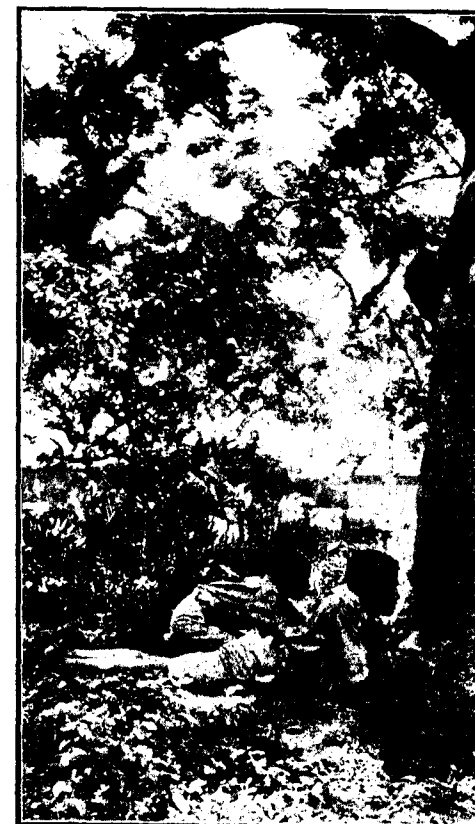


The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

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"Ambush"

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let the Consumer also know
the truth.*

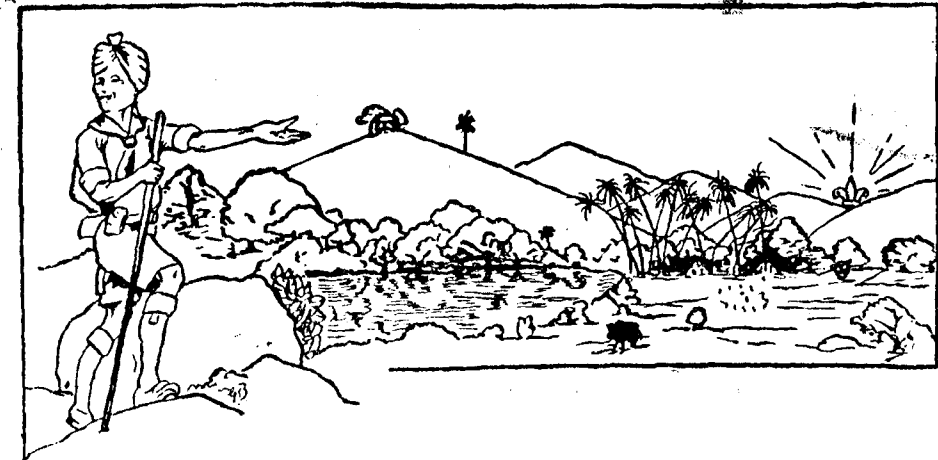
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THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL
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Thought for the Month.

"Be tolerant; where you cannot change your opinions it is often possible to change the subject."

Barry Pain.

The Outlook.

Birthday Greetings to the Chief Scout and the Chief Guide.

February 22nd marks the day on which the Chief Scout and the Chief Guide were born and one more year has passed by in their lifetime of usefulness to the world. We take this opportunity of wishing them both many happy returns of the day. May God give them many more years of health and strength for increased service to the Boyhood and Girlhood of the world.

Commissioners' Conference at Hd. Qrs.

What promises to be a very important event this year and is likely to be of great fruitfulness for the future of the Movement in this Province, is the Commissioners' Conference fixed for the 28th of this month in connection with the Annual meeting of the Provincial Council. Sufficient publicity has been given to the function in the daily papers and a number of suggestions for the work that might be done in the conference have also been given. We hope the Conference will serve as a great incentive for the further development of the Movement in the Province.

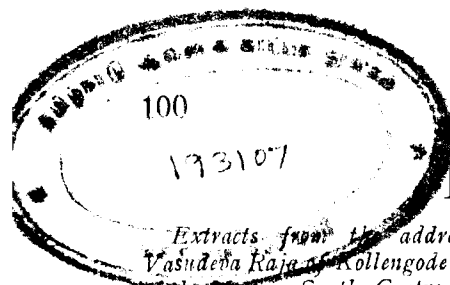
The Late Mr. S. Rajarama Aiyer.

The many Scout friends of Mr. S. Rajarama Aiyer will have learnt with regret of his passing away last month. His life was one of dedication to service and as Editor of the *Baratha Dharma* he did much to bring up the prestige of our religious institutions and practices. As the Honorary Manager of the Theosophical Publishing House, he was a very familiar figure to our Scouts and Scouters and was the pioneer in making Scout Literature known widely all over the province. He was keenly interested in Scouting and would never miss a chance of attending a Scout function or visiting a Scout Camp if he were, by any chance, in the locality. May God rest his soul in peace!

The Annual Census.

In the Headquarters Notices of this month will be found detailed instructions as regards the Annual Census. March is likely to be a busy season for School Scouts and Scouters, but the filling in of the Census returns need not take much of the time either of the boys or the men. We hope the returns will be promptly sent up.

Good Scouting, Editor.



Elders Point of View.

Extracts from the address delivered by Sir Vasudeva Raja of Kollengode at the annual meeting of the Madras South Centre Local Scout Association.

"The scout idea is no longer a parochial, provincial or even national idea. It has outgrown all these narrow limits and has developed into an international movement. Every civilised country to-day has its own Boy Scout Movement with a total membership of over two millions. Restrictions imposed by caste, creed, race, nationality, religion and language do not function in this colossal international family, as were demonstrated on the occasion of the Jamborees held in the past when scouts from numerous nations assembled together and lived and functioned as one family.

In the days of Dr. Johnson the survey of mankind from China to Peru was a feat of feats. But since then science has marched by strides, long and swift, with the result that to-day one can survey mankind from China to Peru in less than a fortnight. The interventions of applied science have obliterated the obstacles of time and space to such an extent that a speech delivered or music originated 12,000 miles away can be listened to with ease and comfort in our own drawing rooms as we entertain friends to tea. With all this attempt of science to unite mankind into one compact unified whole, the modern tendency has been to accentuate the differences between races and nations more than ever before. This is even more evident in our country than elsewhere. All recorded history cannot show a period when we lived in such bitter suspicion of one another or in such unexpressed fear. At a time like this, more than at any other, the need for strengthening, developing and spreading a movement like that of the Boy Scouts is obvious on the face of it. Its utility on the social and national side is known to all, its necessity in cementing international good fellowship is unquestioned, because it represents a huge mass of selfless effort.

The movement aims at developing the individual by drawing out the best in him. It teaches the scout to value honour above everything else by instilling into him the idea that a scout's honour is to be trusted. Loyalty to his King, Country, parents, officers, employers and those under him, the bed-rock essentials of good citizenship, is a fundamental law for the scout. It is his prime duty to be helpful to all,

a friend alike of fellow man, of the weak, even of dumb animals. It is his duty to be useful always, in short, to be prepared at all times to save life and limb and render a good turn to all whenever possible. His motto is "Be prepared". He obeys orders willingly, is thrifty, clean alike in body and in mind, cheerful under all circumstances, ever considerate and courteous. This is the Scout Law and no boy can start with a better code for his guidance.

The movement has good citizenship for its objective and the same is achieved by means that vastly appeal to the boys, and in a manner that places no strain on their slender powers of body and mind. By slow degrees they are led on to paths of right thinking and conduct, are made to think more of others than of themselves, and to be willing and efficient, loyal, faithful and true.

In the scout ranks, distinctions of race, class or religion vanish and the foundation is laid for raising a social system paved with harmony and goodwill between caste and caste, race and race, nation and nation.

I do not want to go elaborately into the benefits of the scout movement as it is a movement with which we are all familiar. But I do want to emphasise this much, that at a time like this when political relations in this country are so greatly strained, every attempt should be made to bring class and class, race and race, section and section, together on lines least controversial and find a basis for arriving at a common understanding that will lead on to further harmony and good will among all those living in this great land of ours, so that peace, contentment, happiness and prosperity may reign once more, banishing race-hatred, suspicion and mutual ill-will. The best heritage that we can leave to the rising generation is to plant such ideals in their young minds so that they might take root in right period and in the fullness of time yielded fruits for which they will be grateful to us for ever.

I am glad your activities tend to help these objects and your efforts deserve every encouragement. I hope you will derive every support from the public and wish you great success.

Successful camping depends mainly on three factors—experience, forethought and careful organisation in every detail. (Selected)

The Place of Scouting in Schools

BY
"Educationist"

THE Scout Movement is designed to train Boys into Scouts, hence in our country the school is one of the best places for its initiation and development. Realizing the value of the training for boys underlying this movement, the Department of Education in our presidency even so early as 15 years ago took active measures to encourage the introduction of this useful movement in the educational institutions and afforded facilities for starting Scout troops and Cub packs.

The novelty of the movement with its high ideals and perfect methods soon created among teachers and parents and the general public a wave of enthusiasm. But whatever definitions we expound on public occasions regarding the true aim of education, the fact cannot be denied that in our country it is, as it has been, to pass examinations. The work of the teacher is judged by the number of passes and the worth of a pupil by his success in examinations, while the general educational certificate earned by the son forms the pride of the parent and his family. It is no wonder that the Scout movement which is no subject for examination purposes and which is not directly insisted upon by the departmental authorities, is safely neglected by the teacher and the taught.

That this movement was western in origin is sufficient reason for a certain class of politicians to condemn it as unnational and therefore irrational and ill-suited to our country. In this present position of the teacher in our country he cannot assert his individuality, but in his own interests, he has to bow to the local public opinion. Unable to stand these diverse forces pulling it down from different corners, the movement can make but very slow progress in our schools.

There is no good hiding these stern facts; on the other hand cognisance of them is a necessary step before devising suitable remedies. As every extensive brotherhood should have certain conventionalities to bind its members, the Scout movement entails on its members the observance of certain conventions much as the three-fingered salute, the left hand shake, and the special uniform and badges. Our nationalists need not be perturbed by these superficial conventions which cannot be expected to be agreeable to and

consistent with the tastes of every one of the nations of the world over the whole of which the Scout flag flies. The romance of the ritual, the Patrol emblems and calls do appeal to the boy and what is more, they have an educational value in the hands of those who know how to use them.

To one who carefully studies the literature on the subject or who is intimately associated with an efficient scout troop, the movement unfolds brilliant possibilities claiming for it decidedly the foremost place among the recognized world organisations. Being based on a thorough understanding of child psychology, its principles are completely in accord with those of the most up-to-date educationists. Scouting is an extension of the application of Kindergarten and Montessori methods to the later stages in the education of a boy, as expressed by Dr. Montessori herself. The ideas and tendencies of each boy are carefully studied and channels of activity suited to individual tastes and capacity are thrown open to encourage him to educate himself instead of being instructed. By means of games and practices which meet boys' desires and instincts, Scouting aims at creating suitable environments and activities to them to educate themselves by experience and self-activity. Whatever the boy naturally likes to have, Scouting affords, hence this forms just the sort of education designed by nature and most suitable to boys.

Besides being based on sound psychological principles, "Scouting fulfils the true aim of education, for it gives physical health and development; it teaches resourcefulness and handicrafts; it puts into the lad discipline, pluck, chivalry and patriotism, in a word, it develops character which is more essential than anything else to a lad for making his way in life". It follows as a corollary that scouting is a method, just like the Kindergarten method or the Montessori method—a method sound in principles and lofty in aim—and claims a conspicuous place in the curriculum or better still in the extracurricular activities of studies in Training schools and colleges.

I dare say that Scouting is a method of training a boy for life more suited to the tendencies of boys than any other so far formulated and as such it deserves being practised

in schools in their regular course of work. Teachers in training institutions may be made thoroughly acquainted with the theory and practice of scouting. This is just the way of showing our appreciation of this splendid method of training for boys and of giving our boys its benefits.

Scouting is a very comprehensive term and comprises very useful and practical aspects as nature study, astronomy, first aid, moral instruction, laws of citizenship, handicrafts, etc. If by education we mean to improve the general knowledge of boys, the best way of insisting upon the imparting of sound knowledge of practical utility in schools is, I should unhesitatingly say, to give a prominent place to Scouting and Scoutcraft in the school curriculum.

Our country is at present swayed by a wave of restlessness in every sphere of activity. Schemes on vocational education have been formulated and introduced in some institutions at no little expense. The Government as well as the public have realized that the introduction of vocational education in schools may help to solve the problem of unemployment with its attendant pernicious consequences. Well then, which method opens the safest, surest and the most suitable channel of vocational activities if not scouting, which distinctly aims at training the pupil in handicrafts or hobbies so as to help him to make his way in life?

Lord Robert Baden-Powell has fully realized it when he formulated the scouting scheme where pupils are trained to be self-reliant and to make for themselves as many articles as they require in camp and in their scout room. Scouting teaches the pupils the dignity of labour by training to make whatever things they absolutely need. Scouting therefore, lays the strong foundation for vocational education.

Another serious charge often levelled against the system of education obtaining in our schools is that it makes no provision for moral instruction. At the outset, I must express my doubt if moral instruction can be an appropriate term when morality is not a subject which lends itself to teaching as any other subjects, say arithmetic or literature. Morality is a particular quality of the mind which is acquired by constant training along specific channels of practical activity called habits, and as such pupils should be presented with suitable opportunities of cultivating good habits, if they should be morally strong.

Scout training makes each boy feel his responsibility for his own strength, health and sanitary surroundings. By means of group games, excursions and handicrafts and drill, the scout becomes sufficiently strong to be actively helpful to his fellow-men, enduring hardships and strains, if necessary. "Endurance is a virtue highly valued in scouting, and it means a mixture of pluck, patience and strength."

The Scout promises on his honour to do his duty to God and a Scout's honour is to be trusted. The Scouts' movements are at every step well-disciplined by the scout law, the embodiment of the highest ideals of all religions. In short, the Scouts' religion is the universal religion, the scout law is the law of morality and scout training is essentially ethical in practice. Scouting therefore supplies eminently what is found defective in the present day education.

At the present day when the country is weighed down with a multitude of social problems among them being the position of the depressed classes, of communal isolation, there is a heavy demand for social workers who are prepared to strive selflessly to increase the sum total of the happiness of society. Service is the badge of the scout brotherhood. His motto is *Be prepared*, Be prepared at any moment to do his duty and to face danger in order to help his fellowmen. A Scout prepares himself by previous thinking out and practising, how to act in any emergency. The duty of every Scout being to do a good turn to somebody everyday, Scouting develops in him a high sense of social service while it also prepares him through the several proficiency tests to render such service efficiently whenever opportunity occurs. Scouting is therefore thoroughly practical both in method and aim and supplies just the sort of social workers which the country requires. In Scout training boys do play, move, and work amidst natural surroundings in the open air, in the fields and woods. Thus the boy practically acquires the power of intelligent observation, and appreciation of the beauty of nature which he loves and worships as the visible manifestation of God, the Creator. Besides praying to God in places of worship, the Scout recognises, appreciates and adores His works in the things He made animate and inanimate. The Scout's thought is cultivated to be high and his interest wide, so that he loves his fellowmen, to whatever race

or religion they belong. How much of this religious toleration is necessary in our country where instances of unrest due to religious intolerance are of common occurrence! Scouting also makes a boy physically fit to render such service by taking him through a course of out-door work, games and drill.

The characteristics of a good citizen are some of the characteristics of a Scout. A Scout acquires self-discipline and is habituated through scout games and fraternity gangs to work for the community rather than for his own interest. The Scout is trained from the beginning for responsible citizenship by means of Councils, Courts of Honour, Patrol meetings and Club management. As the founder of the movement has himself said, "the whole object of Scouting is to seize the boys' character in its red-hot stage of enthusiasm and to weld it into the right shape so that the

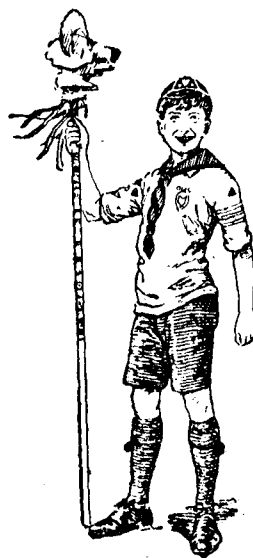
boy may educate himself to become a good and dutiful citizen in every way."

Scouts are all over the world and are bound by ties of brotherhood. If at any time the much-striven-for world-peace should be a lasting affair, I may be permitted to say, it can only be assured by strengthening the fraternal bonds among scouts better than by signing the terms of the League of Nations. The League of Nations is at best a business affair based on material ends and cannot be as effective and stable as the Scout brotherhood, an organization standing on the sound and solid principles of universal love, sympathy and comradeship.

If education should aim at the allround development of the child, Scouting should form the basis of child training in our schools. In a word, Scouting is the training designed by nature for children and true education ought to be based on its principles alone.

Pack Programmes.

"Boys' Own Day"



WOLF CUBS.

Our Commissioners wanted to see our Pack at work and we on our part wanted to show them how much we enjoyed the game of Cubbing. Just a week previous to the visit, I was surprised to see a deputation of all the Sixers waiting for me after our usual Pack Meet. "What are we going to do during the Commissioners' visit?" I asked and every one of the Sixers smiled slyly. "We shall show you that day", replied Red Fang

and as I was rather tired that evening, I was in no mood to go into further particulars and was only too thankful for the boys taking up the responsibility on themselves. Not without some misgivings, I went home.

* * *

It was certainly with great doubts that I began to dress myself when the time came

round for the eventful Saturday's Pack Meeting. I felt that something would go wrong and we would only show the Commissioners how much we could 'murder' Cubbing. It was just a few minutes before the appointed time that I dropped in at the Pack meeting grounds. There were plenty of trees all around with a clearing in the middle—an ideal meeting place. I was at first greatly disappointed at finding not even one Cub at the clearing, and with a consoling "boys will always be boys" about their irresponsible ways, the two visiting Lady Cubmasters and myself awaited the arrival of the Commissioners with longdrawn faces, to tell them the sad story of our failure.

As the Commissioners alighted from the car that brought them to the Pack grounds and stepped into the clearing, I thought I saw an urchin's face in one of the branches, and in despair, yelled "Pack Pack Pack!". No sooner was the third "Pack" yelled, than an answering longdrawn out P—A—C—K came in a loud roar from, well, almost everywhere around us, and the boys jumped, some from the trees around us, some crawled from the bushes near us and at once formed the Parade circle. The sight was magnificent—the noise and medley at first suddenly freezing into dead silence and I could see at once that the Commissioners, though taken aback at first, were impressed

favourably at the discipline which the Cubs exhibited so voluntarily.

As we joined the circle, we were given a rousing Grand Howl and then a bit of crumpled paper was thrust into my hands. This paper was covered with childish scrawls through the maze of which I was able to discover in Tamil the word 'Programme.' The boys did not know English very much and all the work that we did in the shape of instruction was in Tamil.

Tagore's Morning Song was sung next with spirit. "Please read the items one by one as each takes place", explained the Senior Sixer with a knowing look at the visitors for they did not know what the boys had in store for them.

I read "Games" and the boys were ready for it. They formed into two lines in Sixes and had many fine ones. They had only three now on the list—"Under and Over the bridge," "Odd Squirrel," "The magician" (a mystery name for *twin tag*—refer last month's S. I. B. S. Games section)

After each game they had a dance. Kaa Dance, Death Dance of Shere Khan, Mowgli's Hunting. After this they gave two songs, one from each Six.

"More Games, Sir," they all demanded in unison and that was a bomb-shell for me. "We want more games sir", they yelled and I had to think and that quickly too. I had to give them some half a dozen before they were satisfied.

Kalinga Narthan. or Snake Dance.

It is always avowed to be the best way of training the boy if Scouting could be adjusted and modelled to suit local needs. The following is an attempt to do so and may be found suitable to supplement the Dance of Kaa (Jungle Book).

Almost every Hindu knows the story of Kalinga the snake which Lord Sri Krishna is said to have vanquished. One fine morning, Lord Krishna who was playing with his companions on the river sands, heard a shout from the river and to his surprise, saw a huge king cobra battling with his cattle in the water. Krishna at once jumped into the waters and fought with the serpent. But the reptile would not yield easily. Many a time did Sri Krishna find himself entangled in the intricate folds of

They did it with a zest that was really nice to see. The games I gave them were *Mowgli and Shere Khan, Skinning the snake, Hoop relay, Train and tunnels, Somersault relay, Run and skip.*

"It is time, sir", said one Sixer and I had to stop. But just at that time, two of the Seconds suggested some play acting. Accordingly the Cubs took up the story of Goodfellows and Boggarts and acted it in a realistic manner improvising their own costumes with the material that was on hand.

After play acting was over, the Senior Sixer came up and announced that they were going to disperse. Immediately the Parade circle was formed, "Jai Bharath" was sung and a lusty Grand Howl concluded the meeting.

Thus ended a happy Saturday hour of Cubbing and it showed me how well the boys could plan and carry out the programme, provided—initiative and responsibility are given to them. Why not you try it with your boys? You will not regret it, I assure you.

The Programme in a nutshell.

- | | |
|----------------------------------|---------|
| 1. Rush in | |
| 2. Grand Howl | 2 Min. |
| 3. Tagore's Morning song | 3 Min. |
| 4. Games | 15 Min. |
| 5. Dances | 10 Min. |
| 6. Songs | 10 Min. |
| 7. More Games | 20 Min. |
| 8. Play acting | 5 Min. |
| 9. Jai Bharath | 3 Min. |
| 10. Parade Circle and Grand Howl | 2 Min. |

(Shamna the Light)

the serpent and had to fight him with all his might.

The dance begins with the Cubs standing with their hands on the shoulders of the cub in front (as in Kaa dance). A song on Krishna's exploits begins here. ("Auanda Cha kanda Harila" page 15 "Songs for Scouts" by Shamna and Shada would do very well). As the song proceeds slowly and softly the snake writhes along the ground round and round. Cattle are seen approaching (Cubs on all fours crawling in) and all on a sudden the snake attacks the party. There is a distressed shout and the cattle hurriedly disperse while Krishna jumps in. The fight begins by Krishna trying to keep his position at the head of the snake while the snake tries to throw him aside by moving in all sorts of curves. The

music should be kept up and all the movements adjusted to the music. As the music grows faster and louder, the dance is quicker and the fight more acute. While it is in full force, the Cubmaster says "Radha Raman Govinda"

and all end it with a loud "Govinda" (long drawn out 'O') and immediately form the Parade Circle and stand at the "Alert".

(M. S. Sitharamiah)

Camping Hints.

[Extracted from "Camping Standards" issued by the Imperial Headquarters. The Rules references are from the English Rules.]

Before Camp.

1. *Training.*—No Scouter should run a camp until he has had some form of training; this may be by taking part in a well-run camp under an experienced Scouter, or by attending a District Training Course, or a Wood Badge Training Camp. Such training must be supplemented by reading, by talking over experiences with other Scouters, and by attending any local conferences on camping that are held.

Scouts also need some training before camping. This should begin as soon as possible; the First Aid, Fire-lighting and Cooking tests for Second Class make a beginning that must be followed up. During the winter months the following subjects should be included in the Scout work:—Cooking, washing-up, bed-making, pitching and striking tents, care of tents, health in camp, personal gear and how to look after it. **Too much emphasis cannot be laid on the importance of this preliminary training.**

2. *Progressive Training.*—When the elements mentioned in the last paragraph have been mastered, a beginning can be made with actual camping. First a Patrol Leaders' Camp for a week-end for the Troop; after that each Patrol should have one or two week-end camps by itself. This means that each Scout should get three week-end camps before the summer camp, and the Patrol Leaders four. It must be understood, however, that no week-end camping should take place unless with the knowledge and complete approval of parents, and, in a "Controlled" Group, of the Padre or other controlling authority.

3. *Type of Camp.*—A Scout camp is something more than a pleasant holiday. The Chief calls it "The Scoutmaster's great opportunity". For what? For Scouting; for putting into practice all that comes under the term Scouting. "Large camps," says the Chief "are bad from a Scout-training point of

view". The ideal Scout camp is run on Patrol lines. Each Patrol is a separate unit; camps down by itself, does its own cooking and is self-dependent. For the first Troop-Camp it may be advisable to have central cooking, each Patrol taking its day at the job; but the ideal to aim at is the Troop Camp run on Patrol lines.

It is most inadvisable to have mixed camps of Cubs and Scouts, or Scouts and Rover Scouts. Only in exceptional circumstances, and with the specific consent of the District Commissioner, should Cubs be allowed to camp with Scouts. Rover Scouts should only be in camp if they have definite jobs of work to do, always provided they are not undertaking responsibilities that should be part of the Patrol Leaders' training.

4. *P. O. R.*—Before making the first move for planning the summer camp, read and re-read, Rules 61, 62, 63 and if a Cub Camp be contemplated, Rule 64. (See Appendix H). These Rules must be strictly carried out as part of the game of camping; they are matters of safety and of courtesy. Talk the matter over with the Commissioner, and with other experienced Scouters.

5. *Assistance.*—Find out what help you can get from A. S. M.'s and Rover Scouts, or old Scouts of the Group, in the actual running of the camp. **No Scouter should go to camp without other adult help.** The following jobs should be allocated to others so that the Scouter is free to keep an eye on the general welfare of the camp:—

Stores-Keeper—to buy stores, check them, issue them, etc., keep stores, tents clean, food covered, etc.

First Aider—if the Scouter himself is not well qualified in First Aid work, he must have some one with him who is so qualified.

Sanitary Man—to supervise all sanitary arrangements, such as latrines, wash places, etc.

6. *The site.*—How far away depends on funds available but if possible the camp should

be amidst surroundings quite unlike the Troop's usual home conditions. Look for open country where there is plenty of ground for scouting; avoid popular seaside resorts. The sea is by no means a necessity, but if the troop has a few home facilities for learning to swim, then the camp should provide swimming practice. (Read again Rule 61).

The actual site should satisfy the following conditions:—

(i) *Water*: plentiful supply for drinking and washing.

(ii) *Soil*: avoid clay so that urine and waste water may percolate easily.

(iii) *Aspect*: protection from prevailing winds is desirable; don't camp too near trees; avoid elms; get a sunny aspect.

(iv) *Fuel*: if possible get where there is an ample supply of wood available not only for cooking but also for pioneering, etc.

(v) *Supplies*: make sure that supplies can be obtained easily, with plenty of fresh farm produce, milk, eggs, butter, vegetables, etc.

Visit the site yourself; don't rely on second-hand opinions. During that visit,

(i) Imagine what the site would be like under the worst possible weather conditions.

(ii) See the farmer, or landlord. Sometimes it is necessary to arrange rent, etc. He can also tell you about transport available and supplies. Make sure that the site is not also to be used by others (or by animals) at the same time as your camp.

(iii) Get addresses of village shops, doctor, etc.

(iv) If possible call on the local Commissioner, or a Scouter, to get his opinion of the site. If this is impossible, write to the local Commissioner before definitely fixing up the site, for his opinion. The man on the spot knows more than you do about the site, safety of bathing, etc.

(v) Make a sketch map of the site to put on the troop notice board, as an aid in planning, lay-out, etc.

(vi) Study the O. S. map of the District to see what possibilities there are for wide games, exploring, etc. The more information you can collect about the site and surroundings, the better can the camp be planned.

Parents.—As soon as arrangements for the site have been made, and permission received from the Commissioner, a letter should be sent

to all parents giving full particulars of the camp. This letter should include the following information:—

Place, dates, list of equipment needed, cost.

The letter to parents should also *enclose* a form to be filled in, stating that the boy is in good health, and space provided for adding any special details the parent thinks the Scouter should know. A personal visit to the parents concerned is best, especially where a Scout has not been to camp before. All difficulties can then be explained and confidence gained.

Transport arrangements.—Railways offer cheap facilities for travel for campers. Get Form R. V. from I. H. Q. a month before camp; don't leave it till the last week. The more notice you can give the Railway company the better service you may expect. If the camp is some distance from the Station, it may be necessary to arrange for a lorry to carry kit; get this fixed up when you visit the site; again, don't leave it till the last minute. It may be advisable to send on heavy camping gear well beforehand by goods; this will save trouble and expense.

Preparing menus.—Menus should all be got ready before camp and lists of quantities drawn up so that there is no waste of time at camp. Aim at plenty of variety of food, as much fresh milk, fruit, vegetables, etc., as possible. Avoid tinned goods. If there has been plenty of training in cooking during the winter there will be no difficulty in arranging good menus. Remember that there should be not only variety of food, but variety in ways of cooking it.

Preparing Programmes.—It is most important that a full scheme of activities for every day should be drawn up before camp. This should be done in consultation with the Patrol Leaders. Aim at getting each Scout at camp at least one step higher in his Scouting before the end of camp.

Camp is the ideal place for training for the First Class Badge, and work for this alone would supply ample material for activities. Other badges that will suggest things to do are Camper, Pioneer, Rescuer, Tracker, Woodman, Naturalist, etc.

Scouts want scouting, not lounging, so see that there is plenty of real Scout activity throughout the camp. Occasionally allow time for Scouts to go off exploring on their own.

Make provision for wet days. Have alternate programmes ready, so that bad weather doesn't

find you at a loose end. When the programmes are ready make out a list of the gear needed, assemble it and see that it goes to camp.

Summary.

Before going camp.—

1. Train yourself and the Scouts during winter months.
2. Have week-end camps in early summer.
3. Aim at Patrol System in Camp.



(Culled by Hiawatha)

Moving Arches: Can be played by any number of persons. Players are divided into two lines facing each other. The boys opposite each other link their hands and lift them high up in the air to form an arch. Now there would be a long tunnel through which two persons can easily pass.

Now the pair at the top of the rows bring their arms down, but still linked and go under the arch to the bottom of the row. As soon as they reach the last pair, the whole line moves one step and again the top pair goes under the arch. This can be continued until all the pairs march through the arch. If the whole of the movement is done to slow music, it makes a beautiful display.

Find the man: A picture of a scout or any other figure or building is taken and cut into unequal squares with a pair of scissors. Then the pieces are mixed up and put into an envelope. As many sets of such packets are made as there are Patrols or Sixes and one packet is given to each of the Patrols or Sixes, with some paste and a sheet of white paper. The patrols are to assemble the pieces in proper order and recognise the person or place.

Crocodile fight: Arrange targets just as in an army rifle range. You can write numbers on a piece of card and fix it on the top of your

4. Know Rules 61, 62, 63, (and 64), and stick to them.

5. Get adult help.
6. Visit site and get information.
7. Assemble gear.
8. Get permission from Commissioner, and Parents' written permission.
9. Make transport arrangements.
10. Prepare Menus.
11. Prepare programmes of activities for good and bad weather.

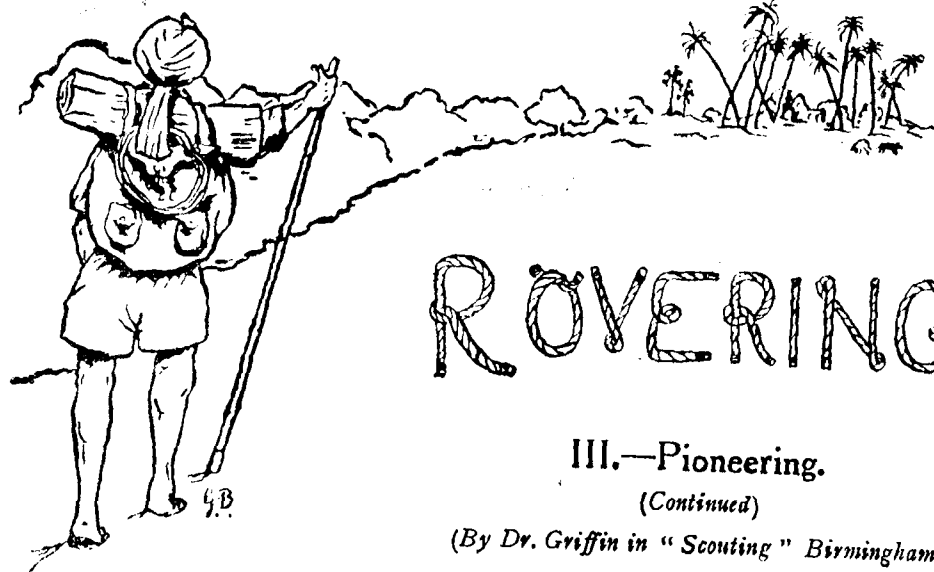
staff. One boy holds it in his hand and turns it round and round so that the number on the card is seen square only once in a round. Each Scout is armed with tennis balls and he tries to hit the card at the broadest side. The Scout has always to be on the alert to see when the card would face him.

Our Island Story: Each Patrol is given a large piece of white cardboard, on which is drawn the outline of an imaginary island, showing North point. The maps are, of course, identical. A week or two is allowed to fill in details; Scale, name of island, natural features, villages, etc., and to write a story based on the completed map. This story is read by the Patrol Leader at the Troop meeting, and points are awarded for the best map and story.

It should be emphasised that each member of the patrol must have some share in the making of the map or story. The competition gives practice in mapping and improves the imagination. Frequently, also, it reveals talent in unexpected places.

Fetch me: A list of everyday articles in the club room, described in constitutional terms, is previously made out, and given by item to the Troops with the preparative words—"Fetch me". For example:—"Something made of 15 pieces of wood (a Windsor chair)" "Something made of wood, which may be read (a newspaper)" "A long cylindrical piece of wood, pointed at one end and grooved at the other (a cricket stump)" "Something by which you can go up in the world by six degrees (a step-ladder) and so on. The list is capable of infinite variety and taxes the capacity of observation of the man who prepares the list and also of the boys.

"Clear thinking, balanced judgment, a sense of proportion, humour and the virtues of fortitude and discipline must be seen and experienced by the boys in their relationship with their men leaders."



III.—Pioneering.

(Continued)

(By Dr. Griffin in "Scouting" Birmingham)

(1)*Self-Development and Adjustment. These comprise the first lines of personal pioneering, and include the building-up of a well developed and agile body, a fully operating (not repressed) but well controlled set of emotions, an active and self-supporting thinking apparatus, and the evolving of a sense of the Spiritual on somewhat parallel lines. The Rover should be building up all these at once, in varying degrees, so that he may realise that "exercises" are just as important for the emotional, mental and spiritual sides as they are for the physical. The realisation of this fact will go far to help him to develop himself further in later life. "As below, so above" is a useful practical hint. He should be learning simultaneously how to adjust himself to the legitimate claims on him of his home, his job, his present obligations and his future outlook. While concentrating on athletic improvement, etc., he should be forming an ideal of a fully developed and balanced personality, which will face the world confidently as well as humbly, determined to serve his generation as well as to make the very best of himself. Instruction must include (a) inspiration in conceiving the ideal in detail; and (b) craftsmanship in realising it. The Crew programme should be designed primarily to meet the needs in these respects of all the Rovers, and thereafter be modified from time to time so as to meet the changing needs, and also the requirements, of newly admitted Rovers.

(2)*The Scout Movement in the World. This should be studied by the Crew, not on

sentimental, but on practical lines. For example, it is no good chattering about World Brotherhood, without seriously discussing in the Crew how such difficulties as the "clash of colour" or national fears and antagonisms arise, and can be overcome by the application of the Scout Law and ideals. Study also how National disputes have been stilled in the past by the League of Nations (quite a surprise to some!), how further progress might be made, and how "playing the game of Scouting in each other's gardens" can be intensified during the next few years. Both *The Jamboree* and *The Scouter* are concentrating on this as far as possible. Each Rover should take up some definite work to help the Movement, even though quite small; for example, even if he cannot help in a Pack he may contribute one penny a week or more towards its support, and look in occasionally to see how it is getting on. All should learn to take a real pride in the uniform and to be careful of their conduct while wearing it, or the badge, lest ignorant outsiders may misjudge the Movement, seeing members acting unworthily. The special contribution which a Rover can make to the Movement is bringing into his service to it a real desire to explore its methods and to build it up more strongly. He should never be one who carries on his work as a "routine"; he should always be on the look-out for something new. This is where the Crew programme, by "looking wide," can help him, bringing to his attention what is going on elsewhere.

(To be continued).

Programmes.

(Continued from last month's issue)

Helping Group.

32. Preparing and organising Gym. equipment
33. Extending and working the Group Library
34. Producing Group Magazine, or Group Song Book
35. Working out details with equipment for Scouting Practice, use of Troop or Pack
36. Getting special games ready
38. Getting proficient in Lariat Spinning
39. Working up and doing Lantern Lectures and Reflector Lantern Slides and material.
40. Troop Illustrated Records
41. Handicrafts—working up leather-work, equipment, &c.
42. Fretwork—(see "Spare Time Activities," &c.)
43. Woodwork—carpentry, &c.
44. Weaving
45. Pottery Painting
46. Making Model Village, complete to scale
47. Metal Work
48. Electrician Badge. Making and rigging, buzzers, telephones, &c.
49. Making-up and seeing to Wireless Set for Group
50. Establish Workshop for Troop and supervise it
51. Making Furniture for Group Headquarters
52. Building Clubroom Buildings complete
53. Adding room to existing building—cycle sheds, washhouse, &c.
55. Laying in electric light, for stage, &c, rigging stage at Headquarters
56. Repainting Headquarters rooms.
57. Tent Making
58. Overhauling and repairing all Group Camping Equipment
59. Card Indexing Group Equipment
60. Gymnastics, Horse and Bar work, &c.
61. Tumbling. Working up from "Tumbling for Scouts"
62. Hut Making for Permanent Camp
63. Laying out Group Camp Site. washing places, &c., &c.
64. Building and Rigging a Boat on the Broads
65. Making Canoes at Headquarters
66. Getting up a Troop Film
67. Getting up an Instructional Film on Scout Tests, &c.
68. Converting old buildings into Scout Headquarters
69. Swimming—Contests and Teaching Troop, &c.
70. Bird Warden. Making up Bird Boxes, &c.
71. Tracker Badge. Rigging Sand Track at Headquarters.
72. Making sets of Plaster Casts and Diagrams for Tracker Badge
73. Nature Trips to neighbouring marches or woods
74. Getting together demonstration material for Scout Naturalist and Woodman Badge; also Pioneer Badge and Forester
75. Working up a Play for Concert or Troop Entertainment
76. Training the Troop in a Play
78. Practising for and organising Christmas Entertainment
79. Week-end Hike with a purpose
80. Boating Trips
81. Surveying Sites for 1st Class Journey Hikes for Scouts
82. Finding and Logging Troop Camp Sites
83. Village Industries; working up items and co-operating with Women's Institutes, &c, in this
84. Planning and Running Village Entertainment
85. Organising First Aid Service in Village
86. Organising Fire Brigade Service in Village
87. Organising Games Clubs in Village
88. Band for general help in Village and neighbouring shows
89. Organising to raise money for Group
90. Running a Jumble Sale for Group Funds. Collecting stuff and running the Sale. Getting people there
91. Running the "Campcraft" training in neighbouring village Troop whose Scouter is a Clergyman and so cannot do week ends himself
92. Making a Village Sign
93. Toy Making for getting funds
94. Long Distance Hiking
95. Folk Dancing—Useful as recreation, physical training, and for display work, also to teach Senior Scouts
96. Woodcraft—Generally a multitude of practical things came. See "Scouting for Boys," and "Rover Scouting," &c.
97. Town Craft. See "Rover Scouting"
98. Weatherman Badge and the wide field it brings in. Very practical
99. Regional Surveying. See the book, "Introduction to Regional Surveying"
100. Scout Law and Promise
 - (a) Discussion of 1st Part of Promise. Nature of God. Different views of Him.
 - (b) Scout Law as interpreted by the Chief Scout
 - (c) The Bible as the Scout Law interpretes it. The ancient wisdom in the light of our Law.
 - (d) Study of Nature in relation to God and human life
 - (e) Rover obligations under Scout Law and Promise in view of Service to God
 - (f) Comparative Religions. Their origin, history, aims and achievements

(g) The various denominations of Christianity similarly

(h) Talks on Ideas of Faith, Ritual, Doctrine, &c., on the geography and organisation of Heaven and the next world.

Many ideas can be got from Wireless talks as reported in "Listner," books like Swedenborg's Heaven and Hell," and "Divine Providence," Dr. Barne's sermons, "Should such a faith offend," Dr. Shepherd's, "The Impatience of a Person" &c., &c.

Many provocative and illuminating talks can be arranged. (See R.O. in practice, p. 17)

(i) Story of the "Holy Grail." &c.

101. Round Table Meetings—organising, encouraging and dealing with Questing for every member of the Crew.

The above only touch the fringe of possible programme items, they are innumerable. There are such

an array of books in the Scout Shop, on all manner of subjects, that give plenty of suggestions for active Rover Scouting, to last any one a good long lifetime.

Active Games and Observation Games, &c., should be done as often as possible.

Crews wishing to tackle programmes for which they have not the necessary technical knowledge should communicate with their Area Scribe or D. R. L. when assistance can probably be organised.

Crew and Patrol Meetings should be planned in an orderly fashion, and except where his vocational work clashes a Rover Scout should be expected to attend a good proportion of the meetings.

The Crew have a perfect right to question the membership of a Rover who is not sufficiently keen to attend meetings properly.

(From the Norfolk Rover Quert list).

Inter-Troop Local Association Scout Competition :

A suggested Scheme.

We are indebted to the Secunderabad Local Boy Scout Association's annual report for the following. The scheme has been well thought out and has worked out successfully in actual

practice. We commend it to the attention of our Local Scout Associations. Any suggestions for adopting the scheme to our needs are welcome.

Editor, S.I.B.S.

General Rules For Inter Troop Scout Competition.

Tenderfoot	... 1 point	}	
Second Class	... 2 points		
First Class	... 5 "		
King's Scout	... 7 "		
Camp for full day	... 10 points		The troop should intimate the Honorary Secretary of the place, date and time and programme of the camp.
Troop good turns (Occasional)	... 20 "		Full Report to be sent to the Secretary. Points will be given at the discretion of the Commissioners in proportion to the number of scouts in the troop taking part.
Troop good turns Organized,	... 200 "		Intimation should be given to the Secretary at the beginning of the year of the nature of good turn, time and place. Points are given in proportion to the number of weeks at the discretion of the Commissioners. No points will be given unless begun in July and continued till February.
Uniform on inspection (Full troop, Nails, hair cut etc.)	... 25 "		Points given at the discretion of Commissioners.
Drill and smartness	... 15 "		Do.
Club room—when inspected	... 10 "		Do.
Registers.—			
Attendance	... 2 "		Points to be given by the Commissioners on Inspection
Log	... 5 "		
Official Magazine File	... 5 "		
Subscription	... 2 "		
Roll and detail—particulars	... 3 "		Given on Inspection by Commissioner.
Scouting classes held in the year	... 5 "		

No troop which has not held at least 15 meetings during the year and not more than once a week will be eligible for competing.

Scouting games (Annual)

1st Place	... 15 "	
2nd	... 10 "	
3rd	... 5 "	
Displays given at Rallies, etc.	... 50 "	
Monthly progress card	... 24 "	
Troop Union Jack	... 5 "	
Troop Flag	... 5 "	
Patrol flags	... 5 "	
Attendance at Association functions	... 10 "	
Punctuality	... 15 "	
Discipline	... 5 "	
Proficiency badges	... 2 "	

To be decided by the Sports Committee.

Maximum 50. Points to be given at the discretion of Commissioners.

Points to be given if regularly sent to the Secretary.

Points to be given by the Commissioners on Inspection

10 Points for each function in proportion to the number of boys attending from the troop.

15 points for each occasion

5 points for each occasion

for each 1st class and King's Scout badges.

for each of the rest.

Any First class, Second class or Tenderfoot badge worn by a Scout who is not fit to do so on examination by the District Commissioner will make the troop lose 3 times the number of points allotted for 1st, 2nd, or tenderfoot badges respectively.

A statement to be submitted by every competing troop before the 20th of January every year.

First Class Tests.

Helpful points to remember.

1. It has been said that the "First-class Badge is not a cliff, but a series of gradual steps to be taken one after another. A boy should not be expected to pass all tests at one time, but should be expected to do so within a period of one-year from starting off to take them. This is so far as passing is concerned and not learning or practising".

2. The second point is that admission to First-class-Tests must also be based on character-standards, but Training for First-class Tests may be given all along. In fact, training for First-class-Tests forms part of legitimate Troop-work.

As to character.

(a) A boy who is honestly doing his daily good-turns all the period under Training for First-class Tests will become a confirmed doer of good-Turns.

(b) Similarly, a boy who has been, with care, noting the Scout Laws that he is constantly practising, should have by a year's time become a conscious controller of his own actions from a scoutly point of view.

In both the above aspects, the boy requires to be watched by the Scouter so that he may be able to help him when he stumbles or fails. Otherwise, the Scouter's responsibility cannot be said to have been discharged.

How to Handle the Tests.

It has been said, too, that with regard to every Scout Test the Scoutmaster has his responsibility, the Court of Honour has its

responsibility, the Patrol Leader has his responsibility and the individual himself is or ought to be the most interested.

Otherwise the Boy Scout cannot be said to stand to profit by being a member of a Troop.

It follows that efficiency in the Troop depends upon the co-operative discharge of all these responsibilities.

The Scoutmaster's Responsibility.

It has been observed authoritatively that the absence of First-class-Badges in the Troop is usually the fault of Scouters and not of Scouts".

Also, that "many Scouters regard First-class-work as something outside, over and above, ordinary Troop-work and as something which cannot be included in ordinary Troop Programmes.

"Many regard it as so difficult, from hearsay usually, that special classes are necessary for tackling different subjects".

But the point to note is "that there is nothing in First Class-work that cannot be led up to in elementary form during the first month he is in the Troop, and that any Troop-meeting can include competitions in judging heights, weights, distances, etc, talks on mapping, axemanship and so on".

Thirdly, "when a boy has passed Second Class—(say in First-Aid, signalling, cooking and such subjects)—he has merely to bring himself up to First Class standard in subjects that he knows a good deal about already.

Fourthly, "special classes" for First Class should be avoided "as very largely proficiency depends upon individual efforts.

"By all means have special instruction on subjects like Mapping and other subjects; those working for First Class can join in but the instruction must be for all who will".

Fifthly, it is the Scoutmaster's responsibility to make the boy see that he can and has to tackle the Tests and develop his proficiency on particular subjects and to direct him to sources of help. Also, to organise in the Troop, aids from Scouters, Patrol-Leaders, Court of Honour and from experts outside the Troop.

Sixthly and above all

(a) to see that the Troop does not defeat its aim of carrying out the Chief Scout's ideas on everyone of the subjects of the Scout scheme by setting up narrow or fantastic standards of their own, and

(b) to bear in mind that the individual boy in the Troop is expected to develop a new faculty with reference to every branch of study and the Chief's wish is not that every boy should own some badge *somehow* or other.

The Responsibility of the Court of Honour.

It is the Court of Honour that organises Training in such a manner as to benefit the individual boy really.

Its programme of work should be made to ensure practice, as much of solid practice as as possible in the subjects.

Mostly Second-class and First-class subjects can be practised only in the open-air.

It naturally follows that the Court of Honour will programme its activities mostly in the open-air.

The Court of Honour will make the most of Holidays by arranging Patrol-Camps or otherwise and draw up its programme in such a manner as to include solid training for tough Tests.

The Responsibility of the Patrol-Leader.

The Patrol-Leader must in the first place realise that the First-class Badge depends mainly upon the individual boy's training,

Secondly, that he is responsible to a good extent for the interest and zeal evinced by every boy in his Patrol; and that it is up to him to set the members of his patrol to try for Badges,

And thirdly, as one of the members of the Troop executive (the Court of Honour) it is up to him to influence that body to arrange its programmes to be of use to the promotion of his boys' interests.

The Responsibility of the Individual Scout.

He should realise

(1) that in taking trouble to learn things for the next Badge he is doing his duty by his Patrol;

(2) that if he fails to put forth these efforts he will be letting his Patrol down and letting another in the Troop get ahead of his and;

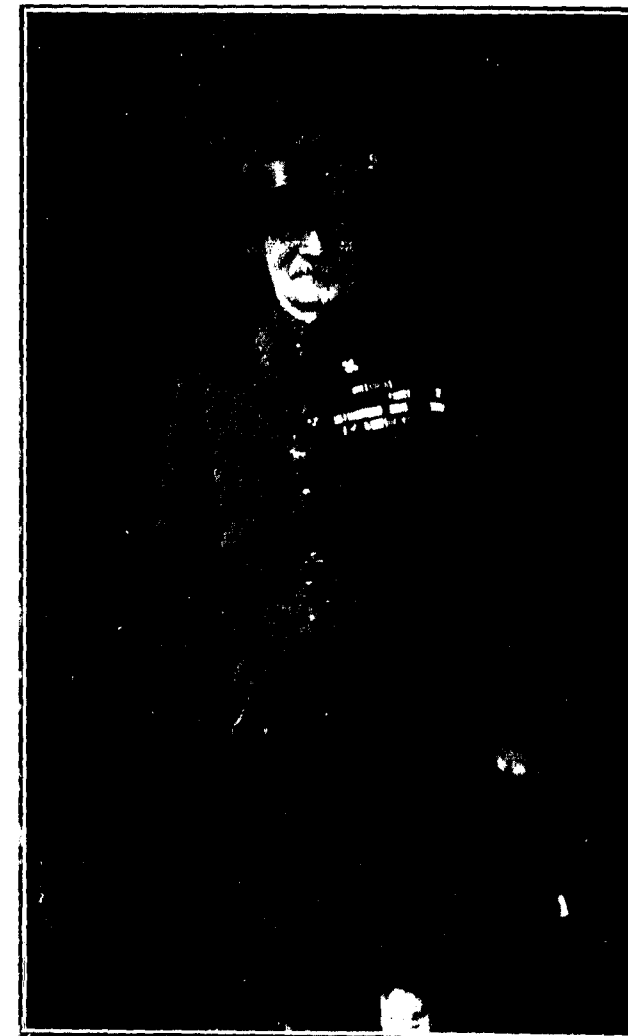
(3) that in this devoted service to his Patrol in obedience to his leader he is developing new faculties and strengthening his own character.

(How to organise Tests Instruction.—
Next Month)

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.

OUR GREAT CHIEF.



We wish him many years of Joyous Service to the
Boyhood of the World.

[By courtesy of S. I. Scout Equipment Company.]

A Camping Centre.

Each Local Association with its own Camping centre must be the *Ideal*. We are glad to note that the Madras Corporation Boy Scout Local Association is fortunate in having one such in the Red Hills "a Beauty Spot" about seven miles distance from the City, adjoining the Red Hills' Lake from where the City gets its water supply. The popularity of the camping centre will be understood from the large number of camps held there as seen in the illustrations.

(Editor.)



Scoutmasters' Camp, Red Hills.



Cub Course Bagheera Dance.

B. P.

SCOUTING really started as a going concern in January 1908 when Sir Robert Baden-Powell was over 50. Today he is over 70 years young. I say 'young' not 'old' for he has the heart of a Boy; and ever will have.

What is the secret by which the Founder inspired the Boy Scout movement so wonderfully? For, starting with 20 Boys at the first Camp at Brownsea Island, today Scouts are reckoned to be some 3 millions strong, spread out all over the wide world.

The Secret of B. P. I think, is first and above all that he has the heart of a boy; further, a purity of life and purpose; a clinging steadfastly to truth; a great but deep simplicity; the capacity for giving and receiving trust; and wisdom that is from above. He is a great gentleman, a true Christian, and above all a Man.

B. P. stands for many splendid ideas and titles: such as "By Perseverance", "Be Plus," "Best Possible" "Beloved Person." The name of Baden-Bowell is a clarion call to every Boy all over the world.

It is a name of encouragement. It starts with Bad, but ends Well.

To know him is to love him. He is a man of one Big Purpose, namely to bring joy, both bodily and spiritual, to the youth of all Nations. He has had the happiness of seeing his Scouting acorn grow in 27 years to a Scouting Oak. Yet he is unspoiled, and unspoilable. In their home life both he and Lady Baden-Powell afford Scouts an example of what home-life at its best should be. They called their House "Pax Hill," the Hill of Peace, for they entered into it on the first Armistice Day, November 11th, 1918. To meet the Chief and Lady B-P in their home is to see the best possible in English Country life. Every where you see the labour of their hands, especially in the lovely garden. The afternoon when I lay on the lawn and talked with the Chief on a lovely summer day for two hours is one of my most happy and profitable memories.

Each Birthday he renews his gift to us Scouts. Let us renew the promise in return. Let us strive as Scouts to be B. P. that is Better People. That is all he asks. Shall we not do our best to please him?

He is a true disciple of the Master, who in his Sermon on the Mount, summed up His teaching in two words: "Be Perfect".

C. Brook Elliott.

"Once-in-a-Whilers" or "All-the-timers."

TWO men fished from the same boat all day long. One was continually grumbling. The bait was no good. The tide was wrong. They weren't biting to suit him. Half the time his line was out of water while he smoked in bored disgust or changed hooks and rigging.

At nightfall he hadn't enough fish to be worth while taking home, while his companion had a fine looking string to show for the day's sport.

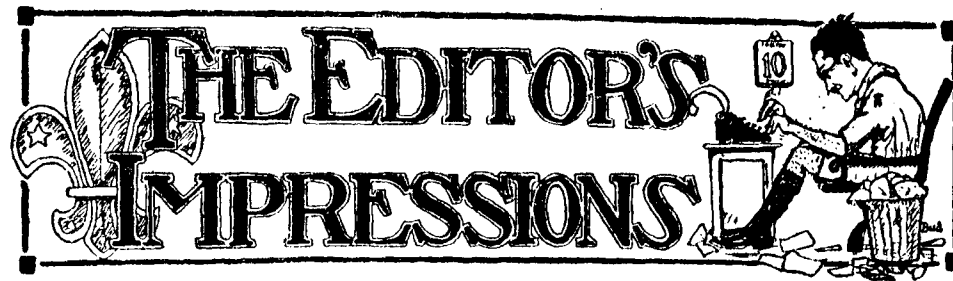
"It beats me" he exploded, "Got 'em trained, Bill, or is it just plain luck?"

"Neither, Sam, I just keep on fishing all the time. You're a once-in-a-whiler."

In Scouting as in fishing, the "once-in-a-whiler" hasn't a chance compared to the man who keeps on Scouting all the time. Good Scouting isn't like a coat, that can be put on or thrown aside at will. It must be made a habit, like table manners or the correct pronouncing of words.

Remember that you will get the most increased good will of old friends—the most improvement of your own self through continuous practice of the Scout Law. Let's all be "all-the-timers" in good Scouting, and not "once-in-a-whilers."

—F. Pomo in "Omaha Scout News."



Our Great Chief.

We have great pleasure in wishing The Chief Scout and The Chief Guide Many happy of years of Joyous service in the Movement, on their Birthday the 22nd of February 1932.

In the words of one who knows B. P. "To know him is to Love him." A short note on B. P. appears elsewhere, and we all remember how both the Chiefs cheered us all at Madras in the amalgamation days. May they live long and guide the destinies of our Movement is our prayer.

Group Good Turns.

We are glad to receive large number of reports from various districts regarding Group Good Turns. A Short note on the best Good Turn done in the month is published, under the Good Turn Competition. It is very encouraging to find a Tenderfoot was instrumental in saving the life of an animal from drowning when a large crowd of hefty ryots and villagers were at their wits' end to rescue the animal.

Scouts with a handicap.

We have received interesting reports regarding the good work that is being done

for the Boy Scouts in the leper settlement at Tirumani in Chingleput. They have put up a nice little hut on the hills adjoining their quarters to be used as their Club room. It is encouraging to find that the life of these boys is made happy through Scouting in spite of the disease. We are also glad to find that attempts are being made to start scouting in the School for the Blind at Poonamallee. We hope to publish the reports in the next issue of our magazine.

The World Jamboree at Hungary in 1933.

Perhaps some might think it is too early to think of the Jamboree now. On the other hand we are informed by the Imperial Headquarters and by the Hungarian scout headquarters, that we should begin even from now to prepare for the Jamboree. With this idea in view, the available information regarding the arrangements for the Jamboree is published from time to time in the S. I. B. S.

Will scouts please write and let us know of their plans for attending the JAMBOREE.

V. S. RATNASABHAPATHY,

Editor.

Life-Saving Hero.

Rover Mate John F. Brown, of the 6th Seaham Sea Scouts, was returning from a church parade on September 20th last year when he heard people shouting that a boy was in the water in the North Dock. He plunged in, fully dressed, and rescued the boy.

The sequel came last Saturday when Lord Londonderry, on behalf of Lord Baden-Powell, presented him with a silver

bar for his silver cross. He received the silver cross in 1929 for saving a boy from a frozen pond when the ice had broken.

Rover Mate Brown has also received a silver wristlet watch from an anonymous admirer at Greenock. It was sent from a firm of jewellers with a note inside saying that the watch was from an old member of the Seaham Scouts who had seen a report of the second rescue in the newspaper.

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 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."

This month's prize for the best good turn goes to the 4th Coimbatore Sree Krishna

Troop, Agriculture College, for saving the life of an animal from drowning. "When I came to the scene I found Mr G. A. holding the tail of the animal and Mr P. G. holding the ropes tied to the horns of the animal. They were puzzled as to what they should do. There are no flight of steps to the well. I at once jumped into the well, took two ropes, with one rope I put a bowline round the animal just before its hind legs and by means of the other rope put a bowline round the bullock behind its forelimbs, and thus the animal was drawn out. My Patrol leader gave me all help from above. "The troop on the occasion of the College day rendered service by fitting up a stage and the Conference enclosure."

Scouts' Posthumous Award.

Lord Baden-Powell, the Chief Scout, has awarded the bronze cross for gallantry to the relatives of Scoutmaster Percy Adams and Second Scout William Butters of the 1st Embleton Group "in recognition of the extraordinary gallantry displayed in their attempt to rescue a brother Scout from drowning in the River Tweed on August 6th, 1931."

While in camp Butters jumped into the river to rescue his younger brother who was also a Scout. He got into difficulties as well and Scoutmaster Adams attempted to

rescue him. Unfortunately all three lost their lives.

Lord Baden-Powell has expressed his sympathy with the relatives in their sad loss. It is hoped to add the photographs of the heroes to the Scout Roll of Honour at Imperial Headquarters.

Mrs. Butters has paid a stirring tribute to the Boy Scout Movement. After losing two sons in such tragic circumstances, she has persuaded her third son, who has just reached Scout age, to join the Embleton Group.

Novel Birthday Celebrations.

Past and present members of the 2nd Tewkesbury Group of Boy Scouts celebrated their coming of age in great style at a 21st birthday party. The feature of the party was the mammoth birthday cake at the foot of which were photographs of the two founders of the Group.

Candles were lit by one of the founders for the years 1910 to 1914 when he was in charge of the Troop. Candles for the war years were lighted by a representative of

those who had kept the Troop going during the absence of the Scoutmaster and those who have been Scoutmasters of the Troop since the war lit candles for the years when they were active. Finally the present Scoutmaster placed a miniature flag on top of the cake to signify that the old flag was still flying.

As each period of candles burst into flame the names of the members of those years were called out amid cheers.

International Scout Meeting.

One of the world's largest international annual gatherings of Boy Scouts, the 12th Pacific Northwest Patrol Leaders' Conference, brought together 200 American and

140 Canadian Scouts at Vancouver recently. The boys discussed problems of the junior leaders of the Boy Scout Movement.

Dead and Gone

The things you did a month ago,
Or what you did last year, old Scout;
Or even what you did last week—
Don't give you much to brag about.
The things that happened in the past
Are dead and gone, so why not say
Good-bye to them? And show the world
That you can saw some wood to-day?
The birds that brag about their past
Might just as well come out and say:

"I used to do things years ago,
But, well—I'm not so good to-day."

For folks aren't interested much
In retrospective past reviewing,
They don't much care what you have
done—
They want to know what you are doing!

—The Scouter's Gazette.

What is a Boy?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend to those things you think are so important when you are gone.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate, and occupy your place on the Supreme Bench.

He will assume control of your cities, states, and nation

He is going to move in and take over your prisons, churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be as well to pay him some attention.

Boys' Club News, Philadelphia.

The "Scoutcraft" Jamboree, 1933.

The Hungarian Boy Scouts are not letting the cares of crisis interfere with their elaborate preparations for the fourth International Scouts' Jamboree which is to take place at Godollo in 1933. The organisers are asking all nations participating to commence their arrangements now so that they can make the Jamboree a "Scoutcraft Camp," representative of the highest standard of camping in all nations.

Excursions are being planned to Budapest, the "Queen of the Danube," Lake Balaton, the largest lake in Central Europe, the National Costume Festival at Mozokovosd and the beautiful Hungarian plain among other places. Foreign language courses are being started for Scouts so that they may give better service to their foreign brothers during the tours.

The World's Best Loser!

Sir Thomas Lipton has been called "The World's Best Loser!" In his yarn this week the Chief tells you the thrilling life story of this Grand Old Man.

BY THE CHIEF SCOUT.

Tommy Lipton.

AN old friend of mine died last week; he was Sir Thomas Lipton.

Most of you will have heard of him either through his yacht-racing with the *Shamrock* against American yachts, or through buying your tea or your groceries from him.

I had a great liking for him, not only because he was a good sportsman, but because he was such a good example to Scouts, showing how it is possible for a boy, however poor, to get on.

He started as an errand boy in a shop in Glasgow, earning 2s. 6d. a week. He told me he used at one time to sleep under the counter!

He worked hard as a shopboy because he wanted to earn money for his mother. That was the secret of his success. He loved and admired his mother and worked hard and earnestly for her sake. He told me that it was a proud moment for him when he brought her his first week's pay. She laughed as she thanked him, and said:

"Why, Tom, you will be giving me a carriage and pair of horses next."

That caught his imagination, and he resolved there and then to make money enough to buy a carriage and pair. He worked harder than ever and saved every penny. Fortunately there were no cinemas then on which to spend his pennies, but I don't believe he would have gone to them if they had been there; he was too busy.

He saved enough to start a little grocery shop of his own with another young fellow, and before long he had made such a success of it that he was able to carry out his great desire.

He described it to me as the happiest and proudest day among the many proud and happy days of his life when he gave his mother her carriage and horses. He went on from success to success in his business, and grew very rich. But he did not want money, and he was generous in giving it away.

He spent a lot on building the *Shamrock* to win the America Cup for Great Britain, and when he failed he built another and better vessel, but with no better luck. Time after time he did this; so I asked him once what was the good of going on

withit, and he replied that he did it not for his own amusement, but because his yacht's crew would be so disappointed if he did not give them another chance of winning.

That was his way; he was always thinking of others.

Also he was always thinking of his mother even long after she had died. When I visited him in his office lately he had her portrait standing on his desk in front of him. This portrait went with him every day in his car to the office.

By the way, talking of going to his office in his car, he was very proud of saying that even if he failed to defeat his American friends in yacht racing he had beaten them



Scouts enjoying outdoor life, Red Hills.

in another way, namely, in getting quickly to his office. He did it in his way. He had his office built in such a manner that his car could drive in at the front door and through the hall to a lift. The lift was big enough to take the car, which it then raised to the floor on which his office stood. The

car then ran along the corridor and landed him right at the door of his own room!

He lived and died a happy man. He was happy because he worked hard and played hard, and did good turns to others.

(The Scout.)

The Patrol in Camp.

Make your Patrol camps better than ever this year. In his jolly yarn below the Chief Scout shows you the way.

BY THE CHIEF SCOUT.

Patrol Duties.

I HAVE seen a good suggestion for sharing the duties when in camp by the members of a Patrol:

Patrol Leader—
In charge of
Camp.

Second—In
charge of Supplies
and First-Aid.

No. 1. Cook—
In charge of
Cooking.

No. 2. Axeman—
In charge of Fire-
wood.

No. 3. Water-
man—In charge of
Fire and Water-
Supply.

No. 4. Pioneer—
In charge of Sani-
tation. (Burn rub-
bish, cut drains, arrange latrine, etc.)

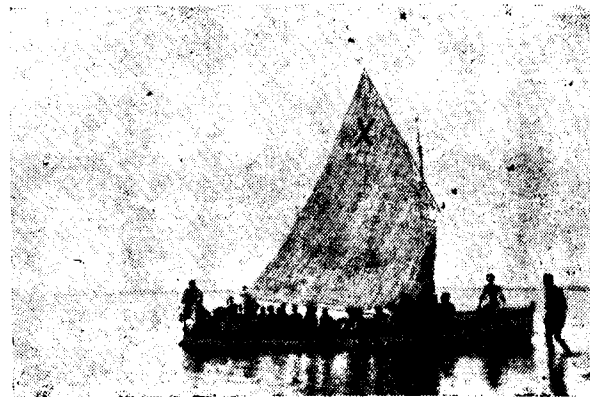
No. 5. Steward—To serve food, wash dishes, etc.

The Leader holds a Patrol Council to settle where the Patrol shall go for its camp and what they shall take with them in the shape of kit and food.

The Leader will choose the spot on which to camp, and he must therefore understand all about getting on dry ground, protected from wind and weather as much as possible; put the back of tent or shelter towards the wind; be near supply of good water and dry firewood.

He will tell off the different boys to their different camp duties, and see that they carry them out properly.

He must particularly see that his Scouts behave as good campers by not breaking down fences or damaging crops or trees, leaving all gates closed after them, so that cattle don't get astray, not making a noise with bugle or shouting to annoy neighbours, etc., and that they do Good Turns to people round about.



Scouts boating in the Red Hills Lake.

Bathing.

If there is bathing to be had he must be specially careful that non-swimmers only bathe when it is absolutely safe for them, and that while they are in the water a life-saving picket of two good swimmers must be on duty—not in the water—on the bank ready to go in and rescue any boy who gets into distress. The bathing picket will do their bathing when the others are all out of the water.

The boys should not be allowed to stay in more than ten minutes, otherwise they are liable to get chilled and to get cramp. So at the end of ten minutes the Leader should order them out, and the bathing picket will

no doubt help him, as they are waiting their turn to go in!

Remember: NO BATHING TILL AT LEAST TWO HOURS AFTER A MEAL, because, otherwise, if you go into cold water soon after eating and before your food is digested you are very likely to get doubled up with cramp.

Scouts Errant.

Then there is one point about your camping which perhaps you haven't thought of before, and it is the one that makes a Scout camp different from all other kinds of camp.

Most people go into camp in civilised countries in order to have a jolly outing. A Scout is, on the other hand, "a little friend

of all the world"—his business is to do Good Turns to other people rather than to himself.

He is like the knight errant of old, whose object in being an "errant," or wanderer, was to look for people in distress whom he could help. So a Scout out hiking is a "Scout errant," on the look-out to do a Good Turn to anybody needing it.

So by going into camp he comes to a new place where he may be able to do some good to other people.

Therefore it is the Patrol leader's job to find out how the Patrol can be useful, during its stay, to the neighbours.

Cheer up! You'll soon be Dead!
Here are mottoes for everyone! Unusual, brief and striking, the Chief explains them in his fine yarn below.
BY THE CHIEF SCOUT.

Scout Mottoes.

IN a good many Scout clubrooms you will find on the walls what we call the Scout Texts—that is, some big mottoes for decorating the walls and for giving the Scouts something to remember and think about.

When I first gave these texts to Scouts I told also the meaning of them; but as that is a very long time ago, and some of you new fellows in Troops have never heard them, I will give you here the explanation of a few of them.

"When the cat's away, the mice will play, the little rotters!"

That is one of our texts. Just what you would expect the miserable little funks to do.

Be a man and don't be a mouse. When your Scoutmaster, or parent, or master is away, don't take it as a time to play the fool or to neglect your work.

It is your duty, as a Scout, to carry on just the same whether your Scoutmaster is there to see you or not. Do your work because it is your work—not because some-

one is watching you do it. Act like a man and a Scout, not like a mouse or a rotter.

Here's another text which is much used by successful Scouts. It is really a saying which comes from the West Coast of Africa, where the natives, when they want to get hold of a monkey, do not run after him and make a grab at him, because he would dart away up a tree and out of reach.

They slowly edge nearer and nearer to him and then gently stroke and scratch him till they catch hold of

him. Their way of describing it is to say: "Softly, softly, catchee monkey."

So when you are inclined to get impatient over some job that you are doing, and feel



A Patrol Camp, Red Hills.

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inclined to rush it because otherwise it seems so long and difficult, just remember "Softly, softly, catchee monkey"—"patience wins the day"—and stick to it.

A real Scout is always the most patient of men. He does not worry if he cannot succeed all at once, but waits and works quietly and determinedly until he gets there in the end—in small things as well as in big ones. Even in undoing a parcel he will not pull and tear at the strings. He will set to work quietly to untie the knots.

The following is another useful motto for Scouts:

"The oak was once an acorn"
If ever you feel hopeless about achieving success in life from a small beginning, remember that even that great strong tree, the oak, began at first as a little acorn lying on the ground.

After he had got his roots into the ground and started to grow it must have seemed hopeless to him ever to rise to be a great tree like those over him. He stuck to it winter and summer, however, in gales as well as fine weather, and gradually grew into great fine tree that he is, giving out shade to people and food to animals, and thus a friend to all the world—like a Scout.

"Don't stand with your back to the sun."

That's another useful thing to remember. Every Scout knows that when you examine

footmarks on the ground you should generally do so facing towards the sun. Have them between you and the light and you will see them all the better.

But this text has a second and bigger meaning.

It means that when there is any sunshine or brightness about, look out for it when you are in trouble or misfortune, and make the most of it.

If you feel inclined to grumble at your lot because you have damaged your leg and can't play in a game of football, think of other poor cripples who can never play at all.

However down on your luck you may be, remember there is a bright lining to every cloud. There is always brightness somewhere if only you look out for it and don't deliberately turn your back on it.

True Scouts never wear a worried look. So when you see a Tenderfoot looking anxious or bored, it is well to say to him:

"Cheer up! You'll soon be dead!"

When he has had this salutation once or twice he will begin to remember that it is his duty to keep a smile on, not only to lighten his own trouble, whatever it may be, but also to make things brighter for other people about him.

I will tell you about some more Scout Mottoes another time.

(From the Scout).

Patrol Camps.

Few camps beat a Patrol Camp. For you Scouts it is a camp "all on your own"; for you Patrol Leaders it is a fine opportunity to get know your fellows better and to try out all the things you have been teaching them during the winter. Good Camping to you all!

BY D. FRANCIS MORGAN.

(Assistant County Commissioner of Training for Hertfordshire).

LET us heave out our camp gear, for the winter is over and the sun shines again. Out with the camp gear, each bit of it bringing memories of the past year, and even better hopes for the months to come. Now is the time for the Patrol Camps.

Preparing for the Camp.

A Patrol Camp does not merely mean pitching a tent, bolting the almost uneatable

results of hasty and careless cooking, and spending the rest of the time loafing about.

To be a success, the camp must be well run and have a definite purpose; and, during the early part of the summer, that purpose will be to train the Patrol in camping to try to make it the best Patrol at the Troop Camp later in the year.

So preparation should be made as carefully as for the bigger camp. The site

must be well chosen, lists of necessary articles made out, a programme settled, duties allotted, and supplies of food arranged.

The Scouts who have not camped before will want a lot of help and advice beforehand, and the Patrol Leader or Second should check the things they are bringing. You do not want one of them to arrive in camp with four plates but without any blankets.

It is just because, in the early summer, you may have Scouts coming who have not camped before that these first Patrol Camps ought to be very good, so that these fellows may learn, right at the beginning, what good camping means, and so that, on the other hand, they will not get wrong ideas and be put off camping altogether because they are uncomfortable, or find that camping does not seem to be what they were led to expect.

You are really going to camp to practise camping.

Many of the Scouts in the Patrol may have a lot to learn, and it is up to the Patrol Leader and Second and the other old hands to see that they learn it well. Set them a high standard. Plan out your site carefully, pitch your tents well, have good meals and cook them properly.

Keep the camp clean and tidy. Remember that latrines and refuse pits are quite as important as in the Troop Camp, and should be just as carefully made and used. Stick to your time-table and be punctual. Try, in short, to make your Patrol Camp

such a training that, when the whole Troop goes to camp, you will surprise the other Patrols and teach them a thing or two about camping.

The Patrol Leader's Part.

If you are the Patrol Leader, do not forget how much depends on you and that you have a big responsibility, but don't try and do everything yourself. Give your Second responsibility, allot various jobs to him, and also to other members of the Patrol, and when you have given a fellow a job, leave him to get on with it without interference so long as he doesn't go and make a thorough mess of it.

Your power of discipline will probably be tested in many ways. Be firm. You are the chosen leader of the Patrol and the rest of the members will respect, and like you all the better if you do your job well. Don't let anyone take that job out of your hands, by leading the Patrol or any of its members in what you know to be the wrong way.

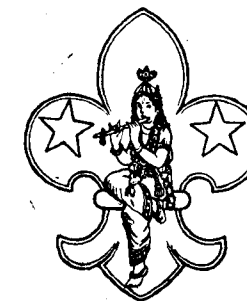
Even the fellow who is playing the fool at the moment will think all the more of you if you squash him, pleasantly but thoroughly; but no one has any use for a leader who cannot lead.

Above all be fair and reasonable, and remember that a word of praise for a job well done will do more than anything to gain you loyal and cheerful helpers.

'Make it a "Real" Camp.'

Yet it is not enough that you lead your Patrol to cheerful teamwork and good camping. They have the right to look to you

Troop emblems.



The above design is used by the Shri Krishna Scouts 17th Triplicane on their letter heads. The design is really emblematic of the name of the Troop hero. Shri Krishna with his flute with the back ground of Scout symbol.

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 (subject to Rule No. 66 of the P. O. R. of the Association) used by various troops in this presidency, if they are sent to us with blocks.

(Editor.)

to be their leader in keeping the Scout Promise. So in your Patrol Camp you will help them to do their duty to God. You will see that there is an opportunity for prayers at night, either round the camp-fire, or kneeling in the tent, and again in the morning when you hoist and salute the flag.

On Sunday, the Patrol will go to a nearby church, or if that is not possible, you will have a short Scouts' Own in camp—a few simple prayers, a lesson read by the Second or another Scout, possibly a hymn you all know, and the reading of the Scout Law. You may not want to try to

talk to the Patrol, but you may, at any rate, be able to tell them a yarn of some deed of heroism or service.

Last of all—though perhaps it should have come first—remember that it is not every Patrol Leader who is considered experienced and reliable enough to take charge of a Patrol Camp, and to be trusted with the safety of his Scouts, the honour of his Troop, and the good name of the whole brotherhood of Scouts. It is up to every Leader not to let them down.

The Scout.

VIRTUE WINS.

(Continued from last issue.)

SCENE VIII.

The Triumph of Virtue.

Place :—Parade ground—The Flag is hoisted and the scouts stand in horse-shoe formation.

Scoutmaster :—My dear brothers, the day has dawned for us in an auspicious hour and added vigour to our flagging hearts. Our sorrows and stains have melted away and *Virtue and Truth* have won the day. Your Mohun here, the unhappy victim of unmerited suspicion, is restored to you with his honor all the brighter for all his sufferings and trials. So welcome him with open arms and treat him with the love and reverence that are his due.

(Scouts give the welcome cry.)

Mohun :—My thanks to you and my comrades here

Who, through thick and thin, stood me near.

And with open arms and hearts sincere
Greet me back to my place familiar.

(Mohun salutes his master, shakes hands with him and joins his patrol.)

Scoutmaster :—Now, my lads, I have one more thing to do which, to many of you, may seem quite a surprise. You are doubtless thankful to the person who restored to you your honor. Don't you feel bound to him? What have you done in return for what all he has done you!

(Scouts make their patrol cries)

Scoutmaster :—That may be quite in place as far as scouts are concerned. He is

not one, for all I know. His ways and deeds were far from good. Wherever he went he was dreaded and shunned like a viper. Now he repents for all his follies and begs for a chance to redeem his name. Need you be hard on him? Does he not excite your pity your scout sympathy? If scouting redeems him not, of what earthly use are our laws and vows? Do you yet hesitate to welcome him?

I Scout :—No, not at all.

II Scout :—He is already one of us.

III Scout :—A brother, a brother.

Scoutmaster :—Thank you, my lads. Step in, Sundar. (Sundar comes forward and salutes. The Scouts look surprised) You are one of us now. The past is forgiven and forgotten. Turn over a fresh leaf, dear boy, and let no dots nor stains darken it again. Let Sundar, the terror and scourge of the town, be Sundar, the worthy brother of Mohun. (Scoutmaster shakes hands with Sundar, who after saluting the scouts joins Mohun's patrol)

Scoutmaster :—

There is one thing yet for us in store
To make our happiness all the more.
Jannu wants your brother to be
And has his dad's permission free.
So take him in and love him well
And make your joy and patrol swell.
Now shall we raise our hearts to pray
To Him Who gave us this joyous day.

"Mangalam"

THE SOUTH INDIA BOY SCOUT

TAMIL SUPPLEMENT.

Honorary Editor :
T. P. SANTANAKRISHNA.

No. 5, VOL. II.
(February 1932.)

கடவுள் வணக்கம்.

என்னின் எளியவர்க்கு என்ருல் இயன்றதை
மன்னும் என் அகடுளி காட்டும் வழியினில்
உன்னி உழைக்க உகர்த்துள் ; அதன் பொருட்டு
இந்த என் உடலம் இருக்கு நாள் மட்டும்
நொந்து நோவாது அருள் ; நோய் வருமாயினும்
மனமும் அறிவும் மயங்கிவிடாது அருள் ;

தினமும் இதுவே செய்யும் அவா அருள் ;
உடல் வலி ஓயுமேல், உளவலி சாயுமேல்,
உடனே உயிர் ஒழித்து உலக
நடன சாலையை நான் நழுவிட அருள்கவே.

(அழக கவிராயர்.)

இந்திய வாலிபச் சாரணச் சங்கம்.

செய்முறையும், அமைப்பும், விதிகளும்.

[1931-ம் ஆண்டுப் பிரதியின் மொழி பெயர்ப்பு]

(18-ம் பக்கத் தொடர்ச்சி)

9. மாகாண (அல்லது நாட்டுச்) சபைகள் :—

தனியுரிமை தழுவிய ஆட்சிமுறையை யொட்டியே, மாகாணங்களோ, நாடுகளோ மேற்கொள்ளும் அமைப்புவகையைத் திட்டப்படுத்தற்கு விதி யொன்றும் வகுக்கப்படவில்லை ; ஆயினும் மகாணத்தின் (அல்லது நாட்டின்) அமைப்பு பின்வரும் நிபந்தனைகளுக்கு இணங்கியிருத்தல் வேண்டும் :—

(அ) தனி யமைப்பு முறையிலன்றி, அரசாங்கத் தாராலோ, அரசாங்க அதிகாரிகளாலோ ஆளப்படலாகாது.

(ஆ) அரசியல், இரயில்வே, போலீஸ் முதலிய அதிகார இனம் சார்ந்தவர்தான் மாகாணச் சங்கங்களிலும், நாட்டுச் சங்கங்களிலும், உத்தியோகம் அளிக்கப்படலாம் ; ஆனால் அவர்கள் (அவ்வித உத்தியோகம் அளிக்கப்பெறின்) அதிகார முறைமையிலன்றித் தனித்த முறையில் (அந்த உத்தியோகத்தை) வகிக்க வேண்டும் என்பதை உணர்ந்திருக்கவேண்டும்.

(இ) தலைமைச் சோதனையாளர் தன்னளவிலோ, பொதுச் சபையின் விருப்பப்படி அதன் ஆலோசனைக்கு இணங்கியோ, அவசியமான திருத்தங்களை எடுத்துக் கூறுவதற்காக மாகாண (அல்லது நாட்டு) அமைப்புத் திட்டம் (அவருக்கு) அனுப்பப்படவேண்டும்.

(ஈ) அந்தந்த மாகாண (அல்லது நாட்டுச்) சபைகளின் சிபார்சின்மேல் மாகாணச் சோதனையாளரும்,

உதவிச் சோதனையாளரும், நாட்டுச் சோதனையாளரும், உதவிச் சோதனையாளரும், தலைமைச் சோதனையாளரால் நியமிக்கப்படுவர். அவர்களுடைய பட்டயங்கள் மாகாண (அல்லது நாட்டு)த் தலைச் சாரணராலும், தலைமைச் சோதனையாளராலும் கையொப்பமிடப்படும்.

(உ) மாகாணச் சோதனையாளரும், நாட்டுச் சோதனையாளரும், மாகாணச் சங்கங்களிலும், நாட்டுச் சங்கங்களிலும், எவ்விதத்திலும் ஊதியம் பெறும் அதிகாரிகளாயிருக்கக்கூடாது.

(ஊ) ஊதியம் பெறும் சாரண அதிகாரிகளின் தொழிலுதவி ஏற்றுக்கொள்ளப்படலாம் ; ஆனால் அத்தகைய அதிகாரிகள் மாகாணச் சபையிலோ, நாட்டுச் சபையிலோ உள்ள மாகாணச் சோதனையாளராலோ, நாட்டுச் சோதனையாளராலோ ஆளப்படுவர் ; இவர்கள் எவ்வித தனியாட்சி நிலைமையும் வகிக்கக்கூடாது. 'அமைப்பு முறைச் சோதனையாளர்' என்ற பட்டமும் அதைவிடச் சிறந்த 'அமைப்பு முறை யமைச்சர்' என்ற பட்டமும் இவ்விதிகளுக்குப் பொருத்தமானவையாகக் கருதப்படுகின்றன. 'பாடித் தலைவரும்,' 'பாடிப் பிரதித் தலைவரும்,' 'ஆகலா முதல்வரும்' ஊதியம் பெறும் அதிகாரிகளாயிருக்கலாம் ; ஆனால் அவர்கள் ஆட்சி முறையில் இவ்விதிகளுக்குக் கட்டுப்பாட்டிருத்தல் வேண்டும்.

மாகாண (அல்லது நாட்டு)ச் சபைகளின் பணி வகை :—

மாகாண (அல்லது நாட்டு)ச் சபைகளின் பணிவகையாவது :—

(1) மாகாணச் சோதனையாளர் பதவிக்கோ அல்லது உதவிச் சோதனையாளர் பதவிக்கோ, நாட்டுச் சோதனையாளர் பதவிக்கோ அல்லது உதவிச் சோதனையாளர் பதவிக்கோ தகுந்தவரை தலைமைச் சோதனையாளருக்கு (அல்லது மாகாணத் தலைச் சாரணருக்கு அல்லது நாட்டுத் தலைச் சாரணருக்கு) சிபார்சு செய்தல்.

(2) அந்தந்த பிரதேசத்தில் இயக்கம் நடைபெறுதற்கு (ஆங்காங்குள்ள) மாகாணச் சோதனையாளருக்கும், நாட்டுச் சோதனையாளருக்கும் ஆலோசனை கூறுதலும், மாகாண நிதியின் வரவு செலவையோ, நாட்டு நிதியின் வரவு செலவையோ கண்காணித்தலும் மேற்கொள்ளல்.

(3) தமது மாகாணத்திலோ, நாட்டிலோ சாரண இயக்கம் நேரடிச் செய்து, (இயக்கத்தின் கருத்துக்களைப்) பொது மக்கட்குப் போதித்து, ஊர்ச் சங்கங்களின் சுதந்தரத்திற்கும், தனி முயற்சிக்கும் இடையூறு விளையாத முறையில் மாகாணத்திலோ நாட்டிலோ உள்ள ஊர்ச் சங்கங்களுக்குள்ளும், அதிகாரிகளுக்குள்ளும், சாரணர்களுக்குள்ளும் இசைவுள்ள கூட்டுறவை வளர்த்தல்.

(4) சாரண நூல்களை (அந்தந்த இடத்தின்) வாங்கு அழகியில் வெளியிடல்.

(5) வேண்டியிருப்பின் ஒரு நிர்வாக சபையை அமைத்துக்கொள்ளல்.

10. (அ) பகுதிச் சபைகள் அல்லது ஜில்லாச் சபைகள் :—

(இவை) ஒவ்வொரு பகுதியிலும், ஜில்லாவிலும் அமைக்கப்படலாம். இவைகளில் மாகாணத் தலை

யிடத்தாலோ, நாட்டுத் தலையிடத்தாலோ நியமிக்கப் பெறும் தலைமையாளரும், பகுதியிலோ, ஜில்லாவிலோ உள்ள சோதனையாளரும், உதவிச் சோதனையாளரும், அந்தந்த தலையிடங்களால் நியமிக்கப்பெறும் மற்றவரும் உறுப்பினராயிருப்பர். தலைமையாளரை நியமிப்பதா, நிறைவேற்றிய நியமனத்தை அங்கீகரிப்பதா என்பது அந்தந்த மாகாணத் தலையிடத்தின் இஷ்டத்தையோ நாட்டுத் தலையிடத்தின் இஷ்டத்தையோ பொறுத்ததாகும். (மேற்கூறிய இருவித நியமன முறைகளில்) பின் கூறப்பட்ட முறை வரையறுக்கப்படவேண்டும். மாகாணத் தலையிடமோ, நாட்டுத் தலையிடமோ உறுப்பினரை நியமிக்கும் உரிமையை விட்டுக்கொடுக்கலாம்.

பகுதிச் சபைகளின் (அல்லது ஜில்லாச் சபைகளின்) கடமையாவது, சோதனையாளருக்கு உட்பட்ட பகுதியிலோ, ஜில்லாவிலோ அவர் தாங்கும் ஆட்சியிலும், பகுதிநிதியின் வரவு செலவுத் துறைகளிலும் (அல்லது ஜில்லா நிதியின் வரவு செலவுத் துறைகளிலும்) ஆலோசனை கூறுவதாம். இதன் கருத்து என்ன எனில், அந்தந்த பகுதியிலோ, ஜில்லாவிலோ, சாரண இயக்கம் செழிக்கச் செய்தலும், ஊர்ச் சங்கங்களின் சுதந்தரத்திற்கும் தனி முயற்சிக்கும், அவைகள் ஆட்சிக்கு உட்பட்ட தொகுதிகளின் சுதந்தரத்திற்கும், தனி முயற்சிக்கும் இடையூறு விளையாத வாறு பகுதியிலோ, ஜில்லாவிலோ உள்ள ஊர்ச் சங்கங்களுக்குள்ளும், சாரணச் சங்கங்களுக்கும் சிறுவருக்கென ஆங்காங்கு அமைந்துள்ள பிற சங்கங்களுக்கும் இசைவுள்ள கூட்டுறவை வளர்த்தலுமாம்.

மாகாணச் சாரணச் சங்கத்தாலோ, நாட்டுச் சாரணச் சங்கத்தாலோ வரையறுக்கப்படும் பிற பணி வகைகளையும் (இந்த சபைகள்) மேற்கொள்ளலாம்.

(தொடரும்.)

க. சம்பந்தம்.

அணி அமைப்பு.

(19-ம் பக்கத்தொடர்ச்சி.)

V

அணி முதல்வனுடைய விசேஷ உரிமைகள்.

அணி முதல்வர்களும், அணித்துணைவர்களும் தங்கள் அதிகாரத்தைச் செலுத்தி அணிகளை நன்றாக நடத்தும்படிச் செய்ய அவர்களுக்குப் பிரத்தியேகமான சுதந்தரங்கள் கொடுக்கவேண்டிவது அவசியமாகிறது.

தலைச்சாரணர் சில விடங்களில் அணி முதல்வன் ஸ்தானத்தைப் பள்ளிக்கூடங்களில் வகுப்பு விசாரணைகாரி (சட்டாம்பிள்ளை)யின் ஸ்தானத்திற்கு ஒப்பிட்டிருக்கிறார். இந்த உபமானத்தை நன்கு கவனித்தோமானால் அணி முதல்வனுக்கு இதனால் பெருந்தகன்மை கிடைக்குமென்பதில் சந்தேகமில்லை. இந்த உபமானத்தில் ஒரு முக்கியமான அம்சம் கவனிக்கத்தக்கது. அதாவது ஒருவருக்கு பிரத்தியேகமான

சுதந்தரங்கள் அளிப்பதில் ஒருவிதமான அதிகாரமும் அளிக்கப்படுகிறது

மான நியாயசபையின் வேலையில் கலந்து கொள்வதும், சாரணத்தலைவரிடம் எச்சமயமும் சென்று விஷயங்களைப்பற்றித் தெரிவிப்பதும், தெரிந்துகொள்வதும், வேலை, ஆட்சி சம்பந்தமான எல்லா விஷயங்களிலும் மறுதலிக்க முடியாத தலைமை வகிப்பதுமான சுதந்தரங்களைப்பற்றி முன்பு குறிப்பிட்டிருக்கிறோம். இங்கு அணி முதல்வர்கள் அணித்துணைவர்களின் நிலைமையை விருத்தி செய்வதற்கான ஒன்றிரண்டு மார்க்கங்களைக் குறிப்பிடுவோம்,

சாரணத்தலைவருக்கு சாவகாசம் இருக்குமிடத்து அணி முதல்வர்களையும், அணித்துணைவர்களையும் தனியாகக்கூட்டி பல விஷயங்களைப்பற்றித் தனியாகத் தெரிந்து கொள்ளும்படிச் செய்வது ஓர் மெச்சத்தகுந்த காரியம். இப்படிச் கூடுவதற்கு வாரம் அல்லது மாதம் ஒரு முறை ஏற்பாடு செய்யலாம். மூன்று மாதத்திற்கு ஒரு முறை கூடுவதனாலும் பாதகமில்லை. இப்படிப்பட்ட கூடுதல்களில் ஒரு தனிப்படையிலுள்ள அணி முதல்வர்களும், அணித்துணைவர்களும் தான் சேரவேண்டுமென்பதில்லை. இரண்டு மூன்று படைகளிலுள்ள அணி முதல்வர்களும், அணித்துணைவர்களும் சேரினும் நலம்தான். ஒரு கூடுதலில் 'நிலப்படமெழுதலும், நிலவளவையும்' என்ற விஷயத்தைப்பற்றி எவரேனும் ஒருவரை எடுத்துச் சொல்லும்படிச் செய்யலாம். மற்றொரு கூடுதலில் ஒரு பிரபல வைத்தியரைக் கொண்டு 'பிரதம சிகிச்சை' (உடனுதவி) என்ற விஷயத்தைப் பற்றிய விவரங்களைச் சொல்லும்படியும், நேர் முகமாகப் பிரதம சிகிச்சை (உடனுதவி) செய்யும் விதத்தைச் செய்து காட்டும்படிக்கும் ஏற்பாடு செய்யலாம். பிறிதொரு கூடுதலில் ஒரு தேர்ந்த இயந்திர சாஸ்திர நிபுணரைக் கொண்டு 'பாலங்கட்டிகல்' என்பதைப் பிரத்தியட்சமாகச் செய்து காண்பிக்கும்படி செய்யலாம். இவ்விதம் உபயோகமுள்ளவையும் அறிவை விருத்தியுக்கக் கூடியவையுமான விஷயங்கள் பலவுள். அவை எண்ணிற்கடங்கா. இப்படிப் பல விஷயங்களைப்பற்றி எடுத்துரைப்பதன் பலனாக அணி முதல்வர்கள் தத்தம் அணிகளுக்குத் தாங்கள் கற்றுக் கொண்ட விஷயங்களை எளிதில் எடுத்துரைக்க சௌகரியமும் சாமர்த்தியமும் ஏற்படும்.

பட்டணங்களிலுள்ள பெரிய சாரணச் சங்கங்கள் வேறொரு முறையில் இதே காரியத்தை இன்னும் விரிவாகச் செய்யக்கூடும். உதாரணமாக சென்னையை எடுத்துக்கொள்வோம். அங்கு பல ஸ்தல (ஊர்)ச் சாரணச்சங்கங்கள் இருக்கின்றன. ஒவ்வொரு சங்கமும் சுமார் பத்து முதல் இருபது படைகள்வரை அடங்கியதாயிருக்கலாம். இச்சங்கங்கள் மூன்று மாதங்களுக்கு ஒரு முறை அவற்றைச் சார்ந்த படைகளிலுள்ள அணி முதல்வர்

களையும், அணித்துணைவர்களையும் கூடும்படிச் செய்யலாம். அணி வேலை சம்பந்தமாகப் பல அம்சங்களைப்பற்றிப் பேசியும், எழுதி வாசித்தும் வரலாம். இவற்றிற்குப்பின் அவ்விஷயங்களைப்பற்றிய பல கேள்விகள் கேட்கும்படிச் செய்யலாம். தீவிரமான வாக்குவாதமும் நடைபெறும். இக்கூடுதல்களில் சாதாரணமாக சோதனையாளரோ அல்லது ஒரு சாரணத்தலைவரோ அக்கிராசனம் வகிக்கலாம். அணி முதல்வருள் ஒருவன் அச்சங்கத்தின் காரியதரிசியாக விருந்து கூடுதல்களைப்பற்றிய அறிக்கைகளை அனுப்பியும் ஆங்கு நடைபெறும் விஷயங்களைக் குறித்து அடுத்து வரும் கூடுதலில் வாசித்தும் வரலாம். கூடுதல்களைப்பற்றிய அறிக்கைகள் வெவ்வேறு படைகளைச் சார்ந்த மானநியாய சபைகளின் காரியதரிசிகளுக்கு அனுப்பப்படலாம். மேலே நான் குறித்துள்ள பிரகாரம் லண்டன் மாநகரத்தில் கூடுதல்கள் நடைபெற்று வருகிறனவாம். ஒவ்வொரு கூடுதலிலும் சராசரி சுமார் ஐம்பது சிறுவர்கள் ஆஜராகி வருகிறார்களாம். அங்கத்தினர் ஊக்கத்துடன் வேலை செய்து விஷயங்களில் நுரனத்தையடைந்து உபயோகமுள்ள அணி வேலையை நடத்தி வருகிறார்களாம். இப்படி ஒவ்வொரு பெரிய பட்டணத்திலும் செய்வது நல்ல பலனைத்தருமென்பதில் சந்தேகமில்லை. (தஞ்சாவூரில் இவ்வகையான அணி முதல்வர் சங்கமொன்று மிசப் பயன்பட நடந்து வருகிறதென்று அவ்வூர்ச் சாரணர்ச் சங்கத்தின் ஆண்டு அறிக்கையின் வாயிலால் அறிய வருகிறோம் —ப—ர்)

சில வருஷங்களாக ஒழுங்குடன் பயிற்சி பெற்றுவரும் படைகளில் அணி முதல்வர்கள் அணித்துணைவர்களுக்காக மாத்திரம் தனியாக வார இறுதியில் பாடி வாழ்க்கை செய்யும்படி ஏற்பாடு செய்வது நல்ல பலனை யளிக்கும் தென்பது அனுபவசுத்தந்தம். இவ்வழியில் அவர்களுக்கு பிரயோஜனமுள்ள அதிக அறிவைப் புகட்ட அவகாச மேற்படுத்திக் கொள்ளலாம். முற்றிலும் புதிதாக அமைந்த படைகளில் கூட இம்மாதிரியான வழிகளில் அணி முதல்வர்களையும், அணித்துணைவர்களையும் பழகித் தேர்ச்சி பெறும்படிச் செய்யக்கூடும்.

(தொடரும்.)

K. S. சுந்தரேசன்.

குருவரப் பயிற்சி.

(சென்ற மாதத்திய தொடர்ச்சி.)

IV

மெல்லடிக் சின்னமளிக்கும் சுடங்கு.

இது மிக முக்கியமானது. விளையாட்டான காரியமல்ல. ஒரு குருளையன் தன் சகோதரக் குருளையர் முன்னும் தலைவர் முன்னும் மற்றும் பெற்றோர், சிநேகிதர் முன்னும் ஒரு வாக்குறுதி செய்கிறார். அதன்படி கடைசிவரைக் கடைப்பிடித்து நடக்க வேண்டும். இது பிராமணரில் உபநயனம் என்று சொல்லப்பட்ட முகூர்த்தம்போல் மேன்மையானது. இது பின்னடைபடி நடத்தவேண்டும்.

சேருகிற சிறுவன் பெரு வட்டத்தின் மடுவே கொண்டுவந்து நிறுத்தப்படுவான். அவனுக்கு எதிரே ஆகேலா நிற்பார். ஆகேலாவின் காலடியில் சிறுவனுடைய கழுத்துக்குட்டை வைக்கப்பட்டிருக்கும்.

ஆகேலா.—குருளைச்சட்டமும், உபசாரமுறையும் உனக்குத் தெரியுமா?

சிறுவன்.—தெரியும்.

ஆகேலா.—சட்டம் என்ன?

சிறுவன்.—தந்தையன் முதியவோடும் இசைத்து இசைவான். தந்தையன் தன் இசைத்து இசைய மாட்டான்.

ஆகேலா.—குருளையர் குருளைய உயர்வான வாக் குறுதியைக் கூறத் தயாராயிருக்கிறாயா?

சிறுவன்.—இருக்கிறேன்.

(உடனே மந்தை (நிரை) முழுதும் சலாம் செய்து கொண்டு நிற்கிறது. சிறுவன் வாக்குறுதியை பய பத்தியுடன் சொல்லுகிறான்.) “கடவுளிடத்தும், மன்னிடத்தும் பற்றுக்கோண்டு கடமை செலுத்தி, ஓநாய்க் குருளை மந்தை (நிரை) யின் சட்டத்தைக் கடைப்பிடித்து நடக்கவும், நான்தோறும் யாருக் கேளும் ஓநாய்ப் பணி செய்யவும் என் முடிந்த திறமை யோடு உழைப்பேன் என்று உறுதி கூறுகிறேன்.”

ஆகேலா.—இவ்வாக்குறுதியின்படி நடந்த உன் முழுத் திறமையுடன் உழைப்பாயென நான் நம்புகிறேன். இப்போது நீ குருளையன் ஆகிவிட்டாய். உலகிலுள்ள பெரிய சாரணச் சகோதரக் கூட்டத்தில் ஒருவன் ஆனாய், என்று சொல்லிக்கொண்டு அவன் கழுத்தில் கழுத்துக்குட்டையைக் கட்டிவிட்டு குருளையருக்கேற்பட்ட துணிச்சின்னத்தை அணிவித்து இடது கையால் அவனுடன் கைகுறுக்கினதும் அறுவன் (Sixer) வந்து அறுவை யொட்டை இடது தோளில் போடுவான். குருளையன் ஆகேலாவுக்கு சலாம் செய்துவிட்டுத் திரும்பி மந்தை (நிரை)க்கும் சலாம் செய்கிறான். மந்தை (நிரை) முழுதும் அவனைத் தாங்களேற்றுக் கொள்வதைக்காட்ட சலாம் செய்கின்றனர். அரை நிமிஷம் அசைவற்று நின்று, தன் அறுவைக்குச் செல்கிறான். முடிவில் எல்லோரும் (Grand Howl) பேருளை இடுகின்றனர்.

ஆகேலாவுக்குத் தற்புகள்.

1. ஒருவனுக்கு அல்லது இருவருக்குமேல் ஒரே காலத்தில் சடங்கு நடத்தக்கூடாது.

2. எல்லோருமறிய சடங்கை நடத்துமுன் ஒத்திகை வைத்துப் பார்க்கவும்.

3. ஆரம்பிக்குமுன் எல்லோரும் சரியாய் உடையணிந்திருக்கின்றனாருவெனப் பார்த்துக்கொள்ளவும்.

4. நாம் நடத்துவது ஒரு பெரிய சடங்கு. மிகவும் கௌரவம் வாய்ந்தது என்ற நம்பிக்கையும், பயபத்தியும் உங்கள் மனதில் குடிக்கொண்டிருக்கட்டும். அப்பொழுதுதான் பிள்ளைகளும் அப்படியே யெண்ணுவார்கள்.

5. கேட்கவேண்டிய கேள்விகளை ஞாபகப்படுத்திக் கொண்டு சடங்குக்கு வரவேண்டும் நீங்கள் தவறிலாச் சடங்கின் கௌரவம் போய்விடும்.

6. சிறுவர்களுடைய பெற்றோரையும், ஊரிலுள்ள பெரியவர்களையும், சாரண உத்தியோகஸ்தர்களையும் அழைப்புகள். ஆனால் சடங்கு நடத்தும் உரிமை ஆகேலாவுடையது.

மேல்குடி குருளையன்

ஓநாய்க் குருளையனுக்குக் கற்கவேண்டியவை.

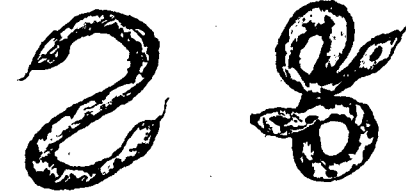
(1) ஐக்கியக்கொடியின் அமைப்பு, அதைச் சரியாகப் பறக்க விடுமுறை. இவ்விஷயமே சாரணன் மென்பாதலாகையிற் கற்கவேண்டியிருப்பதால் இரண்டும் ஒன்றாயிராமல் கற்பிக்கவேண்டும். ஆதலின் குருளையனுக்கு கதை ரூபமாய்க் கற்பித்தல் நலம். அதில் சேர்த்துள்ள இங்கிலாந்து, ஸ்காட்லாந்து, அயர்லாந்து ஆகிய மூன்று தேசக்கொடிகளையும் தனித்தனியே காட்டி இம்மூன்றும் சேர்ந்து இப்போதுள்ள ஐக்கியக்கொடி ஏற்பட்டதென்று சொன்னால் போதுமானது. சரியாய்ப் பறக்கவிடும் முறையைப் பழக்கவேண்டும். என்னெனில் தலைமீறாய்ப் பறப்பின் ராஜ்யம் ஆபத்து நிலைவிருப்பதாயும் பாதிமரத்தில் பறத்தால் ராஜ குடும்பத்தில் துக்கசமரமான சம்பவம் நடந்திருப்பதென்றும் பொருள். ஆகையால் இவ்விஷயத்தில் கவனமாயிருக்கவேண்டும்.

(2) படிமுடிச்சு (Reef knot) தூளிமுடிச்சு (Sheet bend) ஆக்கைப்புட்டு (clove hitch) விலையர் முடிச்சு (Fisherman's knot) இவை போடுதல் உபயோகம் தெரிதல், சிறு மூட்டை ஒன்றை இறுகவும் ஒழுங்காயும் கட்டல்.

முடிச்சுப்போட எல்லாரும் கற்கவேண்டியதவசியமே. என்னெனில் சரியான முடிச்சுப் போடாவிடில் உயிருக்கு ஆபத்து ஏற்படக்கூடும். உதாரணமாக ஒரு மாட்டின் கழுத்தில் கயிற்றைச் சுருக்குப்போட்டுக் கட்டிவிடின் அது கயிற்றை இழுக்குங்கால் முடிச்சு இறுகி அது இறந்துவிட வேண்டும். மேலும் முடிச்சுக் கள் போடுவதும் சரி, அவிழப்பதுவும் சரி, சிக்கிரமாயும் இலகுவாயும் மிருக்கவேண்டும். முடிச்சை அவிழக்க முடியாமல் கயிற்றை அடிக்கடி அறுப்பது சரியான வழக்கமல்ல. இம்முடிச்சுக்கள் மென்பாதப் பயிற்சியிலும் இருப்பதால் இவற்றைக் கற்பிக்கும்முறை சாரணர்களுக்குக் கற்பிக்கும்முறையை யனுஷ்டித்தால் நாம் சாரணத்தலைவர் வேலையைச் செய்து அவர் உரிமையைக் கைப்பற்றுதல் ஆகும். 1923-ம் ஆண்டு ஜனவரியில் வெளிவந்திருக்கும் ‘சாரணர்’ (The Scouter) என்னும் மாதாந்திரப் பத்திரிகையில் 9-வ் பக்கத்தில் குறித்திருக்கிறபடி ஒரு கதைரூபமாக குருளையருக்கு உற்சாகம் ஏற்படக்கூடியபடி கற்பிக்கலாம். அதைச் சுருக்காய்ச் சொல்லுகிறேன். (ஒவ்வொரு ஆகேலாவும் அவரவர் இருப்பிடத்திற்குத் தக்க மாறுதல்களைச் செய்து கொள்ளலாம்).

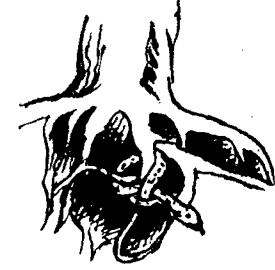


படம் (1) படிமுடிச்சு.—வெவ்வேறு வர்ணங்களுள்ள இரண்டு கைக்குட்டைகளின் துனியை இரண்டு மனிதர்களைக் குறிக்கும்படி முடியவேண்டும். இவ்விருவரும் ‘வீரன்’ ‘சூரன்’ என்ற மல் யுத்த வீரர்கள், இவ்விருவரில் யார் சமர்த்தர் என்றறிய (அதாவது இம் முடிச்சுப்போட) இருவரும் வெகுநேரம் மல் யுத்தம் செய்து கடைசியில் ஒருவர் மற்றொருவரைத் தன்னைச் சுற்றி ஒரேவகையில் இரண்டு முறை சுழற்றி 1-வது படத்தில் காட்டியிருப்பதுபோல் செய்து ஜயித்தார்.



படம் (2) தூளிமுடிச்சு.—ஒரு சமயம் ஹாம்ஷயர் (Hampshire) என்றயிடத்தில் ஓர் காட்டில் வெகுதூரமான ஒரு மரத்தின் குறுக்கு நெடுக்கும் சென்றுள்ள வேர்களினடியில் ஓர் பாம்பு வசித்திருந்தது. ஒரு நாள் காலை யில் எழுந்திருக்கும்போது துக்கக்கலக்கமாயும், குதூகல மின்றியும் எப்பொழுதும் போலின்றி சற்று அஜாக்கிரதையுடன் இருந்தது. தன் வளைவினின்றி வெளிவரும்கால் வட்டம்போல் சேர்ந்திருந்த வேரின் உட்கண் தலையைச் செலுத்தியவுடன் தனக்குப்பின்

எதோ இருப்பதைப் பார்த்ததுபோல நினைத்து வேரைச் சுற்றி வந்தது. தான் செய்தது சரியில்லை யென உடனே தோன்றவே திரும்பித் தூங்கப்போக வேண்டுமென நினைத்து வளைக்குள் செல்லுவதற்குப் பதிலாக எங்கு செல்லுகிறோமெனக் கவனியாமல் தன் உடம்பினுள்ளேயே நுழைந்து படத்தில் காண்பதுபோல அகப்பட்டுக்கொண்டது. தன்னை விடுவித்துக்கொள்ள உத்தேசித்து முயன்றும் பிரயோஜனமின்றி அகிகமாய் இறுகிக்கொண்டு அங்கேயிருந்தது.



படம் (3) ஐக்கைப்புட்டு.—ஒரு காலத்தில் ஓர் அதிசயமான பாம்பு ஓர் பாறைக்கடியில் வசித்தது. அதற்குப் படத்தில் காட்டியிருப்பதுபோல் பக்கத்திற்கொன்றாக இரண்டு தலைகளிருந்தன. அதனால் அது பாறையின்மேல் உல்லாசமாய் வெவ்வேறு படுத்திருக்கையில் எல்லாப் பக்கமும் பார்க்க முடியும். ஒரு நாள் அவ்விதம் வெகுநேரம் படுத்திருக்கையில் ஒரு தலை மற்றொன்றைப்பார்த்து உனக்கு அசதியாயில்லையா? நாயிருவரும் மாறிக் கொள்வோமென்று சொல்லி (b) ல் காட்டியிருப்பதுபோல முதுகுப்பக்கம் திரும்பவே இவற்றைக் கவனித்து ஆகாயத்தில் வட்டமிட்ட ஓர் பருந்து (c) ல் காட்டியிருப்பதுபோல் திடீரெனப் பற்றித் தாக்கிப்பறந்து சென்றது. பாவம் அப்பாம்பு தங்கள் சந்தோஷத்தில் ஆழ்ந்திருந்தமையால் மேலே கவனிக்கவில்லையாதலால் இக்கதி நோர்ந்தது. பருந்து ஏதோ இங்கு சிக்கல் இருக்கிறதென்று நினைத்தது. என்னெனில் இரண்டு தலைகள் தோன்றியதால் இந்த சந்தேகம். (அது இரண்டு தலைபுள்ள பாம்பைப் பார்த்ததில்லைபோலும்).



படம் (4) சேம்படவர் முடிச்சு.—வெகு காலமாக சமுத்திரக்கரையிலுள்ள ஓர் காட்டில் ஒன்றாய் வாழ்ந்துவந்த நாகன், நாகையன் என இரண்டு பாம்புகள் அகஸ்மாத்தாய் ஒரு நாள் பிரிய வேரிட்ட வெகுகாலம் வரை சந்திக்காமலிருந்தன. கடைசியில் ஓர் நாள் சமுத்திரக் கரையிலே சந்தித்தன

அவைகள் வெகு சந்தோஷத்துடன் ஒன்றை யொன்று சற்றிற்கொண்டு ஆலிங்கனம் செய்தன. அவ்வமயம் அவ்வழியே சென்ற ஒரு செம்படவன் அவைகள் ஒன்றிற்கொன்று கட்டப்பட்டிருப்பதாக எண்ணி அவைகளின் வாலேப்பிடித்து அவைகளைத் தனித்தனியே இழுக்க முயலுகையில் இழுக்க இழுக்க அவைகள் மேன் மேலும் இறகுவதைக் கவனித்தான். பின்பு அதை அப்படியே விட்டு விட்டான். அன்றிரவு சாப்பிடும்போது தன் மனைவியிடம் தான் கண்ட பார்பின் விஷயத்தைச் சொல்லிக்

கொண்டிருக்கையில் திடீரென ஓர் யோசனை தோன்றியது. “இதுவே என் இந்த 40 வருஷங்க ளாக யோஜித்து வந்தது. அதாவது மீன் பிடிக்கும் வலைக்கயிற்றைச் சேர்க்க ஓர் முடிச்சு—அதை இப் போது இப்பாம்புகள் எனக்கு எப்படிப் போடுவ தெனக் கற்பித்துவிட்டன, என்றான். அதுமுதல் செய்படவர் இம்முடிச்சை உபயோகிக்கின்றனராம். ஆனால் பார்பின் கதை அவர்களுக்குத் தெரியாது. (தொடரும்.)

G. சுந்தரம்.

மொளக்ளியின் வனவாசம்.

(சென்ற மாதத்திய தொடர்ச்சி.)

IV

முற்காள் வேட்டையில் தவறியதோடு ஆகேலா வின் ஆட்சி முடிந்துவிட்டது. புதுத் தலைமை இன்னும் நியமிக்கப்படவில்லை. இச்சங்கடையாளமாக பாறை நடுவில் ஆகேலா வழக்கமாக உட்காரும் இடம் காலியாயிருந்தது. மற்ற ஓராய்களில் ஒன்றாக ஆகேலா பாறையின் ஒரு ஓரத்தில் படுத்திருந்தது. பாறையின் மற்றொரு புறத்தில் ஷேரீக்கார்ன் ஓய்மாரமாக உலாவிக்கொண்டிருந்தது. எச்சிற் பொறுக்கி ஓராய்கள் சில அதைச் சுற்றி முக ஸ்தோத்திரம் செய்து திரிந்துகொண்டிருந்தன மற்றோர் புறம் மொளக்ளி மடியில் நெருப்புச் சட்டியுடன் உட்கார்ந் திருந்தான். அவனருகில் பகீராவும் உட்கார்ந் திருந்தது ஓராய்களெல்லாம் கூடியவுடன் வேதர்க் கான் சபையை நோக்கிப் பேசத்தொடங்கிற்று. ஆசேலா வுலுவோடிருந்த காலமாயிருந்தால் வேதர்க் கான் பேச வாடெடுக்குமா? ஆகவே இதைக்கண்ட பகீரா, “நாய்போல எட்டி ஓடவேண்டியது, இன்றைக்கு சபையில் பேசவும் வந்துவிட்டதா? நாய்க்குப் பிறத்ததற்கு இங்கென்ன பேச்சு? நீ எழுந்து இதைச் சொல். வேதர்க்கான் பயந்து வாயை யடக்கிக் கொள்ளும்,” என்று சொல்லி மொளக்ளியைப் பேசத் தூண்டிவிட்டது.

உடனே மொளக்ளி எழுந்து நின்று, மந்தையை நோக்கி, “வணங்காமுடி மக்களே! உங்களுக்கு வேதர்க்காளு யஜமானன்? நம்முடைய மந்தைக்கும் இந்த நொண்டிப் புலிக்கும் என்ன சம்பந்தம்? இதற்கு இங்கென்ன பேச்சு?” என்று கேட்டான்.

“மந்தைக்குத் தலைமையாக ஒரு வரு மில்லை என்பதை உத்தேசித்தும், என்னைப் பேசவேண்டுமென்று சொன்னதன்பேரிலும்,———” என்று வேதர்க்கான் காரணம் கூறத் தொடங்கிற்று.

“யார் பேசச் சொன்னார்கள்? இந்த மாடு தின்னி யைப் பெரிய மனுஷனாகப் பாலித்துப் பேசச் சொல் லும் நரிக்கூட்டம் ஆய்விட்டார்களா இங்கிருப்பவர் கள்? மந்தைக்குத் தலைமை யார் என்று சொல்லுகிற பொறுப்பு மந்தையைச் சேர்ந்தது; பிறருக்கு இங் கென்ன பேச்சு?” என்று மொளக்ளி மந்தையை நோக்கிப் பேச ஆரம்பித்தான்.

இதற்குள் சபையில் சூழப்பம் உண்டாகிவிட்டது. மொளக்ளியை நோக்கி “வாயை மூடு” என்றன சில ஓராய்கள். “பரவாயில்லை, அவன் பேசி முடிக்கட்டும், அவனும் நம்முடைய மந்தையின் சட்டப்படி நடந்து வந்தவன்தானே,” என்றன மற்றும் சில ஓராய்கள். கடைசியாக, வயது முதிர்ந்த ஓராய்கள், “ஆகேலா பேசட்டும்,” என்று தீர்ப்பு கூறி வழக்கை முடித்தன.

இத்தீர்ப்பைக் கேட்டவுடன், உடலும் உள்ளமும் புண்பட்டுக் கூளைப்புடன் படுத்திருந்த ஆகேலா தலை நியிர்த்துப் பேசத் தொடங்கி, “வணங்காமுடி மக் களே, கேளுங்கள். வேதர்க்காளைச் சுற்றித் திரியும் நரிக்கூட்டங்களே, நீங்களும் கேளுங்கள்,—பன்னி ரண்டு வருஷகாலமாக வேட்டைக்கு வழி கூறி உங்களை ஆண்டு வந்தேன். இந்தப் பன்னிரண்டு வருஷகாலத்திலும் உங்களில் ஒரு ஜீவனுக்கும், பறியிலகப்பட்டோமென்றோ உடல் ஊனப்பட்டோ மென்றோ மயிரிழையும் தீங்கு நேர்ந்ததில்லை. கேற்ற தான் நான் வேட்டையில் தவறினேன். அப்படித் தவறினதற்குக் காரணம் உங்களுக்கே தெரியும், என் பலஜூரினத்தை வெளிப்படுத்திக் காட்டவேண்டுமென்று மோசடி வேலை செய்து தியிர்கொண்ட கடாமேல் பாயச் சொன்னீர்கள். எனக்கு பலமில்லை யென்று காட்டி என்னைக் கொல்லுவதற்குப் பாத்தியம் சம்பாதிக்கத்தானே அப்படிச் செய்தீர்கள்? சரி, உங்கள் இஷடப்படியே ஆகட்டும். என்னை வேலைத் தீர்க்க வருகிறவர்கள் வரலாம்! ஆனால் சட்டப்படி எனக்கு ஒரு உரிமை உண்டு;—அதாவது நீங்கள் ஒவ்வொருவராகத்தான் வரவேண்டுமென்பது. அதை மறந்துவிடாமல், தனித்தனியாக வருங்கள்!” என்று முடித்தது.

இதைக் கேட்டதும் சபையில் பேச்சு முச்சைக் காணோம். ஆகேலாவோடு தனிச் சண்டையிட்டு அதைக் கொல்லத்துணிந்த ஓராய் அங்கு ஒன்றுப் இல்லை. இந்நிலையில் வேதர்க்கான், “இந்தப் ப் லுதிர்ந்த சிழத்தைப்பற்றி இப்போதென்ன கவலை! சாவதென்றுதான் தீர்ந்து விட்டதே! மனிதச் சருளையல்லவோ காலத்திற்கு மீறிக் கூத்தாடுகிறது.

ஆரம்பமுதலே என் உணவாயேற்பட்ட அக்குருளையை என்னிடம் கொடுத்துவிடுங்கள். போதும், போதும், மனிதப்பிள்ளையை ஓராயாக வளர்த்துவந்த வாழ் வெல்லாம்! அதை என்னிடம் விடுகிறீர்களா அல்லது உங்களுக்கு ஒரு எலும்புக்கூடக் கிடைக்காமல் இங் கேபே அல்லும் பகலும் வேட்டையாடித் தீர்க் கட்டுமா?” என்று உறுமிற்று.

ஓராய்களிற் சில இதைக்கேட்டு, “மனிதனுக்கு நம்மிடம் என்ன வேலை? அவன் ஊர் போய்ச் சேரட்டும்,” என்று கூவின.

“ஊருக்கு போவதாவது! ஊருக்குபோய் ஆன் கூட்டிக்கொண்டுவந்து நம்மை அழிக்கவா? அதெல் லாம் வேண்டாம், என்னிடம் விட்டுவிடுங்கள்,” என்றது வேதர்க்கான்.

ஆகேலா மந்தையைச் சமாதானப் படுத்தப் பார்த்தது. கட்டுமோடு வளர்ந்த சூழ்ந்தை, நம்முடைய சட்டம் மீறாமல் நடந்து வந்த சூழ்ந்தை, என்மெல் லாம் சொல்லிற்று. பகீராவும் தான் அக்குழந்தைக்கு ஜாமீன் கொடுத்த வருத்தார்த்தத்தை நினைவூட்டி ஆவேசத்துடன் பேசிற்று. வேதர்க்கான் ஒரே பிடி வாத்தமாய் மொளக்ளியைத் தன்னிடம் தரச்சொல்லி உருமிக்கொண்டிருந்தது.

பின்னு மொருமுறை ஆகேலா மந்தையைக் கேவல மாகத் திட்டிப்பிறகு, “மந்தையின் மானத்தைக்

காக்கவாவது என் சொல்லைக் கேட்கமாட்டீர்களா! தலைமையாக ஒருவர் இல்லாமற் போனதால் மானத்தையுமா மறந்து விட்டீர்கள்? நான் சொல்லுவதைச் சற்று கேளுங்கள். மனிதக்குருளையை உபத் திரவம் பண்ணாமல் ஊர் போய்ச்சேர விடுங்கள். இதைச் செய்வீர்களானால் உங்கள்மேல் ஒரு பொல் லாப்பும் எண்ணாமல் காலம் வரும்போது சாகிறேன். உங்களோடு சண்டை போடவில்லை; ஆணையாகச் சொல்லுகிறேன். மூன்று உயிர் வீணாக மடிவது ஒழியும். குற்றமில்லாத ஜீவன், அண்ணன் தம்பி போல் நம்மோடு வளர்ந்து வந்த உயிர், சட்டப்படிப் பரிந்து பேசி ஜாமீன் கொடுக்கப்பட்டு நம்மில் சேர்ந்த பிராணி—இப்படியெல்லாம் உள்ள ஒரு உயிரைக் கொன்றோம் என்ற பழியையும் பாவத்தையும் கட்டிக்கொள்ளாமலாவது இருப்போம்,” என்று உருக்கமாகப் பேசிற்று.

“என்னவானுவென்ன? மனிதன் மனிதன் தானே,” என்று மந்தையிலுள்ள ஓராய்கள் உருமின. வேதர்க்கானுக்கு வால் துடித்தது. ஓராய்கள் ஒவ் வொன்றாகப் போய் வேதர்க்காளை அண்டி நின்றன.

“மொளக்ளி, இனிமேல் நடக்கவேண்டிய வேலை உன் கையில் தான் இருக்கிறது; நான்கள் சண்டைத் தான் போடமுடியும்—வேறென்ன செய்யலாம்,” என்றது பகீரா.

(தொடரும்.)

ச.

திரிசாரணர்.

விதிகள்.

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

(சென்ற மாதத் தொடர்ச்சி.)

விரிவுரை.

விதி.

37. பிறகு அடையும் பயிற்சி.

திரிசாரணத் தலைவர் திரிசாரணன் ஒருவனைப் பயிற்றுவதற்கும் முறையின் பொதுக்குறிப்புகளைப் பின்னர் காண்க!

திரிசாரண நெருவன்—

(அ) கோட்பாடுகள்.

(i) தனது சமயத்திற் கேற்ற வழிபாட்டில் ஈடுபட்டு, சாரண உறுதிமொழியின் முதற்பகுதிக்கிணங்க கடவுளுக்குரிய கடமையைச் செலுத்த தான் இயன்றவரை முயல்வேண்டியதை யுணர்ந்து, வாழ்க்கையின் (சிறந்த) பகுதியாய் ஆனம் விளக் கத்தைப் பெருக்கவேண்டும்.

தொண்டு பிறப்பது அன்பின் வழியிலன்றோ? தன்னகத்து அன்பு நிறைத்தவனே பிறவேராசிகள் பால் இரக்கங் கொள்வான்; அவ்விரக்கம் வழியே அவைகளுக்குத் தொண்டு செய்யும் எண்ணத் தோன்றும். எனவே, அன்பிலாத் தொண்டன் இருசு இலாத இரதத்தை யொத்தவன். இவ்வன்பு தூய மனத்தில் தோன்றுந் தன்மையது; தெய்வீகத் தன்மையுற்றது. உலகம் காக்கும் கடவுளை ‘அன்புருவன்’ என்று அழைப்பதைக் குறிக்க! அன்புருவனது அருள் பெற்றோர் அன்புடையராகவே யிருப்பார். ‘கற்பகத் தருவைச் சார்ந்த காகமும் அழகம் உண்ணும்’ அல்லவா? ஆகவே, அன்பினை வளர்க்க நாமும் தொண்டன் அரண் அருளை நாடல் வேண்டும். அதற்கு வழி காட்டுவது சமயம். ஆகையால், தொண்டு நிலை தாங்க எண்ணும் திரிசாரணன் சமய

అతనినుండి తిరిగి వచ్చుకొనుటకు పీలుండుటకుగాను స్థాని కసంఘమువారు యీ చిహ్నము వారి స్వంతముగనే యుంచుకొనవలెను.

తోడేలుబిడ్డయొక్క క్రిందియునుపులను ధరించును:-

మెడరుమాలు—సమాహారపురంగు గలది: మెడవర్గరను చివరను దూముడులు వేయబడున—మెడవర్గర ముడి బదులు సమాహార పురంగమును ధరించవచ్చును.

కుడితిరి లేక చొక్కా—తెలుపు, నీలం, కాకి, ఆకు పచ్చ లేక బూడిదరంగు—చేతులు పొడుగుగ నున్నను సరే లేక పయికి నుడిచినను సరే. బాలవీరుల బృందములో నుపయోగించు రంగు గాక వేరురంగుల చొక్కా వైన ను ఉపయోగించ వచ్చును.

పొట్టిలాగు—తెలుపు లేపువరి యేర్పరంగు—ప్రతి గుంపులోని వారందరును ఒక రంగు పొట్టిలాగులను కలిగి యుండవలెను.

భుజపేజీ—(Shoulder Patch)—ఆరుగురిని తెలియ జేయును: తొక్కోణా కారము (ఆరుగురి రంగుల) గుడ్డముక్క—యెడమ భుజముక్రింద, చేతిమీద, కొణము పైకుండనటుల కట్టబడవలెను.

భుజపుచిహ్న—(Shoulder Badge)—సమాహారమును తెలియజేయును—కుడి లేచి రెండు భుజములమీద ధరించవలయును.

కాలిజోళ్ళు లేక చెర్వులు (విచ్చికము)—గోనుకు లేక నలుపురంగు గలవిగానుండవలెను.

మేజోళ్ళు (విచ్చికము)—ఏండ్లైనను—చారలు లేకుండ—మోకాలిక్రింద వడవబడి—ఆకుపచ్చని కట్టు తొక్కబయటకు కనపించు చుండవలయును.

తలకుటోపీ, తలగుడ్డ (విచ్చికము)—బాలవీరుని టోపీ గాక తగునది యితర మేదైనను—నీలము, కాకి, ఆకు పచ్చ, లేక బూడిదరంగు.

వైకోట్లు (విచ్చికము)

ప్రయాణపుసంచి (Haversack): (విచ్చికము) శివరపు సరికొద్దల బయట వై యుడుపులు లేపు వేరు ధరింపబడ గూడదు. విచ్చికములలోను, రెండు మూడు శిల్పకొనబడినను, ప్రతిగుంపులోను, సాధ్యమైంత వరకు, ఒకేరంగు రకముల నుపయోగించవలెను.

ని. 20. మృదుపాదుడు (Tenderpad):

తోడేలుబిడ్డగా నుండటకు బాలుడు 7 మొదలు 12 యేండ్ల మధ్య నుండవలెను. తోడేలుబిడ్డల చట్టమును, ప్రమాణమును, అభివృద్ధిచిహ్నమును గ్రహీత గాక—దాని యగ్రమును తనకు తెలియునని తోడేలుబిడ్డల నాయకులకు సంప్రదించుకొని తెలియపరచవలెను. అప్పుడు యీ క్రింది ప్రమాణమును ఆతడు చేయును.

- (1) “నేను నా శక్తికొలిపి జేవునకు రాజునకు నాకధ్యక్ష భక్త్యును నలుపునని, తోడేలు బిడ్డల గుంపుయొక్క చట్టమునకు లోబడియుండునని,
- (2) ప్రతికోణము యెకరికైనను ఒక్కటి యైన ఉపకారమును చేయుదునని, ప్రమాణము చేయుచున్నాను.”

తోడేలుబిడ్డల గుంపుయొక్క చట్టము యేదగు?

- (1) బిడ్డతోడేలు పెద్దలలోబడియుండును.
- (2) బిడ్డతనకు తాను లోబడడు.

అప్పుడు ఆబాలుడు మృదుపాదుడు అగును; తోడేలు బిడ్డల చిహ్నము ఉపకారమును ధరించటకు అర్హుడగును.

ని. 21. ఏకతారబిడ్డ—(One star cub)

ప్రధమ తారను యివ్వబడుటకు ముందు మృదుపాదుడు యీ క్రింది విషయములను తెలిసికొని యుండవలెను.

(అ) సంయుక్త పతాకముయొక్క నిర్మాణమును, దానిని సరిగా నెగుర జేయు పద్ధతి.

(ఆ) దగ్గముడి (Reef knot)—నడితడపముడి (Sheet bend)—యేనుగ మెలిక (Clove hitch) పల్లెముడి (Fisherman's knot)—యీ ముడులను వేయుట, వాటి ఉపయోగములు; ఒక బంగి (Parcel) ని కుభ్రముగ గట్టిగ ముడివేయుట.

- (ఇ) (i) పిల్లిగంతులు, మొట్టలు వేయుట.
- (ii) తనకు సమానమైన యెత్తుల బాలుని మీదనుంచి గప్పగంతు వేయుట.

- (iii) 8 అంకెలలో ఒంటి కాలుమీదకుంటుట,
- (iv) కుడిచేతితోను, మరల యెడమ చేతి తోను, టెన్నిను బంతిని విడదట—10 గజముల దూరమున నున్న వరియొక బాలుడు 6 సార్లలో 4 సార్లయినను బంతిని పట్టుకొనవలెను.

(v) 10 గజముల దూరమునంచి విడదబడిన బంతిని 6 సార్లలో 4 సార్లైనను తానుపట్టుకొనవలెను.

(ఈ) (i) తాను తిప్పుచు 80 సార్లు రెండు కాళ్ళతోను యెగురవలెను—తాను తిప్పుట వెనుకనుంచి కిందుగా ముందుకు—కలిక్కోళ్ళ మీదనే యెగురుట—అంతనేపుడు మోకాళ్ళు కొంచెము వంచి యుండవలెను—తాను బిడ్డ తానే తిప్పుకొనవలెను.

(ii) తలమీద అడ్డముగా 8 అం. X 5 అం. వైజుగల మూడు పుస్తకములను పెట్టుకొని వంగుకుండా 10 గజములు నడువవలెను.

(ఉ) చేతులు కాళ్ళు కుభ్రముగను, గోళ్ళు తీసివేసి కుభ్రముగను, పండ్లు కుభ్రముగను, గుడ్డలు కుభ్రముగను అందముగను తానుంచుకొనుట యెండకో, యెల్లకో, ముక్కుతో గాలిని పీల్చుట యెందుకో తెలిసియుండవలెను.

- (ఊ) గడియారమునూచి కాలమును చెప్పవలెను.
- (ఋ) తోడేలు బిడ్డగా మూడు నెలలైనను ఉండవలెను.

తోడేలు బిడ్డలనాయకుడు సిఫారసు చేయగా స్థాని కసంఘమువారు ‘తార’ నిచ్చెదరు.

ప్రధమతారను టోపీకి మందర తోడేలు బిడ్డల చిహ్నము కుడివైపున ధరించవలెను; తలకు దేనిని ధరించని బిడ్డలు కుడిభుజముమీద తారను ధరించవచ్చును.

ని 22. ద్వితారబిడ్డ (Two Star Cub)—

రెండవ తారను యివ్వబడుటకు ముందు యీ క్రింది విషయములలో బిడ్డ ఉత్తీర్ణుడై యుండవలెను:-

(అ) మార్చ్ (ఒంటిజెండా) పద్ధతిలోగాని లేక సెమిఫోర్ (రెండు జెండాలు) పద్ధతిలోగాని అక్షరములకు గుర్తుల నెరిగి, చిన్నమాటలను, నెమ్మదిగా, పంపిలిగి గ్రహించగలిగి యుండవలెను; లేక

(ఇంగ్లీషురాని బిడ్డలకు వైదాని బదులు) శరశిలనా పరు (Observer) చిహ్నము పొందుటకు కావలసిన విషయములను తెలిసికొనవలయును—చిహ్నము మూతము ద్వితార శోధన విషయముల నన్నిటి యందును ఉత్తీర్ణుడగు సంకేతరకు ధరించగూడదు.

(అ) 8 దిక్కులను చూపగలిగియుండవలెను.

(ఇ) రాష్ట్రీయ (లేక సంస్థాన) నిర్వాహక అధికారిచే నా పుష్కొనబడిన యే జాతీయగీతము (లేక పద్యము) లో నైనను రెండు చరణములను ఒప్పు జెప్పి పాడగలిగియుండవలెను

(ఈ) తానే ఆర్జించుకొనియో లేక దాచుకొనియో 4 అణాలవైనను బిడ్డలనాయకుని ద్వారానే నేనింగు బ్యాంకులోనోకూడ జెట్టుకొని యుండవలెను.

(ఊ) ఈ క్రిందివానిలో యేదో ఒక్కదానిని తయారు చేయవలెను:-

(i) కొయ్య, లోహము, అట్ట లేక వట్టితో నాక బొమ్మ.

(ii) కుట్టినది, అల్లినది, కేసినది, లేక కెక్కినది ఒక వస్తువు.

(iii) ఒంతువులు లేక పువ్వుల చిత్రములు 8 అయినను రంగు సీసునున్న మోనో లేక రంగుల తోనో, తనంత తానేగీసి, వాటిపేర్లను క్రింద స్పష్టముగ వ్రాయవలెను.

(ఊ) (i) తన చొక్కానో ధోవతిలో బనిమీ నునో ఉరుకుకొనవలెను—లేక, కాలి జోడును కుభ్రము చేయవలెను.

(ii) పుల్లలను పేర్చి నిప్పును వెగించవలెను ఇంటిలో నైనను పనికి వచ్చును.)

(iii) తన గుడ్డలను అందముగ మడత పెట్టుకొనవలెను.

(iv) ఒక నియమించిన తొక్కినను, 15 మాటలకు లోపుగాని సమాచారమును, పరుగెత్తియెగను లేక వైసి కిలుమీద నైనను పోయి, సరిగా నోటితో చెప్పవలెను.

(v) తమ తోడేలు బిడ్డల వాగ్దళమును కుభ్రముగ నుంచుచున్నటులను, పెడకలలోను శివీరములలోను మరేకిని కూడ నీయకుండునటులను తన శక్తికొలిపి చూచుచున్నటులను తన నాయకునకు చూపించవలయును.

(ఋ) (i) ‘ఉల్ ఫోర్ట్ హ్యాండ్ బుక్’ లోని 4వ పరిశ్రమయగు కాలిపేర్లను త్రాకుటను చేయవలెను.

(ii) ‘స్కాటింగ్ ఫర్ బాయిస్’ లోని 6 వ పరిశ్రమయగు మోకాళ్ళను వంచుటను చేయవలెను.

(iii) 12 అ X 6 అం గల కొయ్య చెక్కమీద, సామాన్యపు మేకాబల్ల యెత్తున, నడవవలెను.

க. சம்பந்தம்.

ఈ చిత్రము కలిగియుండుట మీని ధరించినమాడు
 తోడలు విద్వంసుని తెలియజేయుటకు అత్యవసరము.
 తోడలు విద్వంసుని తాత్కాలికముగ తీసివేయబడిన, చిత్ర
 మమును వదలి రాజీనామా నిచ్చి పోయిన ఆ చిత్రము

(బూ) తెగినచోలును కడిగి కట్టుకు, బాల్కు బొబ్బకు కట్టుకట్టుకు యెట్లో తెలిసికొనవలెను; గాయములో ముడికియున్న కాయగు ప్రిహదమును తెలిసి ముండవలెను.

(7) తోడేలు బిడ్డగా 9 నెలల అనుభవమునైన కలిగి యుండవలెను.

స్థానిక సంఘమువారిచే నియమింపబడిన ప్రత్యేక పరిశోధకుని యొక్కగాని, వారిచే నొప్పుకొనబడినయెడల తోడేలు బిడ్డల నాయకుని యొక్కగాని నిఘోషమువలన, యీరెండవ తార స్థానిక సంఘమువారిచే నియమింపబడును. (18 వ నిబంధనను చూడుడు) రెండవ తారను తోపిపిడ తోడేలుబిడ్డల చిహ్నము యెడలవైపున ధరించవలెను; తలకు దేనిని ధరించని బిడ్డలు యెడమభుజముపైన ధరించవచ్చును.

ని. 23. ఆరుగురి రెండవబిడ్డ (Wolf Cub

Second)

ఆరుగురి బిడ్డకు తోడ్పడుటకును, అతడు లేనప్పుడు అతని స్థానమున పనిచేయుటకును తోడేలు బిడ్డల నాయకునిచే ఆరుగురి రెండవబిడ్డ నియమింపబడుచున్నాడు. ఉడుపులు 19 నిబంధన ప్రకారమే; కాని, $\frac{1}{2}$ అంగుళము

కడ స్వల్ప పసుపుపచ్చని (గుడ్డపీక) కరకంకణము నొక దానిని యడవ మోచేతికి వ్రేగా వుడిచి చీలిచుట్టును ధరించును.

ని. 24. ఆరుగురి పెద్ద (Sixer).

తోడేలుబిడ్డల ఆరుగురిని నడుపుటకు బిడ్డల నాయకునిచే నియమింపబడు తోడేలు బిడ్డయే ఆరుగురి పెద్దయనబడును. ఆరుగురి పెద్ద యితర బిడ్డలందరికన్న ముఖ్యుడుగ నుండును.

ఉడుపులు 19 నిబంధన ప్రకారమే; కాని, $\frac{1}{2}$ అం. పెద్దబిడ్డల రెండు పసుపుపచ్చని గుడ్డ పీకలను వుడిచి యెడమ శ్రేణివలన నిఘోషగా గాని, లేక అట్టి రెండు గుడ్డపీకలను కరకంకణములను వుడిచిని యెడమచీతి చుట్టు మోచేతిపైన గాని ధరించును.

చిహ్నము: సామాన్యపు దస్తులలో ధరించుట తెల్లని లోహపు తోడేలుతల

ఆరుగురి పెద్దనాయకుడు (Senior Sixer).

కోరిన యెడల, ఆరుగురి పెద్దలలో నొకనికి "ఆరుగురి పెద్దనాయకుడు" అని పేరిడవచ్చును; అతడు యెడమచీతి చుట్టును మూడవ పసుపుపచ్చని కరకంకణమును ధరించును.

బాలవీరుల నిబంధనలు.

వాటిపవిత్ర మతభావములు, ఆచరణవిధులు.

I విశ్వాసపాత్ర

మన జన్మభూమి యగు భారతదేశమునకు మతమే పౌరణ్యము. అన్ని దేశములకును మన దేశమే మతమునం దాదర్శపాత్రయముగా నున్నది. "ఆకాశాత్ పృథివీతంత్రోయం" బను శ్లోకము ననుసరించి హిందూమత మన్ని జాతులకును మతాచరణ స్వేచ్ఛకు నవకాశమిచ్చుచున్నది. నిర్గుణ సగుణోపాసకులను సహిత మిమతపు విధులమోదింపుచున్నది. హిందూమతమే మత సులలో నెల్ల సుత్రబద్ధమైన దని శ్రీ వివేకానందస్వామివారి వలన విదేశీయులు సహిత మంగీకరించి యున్నారు. అట్టి పవిత్రమతముకు మూలాధారమై వేదతుల్యమై భగవద్గీత యొప్పుచున్నదనుట నిర్వివాదాంశము. భగవద్గీత శ్రీకృష్ణభగవానులచేతరచున కుపదేశింపబడిన పవిత్రగ్రంథము. అట్టి భగవద్గీతలోని ముఖ్య

భావములు బాలవీర నిబంధనాల్లో గన్పట్టుటచూడ బాలవీరోద్యమోత్సాహితమ మనము గమనించవలసి వచ్చును. కేవల భగవద్గీత పఠనముననే విహితముమీకంబుల లభించుననిక దానిభావముల నాచరణయందిడు బాలవీరుల కెట్టి ఫలము గలుగలదో పాత్రకులే యూహించ గలరు. బాల్యమునుండి దురలవాటుల కలవడి బాలవీరోద్యమమున జేరి యా పవిత్రనిబంధనల నాచరించుట కలవిగాక "అడలేక మద్దల పోట" న్నట్లు లీ యోద్యమమును దూషించు వారు కొందరు గలరు. అందువలన కొంతమంది సనాతనుల కీయోద్యమమున నేర్యాము గల్గుటచే దానిని నీ వ్యాసము వ్రాయగడగితిని.

బాలవీరుని నిబంధ లలో ప్రథమ నిబంధన "బాలవీరుని ఆత్మగౌరవము నన్యురగించి" లేక "బాలవీరుడు విశ్వాసపూర్వకు" అనునది ప్రస్తుతము. ప్రపంచమున జరుగు వ్యాపారమునకును మతిమునకును నన్యుకమే ప్రధానము. నన్యుకములేనిది ప్రపంచములో జీవయాత్రాదపుట దగ్గభము. అట్టి నన్యుకమున సంపాదించినగాని ప్రజల మన్ననలకు పాత్రుడై వారికి సేవజేయు భాగ్యము లభించదు. మూడవసేరయే మాధవసేయని గాంధీగారి నిష్ఠాచురమోగమున తెల్పబడినది. విశ్వాసపాత్రుడగుటకు శత్రుతాచరణమే ముఖ్యము.

క. నడవడియను మన్నీటికొ గడుకొక బెట్టుంగ నోడ కరకొకదగితా నొకగూడునొక సత్యము గడచిన గుణమింకనొండు"లజ్జ తలచన్. [భావము: ఉద్యోగపర్యము. ద్వీ 39 ప] ప్రజలలో నెల్ల నన్యుకమునకు నడవడియే ముఖ్యము (చం. నడవడియించిదైనను జరంబులు పెద్దగజాను రాతనికొ గదా);

అట్టి నడవడియను సమద్రమను చాటించుటకు సత్యమే యోగ్యయని భావమున దెల్పబడినది. సత్యమాడుట భక్తిని లక్షణములలోను, యమనియములలోను నొకటి యని భగవద్గీతయందుగలదు. "శ్రో|| శతగావహతాపిపా||" అను శ్లోకముచే అసత్యము కలన గలుగు పాపమెంతయో తెలియును. సత్యమాడువారి నెల్లరు నమ్ముదురు. సత్యవంతునకు వాక్కుగి కలుగును. దానిచే సగవశీకరణశక్తి గలుగును. విహితముమీకంబులకు సత్యమే మూలాధారము.

సత్యవంతులకు తొందోల్ల కష్టములు గలిగినను కడకు "సత్యమేవ జయతి" యను వాక్యము స్థిరపడును. బాలవీరోద్యమమున జేరినవా డెవడైనను ససత్యవర్తనమైన నతడు బాలవీరోద్యమమునకును ప్రపంచమునకును దోహదమొక్కవనడగును. బాలవీరు సత్యవంతులు! జేయుటకు సజ్జన సాంగత్యము మితభాషియ్యము అబద్ధముల వ్రాగు కొనుచు క్రమముగా తగించుట ప్రతిజ్ఞవనము నియమము ననుసరించి నడుచుట వీనిని బాలవీర కథ్యసింపజేసిన సత్య వర్తనమలవడును. "Try try again till you succeed" అను నీతి మరువకూడదు. అసత్యమాడి సత్యముగా సురుద్దించు వాడుక బాలవీరులలో నేర్పనూడదు. ఇతరులు తనపై నుంచిన నన్యుకమును గౌరవమును దక్కించుకొనుటలు పాటుపడవలయును. అట్టి గౌరవమునుదక్కించుకొనలేనివాడు మానవసేవకు జేసినను నిష్ఫలమగును. ప్రపంచముననుండు మోసమును దొంగించి నన్యుకము ప్రబలజేసి ఉత్తరోత్త పౌరులగు బాలవీరు సత్యవంతులుగ నొనర్చుటకే ప్రధానవిరుడు యీ ప్రథమనిబంధన నేర్పరిచెను.

ప్రస్తుతము మన దేశమునన్న బాలబిల్లిరీ యోద్యమమున జేరి బాలవీరులైన దేశమిక ముందెంతటి యాస్పత్రిమును బొందజాలదు? దేశోపపాలన కంత దోడ్పడజాలరు?

బాలవీరులెల్లరు విశ్వాసపాత్రులై యీ ప్రథమ విధిని ఆచరణలోనికి దెచ్చుకొని తమ విధి నొనర్చి లోకమునకెల్ల కల్యాణ మొనగూర్చెదరుగాక! బేస్తవారపేట. వె. సుబ్బారాయుడు.

యావనవీరులు - వారెవరు, చేయునదేమి? (Rover Scouts)

ప్రధానవీరుని సంక్షేపము - (31 వ జేజి తరువాతి).

యావనవీరుల తరిబీదెలుల నీయబడుచున్నది.

"యావనవీరుల నాయకు" Rover Scout Leader) ని కలిగిన "యావన వీర నావిక బృందము" (Rover Scout Crew) గా యావనవీరు శిక్షణపబడుదురు.

యావనవీర నావిక బృందములో శిక్షణకొనబడుటకు స్కీ 17 యేండ్ల వయస్సుండవలయును; 18 యేండ్లను నింకను మంచిది. ఇంతకు ముందే బాలవీరుడవుగా నుండి యుండవచ్చు, బహిరంగ ప్రదేశములలో కలిగి జీవితము ననుభవించుటకును సంతోషముతో, నడకల బోవుట

(Hiking) కును పాల్గొంటింది వీర నిబంధనాని ననుసరించుటకును సంసిద్ధుడవై యుండవలెను.

వీర సమాచారపు నాయకు (Group Scout Master) ని యొక్కయ యావనవీరనావిక బృందము యొక్కయ సమృద్ధితో యావనవీరమాగ్గము(Rovering) నీకు సరిపడునా లేక నీవు యావనవీరమాగ్గమునకు దగ్గుదు వా యను విషయమును తెలిసికొనుటకు ఆచరణము అను భవ పరిష్కారముల కొరకు నీవు చేర్చుకొన బడుదువు. వీరప్రమాణ నిబంధనానిని 'వీరమాగ్గము - ఇండియా'లోని బాలవీరు" అను గ్రంథములో వ్రాయబడియున్న బాలవీరుల మాగ్గమును గురించియు, యువకునకుదగుటలు

వీరమార్గమును నవ్వించి వ్రాసిన యావనవీర విజయ యాత్ర"(Rovering to Success) అను గ్రంథమును నీవు చదివి అందలి విషయములను గ్రహించువలయును.

ఇటుల జేసిన తరువాత, యావనవీరల నాయకత్వోపన్యాసములను యావన వీరుని పేరున స్వీకరింప వలెకావలయును కలుగ జేయవలెను.

వీక్షస్వీకారమున ప విత్త్రా సంస్కారము; దీని మూలముగా యావనవీర ప్రకటనములలోనికి నీవు ప్రవేశించుదువు. ఈసంస్కారముయొక్క విధానము నాటిక బృందముయొక్క మామూలునుబట్టియు ఆగస్ట్యయొక్క కోరికను బట్టియు నుండును. నీవు యావనవీర మార్గమున తీవ్రచిత్తుతో కాలిడి, దాని యుద్దేశ్యములను పట్టుకులను తెలిసికొని, వాటి ననుసరించుటకు నీశక్తికొలది ప్రయత్నించెదవని నీవు తెలియజేయుటకే యీ సంస్కారము

నిరూపింపబడినది. ఇందుచేత, నీలోనివు యీ విషయమును గూర్చి ఆమిత బాగ్యంతో నాలోచించుకొనవలయును. "యావనవీరుని దీక్ష స్వీకారము" అను కరపత్రములో నీ సంస్కారముయొక్క సామాన్య భావము ప్రదర్శింపబడియున్నది. ఈ సంస్కారములో నీవు చేయవలసిన వీర ప్రమాణముగూడ నొక భాగముగ నుండును. ఆ ప్రమాణ మేమనః

"నా ఆత్మసాక్షిగా ఆత్మగౌరవము తోడుగా నాశక్తి కొలది చేవును రాజునకు దేశమునకు నావిధ్యుక్తధర్మము నాచరించెదనని. అన్నివేళల పరులకు సాయము చేయుదునని, వీరనిబంధనాళిని యనుసరించుదునని ప్రమాణము చేయుచున్నాను."

ప్రారంభించుటెట్లు?

యావన వీరులకు నావికబృందము సామాన్య పరిమాణము. నావికబృందమునకు కనిష్ఠసంఖ్య నియమింపబడలేదు; నావిక బృందము తగునటుల వ్యక్తిసంఘములకు విభజింపబడియుండును. సామాన్యముగ సహజముగ వీర సోదరబృందములోని మాడుకాఖిలగు తోడేలుబిడ్డలగుంపును, బాలవీర బృందమును, యావన వీరనావిక బృందమును గలిగియుండు వీరసమూహములో యావనవీర నావిక బృందముక కాఖిగ నుండును.

తమ కార్య కలాపములకొరకు యావనవీరులు కలియుచుండుట యెల్లప్పుడును శ్రేష్ఠమైనదనియే; యావనవీరుల కాఖిలలో సంఖ్య స్వల్పముగ నున్నప్పుడది విశేషముగ నుపయోగకారిగ నుండును.

యావనవీరులకా కాఖిగ నేర్పడుటకు వీరసమూహము లేనిచో, యావనవీరుల కాఖినికొకదానితోనే క్రొత్తసమూహమును ప్రారంభించి స్థానిక సంఘంవారిచే తెల్లలలో జేర్పించుకొనబడవచ్చును; తోడేలు బిడ్డల బాలవీరుల కాఖిలనుగూడ వీలైనంతవరకు ప్రారంభించుటవలన చాలాచంది యావనవీరులకు నేజీయేట కవికాశము శ్రేష్ఠమైనది దొరకుననుమాటును యెప్పుడును పరువగూడదు.

నావిక బృందములోని ప్రతియొక సభ్యుడును, వీలైనంతవరకు, వ్యక్తిసంఘపు పనిలో—శిబిరపువస్తువుల దాపరి, బలేఖరి, కోశాధిపతి, నడకల నేర్పాటు జేయువాడు (Hike manager) గ్రంథపఠనలో నాయకుడు, సంఘపు తమాషాల నేర్పాటు జేయువాడు (Social Entertainment Manager) మొదలగు వానిలో

దీనిమీ విశేషవాగ్దానముగ కలిగియుండవలెను. అవకాశమున్నచో, రోజుకొక సభ్యుని చొప్పున యేదైన ప్రత్యేకపు నేరను జేయుటకుగాని లేక సాయముకొరకు వచ్చు పిలుపులకు జవాబిచ్చుటకుగాని సిద్ధముగ నుండునటుల యేర్పరుచు కొనవలెను.

ఆటలలో నెలుసొందుటమత్రమే వ్యక్తిసంఘముయొక్క ఉద్దేశ్యము కాదు గనుక, ఆసంఘములోని సభ్యులు యావనవీరమార్గము ప్రత్యేకమగు వ్యక్తుల కాలయాపనకొరకు యేర్పరచిన వినోదమార్గమని యెంచక, ఉత్తమమగు పనిని చేయుటకును, తమతోటి వనుజులకు నేర జేయుటకును తాము సమర్థులగుటకు తోడ్పడు సవికాశమునిచ్చు మార్గమని గ్రహించుదురు.

యావనవీరుల గృహములు. (Rover Dens)

యావనవీరుల గృహములను పేర, తోడేలుబిడ్డల బాల వీరుల సమావేశ స్థలములనుండి వేరుగా, యావన వీరులు సమావేశమగుటకు స్థలముల నేర్పరచవలెను. ఈ గృహములు యావనవీరుల స్వంత కార్య నిర్వహణములో నుండవలెను. ప్రతి సాయంత్రమును పనికొనకే లేక సాంఘిక కలాపముకొరకు తెరచియుంచవలెను.

కావలసిన రెండు మూడు యావనవీర నావికబృందములలో కార్యక్రమము ననుసరించుచు నొకే గృహమును కలిసియుపయోగించు కొనవచ్చును.

అట్టి గృహము లేనిచో యావనవీరులను శ్రేష్ఠముగ రోజు జీతు జేయుటకు సాధ్యము కాదు. (సశేషము.)

తోడేలుబిడ్డల నాయకులకు.

ప్ర్యాసా నిర్వహణము : శిక్షణము. Training

కథనము (Story telling):— కావకాధిపతి యెప్పుడు కథను జెప్పినా కావకములు దానిని మిగుల శ్రద్ధతో నాలకించెదరు. జావధగులికకు శర్మకృతవలె నిది సర్వదాయకగ్న జీయ మగుట దీని మూలమున నాతడు వారికి నేర్పదలచు నీతిని ఒక్కగా నేర్పఁ బడును

కాని, సంపూర్ణమగు సఫలత నందలచినచో గొన్ని విషయములను గ్రహింపదగదు. ఈ సందర్భమున మేరీ షెడ్లార్క్ వ్రాసిన "కథాకథనకళ" (The Art of Story Telling) యను పుస్తకమును బంకిలింపుట మిగుల లాభదాయకము. ఇంగితమును, శిశుస్వభావ జ్ఞానమునుగూడ నుపయుక్తములు. కథను కథకుడు కేవలము జడువఁగూడదు; సరళముగను, సాధి న య ము గ ను (with dramatic accompaniment) జెప్పవలయును. వృద్ధవనిత యుచ్చగాత్రమును, జుబుకపు దీర్ఘమును, వ్యాఘ్రగర్జనమును, ఉరగపుం బ్రాకుడును, మల్లని ముష్టి ప్రదర్శనమును యథోచితముగ సభింపవలయును.

ఉపసంహృతి (denouement) కొఱ కాతుర పడుచుండు సపుడు కథాప్రవాహము నావక, శ్రోతలు కథకునిగాని, కథకుడు శ్రోతలగాని నెట్టి ప్రశ్నల నడుగఁ గూడదు—మితోపాటు శ్రోతలను నావేశపూరితమగు నంతమునకుఁ గొంపోవుట ముఖ్యకర్తవ్యము.

నాటక ప్రకృతము (Play acting):— ఉపయక్తమును, జానామోచితమునగు పరియోగ శీలసాధన విద్యా (character education) సాధనము అనుమానమగు వస్త్రముల ధరించి బాలురు నాటకములఁ బ్రదర్శించుటయే యున్నది.

దీని నొకప్పుడు చెప్పెడు కథల సందర్భమునను నుపయోగింప వచ్చును. ఆత్మప్రకటనము, మనోనిగ్రహము, గాత్రాభివృద్ధి, కల్పనాశక్తి, కరుణారసము, హాస్యము, మనోనైర్వయము, క్రమశిక్షణము, చారిత్రక, నైతికబోధనము, ఆత్మప్రాధాన్యంపీత్యము మొదలుగాఁగలిగి దీని యందెదిమిడియుండెడి పురోభివృద్ధి దాయకములగు విషయములను గురించి నేను వేరుగ జెప్పవలసినదము. ప్రదర్శనమునఁ గలుగు నుపయోగమును ప్రదర్శన దానింకానట్లగు

కావకములు దీని నెటులనా మొనించునదియును, గుర్తించిన వెంటనే కావకాధిపతి కిదియన్నియును సువ్యక్తములు కావలవు

క్రీడలు (Games) "వృకశాబక విధానము" (Wolf Cubs' Handbook) నందలి ప్రథమభాగములో ప్రతి శిక్షణ సోపానమునందును స్థాకటి రెండంటలు మాత్రమే నూచి త్తములగుట నవి సంపూర్ణ క్రీడాపటికలని యూహింపఁ జనదు. ఈ విషయమున కావకాధిపతి తన బుద్ధివిశేషమును విపులముగ నుపయోగింపవచ్చును.

క్రీడల నవి యెనుగు నైతిక శారీర కాభివృద్ధి ననుసరించి యేర్పి వర్గీకరింపఁ గలిగిన, వాని మూలమున నెంతయో కార్యసాఫల్యము కలుగుననుట నిర్వివాదాంశము. ఈదిగువ నూచించిన విధమున నేవియో కొన్ని నూత్రముల ననుసరించి వాని నేర్పి వర్గీకరించుట మిగుల నుపయుక్తము కావలదు.

క్రమశిక్షణము, సహకారము:—కొండర్స్ ఫుట్ బాల్ బాస్కెట్ బాల్, హాకీ మొదలగు సామదాయక క్రీడలు మనోనిగ్రహము, కృషి:—చక్కనిద నడచుట బంటి పట్టుకొనుట గోళిలు, రాళ్ళవైడచుట, త్రాడుతిప్పుచు యెగురుట.

పరిశీలనము:—కిమక్రీడ (Kim's Game), నూనిని వెతుకుట, చాడలను తీయుట.

జన్మనిర్మాణము:—గాలిపటముల నెగురవేయుట, మాడిగొలియోడలను నావలనుచేయుట.

అంగుళీయక సాధకము, చేతివేళ్ళపనితనము:—ముడుగు బొమ్మల, పటముల సమూహములకు నంటించుట శతదిన శారీరకము:—స్తంభమును జుట్టుట (Swarm the Pole) కుప్పించుట, (Hop) నడుచుచు యెగురుట, బంతి విసరుట త్రాడును గుండ్రముగ తిప్పుట (Hoop bowling)

నేత్రద్వష్టి:—దూరమునుండి గుర్తించుట మొదలగునవి ఇట్టియుద్దేశములతో నుపయోగించిన యెడల, జ్ఞాన దాయకములుగఁ గిడలుపాఠశాలలలో గడపిన కాలములో గొజవడవు.



అంతర్జాతీయ చరిత్ర కొన్ని పర్యాయపదములు.

1. Alert బాగ్మి, పరా, ఉమర్.
2. All Round Cords సర్వతోముఖ బంధములు.
3. Assistant Cubmaster ఉపకావకాధిపతి - బిడ్డలసహాయ నాయకుడు.
4. Asst. District Commissioner ఉపచండరికాధిపతి - జిల్లా సహాయ పీఠకార్య నిర్వాహక అధికారి.
5. Asst. Scoutmaster బాలభటు సహాయకేతుడు - ఉపపీఠాధిపతి - బాలవీరుల సహాయ నాయకుడు.
6. At Ease స్వస్థ - సుఖం.
7. Backwoods manship అటవిక లక్షణములు.
8. Badge పతకము, చిహ్నము
9. Be Prepared తయారై ఉండ - సంసిద్ధుడవు - సంసిద్ధమునుండుము - సంసిద్ధుడవుగము.
10. Bowline గట్టిముడి - బ్రహ్మముడి - చాపగ్రంథి.
11. Boy Scout బాలభటుడు - బాలవీరుడు.
 - Bushman's Thong అటవికుల బంధము.
 - Camp కరస్థానము - స్థలాంతర గమనము - శిబిరము - మకాము.
 - Campaigning బహిరంగ శిబిరము.
 - Camp fire అగ్ని కార్యము - శిబిరాలము.
 - Camping శిబిరవాసము.
 - Ceremony స్మారకము - సంస్కారము.
 - Charter అధికారపత్రము.
 - Chief Scout మహావీరుడు - ప్రధానవీరుడు.
 - Chief Scout for India భారతమహావీరుడు - ఇండియాకు ప్రధానవీరుడు.
 - Chivalry వీరత్వము - కౌశల్యము.
 - Clove hitch ఏనుగుమెల్ల (మెలిక) - లతాగ్రంథి.
23. Clubroom బాలభటు మండరము - నిలయము - బాలవీరుల సమావేశ స్థలము.
24. Cold Lairs శీతలవాసములు.
25. Controlled అస్వతంత్రత.
26. Controlling Authority యజమాని.
27. Council Circle సమితి కలయము - సభామలయము - సభాచక్రవ్యూహము.
28. Council Rock సమితికల-సభాస్థానము - శిలావేదిక.
29. Court of Honour సౌరవకార్యసభ - నాయకసభ - సౌరవసభ - కుటీనమండలి.
30. Craft కళ - విద్య.
31. Cubbing కావక విధానము - బిడ్డల మార్గము.
32. Cubmaster కావకాధిపతి - బిడ్డల నాయకుడు - అర్హకభటుగుడు.
33. Cub Recruit అభ్యర్థియగు బిడ్డ.
34. District Commissioner జిల్లా అధికారి - మాండలికాధిపతి - జిల్లా పీఠకార్య నిర్వాహక అధికారి.
35. Examiner పరిశోధకుడు.
36. First Class Scout ఉత్తమ బాలభటుడు - ఉత్తమ బాలవీరుడు.
37. Fisherman's knot పల్లెముడి - చాళగ్రంథి.
38. Gadgets తాత్కాలికములు.
39. Garter tabs కట్టు తొట్టె.
40. Going-up Ceremony ఉత్తీర్ణస్మారకము - ఉత్తీర్ణమునము.
41. Good Turn సహాయకృత్యము - తోడ్పాటు - ఉపకారకార్యము - సుచర్య.

(చేతనము.)

(24 పుటలవాయి)

వీరనాయకుల కోకమనవి:—మధ్యమ, ఉత్తమ శోధనాశులలో నాఖిగు, ప్రతి బాలకును ఆయా తరగతి బిరుదమును పొందగోరవలెను, వాని యుపాధ్యాయుని యొద్దనుండియు, తల్లిదండ్రులయొద్దనుండియు తాను ప్రతిష్ఠాచక్రముల ననుసరించి నడుచుచున్నటుల యొక శిఖను తేవలయునని యుండవలయును. దీనివలన బాలుకుల తన్నుదాను కరిగించుకొన వీలుగలిగి, వీరప్రతిష్ఠ, చక్రముల ననుసరించి నడుచుచో నాయా బిరుదమును పొందజాల సమర్థుడగు గణియందును.

దీనివిషయములో వీరనాయకు లాలోచించి లాభముండునని తోచినచో, ఆ శోధనలలో జేర్చుకొనవచ్చును. నిబంధనలు (Rules) ప్రకారమవసరము గాని మన శిక్షకుల ప్రకారము ముఖ్యమని నానమ్మకము. “కృష్ణ” [ఈస్వాస్థ్య ప్రార్థనములగుల విషయమై బహుశు విమర్శమున కెదురు చూచెదము. సం]]

పట్టాభిరామా ముద్దాక్షరశాల, ముంబై

Badges available at the Provincial Headquarters, Madras.

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

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

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