whether it be from among scouters, colleagues, parents or friends.

There is also a mistaken notion that spare time activities mean only making of models. Any engagement to utilise one's spare time is a spare time activity—e.g., one learning music or photography or doing some work in the garden and so forth. To avoid monotony one can concentrate on two or three kinds of activity like music and photography or weaving or carpentry.

We have a lot of leisure at our disposal. 90 per cent. of us do not really know how to make use of it. As Mahatma Gandhi says almost all the Indians are agriculturists (mirasdars). We do not have work during all the time of the day all over the year. If we direct our attention in developing our home industries during that time the sons and daughters of the Indian soil would never be unemployed and idle. As Gandhiji says, "why not all men and women or at least those that have no work, turn to spin and make their own clothes?"

I shall suggest in the subsequent articles, a number of spare time activities suited to the Cubs, Scouts and Rovers.

(To be continued.)

G. Sundaram.



For Scouters. Progressive Training—1st year.

It is always wise to prepare a programme and a budget for the coming year—for you would know where you are and where you ought to be.

Plan a variety of activities for your troop and with a goal to reach, either it be to complete the first class tests or to make your scouts earn more proficiency badges. Allow every scout to take part in the programme—"it is intended for a Troop, not for a few smart scouts in it only".

The programme should be adjusted to suit the local condition. It never does well to work in ether. If you are not very confident,

consult your troop committee, or Commissioner or even the boys.

The boys take a very great interest in all outdoor activities and more readily still if they themselves have proposed that.

In our enthusiasm let us not forget that almost all our boys are school boys and so we have to see when their examinations and holidays come off.

An impending examination or class after their return from their scout work always spoils the spirit of the boy.

Opportunities like rallies and competitions should not be lost—if it comes within the standard of our work.

Let us not try herculean tasks with tenderfoots. They are for scouts with a scroll (2nd class badge) at least.

Concentrate more on your Patrol Leaders' training, for, later you will have no occasion to repeat everything to the recruit.

The first year in a scout troop can very well be devoted to Tenderfoot and Second Class Tests.

Here is a short sketch of your work for each year—

Patrol Leaders & seconds attack the Tenderfoot and 2nd class. While the Troop goes through simple formations, games etc.

With the help of the Patrol Leader the troop learn Tenderfoot tests.

The troop thinks of 2nd class badges. And has a few outings.

The troop is tested for 2nd class and the Patrol Leader is to try for a few items in 1st class.

Then comes the inevitable examination season and a long vacation till June next.

The programme is "not very brilliant perhaps, but quite a good average for a completely new Troop".

Big camps with tenderfoots should as far as possible be avoided but Patrol Leaders can go on hikes and week end camps to practise, 2nd and 1st class tests.

Games and good turns form an essential part of the programme without being told.

Let us not try to impress the Commissioner with things which our boys are just learning.

Let the Commissioner see that you have progressed in the right direction and let the

4-A.

public know the essential elementary things in Scouting.

Even as we begin, we should try to make our scouts perfect in all things they know of, however little it might be.

Signalling with speed cannot very well be done by the Scouts but they can signal correctly with the flags in their proper angles.

It is not advisable to spend much care and time over spectacular physical displays as pyramids.

If they know it already let us not miss it; by all means let us include it in our programme sparingly.

Thoroughness, not speed should be the watch word of the S. M. during the 1st year.

At the end of the 1st year the Patrol Leaders would be second class and the whole troop, except a few slackers would be tenderfoots.

What remains for us but to train the Patrol Leader in the first class while they guide their scouts through the 2nd class.

One more thing we have to note—Let us not try to cram everything we know to the scouts.

It should be our endeavour to present the tenderfoot and 2nd class tests in attractive colours through games, yarns and songs—

—Scribbler.

"Not a duty but a Vocation"

We Scouters have to think things out for ourselves. We have to satisfy ourselves in the first place that Scouting is something which is worth while, that is something into which we can put our energies and abilities, that it is something into which we can put our hearts. If the heart is not there, it is but a poor job we will make of it. Scouting is not a duty but a vocation, and we should sense something of the call before we embark upon it.

(Boy Scouts.)

"If we can claim nothing else for Indian Scouting, we can at least say that it has proved the possibilities of the Schoolmaster as a Scoutmaster."

Winter Indoor Training Courses.

THE following programme has been tried by the Boy Scout Association of Canada with considerable success. We are sure that it would appeal much to all actively functioning Scouters' Unions and Local associations where it is possible for a large number to meet at one place and discuss.

Winter Indoor Courses.

The object of the winter Indoor courses is to assist Scoutmasters in the general management of their troops. It must be realised that no subject can be treated exhaustively in the limited time which can be allotted to it.

The success of Scout Training depends largely on the uniformity of application of the principles and methods outlined in Scouting for Boys.

The courses are not intended, nor could they have the place of, the Part II Summer Camp course. The work covered is based on the Tenderfoot and Second class tests, while the camp course is based on the First class Scout tests.

The Indoor Training Course is divided into four units of three sessions each. Each unit can be held on three successive evenings or on a Friday evening and a Saturday. The latter is the popular arrangement, with a banquet or supper, followed by a games session, as a concluding feature. A minimum enrolment of 12 members of eighteen years or over is required for these courses. The leader of the course must hold the Wood Badge.

Unit One :

This unit is especially suited to give the troop committeemen, Local Association members and prospective leaders, an elementary knowledge of Scout methods, but it should be taken by all active leaders when they have the opportunities. It is made up of talks and demonstrations on the following subjects:

- (a) The History, Organisation, Extent and Distinguishing Features of the Boy Scout Movement.
- (b) Demonstrations and Explanations of Scout Drill by signs.
- (c) Scouting is a game
- (d) The Patrol System and the Court of Honour.
- (e) The composition of the Union Jack and the proper way to fly it.
- (f) The Scout Leaders' attitude in the matter of Smoking.
- (g) Scout Signs.
- (h) The Troop Association or Troop Committee and its duties.
- (i) Knots and Whippings.
- (j) Woodcraft in Scouting.

Unit Two :

- (a) The place of Proficiency Badges in Scouting.
- (b) Physical Training by Games.
- (c) Teaching the Scout Law.
- (d) Tenderfoot Investiture.
- (e) Books for the Scoutmaster.
- (f) How to rig up a Troop Room.
- (g) Troop Entertainments.
- (h) Relationship of Cubs, Scouts and Rovers.

Unit Three :

- (a) First Aid and How to Teach it.
- (b) Schaffer Method of Artificial Resuscitation.
- (c) The "Scouts' Own," what it is, and how to use it.
- (d) Elementary Tracking and observation.
- (e) Scouts' Pace and methods to be used in Training for it.
- (f) Compass Games.
- (g) How to interest the parents in the Troop.
- (h) How to teach signalling effectively and interestingly.
- (i) Scout and Scoutmasters' Uniforms.

Unit Four :

- (a) Advanced Knotting.
- (b) Preparations for next Summer's Camp.
- (c) Encouraging and developing international goodwill through Scouting.
- (d) Aids to Scoutmastership.
- (e) Square and diagonal lashing.
- (f) Fire lighting and Fire woods.
- (g) Elementary Cooking.

The preceding Units may be taken in any order, although the 1, 2, 3, 4 sequence is recommended; and the sessions of any one unit may be given in any order suiting the Convenience of the class and instructor. Each session is run as a Scout Troop meeting and the instruction is given as far as possible through games and competitions.

(The "Scouter".)

"We must see to it that from the highest officer in the ranks to the smallest cub, the Scout Movement fulfils its primary and predominant function—to build up the individual character and the individual personality by the practice of the Scout Law. It means that the Scout Movement is one which should be a great factor in nation-building, in the internationalisation of the world and the harmonisation of the different nationalities into one composite whole."

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



The Problem

(Selected.)

Becos my daddy's all growed up,
An' I'se a tiny tot,
He tells me t'ings 'at I mus' do
An' t'ings 'at I mus' not;
But all th' time it puzzles me,
'Cos all th' t'ings he says
He do'sn' do like he tells me,
But does 'em ozzier ways.

'Cos w'en I hurted all my fum
One day I fall at play,
He say, jus' smile, an' like your dad
You'll be a man some day;
But w'en I 'spects t' see him smile
The day he bump his head,
He made a funny face, an' say
Some naughty words instead.

An' w'en I cry becos I lose
My very bestest t'oy,
He frowns, an' says, 'at I mus' learn
To be a patient bay;
But w'en my daddy loses t'ings
He'll yell for mum, an' shout
An' jump all up an' down th' floor,
An' t'row t'ings all about.

O course my daddy's all growed up,
An' I'se a tiny tot;
But t'ings he says 'at I mus' do
They puzzles me a lot,
An' dis is w'at I wants to know—
I wants to know it bad—
W'en I grows up, mus' I be dood,
Or jus' a man like dad?

From Phyllis Carpenter (10), Wynarha.

To Our Readers.

Dear Readers,

It gives me very great pleasure to be able to serve you in the capacity of Editor of the Boys' Section. With your co-operation, I hope it will be possible to make our Section really useful. In what way we can make this more a Boy's Own Section? I think this aspect should be carefully considered in the coming months. Perhaps we should have more of illustrations and pictures, short articles on Camping Out, and suggestions on scout work in the Patrols. Could we have a Patrol Leader's page conducted by the Patrol Leaders themselves, or more stories of adventure? Could we have Group Good Turns reported and perhaps a prize offered to the best Good Turn by the Group? And many other items of interest such as Camp Gadgets, Camp Discoveries and re-discoveries. Will the Readers kindly send in their suggestions?

In the meantime let me wish you a very nice camping Out during Xams week. Could everyone take advantage of the holidays and try to put the **scOUTing** into practice?

We are indebted to the Managing Editor for his kind help in bringing out this section this month.

Good Camping to you all,
Yours sincerely,

V. S. RATNASABHAPATHY,
Editor.

A Typical Good Turn.

A Scout's Brave Act.

WE hear that, a Boy Scout, saw a drunkard who had a hatchet in his hand beating his wife severely. Nothing daunted, the boy ran to the help of the poor woman. The drunkard struck him on the head with his hatchet and there was a deep wound. The Police came to his help and they removed the drunkard, but the woman was saved. The boy is under medical treatment.

MOTHER.

BY REV. JOHN ANDERSON JANGE.

SOME time ago a magazine conducted a campaign to discover the three most beautiful, the three most popular, words in the English Language.

Mother received the largest vote.
Home received the second largest vote.
Heaven received the third largest vote.
Mother—Home—Heaven.
It is the mother who makes a home.

It is the mother who makes a home a heaven

Remove the mother from the home and, in the great majority of cases, the home ceases to exist.

There is an old saying that rings to the truth:

"A Father is a father till he gets a new wife,

A mother is a mother all the days of her life."

Mother's influence in the building of a home has been widely and variously sung, but it has never been adequately measured. It never can be. You may measure the length of time it takes for the light of the stars to reach the earth; you may measure the flow of Niagra; you may measure the passage of the electric current that lightens a city; but you cannot measure mother-love.

Mother's love is higher than the highest hill: broader than the widest river; deeper than the deepest sea. No system of aerometrics has been devised for describing to what heights mother's love will reach. No plummet has ever been devised to record the depths to which mother's love will descend.

What poets have long affirmed science now confirms.

The poets have long affirmed that mother's influence is the greatest influence in all humanity. Tom Moore tells us, "The hand that rocks the cradle rules the world." An old play gives the following:—

"The mother, in her office, holds the key of the soul; and she it is who stamps the coin of character, and makes the being who

would be a savage, but for her gentle cares, a Christian man; Then crown her queen of the world."

Wherever you find a noble and true character, at the back of that character you will always find a noble and true mother. There is no exception to this rule.

Let your mind linger among the really great men of history. Men who have lifted the world from the rut of commonplace, the ignoble and the mean, and you will find that all of them have had a good mother.

But Old and New Testament history reveals this with startling incisiveness. On the pages of sacred writ, whenever a great man is mentioned, and his mother is known, she was always a great woman. Think of some of the mothers whose names are recorded in the Book of Books. Study their lives well. Then ask, "Is it any wonder that their sons were what they were?" Think of these names: Sarah Rachel, Rebekah, Miriam, Hannah, Mary the mother of the Master; Mary the mother of James and John; Lois and Eunice and a host of others to whom no monument has ever been erected, but whose influence perfumes the age.

It was the mother of Augustine who saved him from himself and turned his thoughts in the direction of righteousness and truth.

It was the mother of Washington who gave him strength in the hour of trial. It was the mothers of Grant McKinley and Garfield who gave these, whom the nation delights to honour, their poise towards uprightness of character.

It was the mother of Abraham Lincoln who fired his life to the extent that in the after days, he said, "All that I am or hope to be, I owe to my angel mother."

"Mother was the making of me," said Thomas A. Edison. "She was so true, so sure of me and I felt that I had some one to live for, some one I must not disappoint."

And yet mothers of great men are almost always found in the shadow. Rarely do they step forward into the light. They are

like a violet that hides its modest head by the way side, satisfied to live and fill the air with a pleasant perfume, ready to die unnoticed, if need be, if only through them life may have been enriched.

Isn't it strange that mothers, the moulders of the world, should be given such an obscure place in the thoughts of men?

All through the land we erect massive monuments to our soldiers and sailors, and generals. Who ever heard of a monument being erected to the mothers who gave their sons to the cause of freedom, who remained at home and by the quietness of their own fire sides sought to silence their fears, buried their own sorrows, and made earnest prayers for the dear one down at the battle's front?

Whoever thinks of the mother in the home, who cares for the little one that is ill,

who nurses him day and night, who greets husband, who sends children to school and sons and daughters to business with a soft breathed prayer, "God bless and keep you my dear ones in the midst of the world's confusions?"

What son thinks of remembering mother's natal day with carnation roses or remembrances?

What daughter denies herself of a fancied ribbon, a pair of gloves, a box of bon-bons, that mother may make a creditable appearance when she goes out?

Yes, mother may love to sacrifice for her children, but the children should delight in sacrificing for her.

"Boys' Own Magazine."

Who knows God?

An interesting question!

We shall try to answer Who!

AMONG the many attributes of God, it is said He is infinite. In what all we can conceive, He is infinite. But let us consider one side only, and take the numerical side of it. To give a good conception of 'infinity' a teacher said to his pupils, 'Think of the greatest number you can; and 'infinity' is greater than that.' I hope the boys understood him and knew what 'infinity' was. But my suggestion to my teacher-friend was this.

This wonderful world of ours with all its huge mountains, extensive forests, delightful waterfalls, deep oceans and what not, is about 8,000 miles in diameter. Our Sun, the centre of our Solar System is about 800,000 miles in diameter, a globe of fine, an inexhaustible source of power. He is about 93,000,000 miles away from us, and a light ray travelling at the rate of 186,000 miles per second, takes about 8 minutes to reach us. A little Arithmetic will give the distance between the Sun and the farthest known member of the Solar System, Neptune, when it is known that the time taken

by a ray of light to reach that Planet from the Sun is a little more than four hours.

On any clear night, if you look up, you see in the sky a good number of stars. If the question is put, 'How many stars do you see?' your answer at once is, 'Innumerable!'. But they are not innumerable, and patient men have numbered them, and say that the total number of stars visible to the naked eye in the whole sky is only about 6,000; and that, as it is possible to see only one-half of the sky at a time, we see only about 3,000 stars. But with the aid of powerful telescopes more than 50,000,000 have been seen; and with the aid of photography, the number is greatly increased.

Where are these stars? What are they? Astronomers say that there are so many suns, very much bigger and brighter than our Sun. Something about the distance of these from us, and about the size of some, we shall try to know. It is said that the star Alpha Centauri (α Centauri) in the southern heavens, is the nearest to our earth. If we

can have an Aeroplane with a speed of 186,000 miles per second, it will take us to this nearest star in about $4\frac{1}{2}$ years. One can calculate the distance with some patient multiplication. Next to it we may consider Sirius (சூரியன்), a bright star to the south-east of Orion. To reach this it will take about 8 years, and when you are there it will be found that it is 33 times as bright as our Sun. Altair (அதிர்ஷ்டம்) is 15 years' journey from us by this our aeroplane. Vega (வேகம்) and Arcturus (அர்துரஸ்) are each thirty years journey from us. By the by, Arcturus is of an immense size and its diameter is about 21,000,000 miles. How much bigger than our Sun! Light from the Pole Star takes 36 years to reach us. Pleiades (புளையாட்டை) has been calculated to be 325 light-years from us, and it is said to occupy a space 180,000,000,000,000,000 (180 trillion) miles in diameter. Rigel (ரிஜல்) it Orion is 500 light-years away from us, and is 13,000 times brighter than our Sun. With regard to immensity of size, Betelgeuse (பெட்லேசு) is about 215,000,000 miles in diameter, and Antares (அந்தர்ஸ்) about 400,000,000 miles.

If one sits up to calculate what all has been given above, probably one will be lost in the figures one has to work in. Still they can be worked and the results arrived at. But Astronomers say that there are star-clusters 200,000 light-years away from us. Even these may be calculated. Still

farther away are the Nebulae (நேபுலம்) which seen even through the most powerful telescope made, seem to be only some small and vapoury spots. These are said to be 500,000 to 10,000,000 light-years away from us. Probably they are other 'Universes' than ours, any believed to be so by some eminent astronomers. Why, they also are within the province of mathematical conception. Still more, astronomers speculate and assure us that light from some stars has not yet reached us, though they have been in existence since the creation of the Universe! How far must they be? What are they made of? What will be their size? No wonder the brain staggers when trying to get a conception of the Universe!

Above all, what is the immensity of SPACE which contains all these, and still has ample space? That is beyond any conception; and that is what 'Infinity' is!

Who is the author of all these infinitely huge and wonderful bodies? Who directs them? Who controls them? Who is above all of them? He is that Being Whom we call GOD! What are we in this Universe, and what place do we occupy individually in the immensity of Space? Do we not now have some idea of our own absolute littleness and the Greatness of God?—But still, who knows God?

'Tall Pine'.

How to Keep fit and be Your Best.

On Rising: Have a cold bath or (sponge down) from head to foot with cold or tepid water.

Exercise: Get plenty of exercise in open air. Swim in summer, run, etc, before breakfast or in the evening twice a week. Never be idle a single minute.

Diet: Of simplest character. Avoid all so called "stimulants," especially alcohol, cigarettes, curry, mustard and hot sauces.

Never eat a heavy meal after 7 p.m., nor drink coffee before going to bed.

Sleep: Go to bed early (9 p.m.). Sleep with window open and on a hard bed. Avoid heavy bedclothes, eiderdowns, etc. Never sleep on back or stomach.

Spiritual Exercise: Remember you have a soul as well as a body, therefore pray morning and evening and read some portion of Scripture such as Bhagvat Gita and do a good turn to some body every day.

VIRTUE WINS.

(Continued from last issue.)

SCENE VII.

Reformation and Reclamation.

(Jannu's father lies prostrate and senseless. Jannu sits weeping beside him. Mohun and two other scouts attend on the unconscious old man, while the stranger is held fast by two other scouts).

Janardan:—Oh father, dear father! Speak but a word and I shall be satisfied! What has the villain done that you look so dead? Is there no hope, Mohun? Oh! in spite of your caution and timely advice—(begins to sob).

Mohun:—There's nothing amiss yet, my lad. He is in a swoon. He will be all-right in a few minutes. Will you kindly bring some water, Jannu? (Jannu goes out). Will you, Venu, run for the doctor? (Venu goes out). There, my lads, take the man to the police station. I shall join you there presently.

(They exeunt with the stranger, Janardan enters with a basin of water)

Sprinkle some water on his face, Jannu, while I loosen his dress.

Janardan:—Is there any chance of life, Mohun?

(The old man gently opens his eyes and attempts to speak)

Oh! There is life! Thank God!

Mohun:—Poor chap! Don't worry yourself. He will be alright presently.

Father (recovering consciousness):—Rogue! Rogue! Where is he? my child!

Mohun:—Please don't exert yourself, my dear sir, you are safe and in the midst of friends.

Father:—Rogue! Villain!

Janardan:—The fellow is in safe custody, father,

Father (opens his eyes and feels at his throat):—What a ruffian grip at my throat! Villain, thrice-cursed brute.

Janardan:—We have secured the fellow. These are my friends, the scouts, worthy of our heartfelt thanks.

Father (Turns his eyes round):—Are you scouts, my son's friends? Oh! curse my folly. I am to blame. I am to blame. Ah! how I wronged them! Scouts! Do they care for public good?

(The scouts lift him up to a chair)

Janardan:—Yes, father. That is their creed and their honour bids them do such laudable services. Here is Mohun, (introduces Mohun) the best of my friends. He has saved us both, father, *me*, from dishonour and *you*, from untimely death.

Father:—Mohun! You are my saviour. Your friends too have laid me under a deep debt of gratitude. Angels you are. What recompense am I going to make? You have charmed a new man. In my ignorance I called you names and cursed you many a time. It is all the fault of an ignorant man. Now all my hatred has turned into blessings. I bless you all. Scouts! Saviours!

Mohun:—Sir! We are glad we were of some little use to you. May God give you strength and life!

Father:—You have my blessings, my sons, and my hearty consent to take my son with you. Let him work for the noble mission. He has brothers in the world. I had been blind with too much arrogance and ignorance. Pardon me for all my faults.

Mohun:—We are equally bound to thank you, Sir. Janardan's entry into our fold is by itself a mighty recompense for all our services. We are happy and await hearty blessings from men of your age.

(Enter Govind in haste.)

Govind:—Hang all ceremony! Is our Mohun here? What a hot-run he has given us (Sees Mohun). Oh! Mohun, We feared you had gone out of this planet itself, Jolly news for you. Read this (hands him a letter).

Father:—Young man, you seem to be out of breath. What glad news? Nothing confidential, I hope?

Govind:—No, not in the least, sir! It is too open to be confidential and too noisy to

be a secret. Why, I mean the watch, which Mohun lost.

Mohun (taking the watch):—What heavenly grace has helped me thus, Govind, and sent this gleaming hope across my hopeless gloom?

Govind:—Not an unfriendly one, my dear fellow; of that I am certain.

Father:—What message has this young-man brought us, Jannu?

Janardan:—Father! We shall wait a bit and not interrupt their joy.

Govind:—Open the letter, my fellow, and let it speak for itself.

Mohun (opens the letter and reads):—Oh Dear; It is from my cousin, Sundar. What has he done? Let me read what he says:—

Letter.

My dear brother, Mohun,

A letter from me will certainly surprise you and the contents thereof will do none the less. My heart is now choked with grief and repentance, and words struggle for expression. Oh! how I wish I could pour out my heart to you and lift the load off my soul! Dear brother, can you really forgive a faithless wretch like me? If your heart should hesitate, stay it for a while till you finish reading this letter.

My dear brother, I was never so bad as I appeared to be. That was an evil day for me when I fell in the company of Raju and Madhu. Of course I had my own weak points, which these unprincipled ruffians used to their own advantage and to my utter ruin. They coaxed me, and cajoled me into all kinds of follies. They spoke ill of you and your father, my benefactor. They

provoked me into acts against you, which my conscience loathed but my weakness could not resist. I succumbed to their wiles and fell; and in falling got deeper and deeper into their influence. They kindled in me the fire of envy which, while burning all that was good in me, reflected all your acts in wrong colours. I plunged headlong and would have gone on in my mad career, but Providence interceded and opened my eyes wide to the real situation.

My erstwhile pals, scenting that my heart was not in my work and fearing exposure at any moment planned a coup as the last act in their drama whereby they intended to ruin me altogether and silence me for all time to come.

But, like manna, your master appeared in time and saved me from their machinations and brought me to my knees. Your master's watch which has been the cause of my reformation comes to you as the restorer of your honour and as a trophy of Virtue's triumph.

Dear Mohun, my sins are enough to crush me down and drown me in despair. But I sincerely repent for all my follies though repentance comes late. Dear brother, do not discard me. I am forlorn. Oh! forgive me and forget my sins and save your wayward but repentant brother.

Sunder.

Mohun:—Oh! What a miracle this is! Whoever could have expected this of my brother? (Turning to Janardan's father) Pardon me, Sir, for my abrupt exit. I shall meet you later in the day. To day has been so full of welcome surprises that I am giddy with joy. Goodbye, my dear sir, Goodbye for the present.

(Scouts Exeunt)

(To be Continued)

Things all Scouts should know.

A Safety-first Moral: I am more powerful than the combined armies of the world and have destroyed more men than all the wars of the world.

I am more deadly than bullets, and have wrecked more homes than the mightiest siege-guns.

I spare no one, and find my victims among rich and poor alike, the young and

old, the strong and weak; the widows and orphans know me.

I lurk in unseen places and do most of my work silently. You are warned against me and heed not.

I destroy, crush or maim; I give nothing, but take all.

I am your worst enemy. Who am I?

I am CARELESSNESS. (Scout.)

THE SOUTH INDIA BOY SCOUT

TAMIL SUPPLEMENT.

Honorary Editor:
T. P. SANTANAKRISHNA.

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கடவுள் வணக்கம்.

“ஆயே இவ் வுலகத்து நிற்பனவும், கிரிவனவும்,
நீயே மற்றொரு பொருளும் இன்றி நீ நின்றமையால்,
நோயே, மூப்பு பிறப்பு இறப்புப் பிணியே என்று
இவை யொழியக்

கூயே கொள், அடியேனைக் கொடு உலகம்
காட்டேவே.”

(நம்மாழ்வார்.)

சிந்தித்தற்குரியது.

சிறுவர் சிறுமியருக்கு வாழ்க்கையிற் குறுக்கிடும்
இடையூறுகள் பல; எனினும் அவர்கட்கு உற்ற அரிய
உரிமைகளும் பல. அவ்வுரிமைகளிற் சிறந்தது ஒன்
றுண்டு; அது அவர்களுடைய உடல் விளை செயல்
முறைக்கு ஏற்ற இனமையும் இயக்கமுங் கொண்டுள்ள

காலத்தே, அவர்களுடைய மனம் நுட்ப நேர்மை நாடுங்
காலத்தே, சிறு பணிகட்குச் சமயம் காணலேயாம்;
இச்சிறுபணி ஒவ்வொன்றாகும் அன்பெனும்
பேருணர்ச்சி பொலிந்து நிற்கும்.
(ஜினராஜ தாஸர்)

(மொழிபெயர்ப்பு.)

சாரணச் சங்கமும், பாடித்தீயும்.

II

எனவே, பாடித்தீயேற்றியவுடன் இனிய குரலால்
இசையுடையோர் பலரும் தெய்வ வணக்கக்கூறி
ஏனையோரும் அதிற் கலந்து கொள்ளின் இன்னிசைச்
செல்வமும் கடவுள் வழிபாடும் கொண்டோமாவோம்.

நமக்குச் சிறிதும் பயன்படாத சரகுகளையும், கிளை
களையும் பாடித்தீ தன்னுள் எரித்துச் சாம்பலாக்கி
நமக்குப் பயன்படும் அனலையும், ஒளியையும் தரு
கின்றது. அதுபோலவே பயன்படாத தீய
வொழுக்கக்களை எரித்து ஒழித்துப் பிறர்க்கு எப்
பொழுதும் பயன் பயக்கும் உணர்வொளியை வீசுதல்
'மக்கள் தாமே ஆற்றிவாயிரே' என்ற செந்நாய்
போதார் வாக்கிற் தேற்ப இலங்கும் மனித வாழ்க்கை
யின் நோக்கமென்பதை பாடித்தீ எடுத்துக்
காட்டுகின்றது.

பாடித்தீயினின்ற இன்னும் தெரிந்து கொளற்
பாலதான மதிகள் அதிகம். பாடித்தீ தன்னை வெகு
தூரத்திற்கப்பிறமு முன்ன பலரும் அறிந்து போற்றும்
வண்ணம் செய்கின்றது. அதுபோலவே சாரணர்
ஒவ்வொருவரும் மனம், வாக்கு, காயம் மூன்றிலும்
மேம்பட்டித் தனக்கு ஒப்பாரும், மிக்காரும் இல்லை
யெனும்படி புகழ்பெற்றுப் பல நாட்டாரும் போற்ற
வாழ்தல் வேண்டும். “வேண்டிற் புகழ் வேண்டிக்;

அப்புதழ் மெய்யுப்புதழாகுக” ஆகையால் புகழ்
வேண்டல் பெருமை தரும் என்பதைக்காட்டி நினை
ந்து பாடித்தீ.

இவ்வாறு பல்லாற்றினும் சிறந்த பாடித்தீ சாரணர்
கூட்டங்களுக்கு அத்யாவசியமானதே. இது மாத
மிருமுறையும் முறையாவது நடைபெறல் நலனளித்
கும். தீ மூட்டிய பின் ஒவ்வொருவராக தாம்தாம்
கண்ட புதுமையையோ அல்லது அநுபவ வரலாற்றை
யோ, தேர்ந்த கருத்துக்கள் அடங்கிய அறமும், வீர
மும், புகட்டும் கதைகளையோ கூறல் பிற சாரணர்
களுக்குப் பல்லாற்றினும் பயன் ஊக்கும். கூட்டம்
முடியுமுன் சில விளையாட்டுக்களைப் புகுத்திச் சந்
தோஷப் படுத்தல் என்றாக இருக்கும் என்பர் G. W.
ஹென்க்ளி (G. W. Henckley).

ஒவ்வொரு சாரணர் கூட்டங்களிலும் பாடித்தீ
பயன் தந்து அறிவு அளித்து ஒளி வீசுமாறு எல்லாம்
வல்ல இறைவன் திருப்பதம் போற்றிசைக்கின்றேன்.

பாடித்தீ மூட்டியபின் (Campfire Yells) சா
ணர் யாவரும் ஒருங்கே குரலெடுத்துக் கூவுவது
புதுமை. அப்பொழுது ஆடிக்குதித்துப் பாடவல்ல
ஒர் கும்மி பின்வருமாறு.

சுறுப்பு, குணம் இவற்றையறிந்து முதல்தரமான (first rate) சிறுவர் பன்னிரண்டு பேர்களைப் பொருக்கிற அறுவர் தொகுதிகளாகப் பிரிக்கவும். எல்லாரிலும் சாமர்த்தியமுள்ள இருவரை இவ்விரு தொகுதிகளுக்கும் தலைவராக அவர்களைக் கொண்டே தேர்ந்தெடுத்தல் அவர்களுக்கு உற்சாகத்தைக் கொடுக்கும். இத்தலைவர்கள் பத்து வயதுள்ள வர்களாக இருத்தல் நலம். சேர்க்கப்படாத மற்றப் பிள்ளைகளை காத்திருப்பவர் ஜாப்தாவில் (waiting list) பதிவு செய்துகொள்ளவும். தேர்ந்தெடுத்த பன்னிருவரையும் வாரத்திற்கு இருமுறை கூடும்படிச் சொல்லவும். (உதாரணமாக, வியாழக்கிழமை சாயந்திரம் 4-4.5 மணியும், சனிக்கிழமை காலை 7-3.30 மணியும்.) நேரம் தவிராமல் வந்து கூடும்படி ஆரம்பமுதற் கொண்டே பழக்கம் செய்யவேண்டும். குருளத்தலைவரும் குறித்த நேரத்தில் ஆஜராகவேண்டும். நாம் சொல்லும் வாரத்தையும், செய்கையும் ஒன்று யிருக்கவேண்டும். வாரத்திற்கு இருமுறைக்குமேல் கூடவேண்டாம். ஏனெனில் தினமும் கூட்டலால் சிக்கிரத்தில் இருதிருத்தாருக்கும் அலுக்கையேற்பட்டு விடும். நாம் கைக்கொண்ட காரியத்திற்கு இடையூறு ஏற்படும். ஒவ்வொருவராக விலக ஆரம்பித்து விடுவர்.

தேர்ந்தெடுத்த பிள்ளைகளின் பெற்றோர்களைக் கண்டு, தான் ஆரம்பிக்கும் வேலையைப்பற்றியும், அவர்களின் பொறுப்பைப்பற்றியும் எடுத்துக் கூறி அவர்களின் சம்மதத்தைப் பெற்றுக்கொள்ளவும்.

முதல் நாள் கூட்டத்தன்று சிறிது நேரம் விளையாடிய பின்பு அவர்கள் சேர்த்திருப்பது ஓர் ஓராய் மந்தையென்றும், சிறுவர்கள் ஓராய்க்குட்டிகள் அல்லது குருளையென்றும் தான் முதிர்ந்த ஓராய் அல்லது ஆகேலாவென்றும் உதவித்தலைவர்கள் பாஷ, பகீரா வென்றும் சொல்லவும். இது அவர்களுக்கு பேராசைத் தந்தை விளைவிக்கும். நாம் ஓராய்க் கூட்ட மாதலால் ஓராயைப்போல் ஊளையிடவோமென்று பேருளையைக் (Grand Howl) கற்றுக்கொடுக்கவும். 'உங்களுக்கு ஓராய்க்குட்டிகளென்று பெயர் வரக்காரணமென்ன? சொல்லுகிறேன் கேளுங்கள். அமெரிக்காவில் சிகப்பு இரத்தியர்கள் (Red Indians) என ஒருவகை ஜாதுயாரில் அதி சாமர்த்தியமுள்ள சாரணனுக்கு ஓராய் எனப்பெயர். அதனால் அவர்களில் செவ்வோராய், சாம்பல் நிற ஓராய், ஒல்லி ஓராய் ('Red wolf' 'Grey wolf' 'Lean wolf') எனப் பலர் இருந்தனர். சாரணனுக்கு ஓராய் என்றால் இனஞ்சாரணனுக்கு ஓராய்க் குட்டியெனப் பெயர் வந்தது', என்று சொல்லி, மற்றொரு முறை ஓராய் ஊளையை ஒலிக்கச்செய்யவும்.

பிறகு அவர்களை அழைக்கும் முறையைச் சொல்லவும். ஒவ்வொரு அறு தொகுதியும் அதனதன் நிறப் பெயரால் அழைக்கப்படும். ஆகவே, அனைவரையுமே அறுவை, சாம்பல் நிற அறுவை, சுறுப்பு நிற அறுவை ('Whites' 'Greys' 'Blacks') என அழைக்கப்படும். சிறுவர்களைக்கொண்டே இரு தொகுதிகளுக்கும் பெயர் கொடுக்கச் செய்தல் நல்லது. மறுபடியும் ஓராய் ஊளை கொடுக்கச் சொல்லிவிட்டு அன்று வேலையை நிறுத்திப் போகச் சொல்லவும். போருமுன்

அவர்கள் அன்றுமுதல் தினமும் தவறாமல் 'தன் வீட்டில் தாய், தந்தையர், சகோதர சகோதரி மற்ற முன்னோர்களுக்கு அவர்களால் செய்யக்கூடிய உதவி புரிய வேண்டுமென்று சொல்லவும். கண்டிப்பாய் இதை அவர்கள் வீட்டில் பெற்றோர்களிடம் சொல்லி தாங்கள் மிக யோக்கியமுள்ளவர்களாகவும், நல்ல வர்களாகவும் இருப்பதாய்க் கூறுவார்கள். பெற்றோர்கள் ஆதரவைத்தேட இது சௌகரியமாயிருக்கும். இக்குணத்தைத் தாய்மார்கள் மற்றவர்களைவிட அதிகமாகக் கொண்டுவார்கள். இவ்விதமாக நன்மையை விளைவிக்குமென உடனே அபிப்பிராயம் கொண்டு வேண்டிய ஆதரவை யளிக்க மனமுள்ளவர்களாவார்கள். மறுநாள் கற்செயலாய் தலைவர் ஏதாவது ஒரு குருளையன் பெற்றோரைப் பார்த்தால், 'என்ன! நம்ம பையன் நேற்று வீட்டில் ரொம்ப உதவி புரிந்ததாகச் சொன்னார்கள். பேஷ்! தேவலையே! அவன் துஷ்டத்தனமெல்லாம் எங்கேயோ போய்விட்டதே!' என்பார். சரியானபடி இவற்றைப் பையன்களுக்குப் போதித்தால் உண்மையில் அவர்கள் அதன்படி நடப்பர்.

அடுத்த கூட்டத்தன்று நடத்தவேண்டியதற்கு ஒரு விஷய அட்டவணை (Programme) முன்னாலேயே தயார் செய்து அதன்படி நடத்தவும். குறித்த நேரத்தில் எல்லாரும் ஆஜராவென்று பிரிவுத்தலைவர்களே பார்த்துச் சொல்லிவிடவும். பின்பு எல்லோரையும் அழைக்க ஆகேலா 'பாக், பாக், பாக்' என்று கூப்பிட்டவுடன் எல்லாரும் 'பா—' என்று சப்தத்துடன் ஒடிவந்து ஒருவரோடொருவர் கைகளைச் சேர்த்துக் கொடுத்துக்கொண்டு வட்டமாக நின்றவுடன் ஆகேலா, 'பாக்' என்று ஒரு முறை கூவியவுடன் சப்தத்தை நிறுத்திக் கைகளைத் தொங்கவிடவும். ஒரு முறை 'பாக்' என்றால் சப்தமின்றி இருத்தல் (Silence) எனப்பொருள். இவ்விதமே அட்டவணைப் படி மற்ற விஷயங்களை நடத்தி பிள்ளைகளை உற்சாகப்படுத்திவரவும்.

தங்குமிடம் (Pack den) ஒன்று அகதியாவசியமானது. அதைத் தயாரிக்கவேண்டும். போன மாதத்தில் குறித்துள்ள புத்தகங்களும் அவசியம். இந்தவிதமாக மந்தையை நடத்தி வந்து முதல் மாதத்தில் குருளையர் வாக்குறுதி, 'சட்டம்' இவற்றின் தாப்பரியம் கற்பித்து மெல்லடிப் (Tenderpad) பயிற்சிக்குத் தயாராகவும். மெனக்களியின் கதையில் ஒரு பாகம் அதாவது மெனக்களியோனி மந்தையில் சேரும்வரை கற்பித்து அது வரை நடத்துக் காட்டுதலும் பழக்கவேண்டும். சாரணர்ச் சிறுவரில் போட்டிருப்பது போன்ற இரண்டொரு பாட்டுகள் (Chorus Songs) பாடப் பழக்கவும் வேண்டும். வனக் கூத்துகளில் (Jungle dances) பாஷ ஆட்டம் மட்டும் (The Scouter) சாரணப் பத்திரிகையில் போட்டிருந்ததை 'தென்னிந்திய வாலிபச் சாரணன்' பத்திரிகையில் சென்ற மாதம் (September) 344-ம் பக்கத்தில் சொல்லியிருப்பதுபோல புது முறையில் கற்பிக்கவும். இம் மாதிரி முதல் மாதத்தை உற்சாகமாக நடத்தவும். (தொடரும்.)

G. கந்தசயம்.

* பெற்றோர் சம்மதக் கடிதம்.

என் குமாரன்..... தங்கள் மந்தையில் சேர்த்துக்கொள்ள என் சம்மதிக்கிறேன். தங்கள் சட்டங்களின்படி அவனை அனுப்பிக்கச் செய்யவும், கூட்டங்களுக்கு தவிராமல் ஆஜராகும்படி செய்யவும், மற்றும் வேண்டிய உதவிகளைச் செய்யவும் நான் தயாராக யிருக்கிறேன். பையன் வயது..... ஊர்..... * பெற்றோர் கையெழுத்து. தேதி.....

மேற்கண்டபடி ஒரு கார்டு அச்சடித்து வைத்துக் கொள்ளலாம். குருளையரிக்கத்தில் முக்கிய நோக்கம், மந்தை கூடும் நாள், நேரம், மாத சுத்தத்தொகை, விபரம், வாக்குறுதி, சட்டம் இவற்றை சுருக்கமாக அச்சடித்த தாள் ஒன்று ஒவ்வொரு பெற்றோருக்கும் அனுப்பினால் மிக நல்லது. இவை வேலை செய்யும் இடத்திற்குத் தக்கபடி செய்துகொள்ளவேண்டும்.

மொள்களியின் வனவாசம்.

II

(சென்ற மாதத் தொடர்ச்சி.)

பகீரா கண்ணில் படாத சங்கதி காட்டில் ஒன்று மில்லை; காதில் விழாத செய்தியும் கிடையாது. ஆகையால் வேதர்களின் இளம் குருளையோடே தட்டித் தூண்டிக்கொண்டு இருந்தது அதற்குத் தெரியும். என்னைக்காவது ஒருநாள் அப்புவி மொள்களியை கொல்லுமென்று பகீரா அவனிடம் இரண்டொரு தடவை தெளிவாகச் சொல்லியும் இருந்தது. அப்படிச் சொன்னபோது மொள்களி அதை அசட்டை யாக நினைத்துச் சிரிப்பான். "எனக்கு மந்தையாக இருக்கிறது; நீயும் இருக்கிறாய்; பிறகு, துணை இருக்கிறது; நீயும் இருக்கிறாய்; என்னை சொம்பேரி என்றாலும் எந்த வம்பிலும் பாஷ, என்ன சோம்பேரி என்றாலும் எந்த வம்பிலும் என் பக்கம் நின்று ஒரு கைப் பார்த்தும். எனக்கு என்ன பயம்," என்று பதில் சொல்லுவான்.

இப்படியிருக்க, ஒருநாள் பகீராவின் மனதில் ஓர் புது எண்ணம் தோன்றினது. அது சாஷி என்ற முள்ளம் பன்றியோ அல்லது வேறு மிருகம் எதுவோ சொன்னதிலிருந்து உண்டான எண்ணம். அன்று சொன்னதிலிருந்து போயிருந்தபோது மொள்களியிடம் காட்டிற்குள் போயிருந்தபோது அதன் அழகிய பகீரா அதைப்பற்றிப் பேசினது அதன் அழகிய கருந்தோல் போர்த்த உடலில் தலை வைத்து அவன் புத்திருக்கையில், அது, "தம்பி, வேதர்களின் உண்ணுடைய பகையாளியென்று எத்தனை தடவை உன்னிடம் சொல்லியிருப்பேன்?" என்று கேட்டது.

அவனுக்கு எண்ணத் தெரியாது. ஆகையால் அவன், "அதோ அந்த பனைமரத்தில் எத்தனை பனங்காய்கள் இருக்கின்றனவோ அத்தனை தடவை இருக்கலாம். ஆதனால் என்ன? மோர் என்ற மயிலைப்போல வேதர்களுக்கும் வால் நீளம்; வாலைப் போல வாய்ப் பேச்சும் பவந்தான். அதைப்பற்றி எனக்குக் கவலை இல்லை. எனக்கு இப்போது துக்கம் வருகிறது," என்று சொன்னான்.

அதைக்கேட்ட பகீரா "அப்பா, துங்குவதற்கு காலம் இதுவல்ல. இந்த சங்கதி பாலுவுக்குத் தெரியும்; எனக்குத் தெரியும்; மந்தையில் எல்லோருக்கும் தெரியும்; மூடமானவர்களுக்கும் தெரியும். டபாக்கி இதை உன்னிடம் சொல்லியிருக்கிறது. இன்னுமா அலட்சியம் செய்கிறாய்?" என்றது.

அதற்கு மொள்களி, "ஓஹோ! டபாக்கியா! என்னிடம் வந்து ஏதோ உளரியது; நான் ரோமம் இல்லாத மனிதக் குருளையாய்; கிழங்குக்கூடத் தோண்ட முடியாதவனாய்; அதைக்கேட்டு நான், டபாக்கியை வாலைப்பிடித்து இரண்டொரு சுழற்றி ஒரு பனைமரத்தில் வீசி அடித்தேன். இனிமேல் மரியாதையாய்ப் பேசக் கற்றுக்கொண்டவா என்று சொல்லி அனுப்பினைன்," என்று சொன்னான்.

"நீ அப்படி செய்தது அறியாததன்மேல்; டபாக்கி குறும்பு செய்வது வழக்கந்தான், என்றாலும் நீ சுமமா இருந்திருந்தால் உனக்கு உதவக்கூடிய செய்தி எதுவும் சொல்லியிருக்கும்," என்று பகீரா சொல்ல மொள்களி கண் மூடினான். அதைக்கண்டு அச்சிடுத்ததை, "தம்பி, விழித்துக்கொள். காட்டில் உன்னைக் கொல்ல வேதர்களுக்கும் தைரியமில்லை; ஆனால் ஆகேலாவுக்கு வயது ஆகிவிட்டது; என்னைக்கோ ஒருநாள் வேட்டைபாடும் மாணக் கொல்ல வலி வில்லாமற் போய்விடும். அதன் பிறகு மந்தைக்குத் தலைமை வகிக்க முடியாது. முதல் முதலில் நீ சபைக்கு வந்தபோது உன்னைப் பார்த்துச் சேர்த்துக் கொண்ட ஓராய்களும் கிழமாய் விட்டன; இப்போதுள்ள இள ஓராய்களோ வேதர்களிடம் பாடம் கற்றுக்கொண்டு, மந்தையில் மனிதக் குருளைக்கு இட மில்லை என்கின்றன. நீயும் சிக்கிரம் வளர்ந்து ஆளாகி விடுவாய். இதை எல்லாம் நினைத்துப்பார்," என்று கூறிற்று.

"மனிதனென்றவென்ன, தன் சகோதரர்களோடு ஓடி ஆடக் கூடாதா? காட்டிலே பிறந்தேன்; காட்டுச் சட்டப்படியே நடந்து வந்திருக்கிறேன்; நம்மைச் சேர்ந்த எந்த ஓராய் காலிலிருந்து முன் எடுக்காமல் இருந்தேன்? எந்த விதத்தில் அனைத்து சகோதரர் அல்லாமற் போய் விட்டன?" என்றான் மொள்களி.

பகீரா உடலை சுன்றாய் நீட்டிப் படுத்தது. என்னைச் சற்றை மூடிற்று. "தம்பி, என் தலைக்கடியில் தொட்டுப்பார்," என்றது.

“செந்தமிழ் நாடெல்லாம் கோதிலிலே—மேட்டு”

- (1) செந்தமிழ் நாடுமைச் சாரணர் ஜோதியைச் சீர்கொண்டு போற்றுவோம் பாரினிலே—அருள் செந்திரு தேவனின் சேவடியே நம்பிச் செந்தின்னே செய்குவம் சேவகமே. (செந்தமிழ்)
- (2) முத்துயர் மன்னவன் நீதியிலே நின்று கித்தை மகிழ்ந்திடும் போதிலிலே—ஒன்று நந்த மரன்பர் எம் நாட்டினர் யாவர்க்கும் முந்திந் நெண்டினைக் காட்டுவோம். (செந்தமிழ்)
- (3) ஒங்கிடு முன்மை யுரைத்திலேவோம் இனி எங்குமாவின் கன் பிழைத்திலேவோம்—என்றும் மங்காத மாட்சியை நாடுவோம் பண்பு பொங்கிடும் ஆட்சியைக் கூடுவோம். (செந்தமிழ்)
- (4) குற்றமற்ற வள்ளல் கொண்டினியாம் தாய்மைக் கூற்றரைத்தே நலம் என்முழைப்பாம்—முற்றும் வெற்றியணிந்துமே வீடேருவ மகிழ் சுற்றேறுஞ் சந்தேகம் கோடலேனோ. (செந்தமிழ்)
- (5) தப்பொக்கும் தாய்மைக் கரும்கூறவே என்டுச் செப்பிடுஞ் சாரணர் சில முடைத்தாரயே சுப்பிரமணியனின் கொய்மைச் சிறுகவி எப்பொருளாபினும் மெப்பப்பொருள் காணுவீர். (செந்தமிழ்)

பூர். ஏ. சுப்பிரமணியன்.

(அண்ணாமலைப் பல்கலைக் கழகத் திரிசாரணன்.)

அணி அமைப்பு.

III

ஒரு அணி முதல்வன் அணியை நடத்தும் விதம்.

“பிரதம சாரணர் விரும்புகிறபடி அணிமுதல்வர் களை நான் நியமித்து விட்டேன். ஆனால் அவர்கள் தத்தம் அணிகளை தாங்களே நடத்தக் கூடவில்லை. பெயருக்கு மாத்திரம்தான் அவர்கள் அணிமுதல்வர்களாய் இருந்துவருகிறார்கள். காரியாமிசத்தில் அணி முதல்வரின் கடமைகளை நானே செய்யும்படி ஏற்படுகிறது,” என்று சாரணத் தலைவர்கள் அடிக்கடி சொல்லுவதுண்டு அணி முதல்வர்கள் தத்தம் அணிகளைச் செவ்வனே நடத்தும்படி செய்வது தான் இவ்வியக்கத்தில் எடுபட்டுள்ள ஒவ்வொரு சாரணத் தலைவரின் முக்கிய வேலையென்று உணர்த்திருந்தால் அவர்கள் அவ்விதம் சொல்லமாட்டார்கள்.

‘புத்திமான் பலவான்’ என்ற முதமொழியை நாம் அடிக்கடி கேட்டிருக்கிறோம். அதன் தத்துவத்தை அனுபவத்திலும் அறிந்திருக்கிறோம். சிறுவர்கள் சம்பந்தப்பட்டவரையில் இது முற்றிலும் உண்மையென்பதை யாவரும் ஒப்புக்கொள்வார்கள். புத்தகங்களுையே வாசித்துப் பொழுது போக்கும் ஒருவனுக்கு எவரும் பிரத்தியேகமான மரியாதை செலுத்துவதில்லை. அவனைப்பற்றி உலகம் கேவலமாக நினைக்கும். ஆனால் சிறுவர்கள் விஷயத்தில் அப்படியிராது. ஒரு அணியிலுள்ள சிறுவர்களில் ஒருவனுக்கு மற்றவர்களைவிட பூத பெளதிகப் பொருள்களைப் பற்றிய நெருங்கிய அறிவும், பல சங்கங்களை ஏற்படுத்தி அவற்றை நன்கு நடத்தும் முறையில் தேர்ச்சியும் மற்றபடி நம் வாழ்நாளில் தினமும் உண்டாகும் இயற்கை சம்பவங்களில் பரிச்சியமும் ஏற்பட்டிருந்தால் அந்தக் காரணத்தைக் கொண்டே அவனுக்கு விசேஷ மதிப்பு ஏற்படுகிறது. கூடுமானால் விஷயஞானர் நிறைந்த இந்த சிறுவனையே அணிமுதல்வனாகச் செய்வது நலம். பிறப்பிலிருந்தே ஒருவனுக்கு இவ்வளவு ஞானம் ஏற்படாது போனாலும், பயிற்சியினாலும் பிறர்கற்றுக்கொடுத்தலினாலும் ஒருவாறு அவ்வளவு அறிவும் அவனுக்கு உண்டாகும்படிச் செய்யக்கூடும்.

இப்படிச் செய்வதற்கு பொதுவான விஷயங்களைப் பற்றி அறிவை யடையும்படி அணிமுதல்வர்களுக்கு சொளகரியங்கள் செய்து கொடுக்கவேண்டும். இது காலங்கண்ட சாதாரண முறையென்பதற்கு ஐயமில்லை. அறிவை ஒரே ஒரு மார்க்கத்தில்தான் அடையலாம். அது உலக அனுபவத்தினால்தான் என்பதை எவரும் மறுக்கமுடியாது. இவ்வுலக அனுபவத்தைத் தானே நேரிலும், மற்றவர்களிடமிருந்தும், புத்தகங்கள் மூலமாகவும் அடையக்கூடும்.

அணி முதல்வர்கள், அணித்துணைவர்கள் முதலியவர்களின் பிரத்தியேக உபயோகத்திற்காக விசேஷ சாஸ்திரிக அறிவை யுண்டுபண்ணும் புத்தகங்களடங்கிய ஒரு புத்தக சாலை ஏற்படுத்துவது அவசியம். அப்புத்தக சாலையில் பத்துப் பன்னிரண்டு புத்தகங்களுக்குமேல் இருக்கவேண்டுமென்பதில்லை. அவற்றுள் ‘வாலிபச்சாரணியம்’ (Scouting for Boy's) என்பதில் இரண்டு அல்லது மூன்று பிரதிகளும், ‘வாலிபச் சாரணச் சோதனைகள்’ (Boy Scout Test's) என்பதில் இரண்டு பிரதிகளும், ‘முதலதவி’ (First Aid), ‘சைகை முறை’ (Signalling), ‘குத்துச் சண்டை’ (Boxing), ‘பின்வருபவர்க்கு வழியைச் சீராக்கல்’ (Pioneering), ‘முடிபோடுதல்’ (Knotting) இம்மாதிரியான விசேஷ அறிவைக் கொடுக்கக் கூடிய புத்தகங்களுமாயிருப்பின் நலம். இப்புத்தகங்கள் அலங்காரத்திற்காக ஏற்பட்டவைபல வென்பதை மனதில் நினைத்து தூசி நிறையும்படியாயும், பூச்சியரிக்கும்படியாயும் விடாமல் அடிக்கடி உபயோகப்படும்படி செய்யவேண்டும். புத்தகங்களில் தூசி நிறைந்தால் அணி முதல்வர்களின் மூளையும் அழுக்கடையும் என்பதில் சந்தேகமில்லை.

‘சாரணர்’ (The Scouter) என்ற மாதாந்திர பத்திரிகையையும், ‘சாரணன்’ (Scout) என்ற வாரப் பத்திரிகையையும் வரவழைக்கவேண்டும். அவற்றிற்கு வருஷ சந்தா முறையே 4½ வில்லிற்கும்,

10 வில்லிற்கும் ஆகிறது. (‘தேவனந்திய வாலிபச் சாரண’ப் பத்திரிகை சென்னையில் வெளியாகிறது. அதற்கு வருஷ சந்தா ரூபாய் இரண்டு). இவற்றை வரவழைத்து அணி முதல்வர்கள் வாசித்துப் பயனடையும்படி செய்யவேண்டும்.

அணி முதல்வர்களும், அணித்துணைவர்களும், புத்தகங்களையும், பத்திரிகைகளையும் வாசிப்பதைத் தவிர, சாரணத் தலைவர்களையடைந்து எந்த விதமான கேள்விகளையும் கேட்டுத் தெரிந்து கொள்வதற்கு பிரத்தியேக சந்தர்ப்பங்கள் உண்டாக்கிக் கொடுக்கவேண்டும். சாரணத் தலைவர் வீட்டிற்கு அடிக்கடி வந்து போக வசதிகள் ஏற்படுத்தலாம் அல்லது வாரம் ஒருமுறை அணி முதல்வர்களும் அணித்துணைவர்களும் படைவேலை நடக்கும் நிலயத்தில் தனியாகக் கூடும்படி செய்து அவர்களுக்கு வேண்டுமென்பதை சொல்லிக் கொடுக்கவேண்டும். (மானசபைக் கூட்ட சம்பந்தமாயும் இவ்வாறு கூடும்படி செய்யலாம்.) ஒரு சாரணத் தலைவர் எல்லாம் தெரிந்தவராயிருந்து எதை எப்பொழுது கேட்டாலும் சரியான பதிலைக் கொடுக்கக்கூடியவராயிருக்கவேண்டுமென்பதில்லை. தனக்குத் தெரியாத விஷயங்களில், பணிவுடன் பிறரிடம் கலந்து விஷயங்களை யறிந்து கொள்வதற்கு வேண்டிய சிரமத்தை எடுத்துக் கொள்வவராயிருத்தல் வேண்டும். தன் படையிலுள்ளவர்களுக்கு எல்லா விஷயங்களையும் தானே சொல்லிக் கொடுக்கவேண்டுமென்ற நோக்கம் ஒரு சாரணத்தலைவருக்கு இருக்கக்கூடாதென்றும் ஆனால் பல விஷயங்களைப் பற்றித் தெரிந்துகொள்வதற்கான ஒரு பேரவா அவர்களுக்கு உண்டாகும்படி செய்து கோரான வழியில் அவர்கள் அறிவையடையும் வசதிகளை உண்டாக்குவதுதான் முக்கிய நோக்கம் என்றும் தலைச்சாரணர் எழுதுகிறார்.

சிறிது காலத்திற்கு முன் அனுபவமிருந்த ஒரு அணி முதல்வன் ஒரு கனமுள்ள கயிற்றையும், மெல்லிய கயிற்றையும் இணைக்க உபயோகப்படும் ‘துளி முடிச்சுப்’ (Sheet bend) போடும் விதத்தை மறந்து விட்டாலும், இது விஷயமாக சாரணத்தலைவரைக் கேட்டால் தன்னைப் பரிசுதிப்பரோ வென்று பயந்து அவரைக் கேட்க தைரியம் வரவில்லையாம். இவ்விஷயத்தில் அணி முதல்வனிடத்தில் கொஞ்சம் பிசுரு இருந்திருக்கலாம்; ஆனால் சாரணத்தலைவரிடத்திலும்

ஒரு சிறிது தவறு இருந்திருக்கிறது என்பதை நிச்சயமாகச் சொல்லலாம்.

அணி முதல்வர்களுக்குக் கொடுப்பது போலவே, பொதுவாக, அணித்துணைவர்களுக்கும் விஷயங்களைப் பற்றி தெரிந்துகொள்ள வசதிகளும், சந்தர்ப்பங்களும் அளிக்கவேண்டும். அவர்கள், பெயருக்கு அணித்துணைவர்களாயிருப்பினும் அணியில் அடிக்கடி அணி முதல்வர்களுக்கேற்பட்ட முக்கியமான வேலைகளைச் செய்ய ஏற்படுகிறது.

அணி முதல்வர்களும், அணித்துணைவர்களும் சாரணியத்தின் தத்துவத்தை உணர்ந்து அது சம்பந்தமான புத்தகங்களையும், உபநியாசங்களையும் முறையே படிப்பதிலும் கேட்பதிலும் சிரத்தை காண்பித்தால் போதாது. படித்தவற்றையும், கேட்டவற்றையும் பிரத்தியக்ஷமாக அனுஷ்டானத்திற்குக் கொண்டு வருதலும் மிக்க அவசியமாகிறது. விஷய ஞானம் அடைவதை நோக்கமாகக் கொண்டு அணி முதல்வர்களையும், அணித்துணைவர்களையும் ஒரு தனி அணியாக அமைத்து சாரணத்தலைவர் அதற்கு அணி முதல்வனாக இருக்கலாம். (அந்த சமயங்களில் அவர் சாரணத்தலைவர் என்ற பெயர் கொள்ளாமல் சாரணிய உணர்ச்சி ஏற்படும்படியாக ‘சாப்பல் நிற ஓசாய்’ என்றதைப் போன்ற பெயரைக் கொள்ளுதல் வேண்டும்.) இந்த அணி, முதல்வருப்பு சாரணிய வேலையிலும், பாடி வாழ்க்கையை நடத்தும் விதத்திலும், வனவியலிலும், மற்றபடி திறந்த வெளிகளில் நடத்தும் சாரணப்பயிற்சிகளிலும் முதலில் பயிற்சி பெற்று தேர்ச்சி பெறலாம். பின்பு அவ்விஷயங்களை அணிமுதல்வர்கள் தங்கள் அணிகளை நடத்தும்பொழுது விஷயங்களைத் திறமையுடன் கற்பிக்கக்கூடிய சக்தி ஏற்படும். ஒரு சிறுவனை அணி முதல்வனாக அமைக்கும் நோக்கம் அவன் நாளடைவில் ஒரு சாரணத் தலைவர் பதவியை அடையக்கூடும் என்பது. இது அணிமுதல்வர்களுக்கும், சாரணத் தலைவர்களுக்கும் நினைவிலிருக்கவேண்டிய முக்கியமான விஷயம். அதற்கு வேண்டிய பயிற்சியை இத்துறையில் நாம் கொடுத்துவரவேண்டும். (தொடரும்.)

காலஞ்சென்ற காப்டன் ரோலண்ட் ஈ. பிலிப்ஸ் எழுதிய ஆங்கில துலைத்தழுவல் K. S. சுந்தரேசன் எழுதியது.

குருவிரப் பயிற்சி.

II

(சென்ற மாதத்திய தொடர்ச்சி.)

மந்தை வேலை யாட்பித்தல் : பயிற்சித் கூட்டம் (Training Camp) கலைந்து வந்தபின் மந்தை யாரம்பிக்கவேண்டிய ஏற்பாட்டைச் செய்யவேண்டும். முதன் முதல் அதிக ஊக்கத்துடன் 30, 40 பிள்ளைகளைச் சேர்த்துக்கொண்டு ஆரம்பித்தல் கூடாது. இவர்கள் பின்னால் அறுவாளராக (Sixers) வரவேண்டியதால் முதல் பயிற்சி இவர்களுக்கேற்றபடி இருக்கவேண்டும். ஆறு பேர்கள் மட்டும் வைத்துக்கொண்டு ஆரம்பித்தால் நலம்தான். ஆனால் போட்டியுடன்

விளையாட்டுகள் கொடுக்கத்தக்கபடி இரண்டு அறுவார்களாக இருக்க வேண்டும். இப்பன்னிரண்டு பேர்களுக்கும் நல்ல தலைவர்களாகப் பழக்கின் இவர்கள் ஊக்கத்திற்குத் தகுந்தபடி மந்தை பின்னால் நல்ல ஸ்திதியையடையும். முதல் நாள் வந்த பிள்ளைகளைச் சேர்த்து விளையாட்டுகள் பல கொடுத்து அவர்களாசையைத் துண்டிவேண்டும். இரண்டு வாரங்கள் இம்மாதிரி தினம் விளையாட்டுகள் கொடுக்கவும். இதற்குள்ளாக மந்தைத்தலைவர் பிள்ளைகளின் சாமர்த்தியம், சுறு

மெளக்ளி கையை நீட்டித் தொட்டுப் பார்த்தான். பரோவின் பட்டுப்போன்ற தாழ்வாய்க்கடியில், மிருதுவான ரோமத்திற்குள் மறைந்து ஒரு தழும்பு இருக்கக்கண்டான்.

இத்தழும்பின் விவரத்தை பரோ மெளக்ளிக்கு எடுத்துரைத்தது. “இத்தழும்பு இருப்புச் சரடொட்டி யிருந்த அடையாளம். பரோவின் என்ற எனக்கு இவ்வகைத் தழும்பு ஒன்று இருக்கிறதென்று காட்டில் ஒருவருக்கும் தெரியாது. ஆனால், தம்பி, நீ இப்போது தெரிந்துகொண்டாய் நான் பிறந்தது போது தெரிந்துகொண்டாய் நான் பிறந்தது மனிதர் நடுவில்; உதட்டை அரகன் அரண்மனையில் கூண்டு களில் வாழ்ந்தோம். ஆகையால்தான் நீ சிறு குருளோ யாய் இருந்தபோது ஈடு கொடுத்து உன்னை மீட்டேன். உன்னைப்போலவேதான் நானும் பிறந்தபோது காட்டு வாசனே அறியேன். என்னைக் கூண்டுக்குள் வைத்து

கம்பிகள் வழியாக இருப்பு தட்டில் இரை கொடுத்து வளர்த்தார்கள். ஆனால், ஒருநாள் இரவு, ‘நான் பரோ, என் இனம் சிறத்தைப் புலி யினம், என் தொழில் வேட்டைத் தொழில், மனிதர் வேடிக்கைப் பார்க்கக் கூண்டில் அடைபட்டுக் கிடப்பதல்ல,’ என்ற உணர்ச்சி எனக்கு உண்டானது, முன்னங்காலால் ஒரு அறை அறைந்தேன்; பூட்டு உடைந்தது; கூண்டு கிடைத்தது; வெளிக் கிளம்பினேன். மனிதர் நடுவில் இருந்து, மனிதர் வழிகளைக் கற்றிருந்தேன். அதனால் தான் காட்டில் நான் வேடிக்கானவனிடப் பங்குசரமாக விளங்குகிறேன், இல்லையா?”

“ஆம், ஆம், பரோ என்றால் காடெல்லாம் பயந் தான்—மெளக்ளிக்கு மட்டும் பயமில்லை,” என்றான் மெளக்ளி. (தொடரும்.)

க.

திரிசாரணர்.

[இந்திய வாலிபச் சாரணச்சங்க விதிகளின் [1931 ம் ஆண்டுப் பிரதி] மொழி பெயர்ப்பும் விரிவுரையும்.]

விரிவுரை.

விதி.

34. இலக்குகள். (நோக்கங்கள்.)

திரிசாரணப் பயிற்சி குருளையருக்கும், வாலிபச் சாரணருக்கும் முறையே அளிக்கப்படும் பயிற்சிகளைத் தொடர்ந்திருப்பதாகும்; 1-ம் விதியிற் காணும் நோக் கத்தையே கொண்டதாகும்; எனினும் [இப்பயிற்சி] விரிந்த நோக்கம் பற்றியது; திரிசாரணர் தமக்கேற்ற பயனுறு வாழ்க்கைமுறைகளை அமைத்துக்கொள்ள உதவும் நோக்கமும் இணையப்பெற்றது.

குமரப் பருவத்தவன் ஒருவன் ‘தன்னிலைமை யுணரும் காலம்’ எதுவோ அதையே திரிசாரணியம் தழுவி நிற்கின்றது; அவனது இயற்கைக் குணத்தையும், இயற்கைத் திறத்தையும் வளர்த்து, அவன் சாரண நெறியின் தத்துவங்களை உலகப் பெருமக்கள் வாழ்க்கையுடு பயின்று வருவதற்குரிய வழிகளைக் காட்டும்.

குருளையர், வாலிபச் சாரணர், திரிசாரணர் ஆகிய மூன்று திறத்தவரும் பிரச்சரிய *வாழ்க்கை நிலையினர். இவர்கள் ஒவ்வொருவரும் நற்குடிமகனாக நல்லாழ்க்கை வாழ்வதற்கு உதவுவதே சாரணியத்தின் நோக்கம். ஆகவே, சாரணியத்தின் மூன்று பகுதிகளும் போற்றும் தலைநோக்கம் ஒன்றே. அதனால் வாலிபச் சாரணர் பயிற்சி குருளையர் பயிற்சியை ஆதரவாகக் கொண்டுள்ளது; திரிசாரணர் பயிற்சி குருளையர் பயிற்சியையும் வாலிபச் சாரணர் பயிற்சியையும் ஆதரவாகக் கொண்டுள்ளது. ஆகையால் திரிசாரணன் முன்னதாகச் சாரணனும் இருந்தாலும் இல்லாவிட்டாலும் முதல் இரண்டு பகுதியினரின் பயிற்சி முறையை நன்கு அறிந்திருத்தல்வேண்டும். இது வன்றி திரிசாரணர் குமரப் பருவத்தினராதலின் அவர்களுடைய உடல் வளர்ச்சிக்கும் மன வளர்ச்சிக்கும் தகுந்த தனிச்சிறப்பு வாய்ந்த பயிற்சிகளைகளும் வேண்டுமன்றோ? இக்கருத்தை ஒட்டியே அவர்கள் பரந்த நோக்கங்கொண்டு சாரண வாக்குறுதி நெறிகளின் உயரிய தத்துவப் பொருட்களை ஊன்றி யறிவதுடன் அவற்றைத் தமது நித்திய வாழ்க்கையிற் பயின்று வருவங் கடமைப் பட்டுள்ளனர்.

* பின் மூன்று வாழ்க்கை நிலைகளுக்கும் உதவக் கூடிய அறிவும், பயிற்சியும் பெற்று வருபவர்; இங்கு மனைவி கொள்ளாதோரை மட்டும் குறிப்பது தற்கால வாழ்க்கை முறைக்குப் பொருத்த முறது.

குமரரைக் ‘காலையர்’ என்று அழைக்கும் வழக்கத்தைக் கவனிக்க! கடுகிச் செல்லும் இரத்த ஒட்டங் கொண்ட இக்காலையர் வாழ்க்கையின் மேடு பள்ளங் களைப் புகுத்து உணர்ந்து நன்னெறி பிடித்து ஒழுகு

பெற்ற திரிசாரணத்தலைவராயிருத்தல் நன்று. இது இயலாவிட்டால், தொகுதிச் சாரணத் தலைவர் (i) தானே அல்லது தனக்கு உதவினார் யிருப்போரில் ஒருவர் [45-ம் விதிப்படி திறமை அமையப்பெற்று] பொறுப்பு ஏற்கவோ அல்லது (ii) திரிசாரண ஜில்லாத் தலைவரோ, திரிசாரண உதவிச் சேர்தனையாளரோ தக்கவாறு கண்காணிக்கவோ ஏற்பாடு செய்ய வேண்டும்.

இங்குள்ள விதிகளில் திரிசாரணத்தலைவர் என்று பெரிய எழுத்துக்களில் குறிக்கப்படும் இடங்களில் மேற்கூறிய இருவகை யினரையுக் கொள்க!

(ஆ) (குழுவின்) சேர்க்கப்படுவதற்குரிய நிபந்தனைகள்.

(i) அங்கீகரிக்கப்படல்: குமரன் ஒருவன் திரிசாரணத் தலைவரால் [குழுவின்] சேர்க்கப்படுமுன் தொகுதிச் சாரணத் தலைவராலும் [46-ம் விதி காண்க] திரிசாரணக் குழுவினராலும் அங்கீகரிக்கப்படவேண்டும். அவன், (i) சாரணன் என்ற முறையில் நற்பணி செய்தல் உள்பட சாரணக்கடமைகள் யாவற்றையும் செம்மையிற் செலுத்த முயற்சி யெடுப்பவனாகக் கொள்ளப்படலாமென்று தொகுதிச் சபையினரால் பரிந்து கூறப்படவேண்டும்; அல்லது (ii) முன்னதாகச் சாரணனாய் இல்லாவிடின், சாரணியப் பழக்கமுறையைக் கற்றுக்கொள்ளவும், வெட்ட வெளி வாசத்தை மேற்கொள்ளவும், சாரண வாக்குறுதி நெறிகளின் கண்ட வாழ்க்கை முறையைப் பின்பற்றவும் உடன்படவேண்டும்.

(ii) வயதளவு: ஒருவன் திரிசாரணனாய்ச் சேர்க்கப்படுவதற்குரிய வயதளவு அவன் ஆண்மை நிலையை அண்டும்பொழுது அவன் அடைந்துள்ள உடல் வளர்ச்சியையும், மன நிலையையும் பொறுத்ததாகும். 17 வயதுக்கு உட்பட்டவன் எனலும் திரிசாரணனாகச் சின்னஞ் சூட்டப்படலாகாது; எவ்வகையிலும் அவன் 18-வது வயது அடையும் வரையிற் அவனுக்குச் சின்னஞ் சூட்டாமற் காத்திருத்தல் நன்று.

வதற்கு ஒரு தலைவரின் உதவியைப் பெறுதல் நன்றாகும். இப்பருவத்தில் அவ்வப்பொழுது தகுந்த புத்தி மதிகளை எடுத்துரைப்போரைப் பெறுது தன்மனம் போன் போக்கெல்லாம் பற்றி தீயொழுக்கம் பிடித்துப் பிற்காலத்தில் மனம் நகந்து வாட்டமுறும் குமரர் பலர். ஆகவே சாரணியத்தத்துவம் பயின்ற தலைவர் ஒருவரின் துணை திரிசாரணருக்கு அவசியமே.

“பொய்யுடை பொருவன் சொல்வன் மையினால், மெய்போலும்மே! பெய்போலும்மே!”

இது அநுபவமுறையில் உணரத்தக்கது. குமரர் தமது தீக்குணத்தையும், தீயொழுக்கத்தையும் மறைத்து நடிக்க வல்லவர். ‘வெளுத்ததெல்லாம் பாலாகுமா?’ ஆகவே குழுவின் சேர்க்கப்படுவோர் அதன் நோக்கங்களில் ஈடு படுவோராய் இருக்கவேண்டும். இவ்விஷயத்தைத் தீர்மானிக்கக் கூடியோர் குழுவின் முன்னேற்றத்தைக் கருதும் குழுவினரும், அதன் சாரணரானமே யாவர். சேர்க்கப்படுவோர் முன்னதாகச் சாரணப்பயிற்சி பெற்றிருப்பின் சாரணக்கடமைகளை எவ்வளவுக்கு உணர்ந்திருக்கிறான் என்பதைத் தொகுதிச் சாரணத் தலைவர் எடுத்துக் கூறக்கூடும். சாரணப்பயிற்சி பெறுதலையிருப்பின் அவனது அறிவு ஒழுக்கங்களைப் பொதுவாய் அறிந்து சாரண வாக்குறுதி நெறிகளின் பற்றுக்கொண்டு தனது வாழ்க்கையை வழிப்படுத்த மெய்யுக்கம் கொள்ளக் கூடியவனா என்று ஆய்ந்து பார்க்கவேண்டும். தவிர, சாரணப் பயிற்சியின் பொதுவான முறையை அவன் முன்னதாகவே உணரச் செய்தல் நன்று. இவ்வழியில் திரிசாரணத் தலைவரோ திரிசாரணத் தோழரோ உதவிக்கூடும்; வாய்மொழியாய் எடுத்துச் சொல்லலாம்; தூல்களையோ, துண்டுப் பிரசுரங்களையோ படிக்கச்செய்யலாம்; பாடிக்குச் செல்லுங்கால் அவனையும் அழைத்துச் செல்லலாம்.

வாலிபன் ஆண்மை நிலையை அடையும் காலத்தைக் கண்டறிதல் சிறிது கஷ்டம். பொதுவாக, இந் நிலையை அடைவோர் முன்னதாகச் சாரணப்பயிற்சி சேர்ந்திருப்பின், படைக் கூட்டங்கட்கு ஒழுக்காக வரமாட்டார். வாலிபருடன் சேர்ந்திருக்க மனம் இசையார்; மற்ற சாரணர் ஊக்கத்துடன் மேற்கொள்ளும் சாரணக் கலைப்பயிற்சிகளிலோ, களியாட்டங்களிலோ இவர்களுடைய கருத்துச் செல்வதில்லை. எனினும், சாரணத்தலைவருடனோ, உதவித்தலைவருடனோ சேர்ந்திருக்க விரும்புவர்.

சின்னஞ் சூட்டப்பட்டவுடன் திரிசாரணக் கடமைகளைச் சீருறச் செய்தற்கேற்ற உடல் உரமும், மனத் திறமும் 18 வயதுக்கு முற்பட்டோரிடம் காண்பதரிது.

(தொடரும்.)

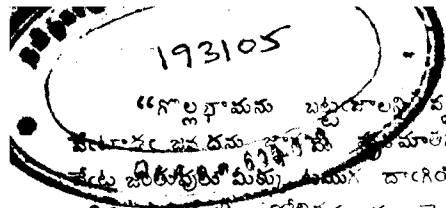
க. சம்பந்தம்.

35. தொடக்கம்.

(அ) தலைவர்.

ஒரு தொகுதியில் திரிசாரணப் பகுதியை அமைக்கு முன், தகுந்த தலைவர் ஒருவரைத் தெரிந்தெடுத்தல் மிகவும் அவசியமாகும். கூடுமானால் 15-ம் விதியிலும், 45-ம் விதியிலும் கண்டபடி இத்தலைவர் பட்டயம்

నాలవ 'శాంత' తరువాత ప్రతి బిడ్డయు తన యెడ
నువేరిని ప్రక్కకు కిందకు చురుకుగా దింపివేసి కుడి
చేతిని అభివందనపు స్థితిలోనే రెండు వ్రేళ్ళను మైకి
యోపుచు నుంచి, 'చేయుదుము' అని గంభీరముగ నరచి,
'శాంత - శాంత - శాంత - శాంత' (చేయుదుము - శక్తి
కొంది అంత) అని తేకవేయుదురు. నాలవ "శాంత" తరువాత ప్రతి బిడ్డయు తన కుడిచేతిని ప్రక్కకు చురు
కుగా దింపి 'పూక్' స్థితిలో నిలుచొని అడ్డకారకు వచ్చి
యొండును. ఇంతటితో గంభీర గర్జన సమాపియగును.



“గొల్లభావము బట్టబాటు వ్యక్తము కుండేటిని
జననము జననము జననము ప్రవృత్తిచేయును
వేట బిటకొట్టి మిట్ట బిటకొట్టి దానియందు పొదలను
విడిచి, భవప్రభావోభిరములగు మైదానములకు దిన
కాబునుల గొంపోవుటకుల బురగ నొల్పింది.

“అక్కడ నవి గడ్డిలో వటుమాయ కుగుచుండు
గొల్లభావముల గొప్పిటిని పిల్వకల దన పాదములతో
నుంకించుచును, వడకొన్నిటి నోటు బట్టల పురిగింపులను
ముందనకు బోరిలపడుచును, గంటలకొలది వేటుడును.

“ఇట్లు పడిన వెనువెంటనే లేచి, వటుల దిన
ముక్కులను ముందుకు జూపుచు నింకొక గొల్లవేడియను
బట్టు దనుకంబున పరుగిడును.

“గొల్లభావము నిటుల వేటాడుట స్వల్పమును,
పరిహాసయితమున నగు విషయమే.”

మనకును నట్లే గోచును; చీరంజలు మొదలు వారి
ణంబుల కలకును, ఉండిచిచ్చుకొని యడవి బాతుల కల
కును, ల వేటుజంతువుల విశేషముల పన్నిటిని విపులమున
సరిగిన వ్యక్తమాయను జహాళక అటులనే తలచి
యుండును. కాని, ప్రవృత్తిమమున గ్రీడయే యుత్తమా
ధ్యపకు (Play is the first great educator)
దను నది జంతువుల యందువలెనే మనుష్యుని యందును,
తెల్లును. వ్యక్తకాబకములకు గొల్లభావము వేట వ్యక్త
ప్రవృత్తిచేయునకు మృగమార్గములకలె నత్యుత్సాహ జనక
ముగ నుండును.

ఇట్లే మన వ్యక్తకాబకముల విషయమునను, వారల
కును గ్రీడమాలమున స్వల్ప విషయములనే వేర్పడము.
అవియే వారిని గాలకృతమున మహత్కార్యముల నొన
రింపు సమర్థులుగ జేయును.

పసిబాలుర నాకర్షించి వారిలోపముల సరిచేయఁ
గల్గుటకు మిగుల సుపకరించునదియును, వ్యక్తకాబక
ప్రవృత్తిచేయును నడుపుటయందు వనము ముఖ్యముగ గమ
నింపవలసి నదియును నగు నూత్రిము కాబకముల నొక
సంతుష్ట కుటుంబము (Happy family) గానొనర్చుట
యైయున్నది. కేవలకుటుంబము కాదు, సంతోషకుటుంబము.

పిల్లలకు ధ్వని యనిన నిష్టము; కనుక వారల కిచ్చ
నచ్చినంత ధ్వనిని జేయ నీయవలయును. ఆమెనపుడు
వారలను మనస్ఫూర్తిగను, నత్యుత్సాహముగను వాడనీయ
వలెను. నవ్వు ముఖ్యము. బాలభట కటుణమున చిరునవ్వు
(Smile) నభివృద్ధిచేయు నవసరమును గ్రహించితిమి.
కాబకముల విషయమున నది సగవుగ మావలెను. సగవు
పసికనపు కుచ్చెల కెన్నిటికో పరమావధము; దీనివలన
పరన సోహృద్ధియును నిష్కాపట్యమును వృద్ధియగును. కడు
పుబ్బు నవ్వు బాలుడు కల్లలాడ కాలుడు. (The boy
who laughs much lies little.) “గు బు డ్డి.”

వీరనాయకుల కొక మనవి.

సోదరులారా!

నమము బాలవీరుల విషయములో నోవేర్పుచున్న
కృష్ణులను బంతును, శోధనాగుల (Tests) యందును,
చేయుటకుని కార్యమునే నడలివేయుచుంటిమి. ప్రధమ
శోధనాగు (Tenderfoot Tests) యందు ముడుగు
మున్నగువిశేషించుచు, బాలవీరు ప్రతిభను పట్టుములను
అచరములలో బట్టు మార్గములను బాపుచుంటిమి. మధ్యమ
(Second Class,) ఉత్తమ (First Class) శోధ
నాగులయందు వానిని ఆ ప్రతిభ పట్టుములతో సంబంధించి
చేర్చక పోవుటచే కొన్ని విషయముల ననుభవించు చుంటిమి.
మంజూరి కొందరు లెగు బాగ్మిన్తో, వీటిని శోధనాగుల
యందు జేర్చక పోయినను, వారి కిషయమే వృషి జేయు
చుండిరి. అట్టివారు మంజూరాల లెక్కకయిననాథయము.

ప్రధమచికిత్స మున్నగు విషయములను నిబంధనల
(Rules) ప్రకారము తెలిపి, బాలురు నిష్కృత శోధ
నాగులయందు కృతార్థులయ్యుటకుల వీరుదముల నిచ్చు
చున్నాము. బాలురకు గూడ నాశోధనాంశములయందు
ఉత్తమమునో మధ్యమ శోధనాగు వీరుదమును పొంది
విరిగిగి పీలగుచున్నది. ముఖ్యమగు ప్రతిభ, పట్టుముల
విషయమై ముచుచున్నాము. నా అనుభవములో నీమధ్య
కొక కటిమందు గొప్ప విచిత్ర మొకటి బయ్యెను. వ్యక్తి
నాయకుడు, మధ్యమగతి బాలుడు, ఒడిలో పెద్ద తర
గతియందు నడవవుచున్నవాడు, సందర్భమునైగా యీ
సంఘటన జరిగినవాడు — ప్రతిభను పుచ్చిపోయెను.
పాపము, బాలుండలోను కొంచెము వెలవెల బోయెను.
ఇట్టి యనధను కలగువాడు మనలోగూడ నున్నాడు.

వేడెక్ కకల్ ప్రభువు శోధనాగుల వేర్పట్టు
చేయుటలో చుననిద నవ్యక్తముంచి చేసెను. మనలో
కొందరు ఆనవ్యక్తమును తొలగించు పరిశీలులను కలుగ
నిచ్చుచున్నాము.

వీరప్రతిభ, పట్టుములను ఒకగంటలో జ్ఞాపకముకు
తెచ్చుకొనగలము. జ్ఞాపకముంచుకొనిన లాభమేమి? వాని
నాచరణములోనికి దేవలయును. అటుల దెచ్చుటకు కొన్ని
సంవత్సరములు పట్టును. వీనిని యెంతవారు యేశోధనలలో
జేర్చవచ్చునో తెలిసికొనుటకు కష్టముగాననే శోధనలలో
జేర్చలేదు. వీరవ్యక్తి నాయకుల నడవడియే బాలురకు గూడ
నాదర్శప్రమాణముని యొందుదుము. వీరురాత్రిం బవర్లు
నాబాబునితో నుండుటకు వీలుండదు. కాన, అట్టి యాదర్శ
ప్రమాణములు బడి యందువేరు వానిగృహమందు వేరు.
వీరదళమందు వేరు. మరితర ఘోషములందు వేరు. వీటన్నిటి
నాలోచించి మంచిచెడ్డల దేలిసికొనటకు నాబాలురకు
వయస్సు అనుభవజ్ఞానములు చాలవు; గాన మనమే వీటి
నన్నిటినిసమకూర్చి నుపాయములోచించవలెను. (నవీనంబు)

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.

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

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