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# The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

Scouters' & Rovers Section:  
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Telugu Supplement:  
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12 MAR 1932

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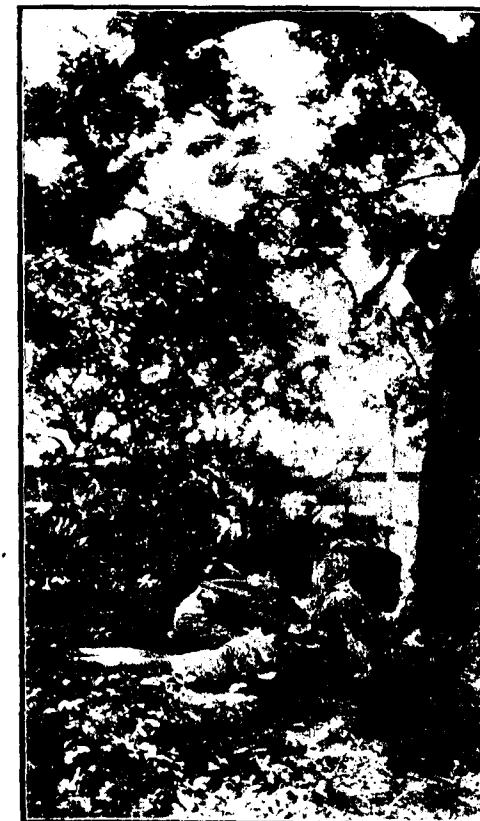
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Articles in English and photographs intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19, Audiyappa Mudali Street, Vepery P. O. Madras, excepting matter relating to the Boys' Section which should be sent to Mr. V. S. Ratnasabhapathy, the Editor, Boys' Section of the South India Boy Scout, Guindy Road, Aayur, Madras.

Matter intended for publication in the Tamil Supplement should be sent to Mr. T. P. Santanaprishna, 18, Nathamuni Street, Thyagarayanagar, Saidapet P. O.

All Telugu matter intended for publication in the Telugu Supplement should be sent to Mr. P. V. Ramana Rao, Government Training School, Rayachoti, Cuddapah Dt.

All matter for publication should reach the respective Editors on or before the 25th of the previous month and should be written clearly or preferably typed, on one side of the paper only.

The Editors do not hold themselves responsible for the views held by the correspondents.

All communications should bear the signature and address of the writers.

All business communications with regard to the Magazine should be addressed to the Manager, the South India Boy Scout, P. O. Box 424, Triplicane, Madras.

### 2 FACTS

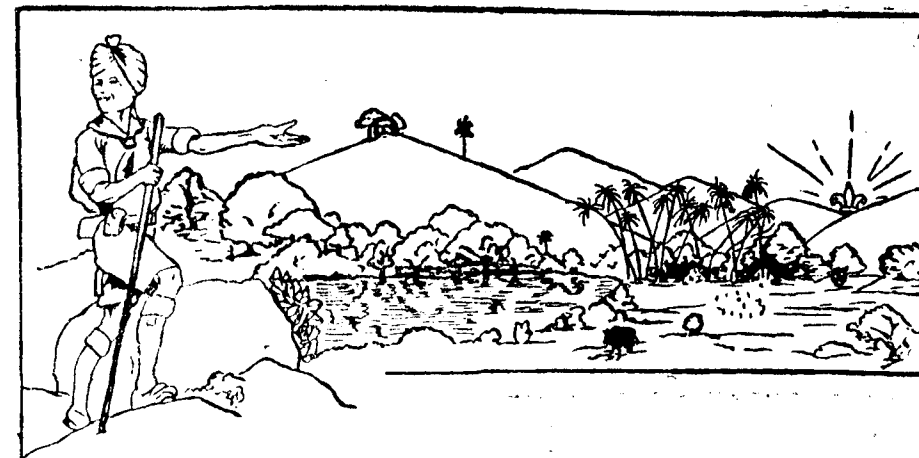
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## THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL  
of the Boy Scouts Association : Madras Province

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MADRAS, JANUARY, 1932.

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### Thought for the Month.

Renew our Strength, Great God, we plead  
With earnest cry this day.

Go with us through the coming year  
And be our help and stay.

### Message from Our Provincial Commissioner.

As Provincial Commissioner for the Province of Madras, I have very great pleasure in wishing all the Cubs, Scouts, Rovers, Scouters and other workers for our movement a joyous New Year. The beginning of a New Year is perhaps the time to take stock of our past work and begin anew our scout activities, with greater enthusiasm, greater belief and greater determination.

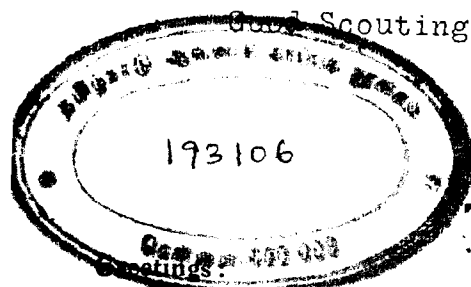
Handicapped as we have been by various difficulties, we have slowly but steadily been overcoming them. Our efforts and achievements, so far, give us no cause for discouragement, but serve to stimulate us to further efforts to spread and consolidate our movement. Spasmodic efforts confined to a handful of enthusiasts will not do: widespread and organised efforts are needed to still further popularise and advance our great movement. May I on this occasion appeal to all those interested in Scouting and its welfare to strive most earnestly and perseveringly towards this end.

The daily Good turn idea should be more and more brought to the forefront of our organisation. The practical application of Scout tests of efficiency in regular scout work

should result in securing a large number of First Class scouts in our ranks. The Camping out as a useful incentive to the healthy growth of the Scout spirit and habits needs emphasis. Refresher courses for Scouters, to keep the workers up to date in their knowledge of scouting should be frequently organised in all the districts and Local Associations formed in all convenient centres; our organisation will thus become more efficient, better known and appeal to the public in a greater degree than in the past.

It is my earnest desire that we should endeavour to establish a separate section at our Headquarters, to give direct and increased help to boys with a handicap, by devising special tests for the boys, who are unfortunately blind, deaf and dumb or otherwise defective, who suffer from the deadly disease of leprosy and those that are sent to Certified Schools for their criminal tendencies. Experiments in this direction are being made elsewhere with success: and I believe it is time for us also to make a start.

Good Scouting to you and a Happy New Year.



Shumaraswami

## The Outlook.

At the beginning of another New Year it is our pleasant duty to wish every one of our readers the best of luck and all happiness during the year 1932. One more mile stone has been passed in our Scout Journey and every one is looking forward to new vistas in scout activities and we wish them all success in their work. It is common knowledge that the times are hard in every way, but that should only spur us on to higher endeavours and give us hope and strength to carry on the good work of scouting in our Province. The distractions that beset the workers in the present troublous days are manifold and it is really hard now for any one to maintain that calm and dispassionate outlook on life and carry on his allotted task peacefully. May it please the Great Father of us all to give us that strength of mind and body which is necessary to prepare ourselves for the great task of helping our Motherland in the Scout Way !

### Scout and Cub Weeks:

We are happy to note that the suggestions given in one of the former issues of the

South India Boy Scout in regard to the celebration of Scout Weeks in local centres have had such good response. The Scout Week Celebrations conducted under the auspices of the Tanjore Local Scout Association have been a remarkable success and showed to the public in that area that Scouting was really worth while. The programme was very carefully planned out, rehearsed thoroughly, and carried out without a hitch. The address delivered by a very enthusiastic District Commissioner from outside the area to the scouts was very thought-provoking and made them think of their work seriously. Such a good turn on the part of the visiting District Commissioner is very valuable and we hope other District Commissioners will also try to help neighbouring Associations and Groups in a similar way. The list of people selected to preside over the various functions during the week shows how we can secure hearty co-operation from people following different avocations in all walks of life. The Scout week appropriately ended with the Annual meeting for the year and plans made

up for the succeeding year. We wish the Tanjore Local Association all success.

Accounts have been received of Cub Week Celebrations in Yellamanchili (Vizagapatam) and Tirukkattupalli (Tanjore) and these celebrations have been extremely popular. We commend the idea to all District and Local Associations. The Chief's Birthday falls on the 22nd of February and the best way of celebrating it would be by organising similar functions. Will Associations and Groups celebrating such functions kindly send detailed accounts for publication in the South India Boy Scout?

## Scout Wood Badge Theory (Part 1):

The new sets of Studies for 1931-32 have been received and the official notebooks, Instructions and Studies are available on application to the Provincial Scout Headquarters. Those who are taking the theory course with the older studies at present, may continue and finish the same but those who intend to start afresh should get the new set of studies. Now that the Rover Rules have been revised and brought up to date in India, the Camp Chief has kindly permitted the resumption of Rover Wood Badge Theory Test. These studies are also available.

Those who tackle the Cub studies may obtain the Notebooks, etc., from the Provincial Headquarters, but should send their answers to the "Reader," 18, Hanuman Road, New Delhi, direct.

Scout and Rover studies should be sent to the "Reader", c/o P. O. Box 424, Madras.

These studies (Scout and Rover) may at present be answered also in Tamil, Telugu or Canarese, as the candidate desires.

### Central Boys' Camp, Madras.

We congratulate the Madras District Scout Council on the very successful camp for boys

they had during Christmas in the Pallavaram Military Grounds. We understand that there were 186 boys altogether in camp and **\*they** had a very useful and enjoyable time throughout.

**The late Mr. G. Rathnam Pillai.**

Scouting in Madras has sustained a serious loss in the untimely demise of Mr. G. Rathnam Pillai formerly of the Govinda Naicker's School. He was associated with the Movement for more than a dozen years and was one of the early pioneers in the pre-amalgamation days. We have had the privilege of working along with him in those old days and we can never forget his cheerful personality. Always active and ever ready to help others, he lived a Scout's life. May his soul rest in peace!

### Scouters' Conference, Vizagapatam:

We have been requested by the District Scout Council, Vizagapatam, to announce that they are making arrangements to hold a conference of Scouters of the Andhra Districts, at the time of their Annual District Rally some time in February next. Free boarding and lodging will be provided to all the delegates and they request that as many scouters as possible from the Telugu Districts might make it convenient to attend. Those who desire to participate in the function are requested to write to "*The District Scout Organiser*" Vasanta Rao Street, Vizagapatam. Further particulars will be published, sufficiently well in advance, in the daily papers. Our Provincial Commissioner is expected to preside over the functions and we hope that there will be a record gathering at the conference.

Good Scouting,

Editor,

*S. I. B. S.*

### Elders' point of view.

*Extracts from the speech delivered by Sir C. P. Ramaswami Aiyar at the unveiling of the portrait of His Highness the Maharajah of Travancore at the Scout Rally at Trivandrum on the 7th Nov., 1931.*

**M**AY I say that it has been my good fortune to be associated with the Boy Scout Movement from its inception in India. As a matter of fact, I was one of the first few members of the movement when it was initiated in this country and therefore I feel I

am a kind of senior-scout and in that capacity it affords me the very greatest gratification to be associated with the Movement in a sister State like Travancore.

Why is it that we elders and you younger men and women are such votareis of the organisation but because you and I verily believe that of all the Movements that are functioning in this land, there are none so formative, so creative so productive of the utmost, the maximum good for the present and the future as the Boy Scouts

and the Girl Guide Movements (Cheers). Why do I say that? I say that because this Movement transcends class, it transcends creed, it transcends communities. It is, as has been aptly described, a kind of junior but perhaps more dynamic League of Nations. It is more than national, it is international, it is secular. This Movement has as its watchword, the words that you see on that portrait "Be Prepared"—be prepared for the good and the ill of life, be prepared for the rough as well as for the smooth, be prepared for the tribulations as well as the joys and be prepared to keep smiling always. What greater, what more absorbing ideal, what better mission is there than that associated with this Movement. But, my friends, there is something above and beyond that which the Movement stands for and which is particularly opportune for India. What may be said to be the main things that are to sink in India in order that our country may come to her own? It is the accentuation of differences; it is the lack of discipline, it is the lack of recognition of leaders and the lack of followers who will be resolute and consistently loyal. "Follow your leader", that is our maxim; and for India to-day nothing is more essential than to realise that maxim and to act upon that maxim day in and day out. That is why some of us who have

known something of this Movement realise that the Boy Scout Organisation is one of the most creative Movements for India. It was my privilege to be the Provincial Commissioner for the Madras Presidency when a Jamboree was held not many years ago. Your State sent representatives to that Jamboree. Men and boys of all classes and communities, lived together, ate together and enjoyed a common life—the big boys and the small lads as well as the high and the low. And that discipline again is one that is particularly of common endeavour and common "roughing it", useful and necessary for India. To omit to remember that you belong to this caste or that, this community or that, always to remember that you belong to India, always to forget differences, always to magnify the points of unity and similarity—these things are what the Scout Movement stands for; and, therefore, as one who has been connected with the Movement ever since its inception, it gives me the utmost pleasure to realise that this State is doing its bit. It is the Scout spirit that matters. An out-of-door life, a keen assimilation of what nature and out-of-door life stand for, a love for fellowman and fellow creatures, getting rid of all morbidities that flow from inaction and from inhibitions, this is what Scout life presents as its reward.

## Typical Pack Programmes.

Talking of the Six System, the Chief Scout points out the value of Sixes and the use they are made of, to the Pack, but in the same place he adds "these leaders should only be given actual responsibility in leading and teaching under the Cubmaster's direct supervision. A Sixer is *not* a junior Patrol Leader and should not be looked upon as capable of taking charge of or of training his Six."

It is here that we can make use of other scouts, rovers and



WOLF CUBS.

guides or rangers. Take in a few who are interested in your Pack and who are really efficient and capable in the branch of work they are expected to instruct the Pack. Allot definite work and give them a free hand, but under your guidance and supervision. In our Pack there are three instructors who had all of them been Cubs and Senior Sixers and so we find that they are quite capable of doing their work. In another Pack that I know of, where both the Akela and Baloo are ladies, there is a scout who instructs in all activities which require men to handle as Leap Frog, Somersault, Cartwheels, etc., and also takes up organised team games, foot ball and other games. Therefore there is no excuse for the Cubmaster to say that he has not got sufficient time or experience in this line.

So far, we have dealt with Tenderpad subjects, First Star subjects except knots, cleanliness, book balancing, clock and the flag.

Now for the programme.  
Grand Howl: Prayer.

**Inspection:** The Sixes are formed separately, and the Cubmaster or Assistant Cubmaster should inspect them. There are a few simple cautions which you can easily master. Give the inspection also a jungle air. "Porte Fangs", "Port Paws", "Port Knees", "Porte Lugs" are a few cautions you can give to make the cubs show their teeth, knees, hands, ears, etc., during the time of the inspection. When you say "about," see that they jump smartly and quickly about. Boys do like such an inspection. Any cub who is not clean turns a somersault. (Note: These cautions were used by Tall Pine in his camp in Ceylon.)

**Testing:** You can ask the Sixers to take their Sixes separately and examine all the Cubs in their own Sixes in Tenderpad tests and report to you all those who are well up in the tests and those who are not. If the Sixers are really efficient at this you will see that your list of would-be tenderpads and the instructor's notes would tally with that of the Sixers.

### Games: (Whole Pack)

**1. In the pond:** In playing this game, quickness is also to be taken into account. Anybody who hesitates is as good as one making a mistake.

**2. Stalking:** This game gives the Cub real silent feet. The Cubs are expected to have "feet that make no noise." The two games given above are sense training games and you will find full instructions in Wolf Cubs Handbook, page 97.

**3. Follow the Leader:**—Just like the Cub relay described in the First Programme, this gives ample scope for all the Cub tests to be used. The Leader should of course be adept in all the tests. Take Cubs in a line giving them instructions to do all that you do. In all that you do, please remember that the cubs are much smaller than ourselves and we should set them tasks which they can easily tackle.

**4. Steam off:**—"Boys want noise and let them have it" says B. P. and even in making noise, should be in an organised way. At the clap of your hand or a whistle note, the cubs yell or sing or shout or do anything they like and at the second signal, the sound and all activities stop at once. When boys shout let the Cubmaster look out for any indecent or vulgar words and check the offender promptly. Boys love to play at monkeys and this will help you for making the boys learn the "Hunger dance of Kaa".

### (Inter-six.)

**1. Skipping Relay:** Two or as many as there are Sixes, skipping ropes are placed at a distance of 20 yards, and a cub from each Six runs to the rope, skips 15 times backwards and runs back to his six. Some of the boys may not be good at skipping quickly, but even though slow, insist on their skipping the required number of times.

**2. Book Balancing:** (Vide W.C.H.B., page 103). There is not so much difficulty in this as some imagine. Three books of the size of the Handbook are placed flat on the head of one of the cubs who walks without touching the books or his head to a certain point and returns to his Six. This is repeated in the case of all the Cubs.

**Walking a Plank:** (Vide W. C. H. B. page 152). This also requires training. Though the test specifies plank walking, you can allow your cubs to walk over drain pipes, narrow walls, etc. Only remember that the boys are liable to fall and hurt themselves, and that you should be on the look out to prevent such accidents. You may keep some eatable as a prize for the Cub at the end of the course. Do not announce that there is a prize at the end of the course. Make every Cub try the test and let him get a share of the sweets.

### Test Work.

**The Clock:** (See W. C. H. B. page 110) Make a big clock dial in card board with movable hands before you begin the test. Or better still, let each Sixer bring one made by himself or his Six. Begin with elementary knowledge, viz., 60 seconds make a minute, 60 minutes make an hour and so on. Let them observe that the clock dial is divided into 12 equal parts covering 60 minutes for the minute hands and 12 hours or half a day for the hours. Let them say the time while you place the hands in different positions. On occasions send the Cub to find out the time for you.

**Signalling:** From the beginning observe the correct formalities. Begin with flags or even with a stick. It helps in making the cub stick to the correct angles. Teach circle by circle if in semaphore. Remember that Morse Flag wagging is a little too much for the Cub. Let them know the *calling up* sign and the *general answer* from the start. To make signalling interesting to the cubs, always make small words and sentences from the circles they know. Spend some time on this and make up your own simple sentences and groups

of words. You may teach them semaphore writing (See Mendis' *Early Methods of Scout Training*) and Face Semaphore. Like every thing else, signalling might be made extremely interesting to the Cubs.

**Flag:** (See Wolf Cub Hand Book pages 69-73) If you have a big Union Jack show it to the boys and explain its constitution. Let them cut out each of the component flags separately and paste it one on top of the other and thus get the correct composite flag. Tell them the story of the patron Saint of each flag and thus introduce them to some history and set up a good ideal for them in the shape of a hero or a saint. They should also be encouraged to devote time on the study of their own national flags, their significance, their history, etc., and they should try to make a collection of the flag pictures or draw them for themselves and make a neat collection of such flags. This can be made an inter-Six Contest.

#### Yarn.

**The Goodfellows:** The point in this story should be clear to the boys without your pointing out the moral. You should act the Grandmother and the Owl very realistically when you are telling the story to the boys. Give the boys definite ideas as to how they can also be Goodfellows in their own homes. (See W.C.H.B., pages 49-50)

**Play acting:** Ask them to act out the story of Goodfellows. Let them improvise for the pond and the tree.

**Jungle Story:** How Bagheera hunts—should be a good introduction to the teaching of Bagheera Dance. Tell the Cubs something about Bagheera's association with men in Udeypore and how he escaped when he found his strength.

**Next:** the story begins at the city of the Cold Lairs—the Kingdom of the Monkeys—How they stole Mowgli—Bagheera and Baloo going in search of Mowgli—Kaa coming to the rescue—The fight with the Bandar Log—and Kaa's hunting—This should be a good introduction to Kaa's Hunger Dance. (Read the Jungle Book once again before you relate the story)

**An announcement:** Ask every Cub to draw the face of a Wolf Cub as in W.C.H.B., page 31. It would be funnier if they drew the figure of a cub in uniform but with a real wolf cub's face.

Some Cubmasters think that the sole purpose and aim of their ambition is satisfied

if they are able to give their Cubs an hour's good time in a week. They feel glad if that hour is enjoyed by the boys. The real attitude should be that of not losing sight of the Pack Parade which should give incentive and work for the Cubs to do till the next meet. Good turns to do, drawing and sketches to make, etc. Cubmasters should help their Cubs in their work and if they find that their cubs are doing their Cub work in their spare time, then they have advanced a step higher towards good cubbing.

#### Songs and Yells.

1. **Sky Rocket.** Is a good yell. Lead well, insist on unison and loudness.

2. **"The Three Wood Pigeons"**—A good action song. If you do not know how to sing it, get some one to teach you.

3. **A song of Scouting in Tamil** (See S. I. B. S. Nov-Dec 1931: Tamil Section.)

4. A New song in English for you to try:—

(Tune: "Hail, Hail"—"Scouting is"—America.)

Cubs! Cubs! Cubs are square  
Happy, game and fair  
When you call—they're there,  
Cubs! Cubs! Cubs are square  
Home and here and everywhere.

**"Pack"**—The call means the cubs should come to the alert and after National Anthem and Grand Howl, disperse.

**Putting it all together, we have the Programme.**

1. Grand Howl and prayer 5 minutes
2. Inspection 5 minutes
3. Instruction under Sixers 10 minutes
4. **Games: Whole Pack—10 minutes.**

(1) In the Pond

(2) Stalking

(3) Follow the Leader

(4) Letting off Steam

**Inter-Six—10 minutes.**

(1) Skipping Relay

(2) Book Carrying

(3) Walking the Plank

5. Tests: Time, Flag, Signalling: 15 minutes

6. Yarn: Good fellows and Play acting: 10 minutes

7. Jungle story: Bagheera's hunting and Bander Log—10 minutes

8. Jungle Dances: Bagheera and Kaa—10 minutes

9. Announcements: Collection of flags—2 minutes

10. Songs and Yells: 6 minutes  
Skyrocket

Three Wood Pigeons

Tamil Song

Cubs! Cubs!

11. National Anthem and Grand Howl—5 minutes  
(Shanna the Light)

## The Dance of Kaa.

### (A Variation)

As an alternative to the Dance of Kaa as described in the Wolf Cubs Hand Book, a small Pack will find that a much more snake-like appearance is obtained by allowing the Cubs to hold hands instead of placing them on the shoulders of the boy in front.

If the Cubs stand in a line according to size, and stretch the left hand forward and the right hand back as for "Skinning the snake", then clasp hands and bending slightly move forward in step, but with a slipping movement on the toes instead of raising the feet from the ground, a nice slithering jointed snake results.

In a small Pack each Cub can be swallowed under the legs of the leader, but of the leader only, the first victim being the smallest boy, since he eventually becomes the tail end. The second smallest is then swallowed, and joins on between the smallest and the leader; the third between leader and second; so on up to the tallest.

If they then clasp right and left hands as before, they are in the right position for lying down in a jointed snake-like manner, or if each Cub steps over the jointed hands in front of him, they are ready for "Skinning the snake". (From the "Scouter")

## The Wood Badge—Part I (Theoretical)

### Wolf Cubs Study 1.

1. Give a brief outline of your history in the Scout Brotherhood, and of the history of your Pack. Give the present number of the Scouters and Cubs in your Pack, and the number of One Star and Two Star Cubs.

State any special features in connection with your present work with Cubs as, for example, whether your Pack is "Controlled" and, if so, by what authority; whether it is a town Pack or a country Pack, etc.

2. Have you attempted Part I before? If so, when and with what result?

Have you attempted Part II? If so, when, where, and with what result?

3. If you are or were a Cubmaster, how do you or would you explain cubbing to a boy during his first month with the Pack?

4. To what extent do you use the jungle stories in your Pack programmes?

5. How do you encourage the Cubs to live the Cub life not only with the Pack, but at home and in the School?

6. How would you deal with the following situation: A mother—not too keen on Cubs—frequently sends her boy on trifling errands when he should be with the Pack.

(Note: The Official Note book and Instructions are to be used in answering the studies and are available at Provincial Head Quarters.)

## For Commissioners.

### Co-operation with kindred organisations.

SOMEBODY said that "Co-operation" is spelt with two letters W & E. Scouting which aims at universal peace and brotherhood therefore, should aim at co-operation with all other organisations aiming at the same goal. The more the co-operation and support from various local organisations for boys, the stronger will the hold of scouting be in the locality.

The Imperial Scout Headquarters with its numerous branches in the Dominions work through their "Kindred Organisations Committees". They help other organisations working with boys and also take their help. Therefore all those who belong to the Scout Brotherhood should lend their full support to this policy of co-operation. The Commissioner being the representative of the Chief Scout in

his own localities, should see that this policy of co-operation is not hampered with. The Commissioners should see that the Scouters and the local Associations in their areas do not set up any counter activities hindering the work of other Boy organisations.

"Fully co-operate, lend a hand and never set up activities hindering them" is the message that is sent out from I.H.Q. to all Commissioners. Scouting is no longer the monopoly of a single set of individuals. It is the proud and cherished possession of the younger generation of the world.

Scouting is open to all. Any organisation can take to it or adopt its methods, but it is not left for them to copy the uniform and badges of the scouts. The uniforms and badges are the registered symbols of the Scout Brotherhood.

Whenever there is any difficulty in other organisations, the Scout Commissioner should sympathise with them and help in all possible ways. There are many boy organisations which would appreciate help from the scouts. In Madras, the "Women's Swadeshi League" gave a lead in this respect. Their recent invitation to the Wolf Cubs of Madras to participate in their Children's day celebrations was gladly responded to by the Madras District Wolf Cubs. The various Youth Leagues in the different parts of the province would also like to have the co-operation of scouts in many of their activities.

There are some dangers always present, in rushing in to help too early without deep consideration. Several organisations, though working for and through boys, are often political in nature to at least some extent. A Movement which aims at co-operation from all quarters should not be led away by any political bias and therefore it is always wise to

inquire into the nature and composition of the activities of such organisations before offering our help.

But sometimes, such organisations, though sponsored by political organisations at the centre, can be clearly acquitted of any political bias, as for example a political organisation having a branch organisation which works purely at village uplift—in such a case, if the Commissioner feels that there would be no harm in his scouts taking help from them in matters of training in such work and sending the scouts to help them at times, he can certainly do so.

Whenever he is in doubt, he can always refer the matter to the Headquarters who will be glad to give him all information available.

Some of the organisations which can be of help to us and which we can help are:—The Municipal authorities, Educational authorities, Health and Sanitation authorities, Fire Brigade authorities, the Police, Local Girl Guides, The Y.M.C.A., Y.M.H.A., Y.M.M.A., The Ramakrishna Mission, The Servants of India Rural Reconstruction scheme, Toc H., Rotary, Rural Panchayets, Women's Institutes, The Red Cross Society, Social Service Leagues, Physical Culture Institutes such as the Shivaji Vyayam Mandal, Athletic Associations, S.P.C.A., Society for the Protection of Children, Children's Aid Society, Temple authorities and Mission authorities and other Religious bodies, Seva Samiti organisation, Hospitals, etc. The list can be very much bigger of course.

"Scouting must realise and appreciate the efforts made by others to forward the social progress of the world."

We only play a part, and are not only ones by any means engaged in forwarding the common object—Good Citizenship"

## The District Commissioner's Job.

### What is D. C. supposed to do?

In this wonderfully distracting day and age a man who takes on a volunteer responsibility must be frequently chased with a stick to keep him on his job. It takes another volunteer to wave the stick successfully. Also a man must get satisfaction out of what he does as a volunteer, or he'll mighty soon quit doing it. Unless somebody else helps him to do it well enough to get a sense of success and satisfaction, he may quit before he acquires any

skill by his own unaided efforts. Thinking along these lines, some chap invented District Commissioners to reinforce and support the front line of Scouting. As a District Commissioner I'll be expected to do several things.

1. I am supposed to visit the troops in my district as often as possible to see how they are getting on and what special problems their Scoutmasters and Committees have. I am

supposed to encourage and command, as well as tactfully criticise what I may find going on.

I am supposed to keep pretty closely in touch with the Headquarters and the heads of my local associations and to keep the former informed of the conditions and progress in my district and the latter to make continual headway. I should meet the heads fairly often and discuss with them problems peculiar to my area. I have to be alert to see that the troops have good leaders and get good meeting places and otherwise do not stop functioning.

I am supposed to see that every troop forms its own troop committee as soon as it can and help the Committee men to do their work and not forget that they have their responsibilities to the troop. Now and then I should sit on their committee meetings. I should also get acquainted with the prominent men in every locality in my area and co-operate with all allied organisations working for the boy.

I am supposed to be on the prowl to discover possible new scouters in the district. We never know when we will need them and the best ones take a bit of cultivating before they

take up active work. I am supposed to invite likely victims to visit Troop meetings with me and otherwise lead them to their fate. I should also see to it that my scouters are up to the mark in their efficiency and to secure this to arrange for periodical training of Scouters.

I am supposed to help plant and water new troops too, where the landscape seems to need them, working closely with the local associations in this matter. Though there are only seven troops in the district now, I feel that there ought to be ten in the area, but if I do my job well, seven would be enough for the time.

Beside all this, I am supposed to round up my scouters for a confab once a month or so, and encourage an occasional district rally and competitions.

I should also see that the troops pay adequate attention to the open air part of scouting activities and advance along the rank and badge tests and make themselves useful to the locality.

(Adapted from "A District Commissioner's life and letters" in "Scouting"—America, Sept. 1931.



Culled by Hiawatha

**Athlete's Game:** Here is a game for training your scouts for Athlete's Badge very easily in high jump. This game is a great favourite with boys for out-door play but may also be used in Scout dens and Gymnasiums.

A certain length of fence is chosen for the game, of a height that all can jump easily. The one who is "it" gives the other players a slight start in which to vault over the fence, when he immediately vaults over and tries to tag them. This tagging may be done only when players are on the same side of the fence. The dodging is made almost or entirely by vaulting or dodging back and forth across the fence within the length of boundaries

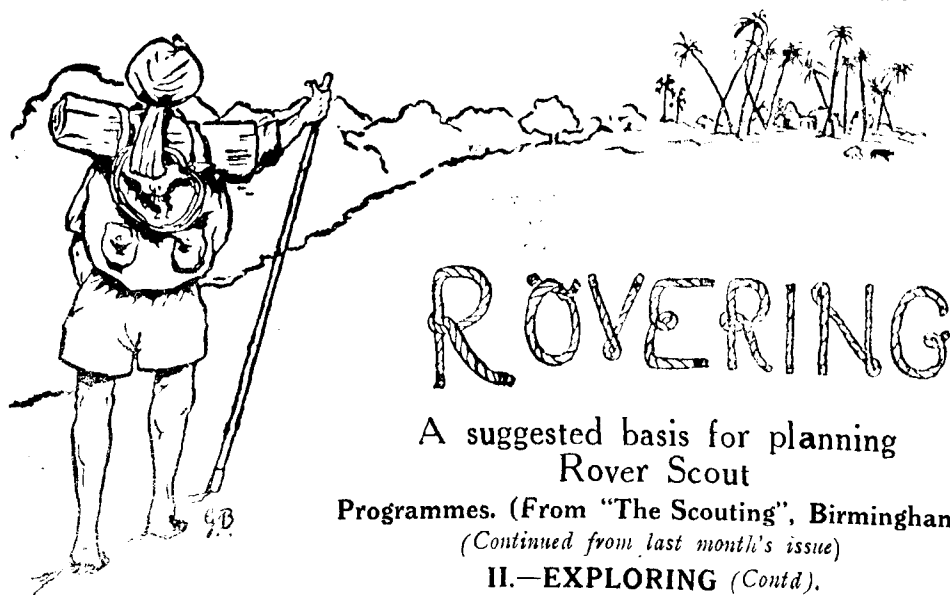
previously determined. Any player tagged must change places into the one which is "it".

**Twin Tag:** All of the players but two hook arms in couples. Of the two who are free, one is "it" or chaser and the other is the chased. The chased may save himself by locking arms with either member of the couple he chooses. Whenever he does so, the third party of the group becomes the chased and must save himself in a like manner; if the runner be tagged at any time, he becomes "it" or chases, the chased becomes the runner.

To get proper spirit into the game, the players should run, twist and wriggle as much as possible to elude the runner, who is liable to lock arms with any of the sets at any time. The fun in the game consists in the chaser and the chased using their brains, especially the latter, and relieving the standing groups for running about. The game is very lively and the sets should be changed as often as possible.

**Running Kim's Game:** Assorted objects are put in different parts of the room. Scouts have to make a list of the articles from memory, after running round once. Correct order should be given in writing out.

(Continued on page 75.)



(5) The underlying causes of human behaviour (Psychology)

(a) *Individual.* Find out how the instincts work in ordinary daily life. e. g., self preservation as the instigator of good work as well as of lies: or the Creative instinct in invention as well as in married life, and how self-control is an absolutely essential part of complete self-development, and represents expansion ultimately rather than restriction. Face up frankly to the problems which the Rovers really have (not those which you imagine they might have), realising the exploring they are actually doing, and making full allowance for all their mistakes—a gradual process of winning confidence which binds the Crew together in real comradeship. Explore with them, not on a plane above them! Find out how best to supply the right answers to questions, rather than homilies on conduct. Find out how in each case the Rovers vital self-adjustment (not yours!) can be gradually developed on right lines, and learn how true loyalty grows really from widening of the sympathies and not from restricting the growth of the personality by resented restrictions or codes of requirements;

(b) *Collective.* Trace the ways in which such necessary adjustments have gradually led to local and National forms of government, adapted to the natures of different populations and their environments. Study the ways in which adjustment lies at the root of public health regulations as well as political controversies, and how "vested interests" have right as well as wrong influences. Forceful and

practical lectures and discussions (excluding too much biased views) should be arranged to encourage deliberately further investigation by the Rovers rather than to swamp them with facts and opinions.

(6) **Art, Music, Literature.** Exploration of these to be encouraged, not lecturing on them. Promote practice of making sketches; hunt out latent abilities in designing caricatures, modelling, concert organising, as well as developing a thirst for good literature—again from their standpoint in each case, not yours! The Quest of deeper, truer and more lasting happiness along such lines as these is one of the most important at the present time; if the R.I. has not the abilities, the R.M. or a Rover probably has, and can do the inspiring. All Rovers have interests of this kind, even if they appear to be latent; they can be brought into the consciousness by suitable steps according to the local possibilities. Well-devised Crew Concerts, Shakespeare Readings, etc., bring to light hidden talents and encourage the owner to proceed further.

(6) **\*Inventions and Craftsmanship Generally.** The "Camp Gadget" has its parallels in all branches of any man's life, awaiting Exploration. The provision of facilities in a Den, after the first signs of needing them have been tactfully elicited, gives Rovers a chance to realise their own special interests and abilities. To invent something new—to create—is one of the best ways of preventing the Creative (Sexual) instinct from operating too early, or too insistently, on the physical plane.

(To be Continued)

## Programmes.

(From the Norfolk Rover Quest List.)

WHEN considered, the problem of programmes resolves itself into *Not* of "what are we to do with ourselves" but of "how on earth are we to find time to do the number of things we want to do."

Presumably every Rover wants to do Rover Scouting, otherwise why join? Apart from Quests done outside, the following are

**100 Possibilities of work in Crews,** there are numberless others as well.

**Method**—Plan out what you want to do, consider possibilities of time and work out your plan, and get on with it. District Meetings may help you with discussions of various topics, but it is in the Crew and Patrol Meetings that the majority of activity must take place.

Elasticity is essential, but a definite plan is necessary too. Study carefully Chapter VIII. in "Rover Scouting," by Dr. Griffin, which is a mine of useful and practical ideas.

A Crew Meeting fortnightly at least should be possible. Rover Scouts should be in sufficient periodical touch with the Crew so that the R.L. can know what they are doing and can help, and they should attend Crew meetings in order to get the full benefit of training and programme arranged by R.L. Also what District Meetings there are available

A Crew Programme may well contain opening ceremony and Crew business, Period for Activity (say Observation Competition).

Planning future hike or stunt, paper reading and discussion;

Sing Song and Closing Ceremony.

Units of about 15 mins., with longer for main item, and the time (say 2 hours) goes with a swing.

### Definite Programme Items.

1. Crew business, arranging routine, finance, programmes, duties, log book, &c.
2. Arranging the actual useful co-operation of Crew with Group.

### Discussions and Papers (Study Circle).

3. The Founder of Scouting. Ref. "Piper of Pax." "21 years of Scouting," &c.
4. The Scout Movement: Organisation. National, County, District, Groups
5. Scouting for Boys. (See notes on subsequent training)
6. Wolf Cub Hand Book. What is Cubbing?
7. Rovering to Success. Chapter by chapter, rock by rock

8. Local and Central Government
9. Judicature
10. Public Health
11. Work up talks on various parts of Rover tests for helping other Crews
12. Revise and extend First Aid knowledge by course of, say, five meetings
13. Rover Scouting, By Dr. Griffin
14. Rover Quests in Practice and the Quest system
15. Banking
16. Transport and its effect on national prosperity
17. Friendly Societies. Life Insurance

### With a view to R. I. Badge Work With Group

18. Scout Naturalist Badge
19. Surveyor Badge
20. Signaller Badge
21. Pathfinder Badge
22. Starman
24. Public Health, &c.
25. District Training (Scout or Cub) Theory and practice
26. Wood Badge. Theory. Rover, Scout, Cub also
27. Discussion on Quest of Truth (R.Q. in Practice, p. 5)
28. Literature, described in chap. ix, "Mindcraft," in "Rover Scouting"
29. Own Jobs. Each member of the Patrol give a paper on his own vocation. This provides an immensely valuable series of talks
30. Quest VII., discussions on "Quest of Conscience" (R.Q. in Prac., p. 14) "Clash of Duties," "Discipline," &c. (Compulsory and Voluntary discipline compared, &c.)

### Debates.

31. Run on proper lines on such subjects as—  
Scouting v. Militarism  
Does Scouting help a chap in his career and life?  
Conflict of Duties to Home, Employer, Union, Scouting  
Unemployment, &c., &c.
- 31a Two Minute Speeches, &c.

(To be Continued.)

(Concluded from page 73.)

**Dummy Ambulance:** First Aid boxes are made up with empty but labelled bottles, cotton wool, lint, paint brush, etc. They are useful for practice purposes. Give them a few first aid tests such as dressing cuts, bruises, burns, etc. The Scouts should pretend to uncork the correctly labelled bottles and use them. Of course these empty bottles can be used for camps for taking medicines for camp use.

### Mowgli's Ride (for Cubs).

Select pairs of equal size, and let them arrange themselves as horses and riders. They stand in a circle with the riders on the backs of horses. At a given signal a foot ball is passed round the riders by being tossed from hand to hand. Whenever any rider misses the ball, the horse and rider exchange places.

## The Wood Badge Part I—(Theoretical)

### Rover Study I.

1. Give the main facts and dates of your connection with the Movement. Give the present number of Rover Scouts under your leadership. What is their average age? How many of them have previously been (a) Cubs and or (b) Scouts? If you are just starting Rover Scouts, what are your immediate plans in regard to them? How do you secure co-operation with the other sections of the Group.

2. "Rovers are a Brotherhood of the 'open air' and 'service' (Rovering to Success, p. 210). What is implied here by the term "open air"?

3. In the quotation given in Question 2, what is implied by the term "service"?

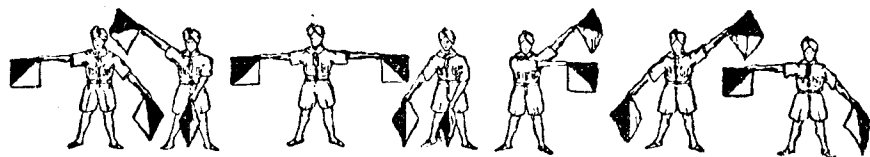
4. What do you think are the essential qualities of character of a R. S. L.?

5. How would you help these fellows?

(a) You have a Rover in your Crew who is suffering from a sense of inferiority—he has had less education than the others, and his job is a humble one.

(b) A Rover has to work with a rather "fast" set of fellows, who gamble etc.; they say that he is "not a sport" and practically cut him.

(Note: Rover Wood Badge Part I Studies can now be taken up and the Official Notebook and Instructions which alone must be used are available at the Provincial Scout Headquarters)



### For Scouters.

#### Progressive Training—Second Year.

IT sometimes happens that most of the scouts who were elderly and were in the higher forms of the school, have dropped out in the course of the vacation.

It may even necessitate the restarting of the Troop on a different basis altogether.

If proper attention was paid in the first year to the selection of the Patrol Leaders and Seconds, and also the division of the Patrols, we may find that all the patrols are intact except that it can take two or three recruits in the place of those who have left.

To retain the touch with the old scouts of the troop should always be the aim of the scouters.

If the first year had been for thoroughness, the second year may prepare the way for specialisation.

No doubt recruits have come into the troop who require tenderfoot training, but you can leave it mostly to the Patrol Leaders and the Seconds.

The Assistant Scoutmaster may look after those who are aspiring to be Second Class Scouts.

The last test for the First Class Scout is to train a Tenderfoot and this makes it so much the easier for the selection of instructors to train the recruits.

"The thorough training of new boys is most important, and they should be examined by the Scoutmaster himself".

But this special attention paid by the Scoutmaster should not hinder the progress of the older scouts.

No Boy Scout can call himself a scout unless he has earned the First Class Badge.

The Good Turn is the life and spirit of Scouting and a First class scout trains himself to be better fitted to do Good Turns to others.

"No Boy Scout should be content to finish the two years without having a jolly good try for the FULL scout badge; and no scoutmaster should be content to have a scout two years in

his troop without this badge unless for a special reason".

This (First Class Badge work) should be the main work for the year, if necessary. It is not enough to train up the scouts up to the standard that is required for the 1st Class. Let each test be one of intensive study.

Proficiency Badge work also should not be forgotten, but the rule specifying that a scout can get only four proficiency badges as a second class scout and to win more proficiency badges, he must get his First Class Badge, effectively puts a stop to Badge Hogging.

Camping and Hiking should form the mainstay of the work of 1 Class Scouts.

More of the 'Outing' in Scouting is wanted in the Second year's work in the Troop.

The Second year's work gives much scope for the Scoutmasters to study the special aptitudes and inclinations of each boy and he should encourage, instruct and guide the boy on proper lines.

The parents of the scouts too should not be forgotten and the increasing assumption of

responsibility by the Patrol Leaders in the second year should make it possible for the Scoutmaster to get into more intimate touch with the parents and the public of his locality. Camping gives him an opportunity to show to them something of what his work in the Troop is like.

This again is the period when Patrols and Patrol Leaders may be encouraged to have their own outings and hikes.

But these should always be with the permission of their parents the scoutmaster and the commissioner.

Scouts are always eager to know more and more and we may help them by giving them tips and help regarding badges and other things.

Very soon, they may even aspire to become King Scouts—but for this, they have first to be First Class.

It should be the aim of every scouter and scout to see that the Troop is progressive and that there is continual advancement up the ladder of Scouting. It would not do to stagnate.

(Scribbler).

## Activities that Lend themselves to Competitive Contests between Patrols in Troop-work.

### I. Pioneering:—

- |                            |                               |
|----------------------------|-------------------------------|
| 1. Whipping                | (Indoors)                     |
| 2. Knotting                | (Indoors as well as outdoors) |
| 3. Lashing                 | "                             |
| 4. Splicing                | "                             |
| 5. Trestle-building        | (Indoors)                     |
| 6. Tripod-making           | "                             |
| 7. Flag staff-construction | (Outdoors)                    |
| 8. Monkey-Bridge           | "                             |
| 9. Bivouac-building        | "                             |
| etc.,                      | etc.,                         |

### II. Tracking:—

- |                                                   |            |
|---------------------------------------------------|------------|
| 1. Trails with simple signs                       | (Outdoors) |
| 2. Trails with coloured wool                      | "          |
| 3. Sand-Tracks                                    | "          |
| 4. Study of animal tracks                         | "          |
| 5. Study of car wheel, cart wheel and cycle wheel | "          |
| 6. Stalking and approaching birds for study       | "          |
| etc.,                                             | etc.,      |

III. *Sense-Training Practices* :—

## Games and Practices for Training.

1. The sense of *memory*. Kim's Game (Indoor and outdoor)  
Morgan's Game " "  
Shop-Window " (Consult "Scouting Games")
2. The sense of *sight*. Shadow graph (At the camp-fire)
3. The sense of *hearing*. Blind fold Games (Consult "Scouting Games")  
(Practising patrol-cries comes under this head)
4. For smell and taste. Consult "Scouting Games" for Games  
like 'Spot Nose', and you may devise competitions yourself. (Indoors)
5. Pantomime and Disguises; improve general observation. (Round camp-fire)

IV. *Signalling* :—

1. Competitions can be arranged in station signalling and very particularly in Receiving and Reading. (Mainly outdoors)  
From the start such competitions must be arranged between Scouts representing Patrols even at the stage of learning Alphabets circle by circle.
2. Also competitions in writing in signalling Code (Morse as well as Semaphore) will help efficiency and smartness.
3. For Display signalling the Patrol Leaders may be asked in turn to give cautions.

V. *Firelighting* :—

1. First, practice must be provided in Patrol-corners and periodically competition between Patrols may be arranged between Scouts representing each Patrol for winning scores. (Indoors as well as outdoors)
2. Competition between Patrols may be arranged in Display —Fire-lighting, also. (Outdoors)

VI. *Compass-points* :—

1. Set boys to take the bearings of trees, particular buildings, and other similar land marks from School-house, or club-room. (Outdoors)
2. Also send Patrols out with compass to note the exact degree of divergence of specified street from street or lane from lane. "

VII. *Cooking*.

Competitions in quickness, quality and method in making tea, etc., can be arranged.  
(Refer latest Bulletin of the Travancore B. S. A. on Second Class Tests)

VIII. *First Aid* :—Patrol Competitions in

- (1) Bandaging
- (2) Stretcher-Drill can easily be arranged. (Indoors or outdoors)

IX. *Patrol Good-Turns* :—

While at camp or on an outing or on special evenings. (Outdoors)

- X. *Camp-fires* :—Could be arranged once a month and Patrol-items prepared and exhibited. If more than one Troop in the locality will take part, it will add to the interest.

## The Wood Badge Part I—(Theoretical)

## Scout.

1. Give as concisely as possible the following information :

(a) dates of your service in the Movement (Cub Scout, Rover Scout, warrants, etc)

(b) type of Troop you are now with (*i. e.*) "controlled" or "open", Town or Country)

(c) numbers in Troop : (i) Scouters, (ii) Scouts (iii) Second class Scouts, (iv) First Class Scouts.

(d) have you attempted Part I before? If so, when, where and with what result?

(e) have you attempted Part II? If so, when, where, and with what result?

**Note.**—(b) and (c) Commissioners should here give : (b) Type of District (*i. e.*, town or country) (c) Number of Troops in District (i) Controlled (ii) open.)

2. Write a letter to a friend who wishes to start a Troop. He has had no practical experience of scouting, but is in sympathy with its aims and methods, and has asked your advice on how to set to work.

3. Read the last paragraph of Rule 11 (Policy Organisation and Rules—English Edition) or Rule 14 (All-India Rules) carefully. How far does this describe the function of the Court of Honour in your own

Troop? What is the underlying purpose of the Court of Honour in your own Troop? What is the underlying purpose of the Court of Honour?

4. Read Camp Fire Yarn No. 8, Scouting for Boys. Use the material given there for drawing up a progressive scheme of games, and practices for inclusion in a series of ten Troop Meetings. Assume that half of these can be held out of doors. About 20 minutes of each meeting can be devoted to this work.

5. Suggest briefly how you would deal with the following situations :

(a) After your Scouts have been in the Troop about three years, they tend to get slack and drop out.

(b) (For Scoutmasters) Pressure of business, etc., makes it impossible for you to give up more than one night in the week for Scouting. You have one Assistant Scout Master who is young and inexperienced.

Or (for Assistant Scoutmasters) Circumstances prevent you from attending more than one Troop meeting each week, nor have you time for organising other meetings during the week. You are the only Assistant Scoutmaster. How can you best help the Scoutmaster?

(Note : The Official Note book and Instructions are to be used in answering these Studies and are available at Provincial Headquarters.

## Spare Time Activities.

(Continued.)

HAVING dwelt at length about the importance of spare time activities in the previous article published last month I propose to suggest in this issue a few spare time activities. This is only a suggestion and scouters are at full liberty to modify the same in a suitable manner. Moreover it is not possible to do all that is given below at one time. Such of the items as are most suitable to the locality can be chosen :—

Spare time activities can take some of the following forms :—

1. Sketching and painting.
2. Collection work.
3. Gardening.
4. Music.
5. Instruction and practice in mimicry, for variety entertainment or concert.
6. Play acting and dramatics.
7. Handicrafts ;  
(i) Model making with paper, clay, cardboard, chalk, wood, cane, bamboo.  
(ii) Spinning and weaving ; mat making.  
(iii) Moulding.

(iv) Photography.

(v) Building—mechanics.

(vi) Basket making, leaf plaiting, coir making, etc.

Under the above heads the following can be taken up for cubs :—

1. **Sketching and Painting** : This is one of the fine arts which every one ought to develop and he who is devoid of it is unluckily deprived of the enjoyment of nature's beauty. A good painting which does not attract a layman would produce much enjoyment and pleasure to a good artist. God is impartial and he does not want to shut out this enjoyment to one particular individual. It all depends upon how we try to develop this instinct in the child. So, if training be given from early stages when one's aptitude is made to develop, the course will be much easier to go through and the result can be assured. Children have the instinct to draw something if they get a piece of chalk. They would not hesitate to draw on the floor and windows of houses and anywhere they like. Though the figures be not well-drawn, yet the children enjoy themselves. So they have a passion for a free hand drawing.

But we curb the feeling saying that flooring and the windows are spoiled. Children should be given freedom to draw any number of pictures in any manner they like. Better keep in the pack den a few, say 3 or 4 black-boards. If black-boards are costly 1 lb. cardboards, full size, may be bought and printed black and used. And also place some chalk in the pack den. Hang some pictures drawn on the walls so that the cubs may copy them on the black board. Let the pictures or drawings be graded. First draw straight line figures, then curved lines, then pin like or motion pictures, then animals and birds etc. Plan well before hand and prepare a course of graduated instruction. Thus proceed in an order. Any work of art produces a good effect on the children. Painting can be introduced later when they show a love for sketching and free hand drawing. When these cubs continue to be scouts, this instruction may be continued in the troop and they can become good artists. Along with this if photography be combined for them while in the scout troop their skill in drawing and painting would help them a great deal in shaping out a career for the future as artist and photographer.

**2. Collection work:** This produces the skill of observation, patience, thoughts of arrangement, neatness and tidiness. The educative side is equally important. Complete history and conditions favouring the same have to be learnt. This aids us to come in touch with real nature, and make us enjoy the benefits of God. As for instance, collection of paddy of the locality helps us to know what varieties grow in what seasons of the year, the duration of the plant of each variety and conditions favourable for good yield and so on. This would have a great moral and mental effect on the cubs if the cubbers too begin to take real interest themselves.

The following collections can be tried.

(i) Varieties of paddy of the locality pulses and grains of the locality, oil seeds, etc. These must be put in uniform sized bottles. They must be labelled and the name written neatly on the labels.

(ii) Collection of leaves of the locality, flowers, medicinal herbs, barks of wood or rather sections of trees of the locality can be attempted. The leaves, etc., must be pressed, dried, and neatly pasted in a notebook. Names must be neatly written at the bottom. Under medicinal herbs the diseases cured by them may also be written.

(iii) Collection of stamps and post cards. Evolution of the post card in India, i.e., how the post card was available for 1 anna, then ½ anna and now ¾ anna, actual cards to be collected and the years in which the rates increased may also be noted. Stamps of different countries of different values can be collected, arranged and pasted in a notebook.

(iv) Collection of coins of different countries: Note the worth, their equivalent value to the Indian coin and so forth.

(v) Collection of nests of birds: Do not destroy eggs and take the nests. Nests that were built by birds and that are not now used by them must be collected.

(vi) Collection of feathers of birds.

(vii) Collection of pictures: There are various ways of doing this—pictorial collection of animals, birds, butterflies and moths with stages of growth, different kinds of fish, snakes, and collection of historical pictures. Under the collection of historical pictures I suggest the following:—(i) A pilgrimage in South India. (a) Pictures to be collected and pasted in book form. In this, places of importance must be selected and all information regarding the railway line, railway fare, provision for a resting house, distance from one place to another and so forth must be given. It must furnish all information and must be a regular guide book to a stranger.

(b) History of his own district. (Pictorial representation from three early stages up to now.)

(c) Evolution of transport—Pictures representing how people walked before any means of transport was found out, then began to use push cart, bullock carts, juts, bicycles, motors, motor bicycles, trains, electric trains, aeroplanes, etc. Stages of the introduction with years may be noted if available. Evolution of transport on water—Kattamarams, boats, ships, steamers so forth.

(d) Weapons of war—how spears, swords were used and now how guns, etc., have been replaced.

(e) Rulers of India: Chronologically paste pictures in an album, note the year and the country they ruled.

(f) Civilization old and new (i) Pictures showing how people of the world dressed then and how they are changing i.e. to show how they are becoming more civilized.

(ii) Pictures or sketches showing how houses were constructed in olden days and how

the nature of houses have been modified to a great extent now-a-days.

(iii) Pictures and sketches showing how lands were cultivated in olden days and the modern ways of using varied instruments for cultivation.

(iv) Pictures and sketches showing how messages were carried by birds, then on carts, then trains and now through aeroplanes.

(v) Lights—paste pictures representing old methods of lights made of mud and stone, candle lights, lanterns, hurricane lights, carbide lights, gas lights, electric torches and lights, and petromax lights. All these pictorial collections will be difficult for cubs if they are left alone by themselves. But if the Cubmaster collects one set with the help of all the cubs and places the same in the pack den for reference then each cub may be asked to make a separate collection. Moreover all the collections mentioned above cannot be tried as they involve a lot of work. A few can be taken up.

(iii) **Music:**—A high degree cannot be aimed at as we cannot command all facilities for doing the same. We can teach some chorus songs and see that they are imbibed with a love and taste for the same. All Indian Scouts and Cubs must know Tagore's morning prayer—"Jana-gana-mana;" "God Save Our Ind;" National anthem and a few prayers to god in their own religion.

(iv) A good vegetable garden may be attempted. The vegetables can be sold and thus money got for the pack.

(v) **Mimicry and variety entertainments or concerts.** Children and especially of the cub-age like these much. Simple funny things may be tried. The Cubmaster must prepare during his spare time some suitable items for the same. If the cubs prepare these beforehand a good function can be arranged at any time, whenever there is a need. Some good recitations, in one or two or more languages,

short dialogues, funny stories, bird cries, imitating a songster, different kinds of snufflers, people laughing in different ways, different methods of walking and how people salute in different kinds and fashions, etc., may form the items of instruction under this head.

(vi.) **Play acting and dramatics:** Good stories can be acted. Small dramas setting forth scout ideas and ideals, some good turn incidents in the form of a story or some drama written in the vernacular like that of "Winning a recruit" as given in Plays and Displays by Chief Scout. These develop a lot of skill among the cubs. Courage, removing shyness, adjustability, co-operation and such good habits are developed by such play acting and dramatics.

(vii) **Handicrafts:** Series of books on kindergarten method can be read and used. They suggest a number of useful things fit for being tried with young boys. A number of cubes and cuboids of different sizes can be kept in the den and the cubs must be allowed freely to construct anything they like using these cubes. The Cubmaster must take delight in showing them different kinds of construction of houses, etc., using these cubes. Constructive habit is a necessary habit and later it would develop into finer handicrafts. Hand and eye training is very important.

Construction, using maccano sets can be begun and simple constructions attempted. But this is possible only where a maccano can be got for the use of the den. Individual cubs who can afford, can get it. If the Cubmaster be capable he may ask some wealthy parent, or sympathiser, or old Scout to present one for the pack den.

Regarding model making the cubs can do models using paper, clay, and cardboard. I shall write in the next article how to construct models.

G. SUNDARAM.

## The next Jamboree-in Hungary.

The last International Scout Conference at Baden near Vienna resolved to hold the next International Jamboree in Hungary. A camp-site was selected at Godollo, near Budapest. The Hungarian Scouts were fully aware of the great responsibility and difficult task which the invitation of foreign Scouts to an international gathering of such an importance involves and they will do their best to make this camp a worthy follower of its predecessors. Everybody who experienced the gigantic work which has been carried out by the Danes in 1924 and by the British in 1929, will be

convinced that the organization of such a camp presents no small difficulties.

H. E. Count Paul Teleki, former Prime Minister is going to be the Camp Chief. He is Hon. Chief Scout of the Hungarian Boy Scouts Association after having acted for years as the Chief Scout of this organization. He has a world wide reputation as an eminent geographer. In such capacity he was appointed member of the League of Nations' Commission of Inquiry in the Mossul dispute. He is also a member of the Boy Scouts' International Committee. The "Chief of the

Staff" in the camp will be Francis de Farkas who acted in the same capacity with the Hungarian contingent at Birkenhead in 1929. Other important commissions are held by the International Commissioner of Hungary, Dr. F. M. de Molnar and Dr. D. Major. The latter will be responsible for the internal organization.

The date of camp has been fixed for the first fortnight of August, 1933. The number of participants has not been limited yet, but about 25,000-30,000 Scouts are certainly expected to come. The number of Hungarian Scouts will not be allowed to exceed a certain maximum.

The choice of the camp-site is a most happy one. Godollo is situated in the neighbourhood of Budapest, excellent communications to and from the capital, and may boast of wonderful sites for an ideal camping.

The whole estate was offered as a gift to King-Emperor Francis Joseph I in 1867 on the occasion of his coronation. It is at the disposal of Admiral Horthy, the present Regent of Hungary now who kindly offered it to the Scouts for purposes of the Jamboree. Wood, parks and meadows are in abundance and a pond will offer excellent bathing.

The preparations for the camp have already been started. Waterpipes will be laid down and experimental drilling has been carried out. Roads in the length of about 10 miles will be constructed in order to connect the various parts of the camp. Work has commenced to turn Godollo into a true Scouts' Paradise.

Hungarian Scouts are looking forward with great pleasure to the arrival of their comrades from all parts of the world.

## Provincial Headquarters Notices No. 41.

(Dated 15th December, 1931.)

### New Groups Registered.

(Registration Valid only up to the end of March 1932.)

#### Arcot North District.

| Reg. No. | Names of Groups & Addresses.         | Sections. |
|----------|--------------------------------------|-----------|
| 20.      | 1st Ambur, Hindu High School, Branch | C ...     |

#### Arcot South District.

|     |                                                  |         |
|-----|--------------------------------------------------|---------|
| 11. | 1st Tindivanam, A. A. M. High School             | C S ... |
| 16. | 2nd Chidambaram, R. C. T. High School            | S ...   |
| 18. | 3rd Chidambaram, Nandanar High School            | S ...   |
| 19. | 2nd Cuddalore, S. P. G. Middle School            | S ...   |
| 20. | 1st Nellikuppam, Danish Mission Secondary School | C S ... |
| 21. | 3rd Cuddalore, Municipal High School             | S ...   |

#### Bellary District.

|     |                                  |       |
|-----|----------------------------------|-------|
| 11. | 1st Adoni, Municipal High School | S ... |
|-----|----------------------------------|-------|

#### Chingleput District.

|     |                                                              |       |
|-----|--------------------------------------------------------------|-------|
| 57. | 20th Rural Pack, Board School, Perambakkam, Tiruvallur Taluk | C ... |
| 58. | 44th Rural Pack, Board School, Minjur                        | C ... |
| 59. | 61st Rural Pack, Board School, Irumbulur, Vandalur P. O.     | C ... |
| 60. | 6th Rural Pack, Board School, Selai, Tiruvallur P. O.        | C ... |
| 61. | 2nd Conjeevaram, Pachaiyappa's High School                   | S ... |
| 62. | 2nd Wallajabad, Anderson Secondary School                    | S ... |

#### Coimbatore District.

|     |                                               |       |
|-----|-----------------------------------------------|-------|
| 4.  | 3rd Coimbatore, (Lotus 1) Government College  | S ... |
| 28. | 11th Coimbatore, (Lotus 2) Government College | S ... |

#### Cuddapah District.

| Reg. No. | Names of Groups & Addresses.       | Sections. |
|----------|------------------------------------|-----------|
| 6.       | 1st Jammalamadugu, C.M.B.M. School | C S ...   |

#### Guntur District.

|     |                                                       |       |
|-----|-------------------------------------------------------|-------|
| 23. | 9th Guntur, St. Paul's Hostel, Arundalpet.            | S ... |
| 24. | 1st Sattenapalli U. L. C. M. Higher Elementary School | S ... |

#### Madras South Centre.

|     |                               |       |
|-----|-------------------------------|-------|
| 19. | 1st Nungambakkam, United Club | S ... |
|-----|-------------------------------|-------|

#### Madras West.

|     |                                                      |       |
|-----|------------------------------------------------------|-------|
| 26. | 2nd Kilpauk, C. S. M. Preparatory School Orme's Road | C ... |
| 27. | 5th Vepery, St. Mathias Church Vepery                | S ... |

#### Salem District.

|     |                                     |       |
|-----|-------------------------------------|-------|
| 15. | 1st Shevvapet, G. H. M. High School | C ... |
|-----|-------------------------------------|-------|

#### Tanjore District.

|     |                                                          |       |
|-----|----------------------------------------------------------|-------|
| 70. | 2nd Ayyampet, Board Elementary School                    | C ... |
| 71. | 1st Soolamangalam, Board Elementary School               | C ... |
| 72. | 2nd Papanasam, Board Elementary School                   | C ... |
| 73. | 14th Tanjore, D. K. S. School, Vaniyakkara Chetty Street | C ... |
| 74. | 15th Tanjore, c/o Muruga Vilas, South Main Street        | S ... |
| 75. | 3rd Ayyampet, Board Elementary School                    | C ... |

#### Trichinopoly District.

|     |                                        |       |
|-----|----------------------------------------|-------|
| 25. | 1st Katuputtur, Zamindar's High School | S ... |
|-----|----------------------------------------|-------|

### Registration Withdrawn.

| Reg. No. | Name of Group & Address. | Sections. |
|----------|--------------------------|-----------|
| 6.       | 11th Royapettah, Madras  | C S R     |

## Warrants Cancelled.

### District Commissioners.

#### Madras Corporation.

Major W. S. E. Money

#### Malabar North.

V. Govindan, Cannanore

#### Salem

R. M. Saur.

### Assistant District Commissioners.

#### Chingleput.

J. I. Muthiah

#### Cochin Br.

Alan C. McKay

#### Anantapur.

P. Venkatesan

### District Scoutmasters.

#### Tuticorin.

Sathia Samuel

#### Tanjore.

T. P. Srinivasan

### Chingleput District.

#### Scoutmaster.

W. No.

19. M. V. Rajagopalavarma, 1st Poonamallee, Board High School

#### Assistant Scoutmaster.

9. K. Satagopachari, 9th Chingleput, Senior Certified School

### Cuddapah District.

#### Group Scoutmaster.

W. No.

1. A. Munusami Naidu, 2nd Royachoty, Government Training School

### Godaveri West & Kistna District.

#### Scoutmaster.

19. Somanchi Lingaya, 5th Ellore, Powerpet

### Madras South Centre.

#### Group Scoutmaster.

W. No.

6. S. A. Susainathan, 11th Royapettah

#### Rover Leader.

5. M. S. Devanesan, 11th Royapettah

#### Assistant Rover Leader.

3. S. Mohamed Abdul Samad, 11th Royapettah

#### Scoutmasters.

30. Mohamed Abdul Huq, 11th Royapettah

51. S. Lakshminpathy, 12th Royapettah

#### Assistant Scoutmasters.

34. P. Sundaresan, 4th Royapettah

38. M. B. Gnanasigomony, 11th Royapettah

#### Cubmaster.

17. Swami Durai, 11th Royapettah

#### Assistant Cubmasters.

10. R. Neelamegam, 11th Royapettah

12. C. Balakrishnan, 13th Royapettah

### Mudura District.

#### Group Scoutmaster.

1. G. Daniel, 1st Mudura, C. S. M. Compound

### Malabar South District.

#### Scoutmaster.

W. No.

21. C. S. Peter, 1st Calicut

### Tanjore District.

#### Scoutmaster.

W. No.

75. T. N. Shunmugasundaram, 4th Tanjore

#### Assistant Scoutmaster.

35. P. S. Jayaraman, 4th Tanjore

## Warrants Issued.

### District Commissioners.

#### Anantapur District.

P. Venkatesan, Anantapur

#### Bellary District.

T. Narasimhachari, Bellary

#### Cochin Br.

Alan C. McKay, Br. Cochin

#### Madras Corporation.

T. S. Ramaswami Aiyer

#### Malabar North.

M. Govindan Nayar, Tellicherry

#### Madras North.

K. Venkataswami Naidu, B.A., B.L.

#### Madras South.

Rao Bahadur R. Krishnarao Bhonsle

#### Madras West.

Rao Bahadur C. T. Alwar Chetty

#### Tanjore East.

J. I. Muthiah, Mannargudi

#### Tanjore West.

C. C. Schmidt, Tanjore

### Assistant District Commissioners.

#### Anantapur District.

P. Suryanaryanarao, Penukonda

P. Raghavendrachar, Uravakonda

#### Madras East.

T. V. Gopalaswami, B.A., B.L.

#### Madras North.

T. A. Purushottam

#### Madras South.

B. Manavala Chowdhri, B. sc. B.L.

#### Madras South Centre.

T. P. Santanakrishna, B.A., L.T.

#### Tinnevely District.

Sathia Samuel, Tuticorin

### District Scoutmasters.

#### Cuddapah District.

A. Munusami Naidu, Royachoty

#### Tinnevely District.

V. Srinivasa Iyengar, Tinnevely

T. V. Arumugam, Tinnevely

P. M. Manikkam, Palamcottah

Ellore (L. S. A.)

D.S. Raja Rao

**Arcot South District.****Scoutmasters.****W. No.**

15. V. Pillaiperumal, 3rd Chidambaram, Nandanar High School
16. C. S. Ranganathan, 2nd Chidambaram, R. C. T. High School
17. M. Duraipillai, 2nd Cuddalore, S. P. G. Middle School
18. A. R. Venkobarao, 1st Panrutti, Board High School
19. R. Swaminatha Aiyer, 3rd Cuddalore, Municipal High School
20. G. Hezekiah Jeyaraj, 1st Nellikuppam, D. M. Secondary School

**Assistant Scoutmaster,**

3. C. V. Muthukrishnapillai 3rd Cuddalore, Municipal High School

**Cubmasters.**

4. S. Radakrishna Aiyer, 3rd Annamalaiagar, Meenakshi Elementary School
5. N. Kanagaraj, 1st Nellikuppam, D. M. Secondary School

**Group Scoutmaster.**

2. D. S. Samuel, 1st Nellikuppam, D. M. Secondary School

**Chingleput District.****Scoutmaster.****W. No.**

22. J. Jebomoni Chelliah, 2nd Wallajabad, Anderson Secondary School

**Assistant Scoutmasters**

10. A. Theogarajan, 1st Singaperumalkoil, C. S. M. Higher Elementary School, Melrosapuram
11. S. Lewis, 1st Tirumani, Lady Willingdon Settlement
12. E. Abishegam Issac, 1st Chingleput, St. Columba's High School

**Cubmasters.**

33. G. Rangiah Aiyer, 44th Rural Pack, Board School, Minjur
34. K. T. Sivaprakasampillai, 6th Rural Pack, Board Elementary School, Selai
35. T. Vasudeva Pillai, 61st Rural Pack, Board School, Trumbuliyur
36. K. Rangiah Naidu, 20th Rural Pack, Perambakam

**Coimbatore District.****Scoutmasters.****W. No.**

31. C. P. Ramaswami Aiyer, 3rd Peelamedu, Sarvajana High School
32. C. N. Bhimarao, 3rd Coimbatore, Government College
33. P. S. Anantharaman, 11th Coimbatore, Government College
34. M. R. Balakrishnan, 4th Coimbatore, Agricultural College

**Assistant Scoutmaster.**

12. A. M. Venkatarangan, 3rd Peelamedu, Sarvajana High School

**Rover Leader.**

2. R. Srinivasa Iyengar, 1st Peelamedu, Sarvajana High School

**Cuddapah District.****Group Scoutmaster.****W. No.**

2. P. V. Ramanarao, 2nd Royachoti, Government Training School

**Godaveri West & Kistna District.****Group Scoutmaster.**

2. Somanchi Lingayya, 5th Ellore, Powerpet

**Guntur District.****Scoutmaster.****W. No.**

14. Y. S. Anandarao, 6th Guntur, U. L. C. M. Industrial School.
15. M. Ch. Rathnam, 5th Guntur, Mission Rural School

**Madras South Centre.****Group Scoutmaster.****W. No.**

8. P. Sundaresan, 4th Royapettah, Madarasa-i-azam

**Scoutmasters.**

58. D. C. Mills, 1st Nungambakkam, Connemara Public Library
59. P. S. Masilomoni, 12th Royapettah, 18 Muthu-mudali Street
60. S. Jayaraman, 4th Chintadripet, High School
61. S. P. Chinniah, 6th Royapettah, Paddison Hostel

**Cubmaster.**

22. Gulam Mohamed, 4th Royapettah, Madarasa-i-azam

**Assistant Cubmaster.**

13. Z. B. Anchees, 13th Royapettah, c/o Y.M.C.A. Esplanade

**Madras West.****Scoutmaster.****W. No.**

42. M. Sambandam, 2nd Choolai, Hindu Union Committee School

**Cubmaster.**

7. N. Elisha, 2nd Kilpauk, 26, Sadayappamudali Street, George Town

**Malabar South.****Scoutmaster.**

27. C. P. C. Sneham, 1st Calicut, M. C. College

**Ramnad District.****Group Scoutmaster.**

1. T. N. Bhumina Aiyer, 1st Trichuli, H. N. K. Vidyasala

**Salem District.****Assistant Scoutmaster.****W. No.**

9. P. R. Srinivasan, 1st Shevvet, G. H. M. High School

**Cubmasters.**

15. K. S. Krishnamurthy Rao, 3rd Salem, Government Training School
16. S. Ramaswami Iyengar, 1st Karimangalam, Board Higher Elementary School

**Tanjore District.****Scoutmaster.**

81. M. Natarajan, 4th Tanjore, Kallar Boarding School

**Cubmasters.**

38. C. Venkatarama Aiyer, 2nd Ayyampet, Board Elementary School
39. G. Srinivasa Aiyer, 2nd Papanasam, Board Elementary School
40. B. Ramachandra Aiyer, 1st Soolamangalam, Board School
41. S. Venugopalan, 3rd Ayyampet, Board Elementary School

**Assistant Cubmasters.**

15. M. S. Ganesa Aiyer, 1st Soolamangalam, Board School
16. S. Sambasivam Pillai, 2nd Ayyampet, Board Elementary School

17. K. A. Venkatarama Aiyer, 3rd Ayyampet, Board Elementary School
18. P. R. Rajagopalan, 3rd Ayyampet, Board Elementary School

**Trichinopoly District.****Scoutmaster.****W. No.**

23. K. R. Venkateshan, 1st Kattuputtur, Zamin-dar's High School

**Vizagapatam District.****Rover Leader.****W. No.**

1. G. Satyanarayanarao, 3rd Vizag, Harbour Works.

**Assistant Rover Leader**

1. S. Venkat Reddi, 3rd Vizag, Harbour Works

**Wood Badge Course (Practical) May 1931.****Coonoor.****Certificates issued to**

- M. O. Ipe (Travancore)
- C. Krishnaswami (Madras)
- M. D. Janardhanam (Madras)
- K. V. Krishnaswami (Tanjore)

- T. K. Kuttikrishna Menon (Cochin)
- C. S. Hughesdon (Hyderabad)
- T. K. Ranganatharao (Bangalore)
- C. N. Suryaprakas (Bangalore)
- M. B. Nath (Travancore)

**Cubmasters' Training Camp Kootumpalli, Tuticorin.***23rd to 28th September 1931.***List of Campers.****1. White Six**

1. G. J. Arul Raj B. A., (Mor) Tuticorin
2. G. E. Thomas, (Hathi) Palamcottah
3. Edward Samuel, (Nushka) Srivaikuntam
4. Jesudason J. Rajamany, (Tall Pine) Pudukottai
5. D. J. Appadurai, (Kenwo) Pudukottai
6. S. Koil Pillai, (Mang) Nazareth
7. M. Sironmony, (Golden Quill) Udangudi

**2. Grey Six**

1. S. Jothinayagam, (Shaw Shaw) Palamcottah
2. B. S. Narayana Ayyar, (Kareela) Tuticorin
3. S. Subbiah Ayyar, (Sona) Tuticorin
4. M. Narayanan, (Sugeema) Sivakasi
5. T. V. Padmanabhan, (Jeebi) Tuticorin
6. A. Ponniah, (Keego) Tuticorin
7. S. V. Tiruvengkatachari, (Sahi) Tuticorin

**3. Brown Six**

1. V. S. Roj B. A., (Wawbeck) Tuticorin
2. D. M. Gnanawuyir, (Kwasin) Tuticorin
3. M. Chelliah, (Ram) Palamcottah
4. A. G. Jesudasan, (Tiliji Pho) Tuticorin
5. D. S. Paul, (Nag) Tuticorin

6. I. Azaiah Solomon, (Hawk Eye) Palamcottah
7. L. Daniel, (Kotick) Tuticorin

**4. Black Six**

1. A. G. Benjamin, (Ko) Kulayankarisal
2. G. Selvaraj (Mysa) Tuticorin
3. Edward Jabamani, (Haiwatha) Tuticorin
4. Jothimuthu Joseph, (Chil) Tuticorin
5. Paul Ramaswami, (Rikki-tikki-tavi) Manakkadoo
6. P. S. Samuel, (Dahinda) Palamcottah
7. S. Mal, (Jacola) Tuticorin

**Akela.**

- T. P. Navanithakrishna, (Assistant Districts Commissioner, South Arcot)

**Bagheera**

- S. Sathia Samuel, (District Scout Master, Tuticorin)

**Camp Secretary**

- S. Sathia Samuel, (District Scoutmaster, Tuticorin)

**Quartermaster.**

- G. Arumainayagam, (Cubmaster, Caldwell Pack, Tuticorin)

**Cubmasters' Training Camp, Saidambalpuram, Tanjore.***13th to 18th October 1931.***List of Campers.****Whites**

1. M. Mahalingam Pillai, (Mang) Thiruvonam
2. R. Venkatachalam, (Sahi) Tanjore
3. C. Subramanian, (Nag) Perambalur

3-a

4. S. Vaidinatham, (Chil) Tanjore
5. S. Amos Arulnathan, (Tall-Pine) Tanjore
6. V. Balasubramaniam, (Mysa) Tanjore

# THE SOUTH INDIA BOY SCOUT

## THE BOYS' SECTION.



### Message from

E. CONRAN SMITH ESQ., C.I.E., I.C.S., M.L.C.,  
Assistant Provincial Scout Commissioner.

Here is a story which if it is true of one small boy has been true of hundreds. He was pale and listless and spent his time moping. His parents took him to the doctor who said, "You must get him interested in something, make him take up a hobby." "We have tried and he has no interests," said the parents and went away. Then one day their son fell in with some wolf cubs and he stopped and he watched and he became interested. And now he is a different boy, he has found for himself the medicine which the doctor prescribed, the joy of being up and doing which is the spirit and essence of Scouting. Tell that story to your friends who have not yet become wolf cubs, and let 1932 be a great year for Cubbing.

*E. Conran Smith*

#### Blacks

1. P. R. Rajagopalan, (Nushka) Ayyampet
2. S. Rajaraman, (Hathi) Tanjore
3. K. Gopalakrishnan, (Meor) Tanjore
4. S. Chockppa, (Riki-Tikki-Tavi) Tanjore
5. V. S. Srinivasan, (Sugeema) Tanjore
6. K. Guruswami, (Kotick) Tanjore
7. M. Alagiya Pillai, (Shada) Ukkadai

#### Tawnies

1. R. Santhanam, (Ke) Tanjore
2. P. K. Subramanian, (Wawbeck) Tanjore
3. K. Ramachandran, (Shuga) Tanjore
4. A. Rajaraman, (Til-Ji-Pho) Ahvoikal
5. N. Ratnaswami, Kandiar (Sona) Tanjore
6. S. Muniayyan, (Wabeeno) Tanjore

#### Greys

1. M. Swaminathan, (Jacala) Tirutturaipundi
2. T. Kuppana Pillai, (Kaa) Arayanpatti
3. S. Joseph, (Hiawatha) Tanjore
4. H. Krishnamoorthi, (Golden Quill) Tanjore
5. R. Angappah, (Kiin) Tanjore
6. R. Shanmugham, (Keego) Tanjore
7. T. K. Thangavelu, (Ahdeek) Tanjore
- T. P. Navaneethakrishna, Chidambaram, Akela
- K. S. Sundaresan, Tiruvarur, Baloo
- G. Sundaram, Tirukkattuppalli, Bagheera
- Kamala Thyajarajan Lone wolf
- K. Sambandam, Tanjore, Quartermaster
- V. Akshayam, Tanjore, Assistant Quartermaster
- C. Vedachalam, Tanjore, Camp Secretary

### The Scoutmasters' Course (Preliminary)

Ananthapuram, Cuddapah District.

4th to 14th December 1931.

#### Lions.

- P. Chennakesavulu Naidu  
A. Narayanasastri  
B. Venkobara  
V. Subbarayadu  
R. A. Padmanabara

- K. Kondayya  
M. Venkatasubbiah  
B. Prabudoss

#### Scoutmaster.

- V. S. Rathnasabapathy, Provincial Organising Secretary

#### Assistant Scoutmasters.

- A. Munusami Naidu  
P. V. Ramanarao

#### Peacocks.

- Y. V. Subbiah  
J. Venkatakrishnaya  
M. Munisami Chetty

### The following have been authorised to run Preliminary Training Courses.

#### Scoutmasters Preliminary Course.

- P. Kunhiraman Nayar, District Commissioner, South Malabar  
D. Venugopalachari, Scouter, Bellary  
P. Punniiah, District Commissioner, Nellore  
M. Jesse, District Scoutmaster, Chittoor  
V. Subramaniam, Scouter, Madanapalli

#### Cubmasters Preliminary Course.

- V. S. Rathnasabapathy, Scouter, Madras  
N. Appupillai, District Scoutmaster, Calicut  
N. Devanesan, District Scoutmaster, Coonoor  
R. Narayanasami, Scouter, Doulatabad

#### Rover Leaders Preliminary Course.

- V. S. Rathnasabapathy, Provincial Organising Secretary, Madras

Provincial  
Scout Head-Quarters.  
P. O. Box 424, Madras,  
15-12-'31.

*Shunaraswami*

Provincial Commissioner.

## PUTTING THE "OUTING" IN SCOUTING!

### Madras District Scouts go to Camp.

THE idea of a Central Camp germinated in the brain of the Honorary Secretary which was of course as it should be, but the task of organising it was put to other hands (and thereto hangs a tale).

There were many problems to be faced but nearly all of them centred round the one word "finance". This one solved, the rest evaporated, as soon as they arose, but we will pass over all the trials, and troubles, anxieties, cares and worries, that put many years on to the life of the organiser of the Camp. As an example it is sufficient to mention that at 5.30 p.m. on the evening of the 25th December, the day before Camp, all the equipment on the site of a Camp for 200 boys was 19 tents, which it was impossible to erect on a ground sodden by over a week's persistent rain, and about the same number of mud pots! The Camp Commandant was ever an optimist but even his faith was shaken.

We all arrived by 1 p.m. on the 26th December at the Camp site. The weather was very fine but in spite of all our prayers it seemed unlikely that the ground of our actual site—high though it was—could be dry enough to erect tents that day but the idea of barracks for a Scout Camp depres-

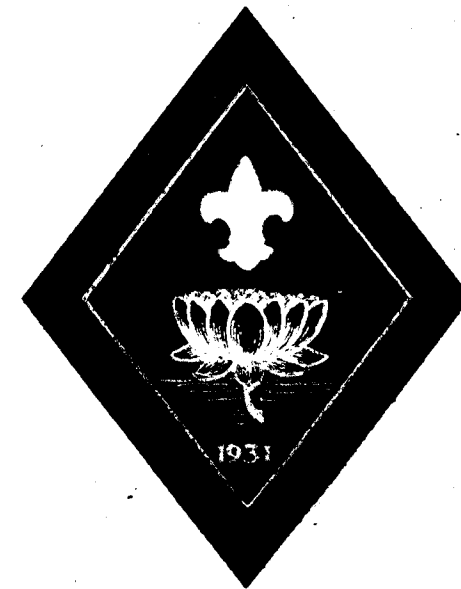
sed us and after a tiffin at 3 o'clock we felt better and decided to risk it. By the time it was dark all tents were on the site but none had been erected, and it was not until midnight that each troop was in possession of all its tents ready to be occupied. This,

however, was the end of our troubles and fortune, who had smiled upon us only fit fully hitherto, now made up her mind it was no use resisting us any longer and she literally beamed on us throughout the rest of the Camp.

We were organised into a Headquarters staff of a Camp Commandant, an Assistant Camp Commandant, a Secretary, a Quartermaster and last by no means least a Doctor, all of whom gave their services voluntarily. We had seven troops of three patrols each, numbered 1 to 7, 1 being of the youngest boys of

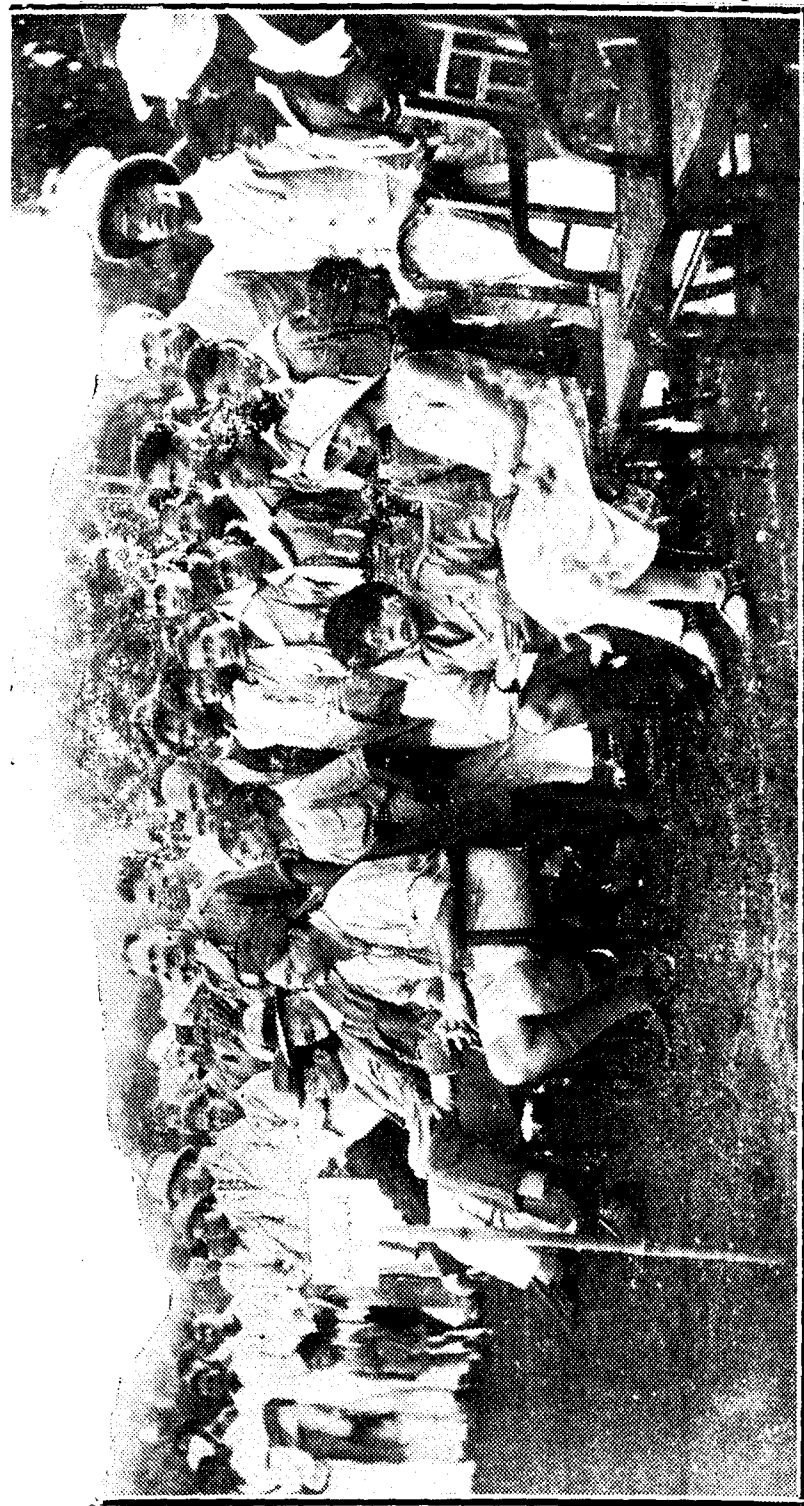
12 years old, 7 being of the oldest aged 17 or more and the remainder consisting of boys between those ages.

The boys were mixed up together irrespective of the troops to which they belonged and, of course, regardless of caste, community or creed. We had all our meals together and we all ate the same food. It was vegetarian food and admirably supplied by our contractor, Mr. V. Krishnayer, but it did not suit all of us.



The above is the special badge designed for use by the campers of the Madras District Central Scout Camp held from 26th to 31st December 1931 at Pallavaram.

The three colours Yellow, Green and Red indicate the three branches of the movement, Cubs, Scouts and Rovers respectively. The Lotus in the centre, the flower peculiar to India, represents purity and the arrowhead is the symbol of Scout Brotherhood of Service throughout the World.



The Madras Scouts in Camp. H. E. the Chief Scout is seen seated with the Provincial Commissioner in the Centre.

*By Courtesy of*

*[The Madras Mail.]*

Our work and play were organised under troop arrangements entirely. The Camp Council presided over by the Camp Commandant and consisting of the Headquarters staff and Scoutmasters with their assistants met daily and decided the programme in outline but details were left to themselves. That it was effective is shown by the fact that a number of the troops are having reunions after the Camp is over and no greater compliment can be paid to the Scoutmasters concerned than the feeling that the boys who were in their charge for only a very few days should have lived, worked and played so happily together that they should want to meet again. Meanwhile the Camp Commandant quietly purrs with joy.

Chief Scout's and Visitors' Day was held on the 27th, the day after the Camp started which was pity in a way as we had hardly had time to shake down but a great advantage in another way as it provided a spur to our energies to get the Camp looking like a Camp for H. E. The Chief Scout to see. He was very kind indeed to us, giving us over two hours of his time.

We were honoured on the same day by a visit from the Provincial Commissioner, the President of our Council, all the Madras District Commissioners and many other

distinguished visitors, whose names are too numerous to mention.

We also had great pleasure in having amongst us Mr. Brooke Eliot who very kindly came and showed us his lantern slides of the last world Jamboree. He introduced us to the Chief Scout, the Chief Guide and their "Jam Roll". We saw the great camp and its conditions which were to some extent reminiscent of our own and we saw our own contingent, at least one of whom was with us, still a Scout, in Camp.

Our amusements were Camp Fires nightly and games every evening. We inspected the Aerodrome, we climbed the surrounding hills and some of us bathed once—not a success! We had no case of serious sickness although we had one scare but the doctor, who not only shared but added to our joys, was kept busy dealing with colds and thorns, our commonest ailments. We left Camp in the afternoon of the 31st in time to get home for the New Year having made hosts of new friends and thoroughly enjoyed ourselves.

Was the Camp a success? The boys themselves will answer.

Finally we record our warmest thanks to all those who helped us. "Dhruva."

## Our Troop Heroes.

### Abhimanyu the Dauntless.

HE was the son of Arjuna and Subhadra Devi. As his name implies (ABHI means fearless MANYU means courage ardour or valour) Abhimanyu means a fearless and courageous lad. He had mastered all the sciences and had a thorough knowledge of their practical application. He had a wide chest, long and powerful arms and fiery energy. Handsome like the moon, his deportment dignified, he was liked by his father and his uncle for his sterling character and marvellous valour. He resembled Sri Krishna in beauty and prowess, and was the ideal perfection of both intellect and physique.

The most characteristic quality in Abhimanyu was a strong will and a steady mind.

The two qualities are rare among men and are found only in heroes and geniuses.

In mighty deeds he was the equal of Bhima. He had the virtues of Sri Krishna and Arjuna and the humility of Nakula and Sahadeva. This rare combination of great strength with deep humility was a remarkable feature in Abhimanyu.

When Arjuna was drawn away from the battle field there was none on the side of the Pandavas except Abhimanyu who could break through the formidable array of the advancing foes. So Yudishtra bade Abhimanyu lead the charge. Abhimanyu gladly accepted command. Though he was still in his teens, he attacked the enemy like an

'Infant lion assailing a herd of elephants'. So fierce was his attack that it broke the ranks of his enemies. He fought single handed against Drona, Karna and others. He slew Karna's brother and drove Karna himself from the field. But the Sindhu ruler came to the rescue and checked the rout of the Kurus. Still the youth held his own against the invading host. Drona, Karna, Kripa and others combined against him and attacked him in strength. Careless though bowless, he snatched a shield and sword and carried on the fight. When this was also broken, he took a chariot wheel and rushed at his enemies. When this was splintered into pieces, he seized a mace and

drove Asvathama before him and beat down the horses of Dushyasana's son. This was his last act he was levelled to the ground by a blow from Dushyasana's son. Thus ended the career of the heroic warrior, the joy of his parents, the pride of his kin, the beloved of his loved, the terror of his foes.

The outstanding qualities in him are loyalty to his cause and obedience to his parents. Buoyed up by a steady mind and cool intellect, he impetuously carried on the onslaught even at the risk of his own life. There can be no greater hero than he.

C. K. KISHEN RAO,

Deccan Scout.

## Patrol Leaders Page.

The following extracts of Patrol activities are published below, to stimulate such activities in the various Patrols in our Province. Please send us short reports of your Patrol activities.

### The Prime Minister addresses The House!

Paddington holds its Patrol Leaders' parliament, and the Prime Minister addresses the House. Read the parliamentary news in a report below. Why not tell us all about your Troop?

### The Patrol Leaders' Parliament.

Mr. Speaker rose from his chair. "I call on the Prime Minister," he said, "to address the House."

Amid thundering cheers from the back benchers, the Premier rose from the Treasury Bench and standing by the Dispatch Box, opened the address for the Government.

This is not, as you might think, the opening of a House of Commons report, but simply a little glimpse into the Paddington (London) Patrol Leaders' Parliament.

For Paddington's Parliament is a real one, and consists of proper parliamentary parties, with the Majority party forming a Government under the leadership of the Prime Minister and his Cabinet, and the

procedure of the House of Commons is followed as closely as possible.

The district holds its Parliament once a month, and introduces real bills which, when they have passed the Commons, go to the Upper House, or in other words the Scoutmasters' Conference, for approval or disapproval.

Mr. Speaker is a Scoutmaster, but all other parliamentary offices are held by Patrol Leaders.

Ordinary politics are, of course, taboo, and so three parties have been formed, and are called "The Pads," "The Mods," and "The Rads," each with its own definite policy.

The aim of the Government is simply the advancement of Scouting in the district and of helping Leaders in their job, and all bills are framed with this end in view.

### Here, There and Everywhere.

There were some interesting discussions at the last meeting of the Hackney Patrol Leaders' Parliament. After routine business had been transacted, the Speaker read Roland Phillip's letter on the 9th Scout Law. The next half-hour was given up to speeches on different subjects, including "Vivisection," "Sunday Games," "Is Betting sporting in the truest sense?" and "Is an Empire good for a nation?"

An excellent paper was read on "District Training for Patrol leaders," in which it was urged that some form of training course for Leaders and Seconds was desirable. A keen discussion followed, and permission having been given for occupants of the Stranger's Gallery to take part, they also entered into the debate. A recommendation that some form of training be provided was eventually carried.

#### A Patrol-Leaders' get-together.

A Patrol Leaders' "Get-Together" has just been held by the Hendon Scouts. The programme commenced with the reading of two papers, one on the relative importance of the First-Class Badge and the Proficiency Badges, while the other had "Is Scouting Military?" as its title.

After tea there were Organised Games and the programme was concluded with a Camp-fire Sing-Song.

#### Patrol leaders' Training course.

The first Patrol Leaders' Training Course in Alberta, Canada, was held some time ago, Patrol Leaders from all parts of the Province coming into Edmonton, the capital. The course was opened with a short talk on the chief aims of Scouting Service.

An unusual feature of a Church Service was the investiture of a crippled Scout in his wheel chair. He has been crippled since childhood, but is an expert handicraftsman, and also a keen Scout. During the afternoon and evening sessions Tender-

foot and Second Class Badge work was studied under an expert staff of instructors.

The next morning's session was occupied with a course in knotting and story telling. Some new games were also played. The afternoon was taken up with a visit to the Alberta Parliament Buildings and a luncheon given by the Provincial President of the Alberta Scouts' Association. Two courses in first aid and signalling were given in the evening. The day closed with the showing of films of the World Jamboree. A general review of the First Class Badge was covered the next day and there was also a talk on bridge-building. That evening the Patrol Leaders started on their way home, having, as they said, had the time of their lives.

#### A Patrol Leaders' Conference.

As an annual Good Turn, the 5th Huddersfield Group organised a successful Patrol Leaders' Conference. Fourteen Huddersfield Troops and two neighbouring Associations were represented.

Discussions on Scouting and Badge work were part of the programme which concluded with games and a camp-fire sing-song.

#### A Rally of Patrol Leaders.

The Edmonton Patrol Leaders Council is organising a Conference of North London Patrol Leaders, to be held at Lamb's Institute, Church Street, Edmonton, N. 9, on Saturday, October 25th, at 4 p.m.

#### Troop Emblems.



The above design is used by the Young India Boy Scouts (6th Mylapore, Madras) on their letter-heads. The "Swastika" alone is used on their scarves. This sign "Swastika" denotes Brotherhood. The Scout on it and the globe below are added to "Swastika" to indicate the World Wide Brotherhood of Scouts.

We regard this method a useful one, to bring ever before the boys, the underlying principles of Scouting and so we propose to publish every month such designs of troop emblems used by various troops in this Presidency, if they are sent to us with blocks.

Sir Percy Everett has promised to give a talk, after which their will be open discussion, then tea and a camp-fire. Invitations have been sent to the Patrol

Leaders of each North London District to attend. All communications should be sent to Mr. Edwin H. W. Crusha, 74, Northumberland Park, Tottenham, N. 17.

## How High Can Man Go?

### The Highest Ascent Yet.

WHEN Professor Piccard and an assistant entered a metal cabin slung beneath a huge balloon having said that they hoped to rise 50,000 feet in the air, they were laughed at, for on a previous attempt their balloon failed to get off the ground!

But this time they were successful, and as soon as the ropes that held her to the ground were released, the "CH-113," as their balloon was called, shot into the air. Within twenty-five minutes the venture-some pair were nearing the 50,000 feet mark, higher than any other men have ever been.

This strange adventure was undertaken in order to carry out scientific observations. The cabin in which they worked was made of an aluminium alloy, and the huge gas bag above the cabin, when only half filled with hydrogen, stood one hundred and fifty feet above the ground. Had it been more than half filled with the gas the envelope would probably have burst at 50,000 feet owing to the expansion of the hydrogen.

### Twenty Miles Up!

Sounding balloons alone have gone higher, reaching twenty miles before they burst. A specially equipped airplane has gone up 43,000 feet, closely followed by an open basket balloon at 42,000 feet.

The most courageous effort, however, was that of two British climbers, Mallory and Irvine, who are believed to have reached the summit of Mt. Everest, over 29,000 feet high, though no one really knows how high these two climbers went. They were members of a Mt. Everest Expedition, and were last seen by other members of the party on a ridge 28,200 feet up, and on the last stage of their great climb. Another 800 feet and the summit. . . . What happened

to these men after that will probably never be known.

Equipped with oxygen apparatus a man has made a parachute jump from an airplane 27,000 feet up. Without oxygen human beings are usually unable to carry on above 18,000 feet, though at 16,000 feet they can stand the low pressure if they do not move about. Certain trains on the world's highest railways in South America carry oxygen apparatus for the benefit of passengers who are affected by the sudden change to the rarer atmosphere.

### Down Beneath the Sea.

No great ranges of distance are possible under the sea, however, owing to the tremendous pressure of the water. Somewhere around 500 feet is the lowest to which a submarine can go, and the record for a diver stands at 400 feet.

But in a metal ball two American scientists have gone down 1,426 feet. Their sphere was made of steel one and a half inches thick and weighing nearly two tons and a half. It was lowered on a cable from a tug, and the men inside, who were in telephone communication with the ship, felt no ill-effects of their great descent. The weight of water on the ball at its maximum depth was 3,100 tons!

"The Scout."

|                                                                |           |
|----------------------------------------------------------------|-----------|
| SOUNDING<br>BALLOONS<br>20 MILES                               |           |
| PICCARD BALLOON<br>52,462 FEET                                 |           |
| AIRPLANE<br>43,168                                             |           |
| OPEN BASKET<br>BALLOON<br>42,470 FEET.                         |           |
| 7 MILES UP<br>STRATOSPHERE<br>BEGINS<br>29,141                 |           |
| MT. EVEREST<br>— HUMAN EFFORT<br>WITHOUT OXYGEN<br>18,000 FEET |           |
| 500 FEET<br>SUBMARINE<br>— LIMIT (APPROX)                      | SEA LEVEL |

Sketch comparing heights attained by man.

## VIRTUE WINS.

(Continued from last issue.)

*Jan* :—Now that we are alone, daddy, would you mind telling me who the stranger is?

*Father* :—Aye, aye, my boy, thereby hangs a family history, which, for reasons best known to myself, I have kept for myself. The man is no stranger to our family. He is a cousin of mine, but a bit removed.

*Jan* :—A cousin! a man of our blood: How is it that he has fallen so low, father?

*Father* :—Bad company, my boy. It is that, that has brought him to his ruin. He began his life as innocent as any other lad, but as days passed by, he fell a victim to one vice after another till he became an incurable drunkard and gambler. The little property that is father left him melted away in a trice and he got deeper and deeper into debts. He lost his home, his honour and all else that counted and took to objectionable practices for livelihood. Failing even then, he fled the country.

*Jan* :—Father, was nothing done to redeem him? Poor man:

*Father* :—Redeem him: Death is the only redemption for such men.

*Jan* :—Had he no home nor wife nor children?

*Father* :—That question again, Jannu, involves another family history which I have no need to keep a secret any longer. Do you know, my lad, that your Mohun is not altogether a stranger to our family? He is a nephew of mine and a cousin of yours, but a few steps removed.

*Jan* :—Mohun: my cousin: my God: I never know it.

*Father* :—Have you ever heard him talk of his aunt, who is now no more?

*Jan* :—Yes, father. It seems he had once an aunt—an amiable gentle lady. But Mohun's father has forbidden his family to think or talk of her on pain of his direst displeasure.

*Father* :—That's it, my boy. That sweet and gentle lady was no other than

the unhappy wife of this rake. It was I that arranged the alliance though much against the wishes of her brother, Mohun's father, who was a better and shrewder judge of men and things than I. The alliance was arranged in spite of him and he could never forgive me that. That is how my lad's difference has crept between and estranged the two families.

*Jan* :—What a pity, daddy, that you should be the unintentional cause of their unhappiness: How about the lady?

*Father* :—The alliance proved as her brother feared. What with his gambling, racing and drinking, he broke the poor woman's heart and brought her to the verge of starvation. But her brother, a proud upright man, would have nothing to do with her, though it was none of her, fault. She on her side was too proud to accept help from any other quarter.

*Jan* :—What a shame, father, that a lady should suffer for no fault of hers: How did it all end?

*Father* :—Why, in as much as the same way as any other tale of misery. Her health broke down and soon after the birth of a boy, she died.

*Jan* :—The child! What about it?

*Father* :—Ah! there!! my boy, I have again to disclose another family secret. The mother having died of broken heart and the father having disappeared, the child was left on my hands helpless and forlorn. I took him to his uncle and begged him on my knees to take him and bring him up for the sake of his dear sister, the unhappy victim of her past karma. The brother's heart relented and at last he consented to take him up on condition that I should keep the secret of the child's parentage to myself till the boy came of age. Now that the boy has grown up, I am no longer bound to keep it secret. The boy is no other than Sundar, the foster brother of Mohun. A worthy son of a worthy father. Isn't it? eh!

*Jan* :—What: Sundar: A cousin of Mohun by blood: Who could believe it? Is it possible?

*Father* :—Sometimes truth is stranger than fiction, my boy. Nothing proves it better than this? Are you satisfied?

*Jan* :—Please, father, One more doubt. Why should the man try to strangle you!

*Father* :—You see, such men can never be above wants, ever under monetary difficulties and under the vigilance of law. In fact he used to go to me off and on for help and I used to help him. Of late he had become more and more insistent till I thought it would be a sin to help him any longer. When I met him this morning and heard his tale of misery, and owe for the hundredth time, I ordered him off and never to darken my door again. But he

went on begging and cringing until I could bear it no longer. I lost all patience and was about to call you to send for police. Being a wary bird, he knew my purpose and in sheer disparation he throttled me just to silence me. Perhaps he hoped to steal out of the house with what all he could lay his hands upon, when once I was made unconscious.

*Jan* :—Oh! the villain, God has been on our side, father. But for Mohun's advice.

*Father* :—Jannu, I think I have satisfied you. It is high time I hurry off. Don't forget to invite your friends for dinner this evening. Do you hear?

*Jan* :—Yes, father, with pleasure.

(Exeunt.)

(To be concluded.)

## The Kodaikanal Observatory.

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

THERE are many observatories in India but most of them are equipped only to watch and record the movement of the stars. Ancient Indian observatories were designed only to this end because astronomy and astrology are very intimately connected. The Kodaikanal observatory is a Solar Physics Observatory.

There was a great famine in India in the years 1877-78 in which millions of people died. A Royal Commission was sent out from England to investigate into the causes of such famines and to suggest various possible remedies. Among various things they proposed, one was the maintenance of an observatory for the study of the periodicity of sun spots so that they could forecast weather conditions and warn people whenever there was a possibility of droughts. "To be forewarned is to be forearmed." Water supply could be conserved, grain could be stored and the severity of the famine could be warded off. The government after weighing the pros and cons of the matter started this observatory on April, 1899. Lord Inchcape in his retrenchment scheme wanted to cut out the maintenance of this observatory as one of the possible

items of reducing the heavy expenses of the government. The data supplied by this observatory is good not merely for India but also for the Empire and to the whole world and so Lord Inchcape's suggestion has been overlooked.

The Kodaikanal Observatory is situated on one of the highest peaks of the Palni hills about 7,500 feet above the sea level. Every morning at 8 A.M. or as near as possible to that time, when there is no cloud between the sun and the earth, a photograph of the sun is taken in order to get the sun spots and the faculae. An opening is made in the large dome and the telescope is focused on the sun. The telescope is fixed on a swivel and attached to it is a clockwork mechanism so that once the telescope is adjusted it automatically keeps on moving compensating for the earth's motion. The image is reflected through a mirror into the camera. The photograph taken is about eight inches in diameter. Besides taking the photograph they also mark on a chart printed with latitudes and longitudes the positions of the sun spots and the way they travel or at least the way they appear to travel as the sun rotates on its own axis.

These sun spots are gaseous eddies on the surface of the sun. Some of these tiny specks which appear are in reality so large that several of our earths could be put in one of those pockets. As the sun moves these spots get nearer and nearer the edge and when at the very edge they are seen in the form of vapour.

One speciality of this observatory is an instrument called the photospectroheliograph which is designed to take photographs in monochromatic light. These photographs are taken in Calcium light showing the calcium foculli on the sun's disc. Another photograph is taken of the sun's circumference to show the calcium clouds on the limb of the sun. Thirty or forty years ago these photographs could only be obtained when there was a total eclipse of the sun. But now through the invention of G. E. Hale, American astronomer, an artificial eclipse is produced inside the telescope so that such photographs are possible. These photographs and the data collected are sent to the Royal Observatory at Greenwich. Similar observatories at Dehra Dun and at Capetown also send such data.

There is an international union among the world's observatories so that they can exchange and supplement each others work. There are some days in which the record is necessarily incomplete owing to clouds and other disturbances. They exchange photographs of these sun prominences or

spectroheliograms with the Solar observatory at Mount Wilson near Pasadena, California, United States of America, or the French Observatory at Meudon near Paris or the Dutch Observatory at Utrecht. Sometimes they also exchange material with Mr. Evershed's private observatory at Pitch Hill, Surrey, England. (Mr. Evershed was a director of the Kodaikanal Observatory until 1923 and now after retiring continues astronomy as a hobby in his own private observatory.) The Kodaikanal Observatory supplies photographs of the calcium foculli-photospectroheliograms to the Solar Observatory at Cambridge, England for research work.

The observation and the study of these sun spots enable the astronomers to predict weather conditions for some time to come. There are other instruments such as the Seismograph which automatically records on sensitised bromide paper a series of waves whenever there is an earthquake anywhere on the surface of the earth. The observation of weather conditions as it happens day after day though a part of the routine work of the observatory staff yet it is no unique thing about this place. The work is carried on by about half a dozen mathematics graduates of our University under the directorate of Dr. Royds. A visit to the Observatory is well worth while. It is open to the public every Friday morning at 9 A. M.

### Group Good Turn Competition.

A prize will be offered to the Group that sends in a report of best *Good Turn* done in the month. This may include Group Service activities, camps and general work of the group, such as Rallies, etc.

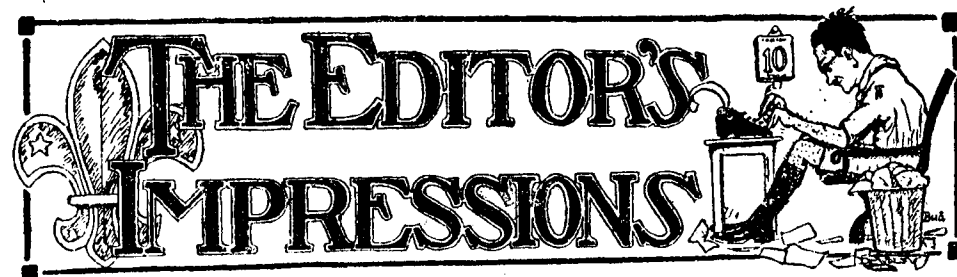
The competition is open to all the groups in the Province. A Scout article of use to the group as a whole will be offered as a

prize, and a short note about the "Good Turn" will be published in the South India Boy Scout, with the name of the Group that wins the Prize. "Don't tell us all about the badges and Cups you have gained: let us know of your Good Turns, ideas and new stunts that will be of interest to other Groups."

### Thought for the Month

One person with a belief, is a social power equal to ninety-nine who have only interests.

—John Stuart Mill.



We should like to draw your attention to the note on Competition which appears elsewhere in this issue regarding Group Good Turns. A prize will be awarded to the group that sends in a report of the best Good Turn done in the month. Open to all the Groups in the Province.

The object being to bring out the Good Turn idea prominently before the Scouts of the Province. In this connection we are glad to receive offers for Prizes from the

following gentlemen, to whom we tender our thanks.

Mr. A. J. Leech, ex-District Commissioner and Sheriff of Madras, District Commissioners Lt. Col. A. W. Hutton, Rao Bahadur R. Krishnarao Bhonsle, Rao Bahadur Alwar Chetty, K. Venkataswamy Naidu, Dewan Bahadur Govind Doss Chathurbujadoss, and T. S. Ramaswamy Iyer, President, Corporation of Madras.

V. S. RATNASABHAPATHY,

Editor.

## Things all Scouts should know.

### Use of the Scarf:

Have you ever realised the varied uses to which a scout scarf can be put? The short list given here will contain some that are new to you and you will possibly be able to think of others.

1. All kinds of first aid work.
2. Singal flag
3. Lashing for staves
4. Dust cover for nose and mouth
5. Life line for fire and water accidents
6. Smoke or gas mask when wet
7. Sun hat
8. Rope for tying bundles
9. A scarf-ladder
10. A tow line for canoe
11. Sleeve band for games
12. Wall-scaling mat (tied on shoulder to keep shirt clean)

### Uses of the Scout Staff:

Some of the many uses to which a scout staff can be put have been turned into verse as follows:—By learning this thoroughly, you can always remember the things your staff is useful for.

Along the road and up the hill,  
Stretcher party when you are ill.  
Cordon to keep away the crush,  
Open order, keeping touch.  
Useful to help you scale a wall,  
To measure depths and heights and all.  
Splints for binding broken legs,  
Trestles, tripods and tent pegs,  
Attacking dogs when trying to bite;  
Flag staffs, too of any height,  
Finding way on foggy night.

### Stiffen your hat brim:

A scout never looks really smart with a floppy hat brim, so, stiffen those brims.

You can do this by one of these two methods—

Damp the brim slightly with a sponge, and then iron with a moderately hot iron, or else try sponging the brim with water, in which a little glue or strong gum has been dissolved, and then iron it as above,

(From "The Scout")

# THE SOUTH INDIA BOY SCOUT

## TAMIL SUPPLEMENT.

Honorary Editor :  
T. P. SANTANAKRISHNA.

No. 4, VOL. II.  
(January 1932.)

கடவுள் வணக்கம்.

“நோக்கின்றிக் கண்டு(ம்), நனிகையின்றிக் கொடுத்து(ம்), மறை நுவுல்வதாய் நாக்கின்றி அறுசுவையு மினிதுணர்ந்தும், காலின்றி நடத்தல் செய்து(ம்), மூக்கின்றி மணங் கவர்த்தும், செவியின்றிக் கேட்டும், மறை முதல்வர் யார்க்கும் வாக்கன்றி மனத்தினுக்கும் எட்டா நின் தாமரைத் தாள் வணங்கல் செய்வாம்.”

(காசி கண்டம்).

சிந்தித்தற்குரியது.

“தம்மையே அனைய மக்களைத் தமக்குத் தாழ்ந்தவர் என்னும் தீயதோர் நினைப்பை வெம்மையாக் கொண்டு வெறுத்திடல் வேண்டும்; வியனிலத் துறைபவர் எவரையும் ஒன்றாய் நம்முடன் பிறந்தோர் எனக்கொளல் வேண்டும்; நலம்பல அவர்க்கும் இயற்றிடல் வேண்டும்; செம்மைசேர் நமது தாயகம் தனக்குச் செழும்பணி புரிய முனைந்திடவேண்டும்.”

(சாமி சிதம்பரனார்).

இந்திய வாலிபச் சாரணச் சங்கம்.

செய்முறையும், அமைப்பும், விதிகளும்.

[1931-ம் ஆண்டுப் பிரதியின் மொழி பெயர்ப்பு]  
(8-ம் பக்கத் தொடர்ச்சி)

II. அமைப்பு.

5. அட்டவணை :—

அமைப்பு வகை அட்டவணை முறையில் நன்றாக விளக்கப்பட்டுள்ளது; சாரணச் சோதனையாளரிடத்திலும், சாரணத் தலைவரிடத்திலும் நேரிட உறவு பாராட்டி, பயன்படு ஆட்சி புரியத்தக்க ஊர்ச்சங்கங்களுக்கு அளிக்கப் பட்டுள்ள தனி உரிமை (இந்த அட்டவணையில்) எடுத்துக் காட்டப்பட்டுள்ளது.

தலைச்சாரணரும், சபையும், சிறு சபை (Committee)யும் சேர்ந்த அங்கிலப் பெருநாட்டுத் தலையிடம்

இந்தியாவுக்கும், பர்மாவுக்குமுரிய தலைச்சாரணரும், தலைமைச் சோதனையாளரும், இந்தியப் பொதுச் சபையும் சேர்ந்த இந்தியத் தலைமையிடம்

மாகாண (அல்லது நாட்டு)ச் சோதனையாளரையும், மாகாண (அல்லது நாட்டு)ச் சபையையும் வகித்த மாகாண (அல்லது நாட்டு)த் தலைச் சாரணர்

\* ஊர்ச் சங்கங்களுடன் கூடிய மாகாண உதவி (அல்லது ஜில்லாச்) சோதனையாளர்

சாரணத் தொகுதியுடன் கூடிய தொகுதிச் சாரணத்தலைவர்

குருளை நிரையுடன் கூடிய குருளைத் தலைவர்.

சாரணப்படையுடன் கூடிய சாரணத் தலைவர்

திரிசாரணக் குழுவுடன் கூடிய திரிசாரணத் தலைவர்

அறுவைகள்.

அணிகள்.

அணிகள்.

\* ஊர்ச் சங்கமானது தாலுக்கா அல்லது தாசில் சங்கமாயிருக்கலாம்.

## 6. தலைமையிடச் சபையும், சிறு சபை (Committee) யும்:—

மேன்மை மிக்க வேல்ஸ் இளவரசர் பெருமான் இந்திய வாலிபச் சாரணச் சங்கத்தின் போஷகராவார்.

இந்தியாவுக்கும், பர்மாவுக்குமுரிய தலைச்சாரணர்.

அயல் நாடுகளில் உள்ள வழக்கப்படி உயர்வு மிக்க அரசுப் பிரதிநிதியார் இந்தியாவுக்கும், பர்மாவுக்கும் தலைச் சாரணராய் நியமிக்கப்பட்டிருக்கிறார். பேதன் பவலச் சங்கம், (தனக்கு) இணைப்புரிமை யளித்த அரசு பட்டயத்தை அரசுப் பெருமானிடம் பெற்றுள்ளது; (இந்திய) அரசுப் பிரதிநிதி, அரசுப்பெருமானுடைய பிரதிநிதி யன்றோ?

மாகாணத் தலைச்சாரணரும், நாட்டுத் தலைச் சாரணரும்.

மாகாணம் ஆள்பவரும், நாடு ஆள்பவரும் அதே காரணத்தால் (முறையே) மாகாணத் தலைச் சாரணராயும், நாட்டுத் தலைச்சாரணராயும் நியமிக்கப்படுகின்றனர். அந்தந்த மாகாணச் சபைகளின் கூட்டங்களிலும், நாட்டுச் சபைகளின் கூட்டங்களிலும் கலந்து கொள்ளும் உரிமை அவர்களுக்கு உண்டு.

தலைமைச் சோதனையாளர்.

அரசு பட்டயத்தின் ஒப்பந்தப்படி அங்கிலப் பெரு நாட்டுத் தலையிடத்திற்கும், அப்பெருநாட்டில் (ஆங்காங்கு) உள்ள (சாரண) கிளைச் சங்கங்களுக்கும் தொடர்பு அமைக்கப்படவேண்டும். ஆகையால் தலைமைச் சோதனையாளர் இப்பெருநாட்டுத் தலையிடத்தவரால்தான் நியமிக்கப்படுவார்; ஆனால் அவர், இந்தியாவுக்கும், பர்மாவுக்குமுரிய தலைச்சாரணரின் பொதுச் சபையின் சிபார்சின்மேல்தான் நியமிக்கப்படுவார்.

## 7. இந்தியப் பொதுச்சபை:—

பொதுச் சபையின் கடமையாவது இவ்விதிகளின் கருத்துகளை நிறைவேற்றத்தகுரிய யோசனை கூறுவதேயாகும்.

பொதுச் சபையில்—

(அதன்) தலைவராகத் தலைமைச் சோதனையாளரும், மாகாண (அல்லது நாட்டு) சோதனையாளரும், மாகாண (அல்லது நாட்டு) சபைத் தலைவர்களும், ஒரு ஜில்லா சங்கத்திலோ, அவ்வித சங்கங்கள் பலவற்றிலோ,

பத்து படைகளையோ, பத்துக்கு மேற்பட்ட படைகளையோ நிர்வகிக்கும் மாகாணச் சங்கம் அல்லது நாட்டுச் சங்கம் ஒவ்வொன்றிலிருந்தும் தேர்த்தெடுக்கப்படும் இரண்டு பிரதிநிதிகளும்,

மேற்படி ஜில்லாச் சங்கத்தில் (அல்லது சங்கங்களில்) பத்துக்குக் குறைந்த படைகளை நிர்வகிக்கும் மாகாணச் சங்கம் அல்லது நாட்டுச் சங்கம் ஒவ்வொன்றிலிருந்தும் தேர்த்தெடுக்கப்படும் ஒரு பிரதிநிதியும்,

உறுப்பினராவார்.

இயக்கத்தில் பற்றுக்கொண்டுள்ள பெரியார் சிலரும் மேற்குறித்த இனத்தவரால் கவீகரிக்கப்படலாம்; இவ்விதம் கவீகரிக்கப்படுவோர் மேற்குறித்த (உறுப்பினர்) தொகையில் மூன்றில் ஒரு பங்குக்கு மேற்படலாகாது.

பொதுச் சபை உறுப்பினர் ஒவ்வொருவரும் (அவரவருடைய) நியமன காலத்தை அடுத்துவரும் செப்டம்பர் மாதம் 30-ம் தேதி வரையில் அவ்வுரிமை வகிக்கலாம். ஆனால் அவர்கள் மறு நியமனத்திற்கோ, மறு தேர்தலுக்கோ, மறு கவீகாரத்திற்கோ தகுந்தவராவார்.

இந்தியாவுக்கும், பர்மாவுக்குமுள்ள தலைச்சாரணர் தன்னிஷ்டப்படி பெருந்திரள்களுக்கும், தனி விழாக் களுக்குமே விஜயஞ் செய்வார்.

பொதுச் சபையின் கூட்ட நிறைவுக்கு குறைந்தது பத்து உறுப்பினராவது ஆஜராகியிருத்தல் வேண்டும்.

இந்தியப் பொதுத் தலையிட நிதிக்கு 100 ரூபாயோ அதற்கு மேற்பட்ட தொகையோ நன்கொடை யளிப்போர் வாலிபச் சாரணச் சங்கத்தின் இந்தியப் பகுதியில் ஆயுட்காலத் தோழராக ஏற்கப்படுவர். வருடச் சந்தாவாக 20 ரூபாயோ அதற்கு மேற்பட்டோ கொடுப்பவர் அவ்வித சந்தா செலுத்தி வரும் வரையில் தோழர்களாய் மதிக்கப்படுவர். (98-ம் விதியைக் காண்க!)

## 8. தனி யுரிமை முறை:—

இந்திய ஒருமைப் பான்மையை வளர்க்கவேண்டிய அவசியத்தை உணர்ந்தே, ஆட்சிமுறை மாகாண வாரியாய் வருக்கப்படும் மேற்குறித்த (ஒருமைப் பான்மை வளர்க்கும்) நோக்கத்தையே தலைமைச் சோதனையாளரும், இந்தியப் பொதுச் சபையினரும் தாங்கி நிற்பார்.

(தொடரும்.)

க. சம்பந்தம்.

## அணி அமைப்பு.

(11-ம் பக்கத்தொடர்ச்சி.)

IV

## அணி முதல்வன் தலைமை வகிக்கும் தருணங்கள் எவை?

இதற்கு விடை கொடுப்பது மிகவெளிது—எத்தருணத்திலும், என்றோ கோல்ல வேண்டும். வீளையாட்டுக்களிலெல்லாம் அணி முதல்வன் தலைமை வகித்து தன் அணிக்கு ஜயம் கிடைக்கும்படியான

மார்க்கத்தைத் தேடுகிறான். (ஆட்டங்களிலெல்லாம் அணிகள் தனித்தனிக் கட்சிகளாகத்தான் இருக்க வேண்டும் என்பது நேயர்கள் அறிந்த விஷயம்). பொதுவாக அணிகள் சாரணிய வேலையில் அமர்

திருக்கும்பொழுதெல்லாம் மேற்பார்வை பார்ப்பதும் மற்ற சாரணர்களுக்கு விஷயங்களைப்பற்றி சொல்லிக் கொடுப்பதும் அணிமுதல்வர்களின் வேலையாகும். இவர்கள் மாண நியாய சபைக் கூடுதல்களில் கலந்து விஷயங்களை முடிவு செய்வதற்கு ஒரு சத்திரம் அடைந்திருப்பவர்; அணிகள் தனித்தனியாகக் கூடி 'அணியோசனைச் சபை' யாக மாறி விஷயாலோசனை செய்யும்பொழுது தலைமை வகித்து -நடத்துபவர்; அணிகளுக்கென ஏற்படும் போட்டிப் பந்தயங்களில் தங்கள் தங்கள் அணி ஜயமடையும்படியான மார்க்கத்தை எடுத்துச் சொல்லுகிறவர்கள்; அதன்படி சாரணர்கள் நடக்கிறார்களாவென்று பார்க்கும் பொறுப்பு இவர்களிடத்திலிருக்கவேண்டும். இக்காரணங்களால் இவர்கள் ஒருவரை அடிகாரத்துடன் அணியை நடத்த ஏற்படுகிறது.

அணிகள் ஒவ்வொரு வாரமும் செய்யும் வேலையைக் குறித்தனுப்ப நமது தலைச்சாரணர் சில 'அணி அறிக்கைப் பிரதிகள்' தயார் செய்திருக்கின்றனர். இப்பிரதிகள் நமது சாரணச்சங்க நிலைப்பங்களின் கிடைக்கும். அணிகள் கூடும் தினங்களில் சாரணர்கள் ஆஜராயிருந்தார்களாவென்றும், அணியிலுள்ள ஒவ்வொரு சாரணனும் அவனுக்கென ஏற்பட்ட தேகப் பயிற்சிகளைச் சரிவரச் செய்து வருகிறானாவென்றும், 'வாலிபச் சாரணிய தூ'லில் தலைச்சாரணர் விபரமாகக் கூறியுள்ளபடி தேக செளக்கியத்திற்கான விதிகள் அணியிலுள்ளவர்களால் அனுஷ்டிக்கப்படுகின்றனவா வென்றும் குறித்து வாரமொரு முறை அணிமுதல்வர்கள் கையெழுத்திட்டு அனுப்ப வேண்டும்.

இவற்றைத் தவிர ஒரு அணிமுதல்வன் தன் தலைமையின் மதிப்பை அதிகப்படுத்திக்கொள்ள பல மார்க்கங்கள் இருக்கின்றன.

முதலாவதாக, தன் அணியிலுள்ள எல்லா வாலிபச் சாரணர்களின் பெற்றோர்களையும் தெரிந்து

கொள்ளவேண்டும். தன்னணியைச் சேர்த்தவர்கள் எங்கே என்ன வேலை செய்து வருகிறார்களென்றும் அறியவேண்டும்; அவர்கள் தங்களுக்குள்ள செளகரியங்களை விருத்திசெய்து கொள்வதற்கு வசதிகளும், சந்தர்ப்பங்களும் இருக்கின்றனவா வென்றும் தெரிந்துகொள்ளவேண்டும்.

இரண்டாவதாக, ஒவ்வொரு அணிமுதல்வனும் தன் பொது அறிவைப் பல விதங்களில் விருத்தி யாக்கிக்கொண்டு சமயங்களில் பிரயோஜனப்படும்படி செய்துகொள்வானானால் அவ்வணியிலுள்ள சாரணச் சகோதரர்கள் மிக்க ஆற்றலுடன் அணிமுதல்வன் அபிப்பிராயத்தின்படி நடந்துகொள்வார்கள். உதாரணமாக சென்னையிலுள்ள சிம்ம அணிமுதல்வன் தன் அணியை மிருகக்காட்சிச்சாலைக்கு அழைத்துச் சென்று அணியொலியை அப்பியசிக்கும்படி செய்யலாம். ஒரு கிராமத்திலுள்ள மற்றொரு அணிமுதல்வன் ஒரு பாட்டை வெள்ளத்தில் மூழ்கிக்கிடக்கிறது என்று கேள்விப்பட்டதும் தன் அணியை அழைத்துச் சென்று அதன் மூலகாரணத்தை யறிந்து ஏற்பட்டுள்ள இடைஞ்சல்களை நீக்க முயற்சி செய்யலாம்.

ஒரு அணிமுதல்வன் தன் அணியிலுள்ள சாரணர்களுக்கு 'சாரணன்' ('The Scout') என்னும் வாரப்பத்திரிகையின் ஏதேனும் ஒரு பகுதியை வாசித்துக் காண்பிக்கலாம். தலைச்சாரணர் கூறியுள்ள அபிப்பிராயங்களை ஆதாரமாக வைத்துக்கொண்டு அவர்களுக்கு விஷயங்களை, தனக்கு உசிதமாகத் தோன்றும் வழியில் மனதிற்படும்படி எடுத்துரைக்கலாம்.

(தொடரும்.)

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

## குருவாப் பயிற்சி.

(சென்ற மாதத்திய தொடர்ச்சி.)

III

சென்ற மாதத்தில் சொல்லியபடி மந்தை வேலை ஆரம்பித்துச் சரிவர நடத்திவரவேண்டும். சுமார் இரண்டு மாதமான பின்பு அவ்விதத்தைச் சார்ந்த ஜில்லா சபை அல்லது ஊர்ச் சங்கத்திற்கு (District Scout Council or Local Scout Association) மந்தை ஆரம்பித்ததைப் பற்றியும் அதில் பயிலும் பிள்ளைகளின் சங்கியை, சாமர்த்தியம் இவற்றைப் பற்றியும் எழுதி அனுப்பி, அதைப் பதிவு செய்ய ஏற்பாடு செய்யும்படித் தேடுக்கொள்ள வேண்டும். அதன்பின் அச்சபையைச் சேர்ந்த ஜில்லாச் சோதனையாளர் அல்லது உதவி ஜில்லாச் சோதனையாளர் மந்தையைப் பார்வையிட்டு மந்தை வேலை திருப்திகரமாயிருந்தால் அதைப் பதிவு செய்து கொள்வதைப் பற்றி மாகாணச் சபைக்கு சிபார்சு செய்வார். மந்தையைப் பதிவு செய்வதற்கென

ஏற்பட்டிருக்கும் பாரத்திஸ் மூன்று பிரதிகளைப் பூர்த்தி செய்தனுப்பவேண்டும். மந்தைத் தலைவர், உதவித் தலைவர் இவர்களை மந்தையில் வேலை செய்ய அனுமதிக்க பட்டய நழுனாவையும் (Warrant nomination) பூர்த்தி செய்தனுப்பவேண்டும். இவைகள் மாகாணச் சோதனையாளரால் பார்வையிடப்பட்டு ரிஜிஸ்டர் செய்யப்படும். தலைவர்களுக்கும் பட்டயம் (Warrant) அளிக்கப்படும். ஜில்லாச் சபைக்குக் கொடுக்கவேண்டிய வருஷச் சந்தாவையும் (Registration fees) மாகாணச் சபைக்குக் கொடுக்கவேண்டிய சந்தாவையும் அனுப்பவேண்டும். இவற்றை வருஷா வருஷம் குறித்த தேதிக்குள்ளனுப்பாவிடில் பதிவு (Registration) ரத்து செய்யப்படும். மந்தையைப் பதிவு செய்துகொண்டால்தான் தேற்றச் சின்னம்

களை வாங்கலாம். இவ்விதம் பதிவு செய்துகொண்டு வேலையைச் சரிவர நடத்தவேண்டும்.

குருளைச் சட்டம், வாக்குறுதி, கற்றவுடன் குருளை உபசார முறை (Cub Salute) கற்றுக் கொடுக்க வேண்டும். இதற்குரியபடம் சாரணர்ச் சிறுநூலில் 27-ம் பக்கம் காட்டியபடி உபசார முறை செய்ய வேண்டும். இந்த உபசார முறையில் இரண்டு விரல்களும் ஒரு குருளையன் தான் செய்யும் இரண்டு வாக்குறுதிகளை நினைவுபடுத்தினர். இவற்றைக் கற்ற பின் அவன் சீருடையணியும் பாத்தியமும் மெல்லடிச் சின்னம் தரிக்கும் உரிமையும் பெறுகின்றான். இவ்வுரிமை யடையும் முறையை அல்லது சடங்கைச் சின்னமணிப்புச் சடங்கு (Cub investiture) என்று சொல்லுவது வழக்கம். மெல்லடிச் குருளையன் குருளைச் சின்னத்தைத் தன் உடையில் அணியும் இடம் படத்தில் காட்டியிருக்கிறது.

குருளையனுடைய சீருடைக் குறிப்பை யறிய சாரணச் சட்டப் புத்தகம் (All-India Rules Book) 1931-ம் வருஷத்திய பதிப்பைப் பார்க்கவும்.

குருளையன் சீருடையும், உபசார முறையும், சின்னங்களையும் விதமும்.

இவ்வுடை மிகச் • சென்கரியமான உடையாகும். எப்பொழுதும் விளையாட்டும் ஒட்டமுமே ஆசையுள்ள குருளையருக்கு இவ்வுடையே இடையூறின்றி இருக்கின்றது. சிலர் நம் நாட்டு உடையைவிட்டு, ஆங்கிலேய நாக்கீதத்தைக் கைக்கொண்டு அவர்கள் உடையணிவானேன் என்கின்றனர். இது சரியன்று. ஏனெனில் இவ்விதம் பூமியின் கண் சுமார் 56 தேசங்களில் பரவியுள்ளதில் எல்லோரும் இவ்வுடையையே அணிவதால் இது ஆங்கிலேயருடைய உடை என்று எப்படிச் சொல்லலாம்! மேலும் உலகின் கண்ணுள்ள இவ்விதத்திலீடுபட்டுள்ளோர் எல்லோரும் இதை அணிவதால் பல நாட்டு ஐக்கிய பாத்தியம் (International brotherhood) ஒருவருக்கொருவர் ஏற்படுகிறது. எத்தேசத்திய சாரணன் அல்லது குருளையன் ஒருவனையும் மற்றச் சாரண நெருவன் கண்டால் முன் தெரியாதிருந்தபோதிலும் உடனே முகத்திற் புன் முறுவலும், உற்சாகமும் காட்டி உபசார முறைப்படி சலாம் செய்து இடது கைகளைக் குலுக்கி சதோதர விசுவாசத்துடன் சம் பாவிக்கின்றனர். இவ்விதம் ஒரேவிதமான உடை உலகின்கண்ணுள்ள எல்லாச் சாரணரும், குருளையரும் அணியாமல் அவரவர் தேச வுடையை அணிந்தால் எளிதில் நாம் பிற தேசச் சாரணர்களையும், குருளையர்களையும் அறிய முடியாது. எல்லாத்

தேசங்களின் பற்பல உடையைத் தெரிந்துகொள்ளுவதும் முடியாத காரியம். ஆகவே இவ்வுடை பொதுவாக எல்லாச் சாரணர்களாலும் அணியப்படுகின்றது.

தவிர, இவ்வுடை யணிவதால் ஜன சமூகத்திற்கு நம் கொள்கைகளை ஞாபகப்படுத்தி நம்மிடம் எந்த விதமான உதவியையும் எப்பொழுதும் எதிர் பார்க்கலாம் என்று அறிவிக்கின்றது. ஒவ்வொருவருடைய கொள்கையைப் பிறருக்கு உணர்த்தவே ஒவ்வொரு இனத்தாரும் தனித்தனி உடை யணிகின்றனர். ஆதலின் இவ்விதத்தின் நன்மைகள் போன்ற முக்கிய விஷயங்களை விட்டு, “இது மேல் நாட்டார் உடை; கீழ் நாட்டார் உடை அன்று” என வேற்றுமைய பாராட்டித் தப்பிப்பிராயம்கொண்டு இயக்கத்தைக் கெடுதலாக எண்ணவேண்டாம். இவ்வுடையின் கௌரவத்தை சாமானியமாக நினைவாதிர்கள். ஒருவன் உண்மையான சாரணன் அல்லது குருளையனாக விருந்தாலல்லது இவ்வுடையை யணிய அருகனல்லன். அது அழகுக்காகவும், ஆடம்பரத்திற்காகவும் ஏற்பட்டதன்று. இவ்வுடை ஒரு குருளையனுடைய கடமைகளை ஞாபகப்படுத்துகிறதோடு கூட இதை யணிந்துகொண்டிருக்கையில் ஒரு குற்றம் செய்யத் தோன்றினால் அது அவ்வுடை யறிகுறியாகிய இவ்விதத்திற்கே அவதூறு ஏற்படுமெனக் காட்டி அச்சிறுவனைக் குற்றத்தினின்றும் விலக்கும்.

இவ்வுடை யணிவதில் ஒவ்வொருவரும் தன் னிஷ்டப்படி யணிதல் கூடாது. மந்தையில் எல்லோரும் ஒரேவிதமான உடை யணிதல் அவசியம். ஒரு விசேஷ காலத்தில் ஒருவன் மட்டும் குல்லாய் வைத்தல், பூட்ஸ் போட்டுக்கொள்ளுதல் போன்றவை கூடாது. எல்லோரும் அணிவதாயிருந்தால் அவற்றை யணியவேண்டும். இல்லாவிடில் எல்லோரும் அணியக்கூடாது. இவ்வுடை ஒரு குருளையனைச் சுறு சுறுப்பாய்க் காட்டுகிறது. இதன் மேன்மையை நழுவிடாமல் காத்தல் ஒவ்வொரு குருளையன் பொறுப்பாகும். ஒரு குருளையன் ஒரு பிழை செய்திடின அபராதம் போடுதல், கோபித்தல் முதலியன செய்யாமல் அக்குருளையன் சீருடையணியும் பாத்தியத்தை ஒரு குறித்த காலம் வரையில் இழந்திருக்குமாறு தண்டனை விதிக்கலாம்; அல்லது சின்னம், கழுத்துப்பட்டை இவற்றை ஒரு குறித்த காலம் அணியக்கூடாதென்று செய்யலாம். இப்படிச் செய்திடில் சீருடையின் மேன்மை நன்கு விளங்கும்.

(தொடரும்)

G. சுந்தரம்.

## மௌக்ளியின் வனவாசம்.

(சென்ற மாதத்திய தொடர்ச்சி.)

### III

மௌக்ளி மனித இனத்தவன்; பிறவியிலே தைரியசாலி. காட்டு மிருகங்களைக் கண்ணெடுத்து உற்று நோக்கினாலுந் அவன் பார்வையைத் தாங்க மாட்டாமல் அவை தலையைத் திருப்பிக்கொள்ளும். இவற்றையெல்லாம் கண்ட அவைகளுக்கு வயிற்றெரிச்சல் உண்டாயிற்று. சமயம் வாய்த்தபோது மந்தைக் கூட்டத்தில் அவனைக் கொல்ல வழி தேடிக்கொண்டிருந்தன. அவன் விரைவில் காட்டைவிட்டு வெளியேறி, இனத்தவரோடு போய்ச் சேர்ந்தால் தான் உயிர்ப்பிழைத்திருக்கலாம் போலிருந்தது. மந்தைக்குத் தலைமை தாங்கி நடத்திவந்த ஆகேலா வேட்டையில் பலம் குறைந்து இரையைக் கை நழுவ விடும் அன்றைக்கே அதன் வாழ்வும், மௌக்ளியின் வாழ்வும் முடிவு பெறுவது திண்ணமாயிருந்தது.

ஆனால் இந்த ஆபத்துக்களைப்பற்றி மௌக்ளிக்கு ஒன்றும் தெரியாது. காட்டில் மரத்தடியில் படுத்து பகிராவுடன் அன்று பேசினபோதுதான், விஷயம் இப்படியென்று தெரிந்துகொண்டான். அச்சிறுத்தைக்கு அவனிடம் இருந்த அன்பு அவனை எப்படியாவது காப்பாற்றவேண்டுமென்றிருந்தது. விஷயங்கள் இப்படி யிருக்கின்றனவென்று சொல்லிக்கொண்டே, இவற்றிலிருந்து தப்பிப் பிழைக்கும் வழியையும் பகிரா யோசிக்கத் தொடங்கிற்று.

விரைவில் அவ்வழியும் புலப்பட்டது. “தம்பி, உடனே புறப்பட்டுப்போய் ஊரில் ஜனங்கள் தம் குழைகளில் வைத்து வளர்க்கும் சேம்மலர் (சிகப்புப் பூ) கொஞ்சம் எடுத்துக் கொண்டுவந்து வைத்துக் கொள். ஆபத்து வந்தால் அது உதவுவதுபோல் அண்ணன் தம்பியாரும், பாலுவும் நானும் உதவமாட்டோம் சீக்கிரம் போய் அந்த வேலையைப்பார்,” என்று பகிரா வழிகாட்டி அவனைத் தூண்டிவிட்டது.

பகிரா ‘செம்மலர்’ என்றது நெருப்பைத்தான். காட்டு மிருகங்கள் ‘நெருப்பு’ என்று சொல்லுவதில்லை. நெருப்பென்றால் அவைகளுக்குப் பெரும் பயம். அதனால் அவை ‘நெருப்பு’ என்று சொல்லாமல் பலவகையான குறிப்புப் பெயர்களை வழங்கி வந்தன. மௌக்ளியும் பகிரா சொற்படி நெருப்பு கொண்டுவரப் புறப்பட்டான். அவன் புறப்படுமுன் பகிரா மற்றொரு வார்த்தையும் அவன் காதுில் போட்டு வைத்தது. அதென்னவென்றால் ஓராய் மந்தையில் ஏற்பட்ட குழப்பத்திற்கெல்லாம் காரணம் ஷேரீக் காஸ் (நொண்டிப் புலி) என்பதே. இதைக் கேட்டவுடன் மௌக்ளிக்கு ஆத்திரம் பொங்கிற்று. தன் குகைக்குப்போய், தாய் ஓராயிடம், “அம்மா, நான் இன்றைக்கு ஊருக்கடுத்த வயல் வெளிகளில் வேட்டைக்குப் போகிறேன்,” என்று விரைவாகக் கூறிவிட்டு, நெருப்பைத் தேடி ஓட்டமாய் ஓடினான்.

வழியில், ஓராய்மந்தை வேட்டையாடும் அரவம் கேட்டு, சற்று தயங்கி நின்றான். வேட்டையைக் கண்ணால் காணவில்லை யென்றாலும் அரவத்தினால்

நடப்பதென்ன வென்று அறிந்தான். ஆகேலா வேட்டை நழுவிப் பற்களை நர நர வென்று கடித்த சப்தம் கேட்டது. “சரி, இனி ஆகேலாவுக்கும் எனக்கும் காலம் நெருங்கிவிட்டது—நானே ஒரு பொழுது இருக்கிறது,” என்று எண்ணிக்கொண்டே போய் மனிதர் வசித்துவந்த ஊரை அடைந்தான்.

ஒரு வீட்டுக்கருகில் வைக்கோற்போர் ஒன்றில் ஒளிந்துகொண்டான். ஜன்னல் வழியாய் உள்ளே எட்டிப் பார்த்தான். அடுப்பில் ‘செம்மலர்’ (நெருப்பு) எறிந்துகொண்டிருந்தது. அச் ‘செம்மலரு’க்கு வீட்டுக் கிழவி ஏதோ கறுப்புக் கட்டிகள் எடுத்துப் போட்டு ‘இரை’ கொடுத்ததைக் கண்டான். பிறகு அம்மலர் கொளுந்து விட்டெரிய அவன் வாயால் ஊதுவதைக் கவனித்தான். பனியென்று பார்க்காமல் இரவெல்லாம் அங்கேயே காத்திருந்தான். பிறகு காலையில் அந்த வீட்டுச் சிறுவன் ஒருவன் குளிக்காய் சட்டியில் நெருப்பு அள்ளிக் கொட்டிப் போர்வைக்கடியில் வைத்துக்கொண்டு வயலைப் பார்க்கப் போவதைக் கண்டான். “ஐ, இவ்வளவுதானே இதன் இரகசியம்! இச்சிறுவன் செய்வதைப் பார்த்தால் பயமொன்றுமில்லையேலிருக்கிறதே!” என்று எண்ணிக்கொண்டான். தெருக் கோடிக்கு ஓடி அச்சிறுவன் கையிலிருந்த நெருப்புச் சட்டியைத் தட்டிப் பிடுக்கிக்கொண்டு, அவனைப் பயத்தால் அழவிட்டு, பனியில் மறைந்தான் மௌக்ளி.

தான் கண்ட மனிதரைப்பற்றிச் சற்று யோசிக்கலானான். “இந்தப் பிரானிகள் என்னைப்போல் இருக்கின்றனவே,” என்று எண்ணினான். பிறகு, நெருப்பு அணையாமல் இருக்க அதை ஊத ஆரம்பித்தான். “இதற்கு இரை கொடுக்காவிட்டால் செத்துப் போகுமே,” என்று சொல்லிக்கொண்டு, உலர்ந்த சுள்ளி, மரப்பட்டைகளை நெருப்பில் திணித்தான். இப்படியாகக் காட்டுருகில் வந்து சேர்ந்தான்.

அங்கு இவன் வரும் வழிகோக்கி, பகிரா காத்துக் கொண்டிருந்தது. “கேற்று இரத்திரி ஆகேலா வேட்டையைத் தவற விட்டுவிட்டது. மந்தையிலுள்ள ஓராய்கள் கேற்றே அதைக் கொன்றுவிட்டுருந்தன உனக்கும் சேர்த்துத் தீர்ப்புச் சொல்ல வேண்டுமென்று உன்னைத் தேடிப்பார்த்தன. ஐ அகப்படவில்லை. சங்கதி அம்மட்டில் இருக்கிறது,” என்று நடந்த செய்திகளை மௌக்ளியிடம் சொன்னது.

“அதற்கென்ன, நான் தயாராயிருக்கிறேன்; இதே நாளே,” என்று சொல்லி அவன் நெருப்புச் சட்டியைக் காண்பித்தான்.

“நல்ல வேலை; உலர்ந்த சுள்ளி கொப்புகள் எடுத்துத் திணித்து அதற்கு உணவு கொடு,” என்று பகிரா நெருப்பைக் காட்டிக் கூறிற்று. பிறகு, “தம்பி, அதைக் கண்டால் உனக்கு பயம் இல்லையா?” என்று கேட்டது.

அதற்கு மெனக்கி, “பயமென்ன இருக்கிறது! இது எனக்குப் பழைய சமாச்சாரமாயிற்றே! நான் சிறு பிள்ளையாயிருந்தபோது இதன் பக்கத்தில்தான் படுத்திருந்தேன்; கதகதப்பாகவும், இன்பமாகவும் இருந்தது—இப்போதுதான் கடுகக் கண்டதுபோல் நினைவுக்கு வருகிறது,” என்றான்.

அன்று பகலெல்லாம் அவன் குகைக்குள் உட்கார்ந்து நெருப்பு அணையாமல் கிளை கொம்புகளை

அதற்கு ‘இரை’ கொடுத்துப் பாதுகாத்துக் கொண்டு இருந்தான். மாலையில் டார்சு (நரி) வந்து அவன் சங்கப் பாறைக்கு வரவேண்டுமென்று தெரிவித்தது. அதைக் கேட்டதும் இடி இடி யென்று சிரித்தான். அந்தச் சிரிப்பில் நரி ஓடிவிட்டது. பிறகு சிரித்த வண்ணமாகவே மந்தைக் கூட்டத்திற்குப் புறப்பட்டுச் சென்றான். (தொடரும்.)

க.

## திரிசாரணர்.

விதிகள்.

[இந்திய வாலிபச் சாரணர்ச்சங்க விதிகளின் [1931-ம் ஆண்டுப் பிரதி] மொழி பெயர்ப்பும் விரிவுரையும்.] (சென்ற மாதத் தொடர்ச்சி.)

விதி.

36. (இ) (குழுவின்) சேர்த்துத்தீர் பின்னும், சின்னத் துட்டுதலுக்கு முன்னும் உள்ள (காலத்திற்கு) கையாள்பாட்டவேண்டிய) நிபந்தனைகள்.

குமரனொருவன் திரிசாரணனாய்ச் சின்னஞ் சூட்டப் படுமென் பின்வரும் நிபந்தனைகளை (தனது) திரிசாரணத் தலைவர் திருப்தியடையுமாறு நிறைவேற்றியிருத்தல்வேண்டும்.

(i) படிப்பு: “இந்திய வாலிபச் சாரணிய”த்தை யும், “பயனுறு திரிசாரணியத்தை”யும் படித்து உணர்ந்திருத்தல். 1

(ii) பயிற்சி: சாரண உறுதிமொழியையும், சாரண நெறியினையும் திரிசாரணருக்கு உகந்தவாறு படித்தறிந்து, அவற்றைப் பிற சிவன்களிடத்துச் செய்யும் தன்னலக் கருதாத் தொண்டுமுறையில் ஈடுபடுத்தி அப்பியசித்தல்.

(iii) சாரண வயதுள்ள ஒரு சிறுவனை மென்பாதச் சோதனைக்குத் தேற்றுவதற்குரிய அறிவு பெற்றிருத்தல்.

விரிவுரை.

1 இங்குக் குறித்துள்ள இரு நூல்களில் முதல்தூல் சாரணிய முறைக்குத் தாய் நூலாவது; இரண்டாவது நூல் திரிசாரணரின் வாழ்க்கை நிலைக் கேற்றவாறு அறிவு புகட்டுவதுடன், திரிசாரணியத் தத்துவத்தையும் விளக்குவது. திரிசாரணர், வாலிபச் சாரணரை விட வயதளவிலும், கல்வியறிவிலும், உலகியல் அறிவிலும் மிக்கவர்; அதனால் அவர்கள் தமக்கு வேண்டிய அறிவுப் பகுதிகளை நூல்கள் வாயிலாய்த் தம்மளவிற்குப் பெறக்கூடும். விதிபிற காணும் நூல்கள் இரண்டையும் திரிசாரணர் படித்துணர்வதற்கு உதவியாக, அந் நூல்கள் சார்பாய் 10 அல்லது 12 வினாக்களைக் கொடுத்து அவ்வினாக்களுக்கு நூல்களின் உதவியைக் கொண்டே விடை யெழுதச் செய்யலாம். [இம் முறை அதுபவத்திற்கு கண்டறியப்பட்டது].

திரிசாரணரின் குறிச்சொல் ‘தொண்டு’. தன்னலம் கருதாத் தொண்டில் ஈடுபடுதற்கு உயரிய மனநலம் வேண்டும். குறங்கின் தன்மை வாய்ந்த மனதை இந்நிலையில் நிறுத்துவதற்கு சாரண உறுதி மொழி நெறிகளாய் வலியு கயிறுகள் பெரிதும் பயன்படுவனவாம். இவற்றின் உட்கருத்துக்களை சிறு சொற்பொழிவுகள் வழியே அறிவுறுத்தல் ஒருமுறை. பாடிவாழ்க்கையும், வெளிச்சஞ்சாரமும் பயனிறுத்தத் தக்க மறுவகை முறைகளாம். இயக்கத்தில் முதன் முதலாய் இணைப்புறம் திரிசாரணர் தம்முடைய ஊரைவிட்டு வெளியேருங்கால், தமது வாழ்க்கை நிலையை மறந்து, தமது கருத்தைச் சாரணியத் தத்துவத்தினே நிறுத்தி வாழ்வார்; உறுதிமொழி நெறிகளைத் தழுவி வாழ முயல்வார்.

மென்பாதச் சோதனை வகைகளை சாரணர் சிறு நூல் 34-ம் பக்கத்திற்கு காண்க! சோதனை நிலையிலுள்ள திரிசாரணன் தனது தொகுதியைச் சார்ந்த சாரணப்படைவிலோ வேறு சாரணப் படையிலோ உள்ள சிறுவருக்கு படையின் சாரணத் தலைவர் எவ்வாறு கற்பிக்கிறார் என்பதைக் கண்டறியலாம். சோதனைப் பகுதிகள் ஒவ்வொன்றிலும் தகுந்த தேர்ச்சி பெறுதற்கு திரிசாரணன் தன்னளவிலும் பயின்று வருதல் வேண்டும்.

(iv) சோதனை நிலை: தொகுதிச் சாரணத் தலைவரும், திரிசாரணத் தலைவரும், குழுவினரும் விதிக்கும் காலத்திற்கு, சோதனை நிலையில் இருக்கவேண்டும்.

(ஈ) சின்னத் துட்டல். 2

(சின்னஞ் சூட்டுவோன்) திரிசாரணன் என்ற முறையில் சில திட்டமான கடமைகளை அவன் மேற்கொள்ளுகிறான் என்பதை வலியுறுத்துவதற்கு (தன்-விழிப்பு வகையிலோ, வேறு வகையிலோ அமைந்த) தன்னுராய்ச்சி முறை யொன்றும், சின்னஞ் சூட்டும் சடங்கொன்றும் அவசியமானவையே. தன் விழிப்பிலும், சின்னஞ் சூட்டலிலும் கையாளப்படும் சடங்கு முறை (குழுவினருக்கு குழு) வேறுபடும்; சடங்கு முறை குழுவினரின் மனப்போக்கையும், சின்னஞ் சூட்டுவோனுடைய மனப் போக்கையும் தழுவி நிறைவேண்டும்.

(வலப்புறத்தின் தொடர்ச்சி.)

இனி, நமது திரிசாரணர்க்குரிய சடங்கு எத்தன்மைத்து என்று காண்போம். அங்கில நாட்டில் நடு இராப்பொழுதில் இச்சடங்கு நடத்தப்படுமாம். ஆனால், நமது தமிழ் நாட்டில் வேறு வகையில் இச்சடங்கை நடத்தலாம். இச்சடங்கு பாடி வாழ்க்கை காலத்தில் நடத்தேறுவது நன்றாகும்; பாடியிடமும் ஆற்றங்கரையோரமாயின் மிகவும் நன்று. விடியற்காலையில் யாவரும் துயில் விட்டெழுந்து, காலைக் கடன் முடித்து, ஆற்றில் மூழ்கி, அவரவர் வழக்கப் படி கடவுள் வணக்கம் செலுத்தி, அப்பால் சின்னஞ் சூட்டுஞ் சடங்கை நடத்தலாம். சின்னஞ் சூட்டியானதும் நாட்டுப்பெரியாரின் அரு நூல்களிலிருந்து அறிவுரைப் பகுதிகள் இரண்டு அல்லது மூன்று படிக்கலாம். பொதுவாக, சின்னம் ஏற்பவன் தன் மனத்தில் என்முயிலாத ஒரு புத்துணர்வு அப்பொழுது பிறந்திருப்பதாய் நன்கறிதல் வேண்டும். இந்நோக்கம் சிறைவேறக்கூடிய முறையில் சடங்கு நடத்தப்படவேண்டும்.

(தொடரும்.)

க. சம்பந்தம்.

(தொடர்ச்சி இடப்புறம் காண்க.)

## அருஞ்சொற் குறிப்பு.

1. அங்கத்தினர்—Members.
2. அணி முதல்வன்—Patrol Leader.
3. அதிகாரம்—Authorization.
4. அதிகாரமில்லா பதவி—Non-Executive Rank.
5. அதிகாரி—Officer.
6. அமைப்பு—Organisation.
7. அமுர்தியறிதல்—Observation.
8. ஆட்சி முறைப்பணி—Political mission.
9. ஆண்டு அறிக்கை—Annual Report.
10. இணைப்புரிமை—Affiliation.
11. இந்தியச் சிறுவர் சாரணியம்—Scouting for Boys in India.
12. இயக்கம்—Movement.
13. இலாகா—Department.

14. இனம்—Denomination.
15. உட்கருத்து—Spirit.
16. உறுதி மொழி—Promise.
17. உறுப்பினர்—Members.
18. உறுப்பினர் முறைமை—Membership.
19. ஊர்ச்சங்கம்—Local Association.
20. கடவுள் வணக்கம்—Prayer.
21. கட்டுப்பாட்ட தொகுதி—Controlled Group.
22. கட்டுப்பாட்ட திகாரி—Controlling authority.
23. கழகம்—Organisation.
24. களி யூதல்—Whistle.
25. காட்சி—Demonstration.
26. குருளைத்தலைவர்—Cubmaster.
27. குருளையர்—Cubs; Wolf Cubs.

- பத்திரிகை வரவு.

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3. தர்மஜோதி (நவம்பர் 1931, டிசம்பர் 1931),  
கருந்தட்டாங்குடி, தஞ்சாவூர்.  
4. காரணப் பத்திரிகை (அக்டோபர் 1931),  
புதுக்கோட்டை.

**சிபுமணிக் கோவை.**

வருத்தவளை வேய் அரசர் மாமுடியின் மேலாம்  
வருத்த வளையாத மூங்கில்—சுரித்திரமாய்  
வேழம்பர் கைப்புஞ்று மேதினினிள் லாந்திரிந் து  
தாழும் துவர் தம் அழக்கீழ்த் தான்.

உறங்குவது போலும் சாக்காடு, உறங்கி  
விழிப்பது போலும் பிறப்பு. (திருக்தறள்.)

பூக்கைக் கொண்டு அரன் பொன்னடி போற்றிலா,  
நாக்கைக் கொண்டு அரன் சாம(ம்) நவில்கிலார்  
ஆக்கைக்கே இரைதேடி அலமந்து  
சாக்கைக்கே இரையாகிக் கழிவரே.

(தேவாரம்.)

**JANUARY 1932.**

(Honorary Editor : P. V. RAMANA RAO, B. A., B. Ed., R

ಪ್ರ. ೨೨.

సా॥ ఆరంభంబుల కెల్ల జీవము మహాత్మా ! నీవ కావే? భక్తి  
తా రుణ్యా మృతవృష్టి నొందు ఫలముల్ గార్యంబులే; నీ కింత  
భారం బంతయు నైచి పౌరుషము యావచ్చు క్కం గావించు; బా  
నై గర్వోపవే సత్ప్రియత్వములు; దేనా! భక్తి చింతామణీ.

(వసుదాయ గీత 'భక్త చింతామణి.')

సంపాదకీయము.

శ్రీ శ్రీ మహాశయని జననకాలపు నెలవులు సానందముగ గడచియుండురు; శక్తుల గూర్చుకొనియుండురు; శిబిరవాస గుఱిముల ననుభవించియుండురు; ఇనుచుడించిన యాత్మాచామతో వీరోచిత కన్డ్రుల, కార్యకలాపముల ననుసరింప సంసిద్ధులుగ నుండురు గాక యని పాఠకమహాశయులకు నూతన వత్సరాదిని భగవదనుగ్రహ పరంపరలు గలుగుటకు ప్రార్థించు చున్నాము.

ఈ సంచికనుండి మన యనుబంధమునకు నాలుగు పుటలు గాక యెనిమిదింటిని కలిగియుండుట కవకాశము నిచ్చిన 'సాఫ్ట్ ఇండియా బాయ్ స్కూల్' పత్రికా సంపాదకునకు నిందుతో మీ యందర తరఫున కృతజ్ఞతా నమ స్కారముల జేయుచున్నాము.

ఇంక నీ యను బంధమును నడుపుటలోను, అన్ని తిరిగి  
కుల పాతకుల కుపయుక్తముగ నుండు నటుల జేయుట  
లోను మీ భాగము గూడ నధికమయినదని జ్ఞాపక ముంచు  
కొని మీ శక్తికొలది యందుకు వోడ్పడుదు. విశేషమగు  
సాంస్థానిక పరివరములేని బిడ్డలు, బాలకీరులు, యావన  
వీరులు, అభిముషలు నీ యనుబంధము ద్వారా పీఠోద్య  
మముయొక్క ఆశయ విధానముల గ్రహించు నవకాశమును  
గలుగ జేయుదు. దేశ భవిష్యత్స్వరూపను తెయూరుచేయు  
యోద్యతు విధానమునకు చగు వ్యాప్తి పాఠశ్రమల  
నోనగుండు.

మీకు వీర శీవితమందు శుభము గలుగు గాక !  
సంపాదకుడు.

తోడేలు బిడలు - యెవరు ?

బాలవీరు లెవరో, వారికి దగిన తరివీతు నెటుల ప్రధాన  
వీరుడు కంగడే సెనో అందరు నెరిగియుందురు. 1929 ఆగ  
ష్టులో, యింగ్లండులోని బర్మింగ్ హామ్ దగ్గర జరిగిన  
పర్యవసంఘములోని వీరుల మహాసమావేశము (World  
Jamboree) నకు (వీటిను సామ్రాజ్యములోని యన్ని  
భాగములనుండియు, 42 యితర దేశముల నుండియు, 50:00  
వీరులు వచ్చి వీరోద్భవముయొక్క సామ్రాజ్య ప్రకార  
సందర్భము (Coming of Age of the Boy Scout  
movement) ను అతివిభవముతో జరిపిరి. నానాటికి  
వీరమార్గము (Scouting) యొక్క ఆశయ విధానములు

ప్రపంచమున కంతకును తెలియవచ్చి అభినందింపబడుచున్నది. వీరులైన బాలురు 'ఆనందము, శోగము, ఆక్మరసాలు' గల పాఠాలు 'గానగు చున్నారనుట నేకులకు సుభవైక వేద్యము.

ఒకప్పుడుండి నటుల, పీఠమార్గము 11 మొదలు 18 యేండ్ల బాలునికి మూలము యుపయోగపడునదిగ నిప్పుడు లేదు. ఉద్యమము పెరుగగా, బాలవీరుడుగుటకు దగిన వయస్సునకు రాని బాలకుడుగాడ నిందు అవకాశమును జూపవలసివచ్చినది. అట్టి బాలురకు గాను తోడేలు బిడ్డలశాఖ (Wolf Cub Branch) ప్రారంభింపబడి వారి వయస్సున కనుగుణ్యముగా కార్యక్రమము యేర్పరచబడెను.

ఈ కార్యక్రమము నేర్పరుచుటలోని యుద్దేశ్యము పీఠమార్గములో ప్రవేశ పెట్టుటకు బిడ్డను తయారుజేయుటయేగాని, ఆమార్గముయొక్క విధానము నిప్పుడే యవలంబించుట కాదు; 8 మొదలు 12 యేండ్ల మధ్యకుండు బాలురకు సహజముగ స్వాభావికముగ నుండు ఆటను పనిని కలుగజేసి ప్రథమమున తోడేలు బిడ్డగా నుండినందున తరువాత శ్రేష్ఠుడగు బాలవీరుడుగుటకు పునాదిని వేయుటయే యీ కార్యక్రమముయొక్క ఉద్దేశ్యము.

## బాలవీరుల సంఘము-ఇండియాలోనిశాఖ.

నియామకము, నిర్మాణము, నిబంధనలు.

### I. సామాన్య సూత్రములు.

3. మత సంబంధముగు నియామకము: సామాన్య స్వభావము:—

(అ) బాలవీరుల సంఘము ప్రత్యేకముగ నేయొక మతమునకును సంబంధించినది గాదు. ఇతరుల మతములను భక్తితో గౌరవముగ జూచుచు, తాను చెందియున్న మతములోని ధర్మములను నిత్యము ననుష్ఠించు చుండుటకు ప్రయత్నించుచు ప్రతి వీరుడు నుండవలయును. ఒక సమూహము (Group) లోని సభ్యులందరు నొక మతమునకు అందు నొకే శాఖకును చెందినవారైన యెడల, సమూహపు నాయకుడు (Group Scout

తోడేలు బిడ్డల కార్యక్రమము.

ప్రథమమున, బిడ్డ వయస్సున నున్న చిన్నబాలుడు శీవితములో చేరిని విశేషముగ శోరునో తెలిసికొన ప్రధానవీరుడు ప్రయత్నించెను. గోల చేయుటకును అమితముగ తనలో నున్న శక్తిని యుపయోగింపకుటకును, తన భారవాళక్తికి నాహారముగ నదృశ్యవిషయములను సాహసకార్యములను ఆస్వేషించుటకును పతలను జేయుటకును పనుల జేయుటలో తనకు దోడుగ నుండుటకు స్నేహితుల సహవాసమును వెదకికొనుటకును అట్టి బిడ్డ శోరునని ఆయని తెలిసికొనెను. ఈ శోరికలను తృప్తిపరుచుచు అంతేగాక న్యాయము, భక్తివిశ్వాసములు, పరాధత, పోలక్షణములు- వీటియొక్క తొలి ముఖ్యానమును కలుగజేయుటకు తరచీరు నుగూడ బాలునకు గలుగజేయుటలో చేడకపవర్త ప్రభుత్వ కృతకృత్యమయ్యెను.

తోడేలు బిడ్డల కార్యక్రమములోని భాగములగు నీ క్రింద విషయములగూర్చి మీరు యోచించిన, యీ కెండు ఉద్దేశ్యముల పొందిక యెటుల సాధ్యమయ్యెనో గ్రహించగలరు. (స శేషము).

వెళ్ళకూడదను నియమము గల వీరు లున్నయెడల తన స్వాధీనములో నావీరు లున్నంతవరకు నట్టి నియమమునకు భంగము కలుగకుండ వీరుల నాయకుడు అతి బాగ్రత్తతో జూడవలయును.

(అ) ఈసంఘము యెట్టి రాజకీయ సంస్థతోనుసంబంధమును కలిగియుండలేదు. ఈ సంఘములోని సభ్యుల-యావ్వనవీరులు, బాలవీరులు, తోడేలు బిడ్డలు, వీ శోర్యోగులు-తమ యుడుపుల (Uniform) తో రాజకీయ సంబంధములగు నట్టి సభలలోను ప్రవర్తనములలోను, రాజకీయ సంబంధముగు ప్రచారమును జేయుచున్న నెవరికైనను బహిరంగ ఆహ్వానము నిచ్చు సమయములలోను పాల్గొనుటని సిద్ధము.

(ఇ) ఈ సంఘము పైనిక పద్ధతుల నవలంబించదు; యేపైనిక వర్గముతోను సంబంధమును కలిగియుండలేదు.

(ఈ) ఈ సంఘము ప్రజాసేవక రాజకీయేతర సంస్థయే రాజ్యాంగ శాఖకును లోబడి యుంకలేదు; యే రాజ్యాంగ శాఖచేతను నడుపబడుచుండలేదు.

### 4. ధనము - (Finance):—

బాలురు తమంతట తామే ధనమును ఆర్జించియో దాచుకొనియో నుండవలెగాని యితరుల నడుగగూడదను నదియే ఈ యుద్ద్యమముయొక్క భావము. (61 వ నిబంధనను జూడవలయును.)

దేశీయ కేంద్రస్థానపు (General Headquarters) ధనము:—ఆదాయము, వ్యయము, శేషముల బాలితాలు ప్రతి సంవత్సర నివేదిక యందు ప్రచురింపబడును.

వీర సమూహములు, రాష్ట్రీయ సంస్థాన స్థానిక సంఘములు తమను తామే పోషించుకొనవలయును; దేశీయ కేంద్రస్థానమునకు చందాలు నిష్పంధములు గావు-పంపబడిన సంతోషముతో స్వీకరింపబడును.

## తోడేలుబిడ్డల నాయకులకు

పూర్వాహనిర్వహణము. How to run a pack

ఇంతవఱకును బాల వీరుల తత్త్వమును నతని యెడల నెటుల వ్యవహరింపవలసినదియును తెలిపితిని. ఇది యతనికి జయప్రదమగు శిక్షణము నొసంగుటయందుఁ బ్రథమ సోపానము ఇటుపైని పూర్వాహనిర్వహణమునకును దాని శిక్షణమునకును నుపకరించు కొన్ని విషయములను దెలుప నెంచితిని.

ప్రారంభమున బాలుర సంఖ్య స్వల్పముగ నుండుట మంచిది. బలమగు పూర్వాహనతోఁ బ్రారంభింప మనసు పుట్టినను, నట్లొనర్చుట మిగులఁ పొరపాటే యగును.

కొంచెములో మంచి శిక్షణము నిచ్చుట మియాశము ముగ నుండఁదగును. ప్రతివ్యక్తికిని సరియగు శిక్షణము నొసంగవలసిన సాధారణముగఁ బరు నెనమర్చు బాలుర కంటే నెక్కువగ నుండఁగూడదు. ఏ ప్రతిభితులయందైనను ముప్పదియారుట మించిన నా పూర్వాశిక్షణము మనుష్య మాత్మని కక్తికి మించినదే యగును.

ముప్పదియారు కాదు; నూటి ముప్పది యారుగురికైనను గులభముగ వ్యాయామ శిక్షణము (Drill) నొసంగవచ్చును; కాని యది యీ శిక్షణ (Training) మెన్నటికిని గాఢాలదు.

### సంఘటనము (Organization)

షట్క-విధానము The six system:—

బాలభటువాహినుల (Scout Troops) ను దళములు (Patrols) గ విభజించియుంటే వృక్షశాఖక పూర్వాముల (Wolf-cub packs)ను షట్కములు (Sixes) గ విభజించిరి..

ప్రతిషట్కమునందును నారుగురు బాలురుండురు. వీరందఱును షట్కనాయకు (sixer) ని యొక్కయు మషట్కనాయకు (second) ని యొక్కయు నధీశమునందుండెదరు. ఈ నాయకులకుఁ దమషట్క నిర్వహణాధ్యక్షున

ములందు ప్రత్యక్షభాగ్యం నొసంగవలయును. కొంత పరిశీలనాను బాలకృతులను విధానమును బోలియున్న మట్టునాయకుని నొక చిన్నదళ నాయకు ("Junior Patrol Leader" ని) బరిణమింపజేయక, తన పనిని పరీక్షించుటకు దానిలో జ్యోక్తముగలవాడేని కొనుటకుకాదు. ఎవరైన నాధ్యక్షుడు Officer డుండుట్టి పూర్వసమావేశము (Pack Meeting) నిందును, బాహ్యవిహారము (Outing) నందును దప్పనితరచేతలయం దాతనిని నాయకత్వము వహింపఁగోరుట భావ్యముకాదు.

మట్టునాయకుడు ద్వితీయపట్టిక Second stripe నొందుటకు పూర్వమే ద్వితారా శాబకము (Two star cub) గ నుండవలెనియును, మట్టిప నాయకుఁ డథ మము ప్రథమతారా (First star) నైనను బడయవలయుననియును బాలకుండి శాబకాధిపతుల యభిప్రాయము.

ప్రతి పూర్వహమునందును బృహష్ట్ర నాయకు (Senior Sixer) నొకనిని నియమింప వచ్చును. ఇతడు ప్రత్యేకముగ నొకమట్టుమును నడుపువాఁడగు నుండవలెనను నియమము లేదు. పూర్వహమున నొకవత్సరముండిన గాని, యారు మాసములు మట్టునాయకుఁడుగ నుండిన గాని, లేక ద్వితారాశాబక మైన గాని చాలును.

శాబకాధిపతులు పూర్వహమితి (Pack Council) ని మట్టునాయకాధ్యక్షున సమావేశమును (Sixer's Instruction meeting జరుపుచుండవలెను. పూర్వహమితియందు శాబకాధిపతియును శాబకోపాధి పతులును, మట్టునాయకుడును, మట్టిపనాయకులును, సభ్యులుగ నుండురు. ఈసమితి నిర్ణీత కాలములందు గూడుచు యాదృచ్ఛికముగ (informally) పూర్వహ వ్యవహారములను విచారించును. శాబకాధిపతి నాయకుల లోపములను గుఱించుచును మంచినిజ్ఞాపించుచును, వారికుచితముగు నాలోచన నొసంగుచును వారికి దోడ్పడును.

అధ్యక్షున సమావేశము సాధారణముగ పూర్వహమితి సమావేశమునకు వెంటనే జరుగవలయును. రెండును గలసి ప్రాయశః నలువదియైదు నిమిషముల కాలము పట్టును. ఈ సమితి సమావేశమున గృతకార్యసంహారకమును నూతన కార్యనిర్వహణమును జరుగును. చాలమంది శాబకములకు జ్ఞాపకకర్త యౌవముగను లోపముగను నుండుట

జేసి సమర్థులగు నాయకులఁగోరు శాబకాధిపతి యట్టి సమయములను వారికొరకు సంపూర్ణముగ విడిచివెట్టవలయును.

సమావేశములు Meetings:— వీలగునన్ని పర్యాయములు నియమిత దినములందును, చేతలందును సమావేశములు జరుగవలయును. తమ విధేయతను కృత్రిమములు కంటెను మంచి విషయములను నేర్చుకొను నవకాశము తప్పిపోవునేమో యను భయమున సకాలమున నిట్టి సమావేశముల కరుగ బాలురు తొందరపడవలయును.

మీ కార్యప్రణాళికను (Programme) ముంగునే సంస్కృత మొనర్చుకొనవలయును. ముందేమిచేయవలయునని యెంతమాత్రమును తటస్థతాయించుట కూడదు. బాలుర కేమియాలవడినను, సోమరితనము మాత్రమలవడుట ప్రమాదకరము.

మాపకులనుగాని తమవంతున (turn) కడురుచూచుచుండు బాలురు గాని పరిసరముల నెంతమాత్రమును నుండనీయఁగూడదు. ప్రతిశాబకమును బూర్తిగ నంతచేత యను నేదోపనియందనో, యాటయందనమో, నిమగ్నుడై యుండవలయును. ఈవయసున బాలుఁడెక్కువకాలముకే పనిసంజేయుండఁ బాలనికతమున మీ ప్రణాళిక వివిధ కార్యయంత్రమై తరుచు మార్పుచుండుట కవకాశమునగునదై యుండవలయును. బాలుని శీఘ్రమున నాట ముఖ్యమగుటజేసి వీలగునన్ని యాటలను జేర్చుటమంచిది.

ఉడుపులను భరించుట, పాదకలను శుభ్రముగ నుంచు కొనుట, చాకచక్రముగ నడచుట, అభివందన మొనర్చుట మొదలగు స్వల్ప విషయముల యందు శాబకముల జారుకుగ నుండుటలకు జాడ వలయును. దీనిని దండనమునఁగాక, స్తవము కలశ్రవణ సాధన వలయును.

మైలిక్ వ్యాయామ శిక్షణము (Military drill) నేరూపము నను దలపెట్టఁ గూడదు. పూర్వహసమావేశమున జతుర్ధికరణము (Forming fours) "ఓ" "ఏ" "ఐ" "కె" నాడు నప్పుడు తప్ప నితరచేతలందు జరింపఁ దగును. వలయమే శాబకోపయుక్తమగు నేర్పాటు; పంక్తికాదు. "పూర్వహ, పూర్వహ, పూర్వహ" అను నాహ్వానము శాబకములకుఁ బరిచిత మునరించినచో, వలయ మేర్పడచుట కులభసాధ్య మేయగును.

సమావేశము మహోదము (Grand Howl) తో ప్రారంభమై, దాని తోడనే యంతము కావలయును. ఈ దిగువ నిచ్చిన యకభవ సిద్ధముగు నూచీ ప్రణాళికను గమనింపఁదగును.

| ప్రారంభము       | మహారవము                                                                        |
|-----------------|--------------------------------------------------------------------------------|
| 1 నిమిషములు ... | ఉడుపులు మొదలగు వాని పరీక్ష; చందాల వనూలు                                        |
| 10 " ...        | మనకునకును, శరీరమునకును జారుకుడమును గల జేయునాట. ఉ  అంచెల పందెములు (Relay Races) |
| 15 " ...        | మట్టు నాయకుల యధీనముక మట్టు-పులబని.                                             |
| 10 " ...        | నెమ్మదియగు నాటలు.                                                              |
| 10 " ...        | శాబకాధిపతి, ఉపాధి పతుల యధ్యాపనము.                                              |
| 5 " ...         | నెమ్మది యగు నాట                                                                |
| 5 " ...         | గాథ (Yarn.)                                                                    |
| సమాప్తము.       | (ఉండినచో) స్నాతకము గ. స్నాతకములు. మహారవము                                      |

స్నాతకములు (Ceremonies):—ముఖ్యములగు శాబకస్నాతకములు రెండు—ప్రవేశ స్నాతకము Investiture ఉత్థిగస్నాతకము (Going-up) వీని నెన్నడును శ్రద్ధారహితము గ జరుగఁ ప గూడదు. వీని కుపకర్తించు నూచీప్రణాళికలు (Out line schemes) వ్యకశాబక విధానము (Wolf cubs' Hand book) నందలి, 6, 16, 3 ఖండములఁ గాననగును. తనకుఁగాని, తనశాబకములఁగాని, నచ్చెడు విధమున శాబకాధిపతి వీనిని మార్చుకొనవచ్చును. కాని వీలగునంత వరకు బ్రణాళికా భానముననుసరించుచు స్నాతకములను బాలుర

కర్తవ్యగురితని నిడివించవలయును. అతి కిస్తరణము (elaboration) సాధారణముగ బాలుర యశస్థతను, క్రైముఖ్యతను బ్రధానకారణముగట, స్నాతకముముఖ్యముగ నిరాదరముగను (Simple) బనిత్రాభావ ప్రేరకము (Solemn) జగను నుండవలయును.

తల్లి దండ్రులు:—శాబకముల తల్లి దండ్రులతో పరిచయము గలిగి యుండుటయును, వారి యభిప్రాయముల సవ్వదా కను గొనుచుండుటయును, నింకను విశేషించి, మీరు పైకొని ప్రతిచర్యకును గల కారణములయందు వారి నుత్సాహము గొనునట్లునర్పటయును, మీ కార్యసాఫల్యమునకు మిగుల దోడ్పడఁ గలవు.

గ్రంథములు (Records):—ప్రతి పూర్వహమునకును దనశాబకముల శాబక చరిత్ర (cub history) ను దెలుపుగ్రంథముకట్టియును, పూర్వహచరిత్ర (LogBook) మొకటియును నుండవలయును. ప్రతి మట్టునాయకుడును దన మట్టుమునకు సంబంధించిన యుపసర్గి తానుపసర్గిముల(attendance)ను, ఉడుపుల సంజ్ఞలను (uniform marks) చందాలను, దీసికొనుటకు మట్టుగ్రంథము (Six Book) నొక దాని నుంచుకొనవచ్చును. గాని, యది శాబకాధిపతి పరిశీలనకు లోనై యుండవలయును.

అవయ వ్యయ పట్టికలు (Accounts):—శాబకాధిపతులు పూర్వహదాయ వ్యయపట్టిక (PackAccounts) నొక దాని నుంచవలయును. చందాలకు సంబంధించినంత వఱకు బాలురు దీనిని పరిశీలింప స్వాతంత్ర్యము గలిగి యుండవలయును. పూర్వహ సంఘటనమునకుఁ జెందిన యాభాగమును జూచుకొనుట కొకనిని ప్రత్యేకముగ నియమించుట మంచిది. అన్య లాసఁగు చందా లేమైన నుండిన యెడల దీనికై—అవసరమగుచో వాహినిని గూడఁ జేర్చి యొక సంఘము (committee) నేర్పరవలయును.

"సు బు డ్డి."

## చాలవీరుల నాయకులకు

బృందములు — చేతిపనులు. (Handicrafts)

"ధనమూల మిదం జగత్" ప్రపంచమందు సర్వము మముగాని, కుదకు ఏమానవుడుగాని వృద్ధిపొందుట కుర్ల భగముతో నున్నది. అది లేనిదే యే సంస్థగాని, ఏ యద్య భము. నిష్కామయోగులగు యెందరు మహానుభావులు

రాత్రింబవళ్లు కృషి సల్పినను పూర్వము కృషిలేనియెడల వారి ప్రయత్నము లన్నియు విఫలములగుట లేదు. వారి ఆశయములు నెఱవేరు ఇది మనకు నిత్యమభ్యసన గదా!

మన దేశముందు బాల భార్యయమును సర్వత్రా వ్యాపింపజేయవలయునని అనేక సంవత్సరముల నుండి యెందరో విద్యాధికులు పలుకుబడి గల బుద్ధిమంతులు దేశ రాధకులు మానవసేవకులు మున్నగువారు “స్వప్రయత్నముల సల్పుచున్నారు. ప్రభుత్వమువారు వారికి చేయూత నొసగు చున్నారు. గాని ఫలముత ఉత్సాహకరముగా లేదని ఒప్పుకొనక తప్పదు. దీనికి కారణము తెన్నియో గలవు. అందు ధన సహాయము లేకపోవుట ముఖ్యమైంది. అందులకు కొంతవరకు మనమే కారకులమని ఒప్పుకొనవలసి యున్నది.

ఒక ఉద్యమము యెంతటి ప్రజోపకారి యైనప్పటికినీ పుణ్యం రంజక మైనప్పటికినీ అదృశ్య దేశమునందు దృఢముగా నాటుకొని చిగిచ్చి కొమ్మలువైచి పెద్దపుట్టుమై పువ్వులు పూచి కాయలు కాచి విరాజిల్లుటకు (1) ప్రభుత్వ సహాయము (2) జాదార్థ్యవంతులగు ధనీకుల సహాయము. (3) స్వయం సహాయము అవసరము. ఈ సహాయముల యొక్క హెచ్చు తగ్గులు ఆ ఉద్యమము ఉండు స్థితిని బట్టి మారుచుండును; అనగా కొన్ని సంఘటన ప్రసంగమున ప్రభుత్వ సహాయము విరివిగా కావలసి యుండును. కొన్నిటికి స్వకర్తయే అవసరముగా నుండును. కాని ఏయద్యమమైనను ఏ సంస్థయైనను స్వకర్త స్వప్రయోజకత్వము లేనిదే యితర సహాయమెంత యుండినను అంతగా రాజించదు. స్వదావృద్ధిపొందదు. మరియు ప్రతి వ్యక్తియు అన్ని క్షయములలోను స్వకర్తవీధి నాధారపడి యుండునట్లు అలవరుచుకొని మిగిలిన విషయములను జాదార్థ్యవంతులకు వదిలివేయుట సర్వోత్కృష్టము, సమంజసము. కాని మనయుద్యమము సహితము అటులే సర్వకర్తవీధిచాలవరకు నాధారపడియుండునట్లు ప్రయత్నముచేయుట మన కర్తవ్యము.

ధనీకుల యాచించిగాని పరులనంచించిగాని సామాన్య ప్రజల మనసుల నొప్పించిగాని యార్జించు ధనము ధనము గాదు. అటుల సంపాదించు వేయిరూప్యములకంటె స్వయంకృషివలన సంపాదించు ఒక రూకయైనను ఉత్తమము. ఈ విషయమును మన యుద్యమమునకు జేరినవారందరు నెల్లప్పుడు మనసునందుంచుకొనవలయును. ఈ యుద్దేశ్యము ననుసరించి మనలో ప్రతివారును కృషిసల్పి

వారివారి బృందములకు ధనమార్జించుటకొక మార్గమనియు చెప్పబడింది.

ప్రతిపాఠశాలలోను చేతిపనులు నేర్పుచున్నారు. వాటియందు వనవారు శ్రద్ధవహించిన యెడల అచిరకాలములోనే యంతో ఉపయోగకరములగు వస్తువులను తయారు చేయుటను బాలురు నేర్చుకొనగలరు. ఆ వస్తువులను సులభముగా విక్రయించవచ్చును. ఒక బాలవీరబృందముకు జెందిన ప్రతివారును దినమున కొక యరగంటకాలము చేతిపనులకై కృషి సల్పిన నెలకు కనీసము యిరువై రూప్యములు సులభముగా సంపాదించవచ్చును. అటుల స్వయం కృషివలన ధనార్జన చేయగలిగిన బృందము యెంత బలముగాను ఉత్సాహకరముగాను ప్రజోపకారిగాను ఉండగలదో యెంత పనిని చేయగలదో యూహించుడు! ప్రథమచికిత్సకు కావలసిన వస్తువులకు పతకములకు మకాములకు నవసరమగు ధనమును వారు నొరలను యాచించవలసిన యవసరములేకయే సంపాదించి స్వేచ్ఛగా ఖర్చుకెట్టవచ్చును. ఇంతేగాక దీనికి నలవాటుపడిన బాలురు వారి చేతి నైపుణ్యమును పెంపొందించుకొని యుత్తరోత్తరావారి జీవిత యాత్రలయందు ఏ వృత్తికైనను తగినవారై స్వతంత్ర జీవితముల గడపగల శక్తిగలవారగుదురు.

బాలురు అతిసులభముగా కొద్దిపాటువ్యయముచేసి చేయగలిగినట్టియు కష్టములేక అత్యుపయోగపడెడియు అనేకవస్తువులు గలవు అందు కొన్ని ముఖ్యమైనవి. కాగితముతో కవచముచేయుట (Envelopes) విలాసములు గోడలకు పూజలు వేయుటకు రంధ్రములు అట్టలలోను రేఖలోను కత్తిరించుట, కాగితపు పువ్వులు చేయుట, కత్తుకు అట్టలు చేయుట (writing pads), పుస్తకములు బైండుచేయుట, బ్యాట్లు, బంతి, అట్టలు, నవారునేయుట, చాపలు అట్టలు, పేముతో బుట్టులు పక్కెములు అట్టలు కొయ్యతో చిన్న చిన్న ఉపయోగకరములగు రూల్స్, క్రాకర్ కాగితములపై పెట్టుబరువు, కేమెట్, ముక్కాల్లుపీట, సీరాబడ్డి, కలములు పెట్టుపెట్టు చేయుట మొదలైనవి.

పై నూచనలను అసక్తి గలిగినట్టియు ఉత్సాహవంతులు నగు బాలవీరబృందముల నాయకులనుసరించి అందుగల కష్టముఖముల పరిశీలించి మన యుద్యమము నుద్ధరించి యెల్లరకు మార్గదర్శకులయ్యెదరని నమ్ముచున్నాను. నెల్లూరు కామరాజుసీ తారామరావు

# యౌవనవీరులు—వారెవరు, చేయునదేమి? Rover. సృజానవీరునిసందేశము. Chief Scout's message.

యౌవనవీర సోదరబృందముయొక్క పరమోద్దేశ్యము

యౌవన వీరులు బహిరంగ ప్రదేశము వాస్తవముగను, సేవ జీవిత పరమావధిగను గల సోదరబృందము. రాజబాటలలో సంచారులు, అడవులలో శిబిరవాసులు, తమ బ్రతుకుదేవు నెరిగి తమ మీదనే ఆధారపడగలవారు, యితరులకు సేవజేయగలిగియుండి అందుకు సంసిద్ధముగ నుండువారు—యౌవనవీరులు. 17 యేండ్లకు వైసుండు యౌవన పురుషులు బాలవీర్యద్యమములోని శ్రేష్ఠ శాఖగ నున్నారు. వారే యౌవనవీరు లనబడుచున్నారు.

ఆటవికవిద్య (Wood Craft) ద్వారా బాలవీరుల కిచ్చుతరివీతులలో ముఖ్యమగు నావి గుద్దేశ్యము లున్నవి; అవి యేమన,

- 1 శిలము, బుద్ధికాశలము.
- 2 హస్తవిద్య (Hand Craft) నిపుణత
- 3 ఆరోగ్యము, బలము.
- 4 ఇతరులకు సేవ, పౌరత్వము.

యౌవన వీర సోదర బృందపు శాఖలు ప్రపంచము నంతటాను యేర్పడియున్నవి. ఇది సామాన్య సోదరబృందముగాక ఆనందమయమగు సోదరబృందముగ నున్నది; ప్రపంచము నందంతట నున్న శిబిరసహవాసములు, ఉడుపులు, యౌవనవీర గృహములు (హౌస్ ఫలములు) వారి సామాన్య లక్షణములుగ నున్నవి. ఇవి సంచారుల సోదరబృందము గనుక, దానిలో నొక సభ్యుడవగు నీవు, నీ సంచారములను పరదేశ ప్రాంతములకు గూడ జరిపి యితర సోదర యౌవనవీరులతో స్నేహముల నేర్పరుచుకొనుము. మన యుద్యమములోని యీ భాగము ఆనందకరముగను బోధనాయుక్తముగను నుండుటగాక అన్యోన్య సద్భావము వలన ప్రపంచభవిష్యత్ శాంతిని నిశ్చయముగ నేర్పరుచుటకు ప్రయత్నము జేయనున్నది.

ఇంతకు ముందే నీవు బాలవీరబృందము నుండిన దానిని గుఱించి నీ మేమి తెలిసికొనవలయునో బాగుగ నెరింగి యుండువు. ఇంతకు ముందు నీవు బాలవీరబృంద గా కున్న నీకు కావలసిన పుస్తకము, పాఠములు, విషయములు తెందుగలవు.

1. బలమైన పాదరక్షణ.
  2. ధైర్యమైనగుండె.
- తరువాత నేదో విధముగ పరీక్షయము - ఇండియాలోని బాలరక్ష (Scouting for Boys in India) అను పుస్తకమును సంపాదించుము. ఇందు నీవుపొవు బహిరంగ సంహారములను శిబిరవాసములను గురించిన విషయములు మార్గముగా దెలిసికొనగలవు.

అందులో “శిబిరాలపు కథల” (Camp fire yarns) ను వరుసలో నీ క్రింద విషయములగూర్చి విపులముగ వ్రాయబడి యున్నది. —

1. వీరవిద్య (Scout craft) వీరుని పని
2. బహిరంగ జీవితము (Campaigning)
3. శిబిరజీవితము
4. జాడలదీయుట (Tracking)
5. ఆటవికవిద్య (Wood Craft), ప్రతికృతి విశేషములు (Nature Lore)
6. ఆరోగ్యము, బలము
7. శౌర్యము (Chivalry)
8. ప్రాణరక్షణ, ప్రమాదముల నెదుర్కొనుట
9. పౌరులుగా నొనర్చవలసిన ధర్మములు

యౌవనవీరమార్గముయొక్క పరమోద్దేశ్యము, సోదరభావము, పరులకు సేవ.

ఆనందము, ఆరోగ్యము, అక్కరపాటు గల పౌరులుగ తమను యవకులు తయారుజేసికొనుటకు దోడ్పడుటయు తనకు నుపయోగకరముగ నుండునట్టి జీవనోపాధిని యేర్పరుచుకొనుటకు ప్రతివానికిని అవకాశము నిచ్చుటయు యౌవనవీరుల తరివీతుయొక్క ఉద్దేశ్యము.

యౌవనము ప్రాప్తించుచుండ, తన జీవితములోని యట్టి దుష్టతమగు సమయమందు సహాయకరములగు సంబంధములను కలిగియుండుటకు పెద్దవాడగుచున్న బాలునకు, యౌవనవీర మార్గము దోడ్పడును.

ఆటవికలక్షణములు (Back woodsmanship) ప్రకృతి విద్య (Nature Craft) ల కలన గలుగు ఆనందవయములగు ననుభవములతో విమర్శమును యౌవనవీరులతరివీతు యవకులకు జూపును.

పనునెనిమి డేండ్లకు వై కయస్సు గల యువకులకు కొరవారికి వీర్యద్యమములో బోధకులు (Instructors) గను, అధికారప్రతికలను పొందు బాలవీరుల నాయకులు గను తరివీతును బొందుటకు యౌవనవీరుల తరివీతు వీలును కలగజేయును.

అందరిచే నామోహింపబడు మార్గమున నుపయుక్తమగు సేవ (Real Service) ను యితరులకు జేయుటకు నవకాశమును యవకులకు యౌవనవీరుల తరివీతు కలగజేయును. (స శేషము.)



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