

The South India Boy Scout (With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

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SCOUTERS' & ROVERS' SECTION

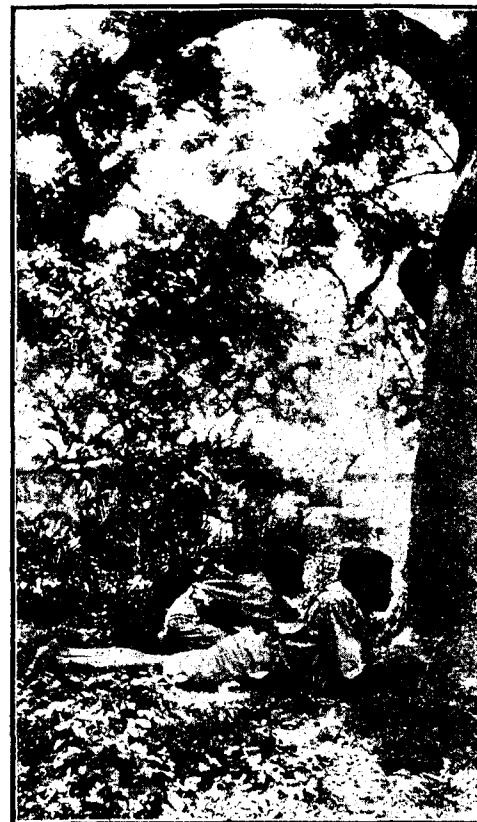
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BOYS' SECTION

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"Ambush"

The 'South India Boy Scout' Magazine

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

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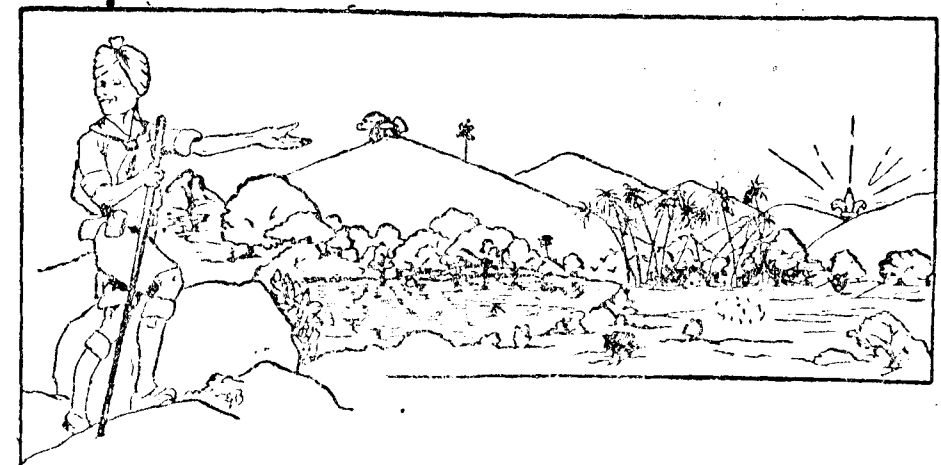
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TO LET



THE SOUTH INDIA BOY SCOUT

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of the Boy Scouts Association : Madras Province

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MADRAS, APRIL, 1932.

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Thought for the Month.

"A bad citizen is the man who only looks out for his own good; the good citizen is he who is ready to lend a hand for the community at any time."
(Rovering to Success)

Ourselves.

The summer holidays are coming on and the time for the Annual camps for our groups is fast approaching. Many districts are having their training courses and we hope that these training courses and the group camps will be thorough successes.

The Nilgiris District Council is planning to have a series of training courses—Cub, Scout, and Patrol Leaders, at our Provincial Training centre. The Council would be happy to have scouts coming up for training from the plains also. Those who wish to attend may kindly communicate with the Secretary, District Scout Council, "Berylote" Coonoor R. S.

The Assistant District Commissioner for South Arcot is also arranging for some training courses in his District. Those desirous of taking advantage of this chance are requested to communicate with Mr. T. P. Navanithakrishna, M.A., 18, Nadamuni Street, Thyagarayanagar, Teynampet P. O., Madras.

As usual there will be no issue of the S.I.B.S. this May. Please look out for the magazine with new features in June next.

The Editor has been privileged to read through Mr. T. P. Santanakrishna's Tamil Translation of the Chief's "Cub Book." The book is a land mark in Cub Literature in Tamil, being the first in the field of cubbing and is written in beautiful colloquial Tamil which can be easily understood by the cubs themselves. Great credit is due to the Tanjore Local Scouts Association for having undertaken the responsibility of publishing the book. The book will be welcomed by all Tamil speaking cubs and cub workers and we wish it every success.

We hope all our Scouts, Cubs and Rovers who are going through their examinations now will meet with success and will have a happy holiday and good camping this summer.

Good Scouting. *Editor.*

The Committee of the Council.

At a meeting of the Provincial Executive Committee held on Feb. Mar. 1932 with the Assistant Provincial Commissioner in the chair, the resolutions referred to the Committee at the business session of the 10th Annual Meeting were considered and sub-committees for the following purposes were appointed:

1. Drawing up a scheme for a uniform system of maintaining Group, Local Association and District Council accounts. Convener Mr. V. S. Ramasabhapathy.

2. Revision of "Policy, Organisation and Rules." Convener Mr. V. S. Ramasabhapathy.

3. Drawing up a set of rules and standards for camping. Convener Mr. A. W. Hutton.

4. Drawing up a budget. Convener the Hon. Treasurer.

5. Rovering: Convener Mr. A. W. Hutton.

It was resolved to have individual Scout enrolment cards for every Cub, Scout or Rover in the movement in future and Mr. Hutton was requested to prepare a suitable card. The letter from the Magazine Press Ltd. was considered. Other financial and routine matters were transacted.

At a meeting of the Provincial Executive on the 9th April 1932 with the Provincial Commissioner in the chair, the proposals submitted by the Budget Sub-Committee were considered and the budget passed.

A Provident Fund Scheme for the benefit of the employees of the Boy Scouts Association, Provincial Headquarters was instituted.

Owing to the financial stringency it was resolved that the number of pages in the official journal of the Association be distributed for the present as follows:—

Men's Section	8 pages.
Boys' "	6 "
Tamil "	6 "
Telugu "	6 "

The list of warrants issued and cancelled, registration of units and withdrawal of registration of units—be published once a quarter.

The auditors for the year were appointed.

It was decided that the next meeting of the Committee should be held in the month of August.

Scouting and Social Work.

Paper read at the Commissioners' Conference at Madras on Sunday the 28th February 1932, by Scouter T. P. Navanithakrishna.

GLIB talk about 'Social Work' as a piece of 'Scouting is very prevalent. But, if we pause for a moment and think, we come to the startling result that 'Scouting' is only preparation for 'Social Work'. For, let us consider what 'Social work' is, and what its objectives are. In a perfect state of society, no such work is needed; the State will take care of its subjects, and make provision for all their needs. But, in society as constituted today, there are a number of people in distress or as it is said "situated in unfavourable circumstances of life"; hence the state of society is not perfect. And, in theory, at least, we recognise that every individual is entitled to the following circumstances—a pleasant home, free air, sunshine, abundant pure water, wholesome food, healthy recreation, human affections, educational opportunities, a congenial occupation, security, participation in community life. But in modern society, many lack one or more of these essentials, and the

objective of 'Social work' ought to be to bring things more into adjustment, so that a large majority get a large amount of these things, and ultimately all these. This is to be done by organised work. The American Association of Social Workers has composed the following list of occupational Groups.

Administration and Organisation: (1) Councils and Federations (2) Public Welfare Administration.

Case Work: (1) Child Welfare (2) Family Welfare (3) Medical Social Service (4) Probation and Parole (5) Protective Work (6) Psychiatric Work (7) Visiting Teaching (8) Miscellaneous Case Work.

Group Work: (1) Boys' and Girls' Clubs (2) Education of backward communities (3) Recreation (4) Settlement and Community Centres.

Industrial Work: (1) Employment Service (2) Handicapped (3) Investigation (4) Personnel and Factory Welfare (5) Vocational Guidance.

Institutional Administration: (1) Children's Institutions (2) Other institutions.

Public Health, Hygiene: (1) Health Education including Social Hygiene, Mental Hygiene etc., (2) Public Health Administration.

Research and Training: (1) Social Investigation (2) Social Research, (3) Teaching Social Work.

Social Propaganda:

Specialists: (1) Financial Secretary (2) Nutrition Worker (3) Psychologist (4) Publicity Secretary (5) Statistician.

Now, it is evident from the above list, that regular 'Social Work' is a full-time job, and requires efficient and well-qualified workers, and a centralised administration and finance. Hence, it is work for the Government and the Local Bodies to tackle. Of course, a lot of work is done by Government through various Departments, such as Labour, Co-operation and Agriculture. But, what is required is, that the workers in these Departments should realise the close tie between these Departments, and have a comprehensive idea of the whole work; Scout training tries to bring about this comprehension; the Scout is trained to see the situation for himself by frequent visits to various places and to develop the 'Civic Conscience', so that, in later life, if he is called upon to work in these Departments, he may do the work with enthusiasm, and use the opportunity given him to develop along the right lines; also, when he is a citizen, he feels these problems keenly and tries his best to bring about a better state of Society.

Thus we see that the scope of the work is such that only fully-trained Rovers, who can devote a large slice of their spare-time, and who are willing to do so, can cope with; but, almost all our Rovers are students, and have not the time to devote to such work, except during vacations. The work is of such a nature that it has to go on continuously; if organisations existed which devote their full time to such work, these Rovers can join them during the vacation, give some respite to the regular workers, and learn something themselves; but, in the absence of such organisations, it is not possible to do much. As far as I know, there are three organisations of this type in our province—at Tirpathur, at a village near Salem, and near Rajahmundry; something can be done by co-operating with the Labour, Co-operation, Agriculture, and Public Health Departments. On the contrary, an occasional stroll through a village during a short visit to it, or while camping near it, with brooms to clean the streets, and the delivery of a few lectures (with or without lantern) is no good at all. It works harm if not followed up by more visits to the village and the establishment of some sort of comradeship with the villagers; if left only at the first visit, harm is done; for, such a visit will easily be understood as a visit of condescension; also, the Rovers get the

idea that they have done some splendid piece of service; the exploit is ever in their mouths; it widens the gulf between the son of the soil and the 'Educated Class' instead of bringing them closer together; class divisions take the place of or add themselves to the already existing caste divisions. Interested well-wishers, in their eagerness also do harm. The Headmaster of an Institution, during the visit of the D. E. O. informed the latter, that the Scouts of his Troop, while on Camp did some Rural Reconstruction work; The D. E. O. asked the Scoutmaster the nature of the work done by him; but the Scoutmaster told him that he did not do any Rural Reconstruction work, but only took the boys on camp to the neighbouring villages, and practised out-door Scout tests. Boasting does not help Scouting. Helping at Fairs, and Festivals, is very useful work; but it cannot be classed under 'Social Work'; they are incidental, and also give rise to the opinion that the Scouts are only some sort of Auxiliary Police. These Fairs etc., occur at intervals, while regular 'Social Work' is continuous, well-organised and meets crying needs, and is out to bring lasting results. The Social Worker must be humble, and realise that wise people who talk knowingly and complacently of 'those working classes' know actually nothing about them, and hence go to the people themselves for information; as Mark Twain says "Words realise nothing to you unless you have suffered in your own person the thing which words try to describe".

I have indicated briefly the broad scope of 'Social Work.' It requires well-organised plans. Hence, we must indicate to the Scouts clearly the difference between their daily good turns, the help that they render at Fairs and Festivals, etc., and real Social Work. They must be made to understand the value of proper training. For putting out a fire, they require training; for rendering First-aid, they require training; for the bigger Task of Social Work, they require a corresponding longer, systematic, and strenuous training; all the youths should not be allowed to take this training. A regular syllabus should be drawn and only those Scouts who show an aptitude to do work which does not always bring them into limelight should be chosen; they should be well-up in their Scout Tests. They must have realised with Emerson 'that it is necessary to have a mechanical craft for our culture, a basis for our higher accomplishments in the work of our hands.' The uselessness of most people's hands seems to be one of the most tragic things.



ROVERING

Quest of the Spiritual.

Adapted from "Scouting"
Birmingham

Rovering may be defined as "Service questing" and consists of serving God by helping our fellow men.

An explorer, blazing a trail through hitherto unknown territory, realises that he is constantly surrounded by dangers known and unknown. Nevertheless, he has an ideal before him which he is striving to realise—a contribution to the world, humanity, God and when periods of hardship and disappointment cause him to despair, his mind turns to the achievements of great men who have gone before.

In their history, he finds help and encouragement and like the true Scout presses on "Smiling and whistling under all circumstances"

Now the Rover, in his early manhood, is very much like the pioneer and explorer. Life for him has great possibilities; it is also fraught with many dangers.

From one point of view, however, his case is difficult. The vast expanse of "LIFE" through which he is passing, lone Rovers have traversed before. If he will carefully pick up the trail they have left, he will certainly come through safely himself.

Moreover, having become an experienced backwoodsman and explorer he may be able to

strike out new paths and blaze fresh trails for the benefit of those to follow.

Religious trails. When the frail boat of our life, flounders amidst the rocks, we seek solace, refuge and end in religion. Rovering is practically applied religion.

Great religious teachers all over the world, set out the same principles again and again and it shows the unity of thought in the world.

It is the purpose of the writer to point out some of the trails through "Life" which have been left by experienced Rovers of days of yore. "Rather ancient!", you say, "must be pretty well covered after nearly so many thousands of years." "Well, you may be surprised to hear that ancient though they are, they remain as plain as ever. You must understand that, ever since they were first laid down, there has been a long succession of tracks continuously passing the same way so that the trail has never had a real chance to become obliterated.

And just a word to Lone Rovers who may feel their path to be more difficult than others! Don't forget the trail that was blazed by the Great Divine Scouts!

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The Scout Promise: Duty to God.

Bible.

"Fear God and Keep his commandments for this is the whole duty of man" "He hath shewed thee, a man what is good; and what doth Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God? *Micah, VI. 8.*

Service to Others.

"They helped every one his neighbour, and every one said to his brother, Be of good courage" *Isaiah XL 16.*

Keep the Law.

The Law of Truth in his mouth and iniquity was not found in his lips; he walked with me in peace and equality and did turn many away from iniquity. *Malachi II. 6.*

Gita.

He who thinks on God the Supreme with a mind that is engaged in constant meditation and that never strays towards anything else—he reaches Him, O Arjuna" VIII. 8 "That supreme Being in whom all things abide, and whom all this is pervaded can be reached, O Arjuna, by exclusive devotion" VIII. 22.

"The yogin who, having attained to oneness, worships me abiding in all beings—he lives in me howsoever he leads his life" VI. 31.

"Paropakartham Itham Sareeram"—The body is given unto thee to serve others. (*Old Saying*).

Man reaches perfection by devotion to his own duty" XVIII. 45.

He who discards the scriptural law and acts as his desires prompt him—he attains neither perfection, nor happiness, nor the highest state" XVI. 23.

If thou shouldst regard thine own duty, thou shouldst not falter." II. 31.

Therefore let the scripture be thy authority in determining what ought to be done and what ought not to be done. Knowing the scriptural law thou shouldst do thy work in this world. XVI. 24.

Other examples.

"Dharmam Chara"—Do thy duty.

"Dharmanna Athidhuschara"—Do not transgress thy duty.

"Sathyath na pramadithavyam"—One should not swerve from truth.

The Scout Law. Truth and Honour:

"Keep that which is committed to thy trust, avoiding profane and vain babblings" *I Timothy IV. 20.*

"Thou shalt not bear false witness" *Exodus XX. 16.*

"Thou shalt not raise a false report" *Exodus XXIII. 1.*

"Fearlessness, purity of heart, steadfastness in knowledge and devotion, almsgiving, self-control and sacrifice; study of the scriptures, austerity and uprightness, Non violence, Truth, freedom from anger, renunciation, tranquillity, aversion to slander, compassion to living beings, freedom from covetousness, gentleness, modesty and steadiness;

Courage, patience, purity and freedom from malice and everweaning conceit, these belong to him who is born to the heritage of the Gods, O Arjuna XVI. 1-3.

"The world will ever speak of thy dishonour and to a man who has been honoured, dishonour is worse than death. II. 34.

M. S.

(To be continued)

(We are indebted to Sister Subbulakshmi Ammal for the various quotations from Gita and other Hindu scriptures. Bible quotations from Scouting, Birmingham. Editor S. I. B. S.)

The Rover Wood Badge Part I.

Study 3

11. Draw up two skeleton programmes for your Crew for (a) November and (b) June. Add any explanations you think desirable.
12. How can life in the Crew prepare a Rover Scout for Marriage?
13. What can be said for, and against, the inclusion of Warranted Scouters in the Crew?
14. What part does religion play in the life of the Crew?
15. How would you deal with the following situations?
 - (a) A Rover who has been in the Crew some time is about 26 years old; he feels he can no longer take his full share of activities, yet doesn't want to cut adrift.
 - (b) The Crew is showing greater keenness in organising dances, whist drives, etc., than in Rover Scouting out of doors.
16. Set down quite frankly any comments or suggestions which you consider might help to improve this theoretical course.

Hints on a few important subjects.

(a) Sketch Maps:

Certain essential facts should appear on every Map, however sketchy; these are—true North Point, an approximate scale, and names of chief features. The true North Point should be clearly marked, and normally it is best to have North at the top, simply because we are accustomed to maps arranged in that way.

An approximate scale is important to give some idea of distance, this will probably be in yards. The scout should know, of course, the

In Judging Journey Reports the following points are important:—

- (1) Ability to look after himself in providing shelter (overnight) and food.
- (2) Ability to follow a given route accurately.
- (3) Powers of observation.
- (4) Ability to make a clear report of what has been done and seen.

An elementary precaution and not a slight on handwriting!

(c) Plenty of spare room should be left on the paper for additions.

(d) When finished, the writer should re-read the whole to see if he has omitted anything.

(e) Commonsense should be exercised in selecting facts.

To cumber a report with a lot of trifles that are not significant is to defeat its primary object. This also implies that permanent things are more important than passing accidents.

(5) Use of thumb-nail sketches and maps to illustrate important facts.

Note:—Here as in all Scout Tests, effort made should count before all else, bearing in mind that the test is the culmination of work up to First Class standard. "Culmination" does not mean "end" and this point should be stressed with the Scout.

The Cub Wood Badge Part I

Study 3

11. Discuss the values and possible dangers of camping for Cubs.

12. Describe a jolly afternoon's Cubbing out of doors such as you have, or could run for your own Pack.

13. What part does (a) the Group Council, and (b) the Group Committee, play in the family life of the Pack, Troop and Crew?

How would you deal with these problems?



(Culled by Hiawatha)

A Cub Game (by Brown Tip)

The Pack is in a sinking ship. Akela is captain. He calls out an order, and then

a number. The order must be obeyed before any one gets into the life boat. Those who do not find a place in a boat lose their lives.

Example: "Turn three somersaults: Five!" Each Cub turns three somersaults and then endeavours to find a place in a group of five Cubs anywhere in the playground. If there are twenty-four Cubs, four must inevitably be drowned. Vary the number each time.

Aquatic sports: When rains have made the ground too wet for your intended programme in the Club room grounds, choose a relatively dry spot and announce "Aquatic Sports".

Swimming race: Competitors may put only one foot "on the bottom" the result will be the appearance of a hopping relay race,

arms moving as in the swimming breast stroke.

Diving: For this the members of each Patrol stand in file, with their legs apart, and their hands on the shoulders in front. The rear man dives under the legs of the rest and as soon as he feels the front man's hands on his shoulders, shouts "go" to the man he left at the back, who then follows him.

Boat race: The whole Patrol races astride a staff, the "Cox" alone facing the front.

Water Polo: Mark out two goals not very far apart, and play as in Association football, using any part of the body, except the legs. A player may not use both hands at once, or grip the ball, but he can play with his flat hand or fist. A ball "in touch" is promptly thrown in by the other patrols who are forming the touch line. Free kicks are taken like a service in tennis. At the start, at half time and in any case of doubt, the ball is thrown up by the referee.

Stranger in foreign lands: Each of a number of Patrols or small groups elects a "stranger" who reports to the Scoutmaster. The Scoutmaster then shows to the strangers a sentence written on paper, e. g., "Bring the three blind beggars begging in the Railway station". The strangers return to their Patrols and by signs try to communicate the sentence.

The strangers may not speak, or otherwise make use of the language of the foreign land. They however understand the foreign language sufficiently to nod their heads for "yes" or "no" in answer to questions. The first Patrol to get the correct sentence wins.

Artists' Game:—A sheet of paper is given to each Scout with the name of some animal written on it. The Scout tries to draw the animal asked for and we know the result.

Then fold these papers in such a way that the names of the animals on the paper are not visible. Arrange them in a row giving each one a number. Then ask the Scouts to observe the pictures and write down opposite that number on a paper what they think the drawing stands for.

It would be very funny to see that to one scout it is an ass while another acclaims it to be a Zebra, while in reality it was supposed to be only a horse.

Continued Stories:—One of the players, who are seated in a circle, begins an original story. After being well started he stops, and the next must take up the thread of the story and continue for a time, then leave it to the next and so on.

Perhaps the story would be entirely different from what the first player intended it to be.

II

First Class Tests and how to arrange instruction for the same in Troop-Work.

THE Tests to deal with are (a) Swimming (50 Yds.) (b) Saving (1 Re.) (c) Signalling. (d) Journey. (e) First Aid. (f) Cooking. (g) Reading Map. (h) Camping out for seven days. (i) Estimations. (j) Use of an axe. (k) Training a Tenderfoot.

[Refer Policy Organisation and Rules for the statement in full of the requirements in each of the above tests.]

Aspects of Study (A.)

(1) The first point to note is that Swimming, Camping and the use of the axe are Tests which are of paramount value to the Boy to develop his Physique.

(2) Saving and the alternative (of making something of wood or joinery work) ought to utilise the Boy's instincts of Hobby or to

induce the boy to apply himself to Handicrafts.

[Here the wise Scoutmaster will have a talk with the individual Boy Scout and draw his notice to the possibilities of developing his interests in this line to the extent of Proficiency Badges.]

(3) "First-Aid" is essentially the means of Service to the community and to the immediate objective of the Ambulance Badge.

(4) "Signalling," "Estimations" and "Cooking" are subjects that are calculated to develop the work attitude and concentration in the mind of the boy. The Boy who pursues signalling up to the Signaller's Badge involuntarily develops his muscles, too.

(5) "Reading Map and Journey" require to be dealt with in doses and are probably the

Tests tackled last, after a number of practice, Journey and Reports. These lessons in hardihood and endurance will be of help in Hiking and Camping.

(B.)

The next aspect about the Tests to note is that Swimming, Signalling, Cooking, Camping, Use of an axe, Estimations, Route-finding, Map and Journey are essentially 'open air' subjects. These subjects cannot admit of parlour, Scout-ing, i.e. mere Club-Room-instruction. The farther away from home you go, the more interesting they will be to tackle.

The Troop Court of Honour shall have to plan for Swimming Parades, Station-Signalling-Party Practice in open fields, Cooks trying special dishes on special afternoons or evenings, Tree-felling and Journey Hikes—as part of Troop-Work. The monthly programme shall have to tell off the first Saturday evening for one subject, the second for another, the third for a third subject and so on.

I expect, that lists of competitors from each patrol will try their skill in contests arranged on appointed evenings, too, in the aforesaid subjects.

I expect, too, that the whole Troop will have instruction arranged in Map Reading, Handicraft subjects by experts, and instruction in estimations and Hike-Reports.

(C.)

Scoutmasters and Patrol-leaders, I expect, will be busy noting the attitude in which individual candidates attack the subjects, the pains they take, the motives that actuate them, the ambition that impels them and the purity of their methods and the care in the practice of the Scout Law.

I expect, too, that there will arise occasions and opportunities to talk to the individual candidate, to enthuse him, to encourage him or to pull him up and above all to the aspect of the

training that he is under obligation to subject to, for his own *usability*.

Thus, the above aspects about the First-Class Tests if studied carefully will make the Scoutmaster realise that there is plenty of work for him at the Court of Honour to arrange systematic instruction for First Class Scouts as part of the normal career of the troop.

He will realise, too, that all the above are the legitimate activities of the members of a troop, whether First-class, Second-class or Third-class and that a troop that carries on like this will be really a live one.

What about the other boys in the troop who are not past Second-class?

1. If there are Recruits, suitable fellows can be set about instructing them as part of the First Class-Tests. [Refer to the last test.]

2. Recruits, Tenderfoots or Second class Scouts may not belong, in every case to these classes in point of efficiency in subjects like Swimming or Handicrafts. Even if they do, they can join Swimming Parades, surely and participate in troop-work. Otherwise they can compete in Patrol-contests on behalf of their Patrols.

3. Second Class Scouts instruction is mostly but a step to First Class Proficiency and practice in subjects which are also subjects for First class Instruction can go on simultaneously with First class practices.

4. Instruction on subjects like Map-reading Estimations, Felling a tree, First-Aid, or Handicrafts can be attended promiscuously by all, Recruits or First class. Instruction of this nature is given either to the whole troop or Patrol.

5. Above all every candidate must wait until he is permitted to appear for each First class Test by the Scoutmaster.

(To continue.)

(K. R. R.)

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.

SHIVAJI MAHARAJ



Whose 305th Birthday was celebrated last month.

Thought for the Month.

Luck?

(Copied.)

He worked by day,
He toiled by night,
He gave up play
And some delight.

Dry books he read,
New things to learn
And forged ahead
Success to earn.

He plodded on,
With faith and pluck,
And when he won
Men called it luck.

From Lonnie Julian (12). Milne terrace,
Moonta.

Scouts' Code of Honour Shows Influence On Others Outside Move.

By JAMES E. WELLS,
Chief Scout Executive, Boy Scouts of America.
Special to The Christian Science Monitor.

New York: Two youngsters were observed in dispute.

"You did it!"

"I did not!"

"You DID!"

"I DID NOT!"

"Didn't you do it—Scout honour?"

Tears came into the eyes of the youngster challenged, and his fists began to fly. He began to fight rather than deny something he had done when challenged in the honour of a Scout.

These boys were too young, and it would be several years before they would be eligible to join the Scout movement, but the attitude of their older brothers who wore the neckerchiefs and shorts of Scouting had stamped indelibly on their minds the fact that "a Scout's honour is to be trusted."

This intangible influence of the Scout movement on younger boys, older boys and men—on the mothers and sisters of Scouts—cannot be measured in any statistical table, but it is there. It is a comparatively easy thing to set down the influence of the Scout movement in the development of healthy interest in the out-of-doors; to point to the interest it has aroused in conservation, in the work of the naturalist, the archaeologist; to what it has done toward the preservation of sites of historical interest; to its hikes and ceremonies in tribute to the heroes and makers of our country and its history; or to its efforts, so well known, in the development of international friendships.

A long and imposing list of them can be made, which, together with the activities in which a Boy Scout takes part that gives him an opportunity to develop into a resourceful, reliable and worthy citizen, would in themselves justify the time, energy and resources that the thousands of volun-

teer leaders have put into the movement since it was organized 22 years ago.

But there has been a subtler influence at work in the Boy Scout movement; a little leaven which has leavened the whole lump. Scout law is the warp and woof of the Boy Scout's myriad activities, and those who know his record of service in disasters, in relief to the needy, in good turns both of need and kindness, in his tradition of heroism, and many similar phases, some spectacular, others modest, know that among boys who have come directly under the influence of the Scout movement, the result has been so splendid as to stand without parallel in the activities of boys of any other generation. Its general effect however, cannot be gauged in these exact terms.

A few pessimists today, as pessimists have done since the beginning of time, mourn the condition of our youth. I find them today, and I have had opportunities of observing them that few people have had, both boys and girls, by and large, a finer group than we have known during our lifetime: fearless, self-reliant, resourceful, earnest.

A sidelight might be found in a comparison of the heroes of the boys of 20 years ago and today. Then the prize-fighter, the baseball player and similar characters in the public eye dominated the boy's choice; in recent times, test after test, made in high schools and junior high schools has shown that it is the doers of worth-while things that capture the modern boy's ambition—the Edisons, Fords, Lindberghs and the Hoovers of modern life. Or in the fact that the Deadwood Dicks of the reading of another generation are all but gone.

In these, and in dozens of other worth-while ways, the Boy Scout movement has played its part in shaping the course of our youth. Its real test will come when the

boys and young men of today come into the direction of the affairs of our own country. After all, the boy of 12 who joined the movement at its founding is now only 34 years of age, and it is the succeeding decades that will first see the true influence of the Scout ideal of "men of character trained for citizenship."

"B.—P." Still Sleeping out.

Lord Baden Powell, the Chief Scout, has written a characteristic letter to the editor of *Camping*, the official organ of the Camping Club, with regard to a report that he had had to give up sleeping out doors. He writes:

"Dear Mr. Editor.—I am sorry, but I'm going to have you up for libel, slander, and malicious persiflage, seeing that in the February issue of *Camping* you make two definite statements about me which are terminological inexactitudes of the first order.

"1. I haven't had a 'severe cold'—I never catch cold. I did get a touch of the 'flu round about the middle region for a few days, but it wasn't what you would call a 'cold.' People who sleep out of doors don't catch colds.

"2. As to my 'advancing years making it unwise for me to sleep out of doors,' they would make me look darned silly if they succeeded in driving me indoors to sleep. My goodness! Whatever put that idea into your—why, man—I—me—sleep in a nasty, stuffy house! Not I.

"What has over 70 got to do with it? I've learned wisdom in my 75 years, and that tells me that if everyone slept out—and especially on these jolly frosty nights—we should all live to 100 or more; but as this would overcrowd the club it is perhaps just as well that some should sleep in and die early—say, at 90 or so. But for me to sleep in! Not if I know it!—Yours, BADEN-POWELL."

Scout Training in Practice. An International Good Turn.

BOY Scouts in the International Settlement at Shanghai are doing their bit during the Sino-Japanese crisis. Since the beginning of the state of emergency they have risen splendidly to the opportunity of putting into practice their training for service and of doing their daily good turn on a grand scale.

Reports which have just reached the Boy Scouts International Bureau in London tell how these boys of all nations in the International Settlement have been working day and night so that the men could devote themselves to the organisation of the defence. Lord Baden Powell, the Chief Scout, and Mr. Hubert Martin, the International Commissioner, have sent messages to the Boy Scouts of Shanghai congratulating them and encouraging them in their task of service.

Mobilised for service.

On Thursday, January 28th, Mr. C. F. Millington, Commissioner of the British section of Boy Scouts in Shanghai, received a request from Colonel N. B. B. Thoms, Commandant of the Shanghai Volunteer Corps, for 12 Scouts with bicycles to act as messengers at the Corps Headquarters. The boys were on duty day and night with reliefs, some doing day and some night duty.

So successful were they that two days later orders were issued for the mobilisation of all possible Scouts at a temporary Headquarters in the Avenue Edouard VII under the District Scoutmaster, Mr. Noel S. Jacobs, to carry out tasks the Volunteer Corps could not undertake. The orders stated that they would not be used for dangerous work, but merely for carrying messages inside the concessions on bicycles.

or on foot. For the information of parents it was stated that the Scouts would be on duty eight hours and then off for forty hours. Only boys of 12 years and more would be utilised for outdoor work, while those under 12 would be kept indoors at all times.

Ninety Scouts were mobilised and arranged in watches. Since then some 40 have been on duty at a time, and the headquarters have been transferred to the Municipal Administration Building.

A shortage of active Scoutmasters owing to the majority being enrolled in the Shanghai Volunteer Corps, the Special Police and the Special Reserve necessitated the appointment as Acting Scoutmasters of Rover Scouts and former Scoutmasters who volunteered.

The Scouts are acting as messengers, guides, clerks, telephone operators and the like. They are helping at the defence headquarters, hospitals, the Health Department, the Public Works Department and the British Chamber of Commerce and are taking a large burden off the hands of the volunteer organisations. They are a typical example of the international aspect of Scouting, for boys volunteered from the Jewish School Troop, the Russian Troops of the British and Russian organisations, the Public School Troop, the Union Church Troop, the German Troop, the American Community Church Troop, the Catholic Troop, the French Municipal College Troop

and the Cathedral Troop. A number of ex-Scouts and non-Scouts volunteered and were issued with special armlets.

Meals are provided for the boys by the Shanghai Volunteer Corps and beds by the Boy Scouts headquarters. Those who work late are taken home by the Commissioner in his car while those who live at a distance are given sleeping quarters at the headquarters.

An "Old Hand" in Charge.

Mr. C. E. Millington, the Commissioner, who was responsible for the mobilisation and organisation of the Scouts, was one of the first Boy Scouts in England. He was an original member of one of the Troops of Scouts formed when *Scouting for Boys*, by Lord Baden-Powell (then Sir Robert), appeared in fortnightly parts in 1908.

A Press Association message from Shanghai tells how English Boy Scouts rescued an old refugee from an angry mob. The boys were helping at the refugee camp at the Continental Bank building when the man, a miserable, tattered figure, tottered up and sought entrance. Because of his appearance he was accused by a mob of refugees of being a Japanese.

The man was unable to reply, being deaf and dumb, and was being savagely assailed when the Scouts intervened and freed him from the fury of the mob. The old man stumbled off into the street and escaped in the darkness of the night.

The Next World Jamboree.

My Plans

BY

SCOUT GAVASKAR, Br. Cochin.

IT is no good, becoming a Jack of all trades and a master of none. So also, it is useless to rush from one great European city to another without studying any one European nation. Hence I would suggest rather an intensive tour than an extensive one. Mr. Griffin says in *Rover Scouting*, ".....examine, for example, human habitations with as much care as you would

devote to beaver's burrows or wasps' nests. The industries of men are no less interesting than those of ants and worms; their habits are just as fascinating as those of puppies, butterflies and conger eels. The wonderfully varied coloration of their garments, especially in the female sex, deserves at least as much attention as the hues and markings of bird's eggs, even if it is artifi-

cially produced." This is just what we should be studying during our tour. It is no good, going to Europe, staring at the big buildings there and returning. Hence it would be more useful for our purpose to spend more time in peasants' huts than in large hotels. The following rough programme has been drawn up with this principle in view.

The Arabian sea is rough during the North-west monsoon and so it would be better to go to the Jamboree by a land route. We can go to Baghdad via Basra and from there to Angora, doing Troy of the epic fame, on the way. After seeing Kemal Pasha, the strong man of Turkey, then, we can proceed to Constantinople and see M. Trotsky, the exile in the Prinkip island. Thence we can proceed to Godollo through Belgrade, spending a few days in some Balkan village on the way. After Godollo we can see Venice of Shylock, the wonderful city with its Grand canal. From Venice we can proceed to Sugano, where we can see sun-bathing and such other recreations of Modern Europe at their best and from there to Geneva (Kandersteg), the city of international affairs. We can spend some very good time there in Europe's playground doing a bit of mountain climbing. Then we can go to Rome, the city that was not built in a day and see there the Pope and the Il Duce. "See Naples and die"; and so we can proceed next to Naples and then fly to Athens, the city of Alexander,

the great and Demosthenese. The advantages of flying to Athens is that we can then traverse across Greece and have a convenient look at the great ruins. From Athens we can go to Palestine and then to Cairo and the Pyramids 'from whose tops forty-one centuries will look down upon us.' It would be interesting to travel, from 'the land of Christ' to 'the land of the Nile' on camels, for then, we can know what is meant by "sand, sand everywhere; and sand and sand and sand, and sand again."

I realise that this is too big a programme for three months. But "some books are to be tasted, others to be swallowed and some few to be chewed and digested." No less is this true of cities; and while Geneva and Rome are to be digested, Troy and Lugans are just to be tasted.

So we shall have done all the Eastern Mediterranean countries, leaving Northern Europe for a future occasion.

I would request all my brother Scouts in the Presidency to begin at once to study some European language, to open correspondence with some European Scout and to begin to collect stamps and curios, with an idea to attend the Jamboree. Let it not matter, if you are disappointed in your desire. When I tell my friends that I intend attending it, they merely laugh at me. Let them. I shall keep hopping on and if I do not learn flying that way, I hope some passing airman will appreciate my efforts and give me a lift in his plane.

The Gramophone.

IN recent times there has been a remarkable revival of music, music schools and colleges are started in many parts of the Presidency, Competitions are held and prizes awarded; in fact there is a growing tendency to hear and appreciate music all round. As it is not possible for all and sundry to hear music first hand at all times, gramophones and records are purchased as next best and the pleasure indulged in.

Some years ago, the music produced by gramophones had some unreality about it. But now thanks to the perfection of science,

the sound reproduced by them so closely approximates the real one that one cannot tell from a distance whether the sound striking one's ear proceeds from a gramophone or a 'live' singer.

How many of us know exactly how their accurate reproduction of the human voice is brought about? Some preliminary explanation may be perhaps necessary. When a person talks, the air immediately in front of his mouth received, knocks, so to say, of varying intensity, and these knocks are transmitted from one air particle to another

Suddenly the still air was rent by a sudden yell. Somebody espied a bag hanging high up in the tree and a vessel on the grass. Bhagheera goes to scout and finds out that it is coffee and bread. "Why hanging there?" somebody asks. "To protect it from ants. That is the meat safe." The wise sixer suggests, pointing at the rude fret work round the bag.

about them. It must have been nearly midday when we came out of the tank. But who is going to give us food? "We shall hunt for it" Bagheera says, and drying ourselves we rush to our lairs.

Oh, wonder, there you see leaves ready for us and also food, tumblers, water and everything. We sit in a circle and take food. It

(3) How the record is taken. This is somewhat complicated and the main features of the process are indicated below.

The speaker is asked to sit in an air tight room where the receiving machine is set up and give his song or speech. The movements of the air particles brought about by the speaker or song set up similar vibrations in a thin membrane placed in front of the speaker.

These vibrations are amplified by a system of mechanical arrangements and are then transmitted to another membrane to the centre of which is attached a style. This second membrane, therefore, oscillates synchronously with the oscillations set up by the speaker. The end of the style touches an aluminium or wax disc which is kept rotating, by a machine at a uniform rate of 78 revolutions per minute and as the disc rotates the style marks on it lines of varying amplitude corresponding to the intensity of the sound.

The sound box and the horn are not essential for the production of sound. They are merely contrivances for amplifying the sound. If the needle is firmly held with fingers and placed on one of the lines and the plate rotated there will be a reproduction of that portion of the sound, but it will be faint.

The Pachaiaappa Review.

"Good Turn".

"Good Turn" rendered by the scouts of the First Bodinayakanur Troop during the fire that broke out on the night of the 21st March in the quarters of the Depressed Classes at about 7 p. m. when the Scouts helped in putting out the fire.

S. P. Palaniswamy, Crow Patrol Leader (II Class Scout), with the help of those present broke down the mud walls of one

of the houses on fire and saved the lives of three children who were immediately taken, of course with much difficulty, through the crowds, to the Pankajam Free Dispensary near by where the children were treated.

All of them are alive now. The one who had serious burns is being kept in the Municipal Hospital.

THE SOUTH INDIA BOY SCOUT

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April 1932.

Honorary Editor: T. P. SANTANAKRISHNA.

கடவுள் வணக்கம்.

விண்ணிறைந்த வெளியாய், என் மனவெளியிற்
கலந்துவிடும் வெளியிதனும்

உண்ணிறைந்த பேரன்பால் உன்னருகி, மொழி
உவகையாகிக், [குளறி,

தண்ணிறைந்த பேரமுதாய்ச், சதானந்த மானபெருந்
தகைய! நின் பால்

கண்ணிறைந்த புனலுருப்பச், காழுதிழ்ப்ப
கருத்தில் வைப்பாம். [நின்னருளாக்

(தாயுமான சுவாமிகள்.)

ஊர்ச்சங்கம்.

(Local Association.)

(35-ம் பக்கத் தொடர்ச்சி.)

2. பணி வகை.

ஒவ்வொரு சங்கத்தையும் சார்ந்துள்ள தொகுதிகள் செழித்தால் சங்கமும் செழிக்கும். தொகுதி செழிப்பது செம்மையுறப் பணிசெய்து வருவதால். இத்துறையில் சங்கம் செய்யக்கூடிய உதவியின் தேர்மையாது?

"தொகுதிகள் நமது ஆட்சிக்குட்பட்டவை; ஆகையின் அவை யாவும் நமது நோக்கப்படி நடக்க வேண்டும்" என்று சங்கத்தின் அதிகாரிகளின் சிலர் எண்ணுவர். அதனால் சாரணியப்பகுதி யொவ்வொன்றின் பணிநெறிக்குச் சட்டதிட்டங்கள் வகுப்பர்; சாரணரும், சாரணராளரும் துச்சட்ட திட்டங்களைப் பின்பற்றவேண்டுமென வற்புறுத்துவர். இது முறையா? தீபாவளிப் பண்டிகைக்குத் துணி வாங்குந் தந்தை தனது பிள்ளைகள் நால்வருக்கும் ஒரேவகையான நான்குமுடிச் சாயத்துண்டுகள் வாங்கியளித்தல் உண்டோ? அவ்வண்ணமே, அமைப்பு முறையில் ஒன்றுக்கொன்று வேறுபட்டுள்ள தொகுதிகள் யாவும் ஒரே திட்டப்படி பணிபாற்ற இயலுமா? எனினும், இத்தொகுதிகள் சில பொதுவான ஒழுங்கு முறைகளுக்குக் கட்டுப்பாடாமல் தனியாட்டிச் செலுத்தக்கூடுமென்பது கருத்தன்று. தொகுதியின் சிறு கருமங்களிலும் சங்கம் தலையிட்டு அதன் இயற்கை வளர்ச்சிக்கு இன்னல் இழைத்தல் தக்கதன்று என்பதே கருத்து. ஒவ்வொரு தொகுதியும் அத்தகுற்ற பொருள், இடம், காலம் முதலிய துணை நலங்களுக்கேற்ப சிறுவரைப் பயிற்றுவிக்கமுயலும்; இதற்கேற்றவாறு உதவுவதே சங்கத்தின் நோக்கமாகும்.

மேலும்குளிற் சிறுவர் நலத்திற்கென பிற சங்கங்களுமுண்டு. ஆங்காங்குள்ள சாரணச்சங்கங்கள் இச சங்கங்களுடன் உறவு பாராட்டுவதுண்டு. இருவகைச் சங்கங்களின் தலைநோக்கம் ஒன்றேயன்றோ? தவிர,

பணி முறையில் சாரணச்சங்கம் பிற சங்கங்களினின்றும் வேறுபட்டிருப்பினும் அவைகளின் கூட்டுறவால் அஃது இன்னும் ஏற்றமுறும்.

ஒவ்வொரு ஊர்ச்சங்கத்திலும் சில சாரண அதிகாரிகள் இருப்பன்றோ? இவர்களில் ஜில்லா அதிகாரிகள் ஒரு வகையினர்; பெண் பணியாளரும், மருத்துவரும், போதகரும், சோதனையாளரும், அமைச்சரும் ஒருவகையினர்; ஏனைய சாரணராளர் ஒருவகையினர். இவர்களிற் பெரும்பாலர் சாரணச்சங்கத்தாரால் நியமிக்கப்படுவர்; அப்பால் ஒவ்வொரு நியமனமும் மாகாணத் தலையிடத்து அதிகாரிகளால் ஏற்றுக் கொள்ளப்படும் இவ்வதிகார நிலை தாங்கி நிற்போரிற் சிலர் அந்நிலையினின்றும் நீங்கிய பிறகு அவ்வவர்கேற்ற கௌரவ பதவி பெறக்கூடும்; இந்த கௌரவ பதவியையளிக்கும் உரிமையும் சங்கத்திற்கே. தவிர, ஏனைய சாரணராளரும் சங்கத்தாராற்றான் நியமிக்கப்படுவர்.

ஒவ்வொரு சாரணராளரும் தத்தம் பதவிக்கேற்ற பட்டயமொன்று பெறுவார். அவர் இப்பட்டயம் பெறுவது எவ்வாறு? பட்டயம் பெறுதற்கு மனு செய்துகொள்வதற்கென தனி நமூனா (Form E) ஒன்றுண்டு. சாரணராளர் அதை முறைப்படி எழுதி முடிப்பார். அவருடைய தொகுதிச்சபையின் தலைவர் அதற்கு மேலொப்ப மிடுவார். அப்பால் அந்நியமனம் ஊர்ச்சங்கத் தலைவருக்கோ, அமைச்சருக்கோ அனுப்பப்படும். பிறகு சங்கத்தின் சிறு சபையோ (Committee) அல்லது உச்சபையோ (Sub-Committee) அந்நியமனத்தை ஆராய்ந்து அதனை அங்கீகரிக்கக்கூடுமெனவோ அங்கீகரிக்கும்; அந்த அங்கீகாரத்தின் அறிகுறியாய் அந்த நமூனாவிற்கு சங்க அமைச்சர் மேலொப்பமிடுவார். அதன்மேல் அந்நிய மனச்சீட்டு ஜில்லாச்சோதனையாளரது அங்கீகாரமும்,

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கடவுள் வணக்கம், ஐக்கியக்கொடி அல்லது படைக் கொடி வந்தனம் முதலியவை யானபின்பு சாரணத் தலைவர் அணிகளைக் கவனித்து, எவ்வோரம் வந்திராம லிருந்தால் அதன் காரணத்தை அணி முதல்வன் அல்லது அணித்தலைவரிடமிருந்து தெரிந்துகொள் வார். இதற்குப்பின்தான் படைவேலை ஆரம்பிக்கப் படும். அணிகள் தத்தம்மிடத்திற்குச் செல்லும். அங்கே அணி முதல்வன் தன் அணிக்கு வேண்டிய உற்றைப் போதிப்பான். இதுவரை நாம் குறித்திள்ளு களரியங்களைச் செய்ய ஐந்து நிமிஷ நேரத்திற்குமேல் ஆகக்கூடாது. இங்கே எழுதியபடி படை ஒழுங்காக இடைவிடாது நடந்து வந்தால் அணிகளும், படை களும் பொதுவாகக் கூடுமிடங்களில் பார்ப்பவர்கள் பிரயிக்கும்படி ஒழுங்கான நடையுடையவர்களாகச் செய்யலாம். வேலை முடிந்ததும் சாரணத்தலைவர் நீண்ட ஊதல் ஒன்று கொடுத்ததும் அணியிலுள்ளவர்கள் உடனே நேரே 'தயாரான நிலைமை' யிலிருப் பார்கள். பிறகு சாரணத்தலைவர் 'அணிகள் கலைய லாம்' என்ற உத்திரவைக் கொடுப்பார். அணியி லுள்ள ஒவ்வொரு சாரணனும் சற்று வலதுபுறம் திரும்பி வந்தனம் செய்துவிட்டு வீட்டுக்குச் செல்வான். ஒழுங்காக அணிகள் நடந்துகொள்ள வேண்டு மென்றால் அணி முதல்வர்களுக்கு எல்லாப் பொறுப் பையும் கொடுத்து அணிகள் தம்மிச்சைப்படி நடந்து கொள்ள ஒருவித சுதந்திரமும் கொடுக்கவேண்டும். சாரணத்தலைவர் அணி முதல்வர்கள் மூலமாக வன்றி நேரிலே சாரணர்கட்கு எவ்வித உத்திரவும் கொடுத்தல் கூடாது. சில விடங்களில் சாரணர்கள் உபநியாஸங் கள் கேட்க ஆயிரங்கணக்காகப் போகிறார்கள். அணி முதல்வர்கள் தத்தம் அணிகளைத் தாங்களே அழைத் துச் செல்கிறார்கள். போகும் வழியில் ஐனங்கள் அல்லது வண்டிகள் போக்குவரவைத் தடைசெய்வ தில்லை. ஒவ்வோரணியிலுள்ளவரும் ஒருவர் பின் ஒருவராக வரிசையாய்ச் செல்வார்கள். அணி முதல் வர்கள் மாத்திரம் அணிகளுக்கு சற்று வலதுபுறத்தில் நடந்து செல்வார்கள். அணியிலுள்ள சாரணர்களுள் மிகச் சிறியவனை வரிசையில் முன் நிறுத்துவது வழக்கம். ஏனெனில் அவன் நடையைக்கொண்டு மற்றவர்கள் சுலபமாகச் செல்லலாம்.

படை கூடும் மாலையில் அணி முதல்வர்கள் தத்தம் அணிகளுக்கு வேண்டியவற்றை எடுத்துரைப்பார்கள். புதிதாக ஏற்பட்ட படைகளில் மாததிரம் அணிமுதல் வர்கள் இளம்பாடர்க்குரிய பயிற்சியைக் கொடுப்பா ர்கள். மற்ற படைகளில் சந்திப்பு தினங்களில்ல்லாமல் மற்ற தினங்களில் இப்பயிற்சியைத் தனியாய்க் கொடுப்பது வழக்கம். இன்னும் சில படைகளில் புதிதாகச் சேரும் ஒரு சிறுவன் இப்பயிற்சியை முன்னமே யடைந்திருக்கவேண்டுமென்று திட்டம் செய்வது முண்டு. இரண்டாந்தரச சாரணர்க்குரிய பயிற்சியை சாரணர்களுக்கு அனேகமாக அணி முதல் வர்களே கொடுத்தலவேண்டும். சாரணர்கட்குரிய இளம்பாதர் இரண்டாந்தரச சாரணர் சோதனைகளில் அணியிலுள்ளவர் தேர்ச்சியடைந்தாலும் அடிக்கடி இவற்றைத் திருப்பி எடுத்துரைக்கவேண்டும்.

பயிற்சி கொடுப்பதை ருசிகரமாகச் செய்வதுதான் அணி முதல்வர்களின் முக்கியமான வேலை. ஒரே விஷயத்தை ஒரே முறையில் போதியமையும், விஷயங் களைப்பற்றி எடுத்துரைக்க அரைமணி நேரத்திற்கு மேல் எடுத்துக்கொள்ளாமலும் இருக்கவேண்டும். எவ்விஷயத்தைப்பற்றி போதித்தபோதிலும் அதை அறிவதன் கருத்து என்னவென்பதை ஆரம்பத்தி லேயே தெளிவாக எடுத்துரைக்கவேண்டும்.

பொதுவாக அணி முதல்வர்கள் போதனை புயன் தாவேண்டுமென்றால் முன்பு கூறியபடி அவர்களுக்கு பிரத்தியேக சுதந்திரங்கள் கொடுத்து எவ்வகையிலும் அவர்கள் மற்ற சாரணர்களைவிட தேர்ச்சியுள்ளவர்களாகச் செய்யவேண்டிவது தம் கடமையென்பதை சார ணத் தலைவர்கள் உணரவேண்டும்.

சிறுவர்களுக்கு சாரணத்தலைவர் பல விஷயங்களைப் பற்றி தானே போதிக்க வேண்டுமென்பதில்லை. பல விஷயங்களைப்பற்றி அவர்கள் தெரிந்துகொள்வதற்கு வேண்டிய சந்தர்ப்பங்கள் அளிக்கவேண்டிவதுதான் சாரணத்தலைவரின் முக்கிய வேலை.

அணி முதல்வர்களுடைய வேலையும் இதுவே. அணி முதல்வர்கள் வயதானவர்களாயும் அனுபவமுள்ள வர்களாயுமிருப்பின் எதேனும் ஒரு (Proficiency Badge) கலேச்சின்னம் சம்பந்தமாக போதிக்கும் ஆற்றலுடையவர்களாக இருக்கக்கூடும். அப்படிப்பட்ட சக்தி அவர்களிடமிவ்லாத போனாலும் ஆற்றலுடைய மற்றொருவரிடத்தில் அணியை அழைத்துச்சென்று போத்கும்படி செய்யலாம். நன்றாக நீந்தத் தெரிந்த வர், தியலிப்படையைச் சேர்ந்த ஒருவர், சமையல் வேலையில் தேர்ச்சிபெற்ற ஓர் மாது இவர்களிடம் அணியை அழைத்துச்சென்று முறையே நீந்துதல், பெருந்தீயணைத்தல், சமையல் செய்தல் முதலிய விஷயங்களைப்பற்றி போதிக்கும்படிச் செய்யலாம். இம்மாதிரியே லானசாஸ்திரம், தோட்டவேலை, தச்சு வேலை முதலியவற்றில் தேர்ச்சி பெற்றவர்களைக் கொண்டு அணிகளுக்கு போதிக்கும்படி செய்யலாம்.

அணி அமைப்பை உபயோகப்படுத்தி எவ்விஷயத் தைப் போதித்தாலும் சாரணர்கள் கேட்கும் முற்போக் கடைவது திண்ணம். ஒரு படையிலுள்ள ஒவ்வொரு அணியும் ஒரு தனிப்பட்ட கலேச்சின்னத்திற்காக உழைப்பது நலம் என்று அடிக்கடி தலைச்சாரணர் வற்புறுத்தியிருக்கிறார். அப்படிச் செய்யுங்கால் அச் சின்னத்தை அணிக்கொடியில் அமைத்தல் நலம். இதன் மூலமாக அணிக்குத்தலியான ஊக்கம் ஏற்படும்.

அணி முழுவதும் ஒன்றுபட்டு கலேச்சின்னவேலை சம்பந்தமாக அடையும் பயிற்சியைத்தவிர தனிப்பட்ட இளஞ்சாரணரும், இரண்டி பெயர்கள் சேர்ந்தும், உழைத்து அடையக்கூடிய சின்னங்களும் உண்டாக விஷயத்திலும் அணி முதல்வன் தன் அணியிலுள்ள சாரணர்களின் மனப்பான்மையையும், ஊக்கத்தையும் அறிந்து அவற்றிற்குஞ் சின்னங்களை அடைய முயலுமாறு துண்டவேண்டும். (தொடரும்.)

K. S. சுந்தரேசலி.

அணி அமைப்பு.

(37-ம் பக்கத் தொடர்ச்சி)

VII

அணியின் ஒருமனப்பான்மை.

(Patrol Spirit)

அணியை கன்கு நடத்தும்படி செய்வதற்கான விஷயங்களை முன் அத்தியாயங்களில் எழுதப்பட்டபடி செய்வதோடுகூட அணி முதல்வனும், சாரணத்தலை வரும் சேர்ந்து அணியின் ஒருமனப்பான்மையை அதிகப்படுத்துவதற்கும் தங்களால் கூடியவற்றை யெல்லாம் செய்யவேண்டும். ஒவ்வொரு சிறுவனும் தன் அணியின் முக்கியமான ஒரு அம்சமென உணர்ந்து, தன் அணி முழுத்தேர்ச்சியையும், ஒற்றுமையையும் அடையுமாறு, தனக்கேற்பட்ட கடமைகளைச் செய்யவேண்டும். இப்படிச் செய்வதால் தான் அணிக்குள் 'ஒருமனப்பான்மை' ஏற்படுகிறது. சாரணர் வாக்குறுதியைக் கூறி ஒரு சிறுவன் சாரணனாகின்றான். அப்பொழுது அவன் சோ விருக்கும் அணியின் முதல்வன் அவனைச் சாரணத் தலைவர் முன்பு அழைத்து வருகிறான். அப்படி வந்து வாக்குறுதி செய்தபின்தான் அவன் அணியில் சேர்ந்து ஒரு அங்கத்தினனாய் இருக்கக்கூடும். அணியைச் சேர்ந்தவுடன் அவன் ஒரு சாதாரணச் சிறுவனாக இருந்தலோடுகூட 'யானை' யாகவோ, 'முதலை' யாகவோ, 'காட்டுப்பூ' வாகவோ, 'குயி' வாகவோ மாறுகிறான். அவன் பெயருக்காகமட்டும் ஒரு 'குயில்' ஆக இருப்பது கூடாது. அதன் பழக்க வழக்கங்களை உடனே தெரிந்து கொள்ளவேண்டும். முதன் முதலாக அவன் தன் அணியொலியை அறிந்து கொள்ளவேண்டும். ஒரு காட்டில் ஐம்பதுகண தூரத் திற்கு அப்பாலுள்ள மற்றொரு சாரணன் தெளிவாகக் கேட்டு ஒலியைத் தெரிந்து கொள்வதற்கு வேண்டிய குரலுடன் ஒலியைச் செய்யவேண்டும். 'அணியொலி' (Patrol cry) என்பது உபயோகத்திற்காக ஏற்பட் டுள்ளது; அதைக் கூடுமான வரையில் அடிக்கடி உபயோகப்படுத்த வேண்டும். ஆனால் எந்தச் சாரண னும் தன் அணியொலியைத் தவிர பிற அணிகளின் ஒலிகளைச் செய்யக்கூடாது. ஏனென்றால், ஒரு 'நாய்' ஒரு 'ஆட்டுக்குட்டி' யாக பாவித்தால் அந்த பாவனை ஒரு பொய் சொல்வதற்கு சமமானதாகும். ஒரு சாரணன் 'குள்ளநரி' யாக விருந்தாலும் அவன் மானம் நம்பத்தகுந்தது என்பதை மனதிலிருத்தி பிற அணி யொலிகளை வேடிக்கைக்காகக்கூட உபயோகப் படுத்தக்கூடாது.

தன் அணி யொலியை நன்றாகச் செய்யத் தெரிந்த பின் புதிய சாரணன் தன் அணி மிருகம் அல்லது பட்சியின் பழக்க வழக்கங்களைப்பற்றி நேர்முகமாக வோ, புத்தகங்களின் மூலமாகவோ அல்லது சாரணத் தலைவரிடமிருந்தோ தெரிந்துகொள்ளவேண்டும்.

அம்மிருகம் அல்லது பட்சியின் உருவத்தைச் சித்திர ரூபமாய்த் தெளிவாய் எழுதப் பழகிக்கொள்ள வேண்டு

வதும் அவசியம். உப்படிச் செய்தால்தான் சாரணக் குறிகளை உபயோகப்படுத்தியபின் இவ்வுருவத்தைக் கொண்டு கையெழுத்திட வியலும். அணியின் ஒரு மனப்பான்மையை உண்டிபண்ண இது ஒரு சாதாரண மார்க்கமேயாகும். எனினும் சாரணியத்தில் சிறு விஷயங்களைக்கூட நாம் அலட்சியம் செய்யக்கூடாது.

தலைச்சாரணர் மற்றொரு விஷயத்தையும் நமக்கு நினைவுபடுத்தி, அதாவது ஒவ்வொரு அணியும் தனது நோக்கம் அல்லது கொள்கை இன்னதென் பதை ஒரு வாக்கிய மூலமாக நினைவில் வைத்துக் கொள்ள வேண்டுமென்பது. இதைச் சாரணர்கள் தாங்களே யோசித்துக் கண்டுபிடித்து நிர்ணயிப்பது நலம். உதாரணமாக 'வேட்டைநாய்' அணி தங்கள் நோக்கமாக 'நாய்கள் யுத்தியிலும் புத்தியிலும் சிறந்த வர்கள் என்றாலும் நெஞ்சில் வாஞ்சுகமில்லை,' என்று வைத்துக்கொள்ளலாம். 'தவினை' யணி 'நாய்கள் உயர்ந்த சப்தம் செய்தாலும் வீணர்களல்ல' என்பதை நோக்கமாகக் கொள்ளலாம்.

இன்னொரு வித்திலும் அணியின் ஒரு மனப்பான் மையை விரும்பி செய்ய முயலலாம். படை நிலையத் தின் (Troop Headquarters) வெவ்வேறு பாகங்களை தனித்தனி அணிகளுக்கு சாரணத்தலைவர் ஏற்படுத்திக் கொடுக்கலாம். சில படைகளில் அணிகளுக்குத் தங் கள் தங்கள் வேலையைச் செய்ய தனித்தனி அரைகளும் கிடைக்கின்றன ஆனால் சாதாரணமாக ஒரு படைக்கே ஒரு அரைதான் கிடைப்பது வழக்கமாக இருக்கிறது. இப்படியிருக்கும் பட்சத்தில் அரையின் ஒவ்வொரு மூலையையும் ஒவ்வோரணிக்குச் சொந்த மானதாக ஏற்படுத்திக் கொடுக்கலாம். அதாவது ஒரு 'பருந்து' படை நிலையத்தில் படைப்பயிற்சிக்காக வந்தவுடன் தன் அணிக்கென பிரத்தியேகமாக ஏற் பட்ட இடமாகிய 'பருந்தின் கூடு' போய்ச்சேரும். (இதேமாதிரி ஒரு நரி தன் வளைக்கும், ஒரு சிங்கம் தன் குகைக்கும், ஒரு காக்கை தன் கூட்டிற்கும் செல்லும்). படைநிலையம் சாரணச் சிறுவர்களுக்கே சொந்தமானால் ஒவ்வோரணியும் தனக்காக ஏற்பட்ட இடத்தைப் பார்வைக்கு நன்றாக இருக்கும்படி அவங் காரம் செய்யலாம். அணிகள் தத்தம் மேற்சட்டை முதலியவை தொங்க விடுவதற்கும் தடிக்களை வரிசை யாக வைப்பதற்கும் வேண்டிய மரத்திலுலாகிய உப கரணங்களையும் செய்துவைக்க ஏற்பாடு செய்யலாம். சில படை நிலையங்கள் மிகச் சிறியவைகளாக விருக்க லாம். அது காரணமாக ஒவ்வோரணிக்கும் ஒரு தனிப்பாகம் கொடுக்க முடியாமலிருக்கலாம். இப்படிப் பட்ட இடம் படை வேலைக்குப் பொதுது. படை வேலைக்குகந்த வேறு பெரிய இடம் கிடைக்காத பட்சத்

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ప్రార్థన.

సీ॥ స్వచ్ఛంద సేవకారము సల్పుచు నిలుచుక • ఆహారహంబును జేయ నిశ్చయము
గొప్పపనులకు జేయ తిప్పలకు బడకను • సామీప్యక్రియలను సల్పునట్లు
యొలువఁజేయ ముందు నిజమున భుజితము • కార్యముల జేయంగ నిశ్చయము
జేవయే త్యాగంబు నిరబద్ధి నూహించి • బాలశిష్యులభ్యాతి నిలుపునట్లు

సీ॥ త్యాగమేలు కృత్తి నొందునో యరయ నటులే • సేవయును వృద్ధియొనని యెరుగునట్లు
దీపనను సల్పవే నేడు దివ్యతల్ప • భక్తజనకల్ప యోగేవ భవ్యభావ॥ (వె. సు.)

బాల పీఠము.

- 1 ఆ. వె. ఎల్లవేళలందు • నెచ్చెట్టనైనను
నిజముకన్న నెవడు • నెచ్చెతోడ
వాడె బాలభటుడు • వర్ణిలు ధరమిద
దైవసముడు వాడె • ధాత్రీయందు.
- 2 తే. గీ. తల్లి దండ్రుడి ప్రభువు • దైవంబు గోళంబు
పయి నమాన భక్తి • బోవు నెవడు
వాడె బాలభటుడు • వర్ణిలు ధరమిద
దైవసముడు వాడె • ధాత్రీయందు.
- 3 ఆ. వె. కట్ట గాట్టు జాట్టు • కాలంబు దేశంబు
గనక నేర చేయు • భుజుడెవడు
వాడె బాలభటుడు • వర్ణిలు ధరమిద
దైవసముడు వాడె • ధాత్రీయందు.
- 4 ఆ. వె. ఎల్లవేళలందు • నేరి కైనను గాని
కత్తికోరిని నెవడు • సాయపడును
వాడె బాలభటుడు • వర్ణిలు ధరమిద
దైవసముడు వాడె • ధాత్రీయందు.
- 5 తే. గీ. సర్వభ్రాతృత్వ భావంబు • సహజముగ నె
ఎవని హృద్విధి విలసిల్లు • నవనియందు
వాడె భటుడని పొగడొందు • తడయకెందు
దైవసముడుగ వర్ణిలు • భగణియందు॥
- 6 ఆ. వె. భూతదయయు భక్తి • భూవిభునందును
బాలభటులతోడ • పరమ మైత్రీ

- ప్రకటన పంచ నెవడు • త్రికరణ శుద్ధిగా
అతిశయ భటుడు నిజము • యవనియందు.
- 7 తే. గీ. బాలభటు సంస్థ ఛార్మంబు • పాణిముగను
ఎవడు తలచుచు వర్ణించు • నెచ్చెగాని
వాడె భటుడని పొగడొందు • తడయకెందు
రాజసముడుగ వర్ణిలు • రాజ్యమందు.
- 8 ఆ. వె. రాజు కొరకు యతని • రాజ్యంబు కొరకుగ
నెవడు నల్పు కృషిని • ఎచ్చెడుగాని
వాడె బాలభటుడు వర్ణిలు ధరమిద
దైవసముడు వాడె • ధాత్రీయందు.
- 9 ఆ. వె. మితవ్యంబు కలిగి • మితభాషియగుచును
అమిత శ్రద్ధ సంస్థ • నాజ్ఞలెల్ల
సాహసించి చేయు • సద్గుణి ఖలుడెను
నగు మొందెవాని • నడక దెలుపు.
- 10 తే. గీ. స్వార్థ పరుడవు గాకుండు • కతన నీడు
మానసంబయ్యె నిర్మలం • బసఘ, విక్ర
మాడుట కతన వాక్కుద్ధి • బసఘియ్య
సేవచే దేహశుద్ధియు • జెందితయ్య
భగిర నిన్నెన్న శక్యందె • బాలభటుడ.

(వె. వెంకటరంగయ్య, కడప.)

చాలవీరుల నిబంధనలు.

“జనని జన్మభూమిల్ల స్వర్గాదపి గరీయసి” అనునట్లు తల్లియు జన్మదేశమును స్వర్గముకన్న పెక్కుడని పెద్దలు చెప్పిరి. “దేశోపకారార్థ మిదంశరీర” మనికూడా నీతి కలదు. దేశమునందు నిరంతరభిమానముకల్గి దానిగౌరవము కాపాడ వలయును. దేశగౌరవ మందుండు ప్రజలపై యాధారపడియున్నది. అన్ని దేశములతోపాటు మనదేశ మును ఈ ప్రపంచమున సమానముగా గౌరవింపబడుటకు మన యుపాయమాలోచించి దానిననుసరించుటయే దేశ భక్తియనబడును. అందులకు చేతిపనులను దేశీయపరిశ్రమ భక్తియనబడును. ప్రభుమమున తనగ్రామమునందు లను ప్రోత్సహింపవలెను. దానివలన “అన్న మోరామచంద్రా” యని పలవించు వేలకొలది ప్రజల కాహారములభిం చును. అజ్ఞానులగు మోటువారుగనున్న జనులకు లోక వ్యవహారజ్ఞానము గలుగజేసి విద్య నేర్పవలయును. ఇవియన్ని యును, దేశభక్తియును, ప్రభుమమున తనగ్రామమునందు ప్రారంభమగును. దేశమునకంతకును నేవచెయ నొకేపరి పూ నుట వ్యర్థమగును. తనగ్రామములోనిజనుల దేశపరిశ్రమ లందును లోకవ్యవహారములందును తదితరరాజకీయ వ్యవ హారములందును తల్పితుచేసి గ్రామపరిశుభ్రతను శ్రద్ధవహిం చువారిగను చురుకుగలవారిగ నొనర్చి దేశభిమానులుగ నొనర్చుటయే దేశభక్తియనబడును. బాలురుగ్రామమునకు నొనర్చుటయే దేశభక్తియనబడును. దేశసేవయనబడును. పూర్వుల స్వల్పపాపకారములుజేసినను దేశసేవయనబడును. పూర్వుల యాన్నత్యమును, విశ్వాసమును, స్వగణములను, బలమును, యింద్రియనిగ్రహమును, చురుకుదనమును స్మరించుచు వారి ననుసరింపుమున్నంపవలెను. ప్రస్తుతము మనబాలురు దేశీయ గీతములద్వారా భారతవీరులనామముల స్మరించుచు, వారి గుణగణముల ననుకరింపయత్నించుచు, బాలవీరగౌరవము నభివృద్ధిపరచి యితరులనీ యుద్వమమున ప్రవేశజెట్టుచు, మంచినడవడిగలిగి వ రించుటే దేశసేవ యనదగును.

ప్రతిబాలుడును విద్యాభ్యాసము పూర్తియైన వెంటనే యేజైన ఉద్యోగమున ప్రవేశించి జీవనముగడుపుట విధియై యున్నది. అప్పుడు తనపైయధికారాలకు వినయముగను ప్రేమభావముతోను వ రించుచు, వారికెదురాడక, మననడ వడిచే మనపైవారికి విశ్వాసప్రేమలు గలుగునట్లు మెలగు నేర్పుగలుగుటకే యీనిబంధనను ప్రధానవీరు డేర్పరచెను. ఈ యభ్యాసము పాఠశాలయందునే ప్రారంభ మగును. బాలు రుపాధ్యాయులయెడల వినయవిధియతలతో నడచు కొనుచు వారిగౌరవము దక్కింపవలయును. ఉపాధ్యాయులును తమనడవడిచే బాలురకు త్రోవజూపి తమగౌర వము దక్కించుకొనవలయును. ఏయద్యోగియైనను “ఈ పనిచేయుచువని నీ గౌరవముమీద నేను విస్వసించుచు న్నాను” అనితెల్పిన దానిని దప్పించుకొనజూడక నీ శక్తి కొలది నిష్కృపలుగా ప్రయత్నముజేసి బాలవీరగౌరవము దక్కించుకొనవలెను. పైయుద్యోగులకు వినయముగ మెల గుట యుద్యోగధర్మము. దానికి విరుద్ధముగా నడవకూడదు

ధర్మముదప్పుక వారిననుసరించి నడచుచు పైయుద్యోగముల నందవలెను. యుద్యోగులయెడ మెలగవలసినవిధము విరాట పర్వమున నిట్లు తెల్పబడినది: కం||తగజ్జొచ్చి తనకునర్హం|బగువెడ గూర్చుండి రూపము వికృతవేషం|బుగసమయ మెరిగి కొలిచిన|జగతీవల్లభున కతడు సమ్మాన్యుడగు||

కం||నరనాథుగొలిచి యలవడ|దిరిగితి నాకేమియనుచు దేకు వలేమి|| మరియాదదప్పు మెరిగిన | పురుషార్థబునకు హాని పుట్టకయున్నే||

కం||పుత్రోత్సాహముదండెక్కి|పుత్రుడు జన్మించినంత పుట్టు చుమరియా|పుత్రుడునుజనుండైనను|పుత్రోత్సాహంబు నాడు పుట్టునునుమతి||

అనురీతి తల్లిదండ్రుల సంతోషపెట్టుటకు మంచినడవడి గలిగి యుండుటయేప్రధానము. తల్లిదండ్రులందు భక్తిలేని వారిని దేవుడు మెచ్చడు. ప్రజలుగౌరవింపరు. అట్టిభక్తి బా ల్యమునుండియే పట్టుబడవలెను. గీ|| జననిజనకుడు సర్గుడనలుడాత్ము|డనగనియ్యేపురుషుచే గృహస్థుచేత|సుగతివాంఛ ప్రసాదితులగుమరట్టి|వాడ చూవె ధర్మాత్ముండు వసుధమీద||

(భారతము అరణ్యపర్వము.)

కనుక తల్లిదండ్రులపూజ వీరుని ధర్మములలో నొకటి బ్రాహ్మణులు సంధ్యలో “మాతృభ్యోన్నమః, పితృభ్యో నమః” అని పలుకుదురు. “నమాతుః పరస్తవతమ్” అను నీతి మనకు తెలిసియేయున్నది. కాని తల్లిదండ్రులును “తం డ్రవిహరజేరుమనియెడి తండ్రితండ్రీ” అను భాగవత నీతిని జ్ఞప్తిమంచుకొనవలెను. బాలుర సరియైనత్రోవను నడుప వలెను. హిందూపురాణములందంతటను మాతాపితృభక్తి బోధింపబడినది. వాటినుదహరణములుగగిని వ ర్తింపవలెను. ఇహపరసాధనమునకు మూలమగు శరీరమునిచ్చిన మనతల్లి దండ్రుల యుపకార మెన్నటికిని మరచకూడదు. వారుకొ పించినను కొంతసహనభావము వహించి అనుభవముతో తెల్పుసంగతుల గ్రహించి మెలగవలెను. వారి మనస్సునకా యాసము కలుగజేయక, సంతానముగల్గినందులకు ఫలమును భవించుచుంటిమిగాదా యనుతృప్తి వారికి గలిగింపవలెను.

తనక్రిందియుద్యోగులయందును సేవకులయందును నిరంతర భిమానముగల్గి ప్రేమచే వారికి తెలియనివిషయముల బో ధించి, వారికి గౌరవముగలుగువిధమున వర్తింపవలయును. బాలురవిషయమున వ్యక్తిసంఘనాయకుడు తనబాలురతో ప్రేమతోమెలగుచు వారికి తెలియనివిషయముల తెల్పుచు వారిలో తానుకలిసి పనిచేయుటచే నిదియలవడును ఇట్టి విషయములన్నియు బాల్కుమునందండి వేరూనినగాని ఫలింప జాలవను సుఖముతోనే ప్రధానవీరుడి విరూపాక్షుడన నేర్ప రచెను.

వి. సుబ్బారావు

బాలవీరులకు నాటకము.

చాలవిరోధ్యమమున కొక స్నేహితుని పొందుట.

(‘Plays and Displays for Boy Scouts’ లోని ‘Gaining a friend’ యొక్క అనువాదము)

ద్రుగ్ధారావు పాత్రలు.

- (1) ద్రుగ్ధారావు ఉద్యోగి. (2) వెంకటాచల-ద్రుగ్ధారావు కుమారుడు. (3) వెంకట-దొంగ. (4) బాలవీరబంధువు, వారివాయకు.

ముదిటి ర గము: (కుర్చీకి వచ్చి సావడి.)
 ద్రుగ్ధారావు:—(కుర్చీమీద కూర్చుండి కట్టు కట్టిన బాలు ముక్కలని పట్టుకొని నుంచును.)—రావు, రావు, రావు, కాలంతో పలిపెట్టాం. (గడియాయు చూచును. ఉప్, మా కుర్చీడు వెంకటరచణ యొక్క డిజి పోయేనా? ఆ యిద్దరు బాలవీరులు యీ వీధిలోకి వచ్చిం వచ్చగనుంచి కోజల్లా వాళ్ళతో కలిసి పాడై పోతున్నాడు. ఎక్కడ దొంగకారయ్యా యీ ఇంట్లో? లాగుల తొడుక్కొని, మెడమీద పంగుగుడ్డలు కట్టు కొని భుజాలకు గంగుపీలికలు తగిలించుకొని వీధులంటి లిగిడం తప్ప వీళ్ళు చేసే పనేమిటి? వైగా చేతులొ క్క! డొంగబారికల్లా! కొంపముంచి ఎవళ్ళవై నా కొడతారు కావోలు. వ్యవహారం అంతా ఇండా లంగా వుంది. ఇలాంటి సంఘాట పెట్టినవల్ల దేశ మంత తగిలడిపోతుంది. (కాలిపప్పుడు వినబడును.) అహో! మా కుర్రకొడుకు వస్తున్నాడు.

(వెంకటరచణ ప్రవేశించును.)

వెంకటరచణ:—నాన్నా! నీ కాలె లావుండి?
 ద్రుగ్ధారావు:—ఊ! నా కాలంటే నీ కంత్ శ్రద్ధ! ఇంక నీపటి నుండి యక్కడకీడినేవు.
 వెంకటరచణ:—(అతురతతో) ఆ యిద్దరు బాలవీరు లతో వున్నాను, నాన్నా! నూర్పుని చూచి కాల మెంతైనా వేపుట, ఒక వానితో దిక్కులను కను గొనుట, పలువిధములైన ముస్లిమేయుడు, మొదలగు పనులన్నీ నాకు వాళ్ళు నేర్పరున్నారు. నేను కూడా బాలవీరునిగా ప్రవేశించేను నాన్నా!

ద్రుగ్ధారావు:—(కోపముతో) ఏమిటి బాలవీరులతో చేరుతావు? (కట్టుకున్న రెంపకాయను కావాలిసేకు. వెధవ వేషం చేసికొనివీధంతాతిరుగుదామనుకొన్నావు? వెంకటరచణ:—కాని, బాబా!
 ద్రుగ్ధారావు:—కానిలేదు, అర్థజాలేదు. నిన్ను చస్తే చేరనియ్యను. (కట్టుకున్న గుడ్డను.) నీవునీ ఇవటూ సము ద్రింలో పడి చావండి. నా పూతకర్మిలాపహరి! టీ పుచ్చుకోకముందు ఓసారి వైకి పికారెళ్ళి వస్తాను.
 వెంకటరచణ:—నేను కూడారానా నాన్నా!
 ద్రుగ్ధారావు:—వద్దు. ఇక్కడవుండి టీ కాము. నేనిప్పు డే వస్తాను. (కొత్తకర్మిలు చేసుకొని కుంటుతూ వైకి వెళ్ళిపోవును.)

రెండవ రంగము: వీధి.

(ద్రుగ్ధారావు ప్రవేశించును. రెండవవైపునుండి వెంకట ద్ధరకు వచ్చును.)
 వెంకట:—ఏమండిబాబూ! ఇప్పుడుసరియైనవైమెంతండి?
 (ద్రుగ్ధారావు గడి మారము తీయును. వెంకటదానిని గొలుగు సయితముగా లాక్కుని పోవును.)
 ద్రుగ్ధారావు:—(పరుకెత్తుచు కేకలు వేయును.) దొంగ, దొంగ, పట్టుకోండి పోలీసు, ఓపోలీసు జమాన్దా, దొంగ, దొంగ.
 (ఇద్దరు బాలవీరులు ప్రవేశింతురు. వారు వెంకడిని తరిమి పట్టుకొని తీసికొని వత్తురు.)
 ద్రుగ్ధారావు:—ఓరీ దొంగముండాకొడకా!
 (ఒక బాలవీరుడు ద్రుగ్ధారావుకు వాచిగొలుగు యిచ్చి ననుస్కారము చేయును.)

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

141. Wolf Cub Pack—వ్యూహము—గుంపు—కిశోర
 పిల్లలము.

142. ,, ,, Second-వర్గ-ప నాయకులు
ఆరుగురి సంఘపెద్దల్యోగము.

148. „ „ Senior Sixer - బృహత్పూర్ణ
నాయకుడు-అరుగురిపై నాయకుడు

144. „ Six—షట్కమ—అరుగురు.

145. „ Sixer—పట్న-నాయకుడు — పాషికుడు —
అనుగురించెద.

146 ,, Sixers' Council—వచ్చు సమితి—ఆరు
గురిపెదల కార్యాలయచనసభ.

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147. ,, Sixers' Instructional Meeting
ఆభ్యాసన సమావేశము.

148 Six system—పట్నాని భాగము—అరుగురి
పదతి.

149 Wood Badge—వన చిహ్నము - అటవికవిద్యా
చిహ్నము.

150. Wood Craft--ఆటవికవిద్య

[ఈ పర్యాయపద సమాహమలనందశ్లేసిన వాల్ కంఠ
య కృతజ్ఞలము. ఇతముల దెలియజేయుటకును, సర్వ
సామాన్య అన్వయ ప్రయోగములకు నిందులో నేదియో
యొకదానిని నిర్ణయముటలో గోడ్పడుటకును ప్రార్థించు
చున్నాము. సం॥]

వీరశిబిరవాసము-సూచనలు (1)

మన పరీక్షలు ముగిసినవి; శైలవులు ప్రారంభమైనవి. వాటిని వృథాపరచక మన మిత్రులతో గలసి స్వచ్ఛమైన గాలిని దీల్చుచు, యే తోటలోనూ, యే చిన్న యడవి లోనో, మరెచ్చటనో బాలనీరుల పద్ధతుల ననుసరించి శిథిలవాస మొనరించుట కిది తగు సమయము. అట్టి మిత్రు వాలము గలవారు నే దెల్పబోవు అంశములను శిథిలమునకు బయలుదేరక పూర్వము గమనించవలెను.

I—శివీరవాసస్థల మెట్టిదే యుండవలెను?

(1) మంచిను చాతమందవలెను. ప్రతి పర్యాయము నీటి కొరకు అరమైలు పోయిడి వారి మనోభావము కష్టము మనకందరకు తెలిసిన విషయమే.

(2) ఎండుపుల్లలు కొరకు తావుగా నుండవలెను. (నువ
చేశ మందిటి బాధ లేదు.)

(8) ఎ.జె.న. ప్రజేళ్ళను యుండవలెను. పల్లపు తావును
చెన్నైగా నుండి మలేరియా గోమల కునికిప్పట్లై
య్యండును.

(4) ఇసుక తిన్నెల మీదను, కేగడి నేలమీదను, గడ్డి
దుబ్బులలోను, ఆవులు మున్నగు జంతువులందును
తావులందును వీరిము నెప్పదను చేయగూడదు.

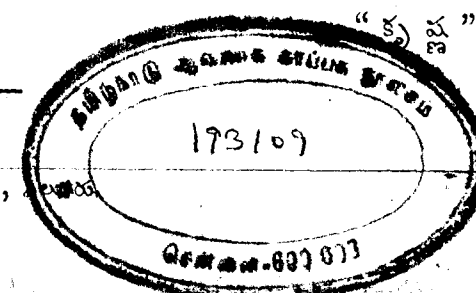
(5) గాలి వనీతికి గాను మన మేర్పరచుకొను శిబిరపు స్థలమునకు దక్షిణమున పశ్చిమ పంక్తు బున్నచో మరియు శ్రేష్ఠము; అది గాలి సదును.

(6) మన పీఠాధ్యక్షులైన 2 లేక 3 మేళ్ళ దూరమైన నుండవలయును.

మన దేశమును యిట్టి తావులు ప్రతి గ్రామమునందును గలవు. ఇతర దేశములవలె మన మందుకొరకు పెక్కుకష్టములు బడ నవసరముండదు. ముందుగా నిద్దర వ్యస్థిసంఘ నాయకులు గాని, లేక వ్యస్థిసంఘ నాయక ఉపనాయకులు గాని పోయి యిట్టి స్థలమును నిర్ణయించుకొన గలయును.

వేదాక ముఖ్యంశము గలదు—మనము శిబిర వాస ముండవోవు: స్థలముయొక్క యజమానుని యనుమతి ముందుగా పొందుటకు మరుసవలయు. శిబిరానంతరము వారికి మి క్తప్రజ్ఞతన దేల్చుము.

జీవితమునకు గొనిపోవు సామానులు, వంటపాత్రములు, అంటు సుఖముగ నుండు టైట్లు, చేయవలసిన పనులు మున్నగు వానిని గూర్చి ముందు తెల్పదను.



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