

The Magazine for all Scout Workers, Officers and Boys.

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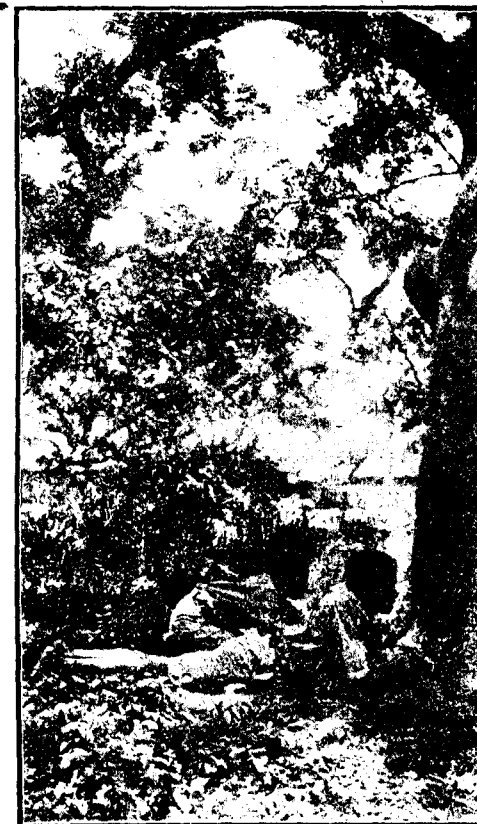
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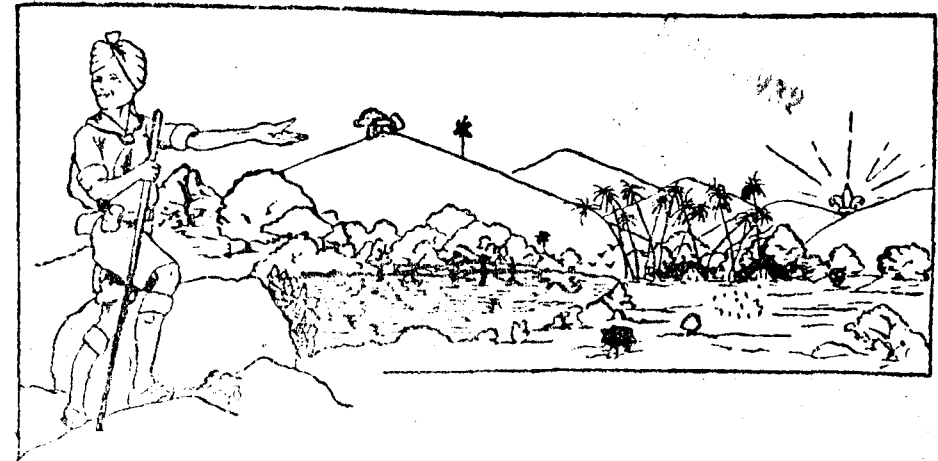
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Thought for the Month.

"There is no better way of giving to the parent a real idea of Scouting for Boys than to invite him to a camp and to give him the opportunity to see for himself the actual work done by the boys and the amount of almost self-imposed discipline to which they have

subjected themselves. If only every Scoutmaster did his best to get the parents of his boys to visit at least one of his Troop camps, we would have a different tale to tell about parents' co-operation in our Movement." (G. B.)

Scouting and Social Work (II).

(Continued from April 1932 issue.)

As Social Work is not possible at once, the first step of 'Social Survey' must be taught to them, and they must be allowed to practise it extensively; the results gathered from these surveys will be of immense use when the actual work is undertaken by an up-to-date Local Body, Government or an influential and powerful organisation. These surveys should be conducted in a spirit of enquiry, and the boys engaged in them should know how to get to the right side of the villager and learn things from him, instead of bossing him. And after all, what we call the unhygienic and insanitary conditions under which they live is not due to any fault of their own; it is due to their economic condition and the social system under which they live, resulting in their ignorance. But, ignorance does not mean mere illiteracy; ignorance exists in any man unaware of and unadapted to the practices of the world in which he lives; it means that a person is unable to meet the crucial situations, and is not

equipped with knowledge to fit into the scheme of general environment. From this view, many of us are ignorant, because we have no real knowledge of the exact conditions under which the so-called masses live. The Scout, who is out to do Social Survey has thus the responsibility of acquiring an ever-widening fund of general information; he must understand that he has more things to learn from the villager, than the villager from him, in the first instance and from the point of view of the work that he has undertaken. Let them remember that there is one thing more dangerous than total ignorance; it is the pretence of complete knowledge. Let them bear in mind the following words of L. P. Jacks. "We are constantly embarking upon enterprises of education, of reform, of international policy in which we take into account only what is done, what is given, of what is taught, and give no thought to the reactions of their wills on the action of our own, thereby

disregarding the most important factors in the production of the final results." Alfred T. Pike in his book on 'Social Survey' gives the right method of going to work. The information is gathered under the heads—Origin, History, Local Government, Industry, Child-Welfare, Education, Public Health, Housing, Open Spaces, Recreation, Crime, Drink, Traffic, Social Centres, Religious agencies, Philanthropy and so on, and suggests the drawing of Sociological Maps. This kind of work can be conveniently done by students during vacations and will be the first step and probably the only kind that can be done by them, while they are students. He also gives a few useful Don'ts for the use of the workers and these should be well-impressed in the minds of the boys. Some of them are—"Don't bite off more than you can chew. Plan out a course of action with the whole scheme before you, and the sequence in which you are going to carry it out. Don't imagine that a series of popular lectures is social survey. Don't trust your memory too much; cultivate the habit of taking notes, and keep your notes together in good order for reference. Don't lose touch with other workers in other sections; keep your interest by meeting and comparing notes with them. Don't regard any person or thing in the village as unimportant for your purpose or your work; you are out to study things; a ragamuffin may be able to teach you a lot." The above 'Don'ts' are superfluous for well trained Scouts, for they apply not only to this work, but for the performance of any kind of work satisfactorily, and the Scouts ought to know the best methods of setting to work about anything. From the above kind of survey, the youth gets the habit of learning things first-hand. Thus we see that Scout training is preparation for 'Social Work' rather than 'Social Work' a piece of it; the only way after all to put into use the training and Survey that has been done, will be available, if and when the Government, Local Bodies, or influential Organisations take up the scheme; a large central fund, and many full-time workers are necessary in the actual carrying out of the work; in the course of the work, many jobs which do not require a full-time worker will rise; Scouts and Rovers can now step in and help. As it is the tendency of every man to look back upon any work, only when a happy and useful result is obtained, there is use of looking for enthusiastic social workers from the Scout ranks, until the well-oiled scheme is working. It is too much to

hope from young boys and youths pioneer work: what he finds useful before his eyes, the youth will do: but to ask him to work for an ultimate good, of which he has no glimpse is to ask him for what is not in his nature generally; certainly we can find altruistic young men, but they do not grow on every bush. But, let us hope that many of the present Scouts who have been trained to have this outlook upon life, and who have seen things for themselves, will be in a position tomorrow to do things, and the first-hand knowledge of things that they have gathered will stir them up, and will not allow them to be callous to their surroundings; let us hope that they will get in large numbers into the civic bodies and Government, and really put into practice and every-day use the information gained, and work for the greater happiness of those round them; when they get into these bodies or Government, let us hope that they will not get the "We" and "They" idea; what I mean is the mentality to which a 'crowd' means everybody except 'ourselves'—The following passage from L. P. Jacks' essay on the 'The Manipulation Of Man' is worth quoting. "Remembering the conscious will in ourselves and forgetting it in our neighbour, we forthwith provide for his needs on the assumption that what we think good for him is what he will think is good for himself; that when 'we' have proved his interest to be so and so, he will forthwith accept our demonstration and act accordingly; to this obsession, we may attribute in a large measure the enormously exaggerated estimate of the value of 'Law' as a measure of securing the well-being of Society, so characteristic of Western Civilisation. This tendency is sapping the will power of man: under the same influence a vast amount of bad treatment is meted out to humanity in many parts of the world by people who call themselves 'We'. This obsession is largely responsible for the misleading of the young, whether by artificial systems of 'Moral' or other education; for gross wrongs done to subject races; for the disrespect of alien religions; for arrogance and narrow-mindedness of many sorts; and above all for an interminable process of social doctorings and dosings and meddlings, which in spite of some professional pomposity, is but half informed and therefore greatly to be feared." Therefore until such time as we get right thinking and at the same time humble persons on the civic bodies, and which will then be filled with people who have the Scout spirit, let us do

what little we can by training our youths as human beings; let us not exaggerate things, and pat ourselves and one another on the back. I certainly do not want our light hidden under a bushel; but let us not pretend that a candle is an incandescent lamp of high power, but remember that a candle is better than darkness, and not rest content with the candle, let us teach the Scouts to understand that the Good Turns and the other little services that they do are only essays for the sustained work that they

have to do as citizens later on: the spirit in which little things are done will indicate to us the spirit in which the big things will be done or whether they will be done at all; let them learn the relative values of things, and not cry out that they are doing splendid things by carrying through small plans; let them learn the practical value of things, for the Movement has to be judged ultimately by results.

(T. P. N.)

Pack Programmes.

A Day's Outing

The summer is always delightful for a day's outing. There is no fear of a sudden shower. It is no doubt hot, but such exposure to sun could be avoided if a shady spot in a garden could be chosen to spend the day in.

The boys were quite anxious to go to camp, even if it was only for a day. The delightful time they have spent in their annual camp brings them again and again to wish for a camp. But it means such a lot of worry and responsibility for the Old Wolves. The cubmaster and the assistant would naturally be busy with the boys and therefore we added two of our Rover Scouts to our list. Real "Big Brothers" they were.

Nobody in the pack knew where we were bound to. Each cub was in his uniform and was prepared with only a towel—just ready for a bath. The local Rovers were approached to help us but as they were away on camp they introduced us to two of the local gentlemen. These two gentlemen promised to give us cooking vessels and also help us in our work—but such help was not required when such stalwart Rovers were our guards.

Just at 6 o'clock we assembled at our Pack Den, an eager crowd ready to go on a camp.

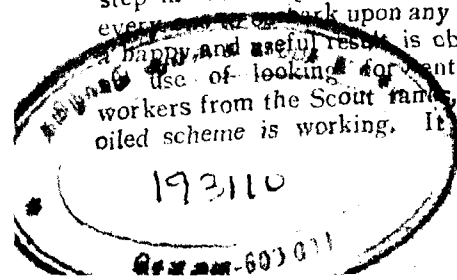


WOLF CUBS.

"Where are we going, Sir?" one asked. "Perhaps to—" one suggested. "No, no" another exclaimed. "My father said he would come at noon, Akela," our Grey Brother began, "but how is he aware of the place?" he wondered. But he was not aware of the fact that Akela had informed the parents of the place, duration etc., of this outing and asked to keep it from the boys! They did.

Having seen that every one of us was ready, we tramped to the nearest bus stand and got into a bus just full—one more seat? "No," says the conductor. We go off. Just an anna and a half to the camp. In another fifteen minutes we arrive at a garden—a real forest, it was minus thorns. It was pleasant and shady. The distant sea was beating time rhythmically while the river that joined it gurgled loudly. The sun that was coming up had not yet risen a cubit's height. The slanting rays were hot, but not hot enough to discourage us. We crossed a foot path and entered the gardens. No houses near by, but we were sure that somebody must be at hand. A Rover overtook us here and said that he was going on a run.

The regular hunt began. "We are going to hunt" the panther announced and at once fell on all fours. "There you see man's track. And I smell man" sniffed Akela. Yes, here and there red pieces of rags were tied to the branches. "Look Sharp" somebody cried. A tennis ball hit a cub who stood up. None knew who threw it. Therefore we knew that we would be killed if we raised our heads. There peeps out another rag. A yell no doubt. Another cub has found out yet another one. Thus proceeded the hunt for half an hour. "I want my chota Sugeema speaks out. "That is why we are hunting," Akela said.



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.

Akela, finds a letter in the bag and sees that their hunt has ended. The chota is served and an eager crowd devour it. How comes the coffee to be hot? How did these come here? Are questions that puzzled every one. But have you forgotten the Rover who wanted to have a run?—The secret is solved.

The cubs then clear the place and then assemble by Sixes. The garden is explored and all shady spots pointed out. Each six fixes up its lair and hangs all the towels, until they are wanted. We begin the games. We played "Smugglers over the border", "Thieves on the Road", "Monkey in the trees", and many more games where we could utilise the cover around.

Suddenly Pack call comes and the whole pack assembles round their cubmaster. We were given just a few hints on signalling, and from nowhere a load of flags come. Pair by pair we practice signalling. But how long? Just a few minutes. Cubs don't like to wag their flags for ever. Sixers take them sometime for 2nd star tests. One or two skip, here and there they are trying to sketch. But all at once, we hear a call that Akela's watch is missing, so also his shoes with nailed heels. Don't you see the tracks? The thief may hear us. Slowly, stealthily we follow the track to find our Bhagheera sleeping under a tree with the shoes on his leg, and the watch on his hand. We fell on him. He was puzzled. "I just came here to find out about our grub and to be in time I took the watch" the thief is caught, that is enough for us.

It is nearly three hours since we came here. We would like to have our bath. Somebody suggests swimming. Akela taboos a few. They are not well, and so they could not enter water. A few others he hands over to our Rover and Bhagheera, so that they may not go into deep water. We undress, and taking our towel, we explore for water. We see a tank, but Akela says that it is deep. Now we know. Akela must have been here before us. We see another tank near by and we take our bath. A few cubs swim, but see, Akela is very careful

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" Bhagheera 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 is so nice, but who prepared it. "Where is our Big brother Sir?" somebody queries. Now we know. It is a Rover who did it for us. After our meals we clear the place and retreat to our lairs. That is the period of compulsory rest. But we can make paper kites, we can sing and also hear delightful stories from the Panther.

Thus two hours of idleness pass away at 2.30 P.M. we start afresh with energy. We go out for some more games. Some quiet games, for it is still hot in the sun. "Fiz Buzz", "surprise packets", and many more.

At 3.30 P.M. Akela calls the Cubs and says that each six is going to prepare tea while the old wolves would prepare the tiffin. Each six lights a fire and boils some water. We take our tiffin with songs—for was it not our own prepared by ourselves?

Suddenly we hear the whirr of the car coming in. It must be one of our parents. The evening is drawing on. It is nearly 4.30. But what happened to our uniforms. Pack call comes and we assemble there. "Come back dressed in five minutes" Akela announced. "You will find your uniforms under that tree". We found them in a heap. We go there, sort and dress up in no time. While we are dressing we see the old wolves dressing—but they were also speaking among themselves in low tone. Are they preparing another plot?

We assemble, the parent comes in to see. We are all happy. Akela reads the list of those who passed the tests. Two in First star, three in Second star, while one Swimmer and two for House Orderly were asked to get ready to appear before another Akela. But when were they examined? Why, the old wolves must have been watching us while we swam and prepared our tea.

With hurrahs we get into the car and squeeze ourselves in. There is a new comer amongst us and the old wolves thank him. He must have been the local man who had promised to give us food.

Hurrah, for him, and off we go from the land of day dreams.

Shamsh the Light.

Rovering.

Quest of the Spiritual.

(Continued from last month)

It may not be very surprising to hear that sometimes our duty though apparent may not be right. "What is right in action?" A person may ask himself. Somebody tells us that a man's duty is what one's conscience tells him to be right. An example is quoted how a man ought to differentiate in times of such dilemmas. A benefactor may be forced, by circumstances, to do certain wrong acts, and it is said that it is the duty of those who have enjoyed his services before to help him now, even though it may not be very palatable. A man should obey the dictates of his conscience. There may be very many ways of tackling certain things. Easier and smoother ways would naturally suggest themselves first, while the more difficult ones may come last. Still if the difficult way be more beneficial to follow, a Rover ought certainly to follow it. "Straight is the way and narrow is the path" to the city of Zion.

Thirdly such dictates of the conscience which we call duty should be carried out at all costs. No doubt one ought to think over the costs. But it is bolder to dash forward, nobler to sacrifice oneself.

A Rover who just launches his frail canoe on the ocean of life has not only to tackle the

various breakers and waves, but also to avoid rocks, shallows and quicksands. But sometimes while trying to avoid these dangers, he may be caught by a current in the ocean, such currents may carry him to safety—or sometimes they carry the boat to a whirlpool. Whirlpools, eddies, and currents are not few. There are many in the ocean of life. Rocks may be visible, breakers may be heard, but such currents are hardly noticeable on the surface and only when the boat is caught and hurried on by the current that we realise the danger we have led ourselves to. But is there not a hope for the young mariner? Should everyone learn his lessons by losing his boat? Nay, Great Scouts, Great Divine Lone Scouts have paddled their canoes across the ocean safely and not keeping such knowledge to themselves; they have recorded them for us. If one flounders—after being equipped with the chart it is not the fault of the one who drew the chart. "If they have ears, let them hear the message, and if they have eyes, let them see the chart". As some distant star the goal shines before us beckoning to every one, and let us paddle our canoes, never losing sight of that goal.

It is here that we get the inspiration from the Scriptures—Bible Gita, Koran—

Scout Law: Quest of loyalty.

Bible:

"Greater Love hath no man than this, that a man lay down his life for his friends." John XV, 13.

"Peter said unto him, though I should die with thee, yet will I not deny thee." Likewise also said all the disciples. Mathew, XXVI, 35.

Honour thy father, Honour thy mother. Love one another.

Quest of Rover Errantry.

Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger and ye took me in.

Naked and ye clothed me. I was sick and ye visited me. I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when we saw thee an hungered and fed thee? or Thirsty and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison and came unto thee?

And the king shall answer and say unto them, verily, say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Mathew XXV, 34-40.

Gita:

Hindu Scriptures:—Mathur Devo Bava, Pithur Devo Bava; Acharya Devo Bava, Athithi Devo Bava; Adore thy mother, father and adore thy preceptor and guests as God. (Tamil.)

Steadfast in yoga he sees himself in all beings, and all beings in himself—he sees the same in all.

He who sees me everywhere and sees everything in me, I am never lost to him, and he is never lost to me.

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

He who looks upon all as himself in pleasure and in pain—he is considered. O Arjuna, a perfect Yogin. VI, 29-32.

And so whatever help one renders to any of his least creatures is done unto him.

(To be continued).

First Class Tests—III.

Some expectations from a First-Class Scout.

[Note: Gilcrafts' 'Exploring' gives the instructor clear notions as to what ought to be the nature of 'First-class' Training. The following extracts are taken from the book].

The average Scout who is in training for his First-Class Badge should at least be able to do the following:

1. Know his compass directions wherever he may be and point out and follow compass directions.
2. Be able to read a map.
3. Be able to make, for ordinary purposes, a sketch map of a composite or a stretch of road.
4. Be able to make from a printed map, a sketch map of a stretch of country for such purposes as wide games, path-finding, etc.

In the case of First Class Scouts—and perhaps Patrol Leaders—further stages might be:

1. Read and follow bearings.
2. Greater skill in map reading.
3. Be able to make a triangulation of a field, campsite, etc., and make a fairly accurate road traverse.
4. Enlarge part of an ordnance Map for some special purpose. The extent to which these more advanced stages can be carried depends entirely on each Scout's aptitudes and interests. The point to keep in mind is that in this as in all Scouting, the work must be gradually progressive.

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

average number of paces he takes for 100 yards as this is his first measuring unit.

It is very helpful in wide games to have sketch maps showing the area to be covered and the main features: here careful selection of essentials is necessary, such as any natural cover that will be an aid in stalking, slopes of hills, and bases, and so on. The Patrol-Leaders should be given the job of making such games maps from the 6-in. sheet; they will then get an idea of the general lie of the country over which the game is to be played.

On Reporting:

The Scout is not expected to write a popular work on his journeys, nor a scientific report of his observations; he is expected, however, to produce a general account of where he has been and what he has seen, with notes on whatever is his particular line of interest.

General suggestions on method:

(a) Be concise and exact, telegraphic language should be used where possible. If an attempt is made to write an essay, the amount of time required will be more than can be spared, the inevitable result will be that the report will lack proportion—much space will be given to the first stages, and very little to the last. Exactness means strict correctness and the avoidance of woolly expressions, such as 'large' and 'small' without any reference to a standard of judgment; thus it is clearer to say "a bird about as large as a crow" than to say "a large bird" because everyone has some idea of the size of a crow.

(b) All names should be printed in capitals.

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.

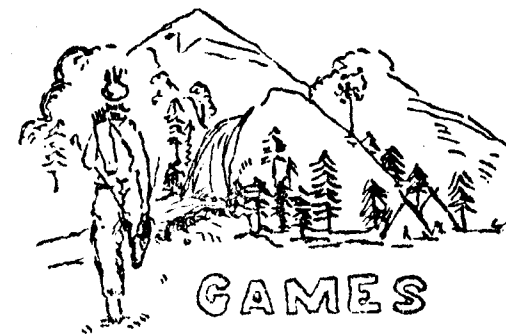
To cumber a report with a lot of trifles that are not significant is to defeat its primary object. This also implies that permanent things are more important than passing accidents.

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.

(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.



(Culled by Hiawatha)

Madman's Game:—A tennis or other soft ball is thrown up. All try to catch it and the one who succeeds throws it at another player, who tries to dodge it. If hit, he picks it up and tries to hit another. If missed, any one can try to secure the ball and hit any other player. The game may thus continue indefinitely. All the players will thus be running about either to get the ball or to avoid being hit by it.

Fortress walls:—Draw in the ground a regular figure of six or eight sides (according to the number in the Patrol). A scout takes his place on each side, with the prisoner in the centre. The prisoner tries to escape but is prevented by the scouts who guard their respective sides. If the prisoner escapes, the scout who guarded the sides he escaped across, becomes prisoner.

Sack Bumping:—You know sack race and also cock fight. Here is a combination of the two. Two cubs, each in a sack (which should be securely held by improvised braces over the shoulders) take their place in the ring with their arms kept folded on their chests. They now try to knock each other down by hopping or bumping, or dodging their opponent as he hops forward. Three rounds should be allowed for each couple. The sacks must reach at least the waists.

Grass Hoppers:—Every Wolf Cub learns to hunt grass hoppers before he hunts the bucks.

Collect the lightest possible feathers you can get. These are the grass hoppers. Release one or two of them and let the Cubs catch them if they can. The old wolf must do his best to keep the grass hoppers in the air by blowing. The cubs cannot help colliding with and tumbling over each other in the chase and this is where the fun of the game comes in. But they will learn Cub Law II as well, for they must not be allowed to think any grass hopper hopelessly beyond reach, but be encouraged to keep on keeping on after it.

Battle of Panipet:—Two sides of equal number represent the Afghans and the Mahrattas. A certain place is pointed out beforehand to be the goal to which the armies now march stealthily—without being caught by the opposite side. The side having the largest number in the goal area wins.

Cubs:—Balloon Race: Each cub is given a balloon which he should blow and burst. The first that bursts wins.

Dreamland:—Each cub is given a card on which something would be written as how he would spend his vacation. Then one by one tries to explain his vacation in Pantomime. Some may ask "How to spend the vacation?" Answer in signs "Rowing, Mountain climbing, travel so on".

Detective:—Cut out a picture having four or five persons in it showing some incident or story. Cut off the title and leave it in the Pack Den. Cubs are allowed to look at the picture for 5 or 10 minutes then write or tell the story that is represented by the picture. This develops imagination and incentive.

Some points one should look for in a good Troop.

SUCH a Troop goes about its way in a quiet manner but effectively. The members of the Troop never feel that they want to be a "Super Troop". They want to be just their natural happy selves with their Patrols efficiently functioning.

It is a good thing to ask your Leaders to write down a list of "Six Good Points about your Troop" and post this list on your Troop Notice Board. You will soon find that further enlarged lists are forthcoming by the other members of the Troop.

Here are a few important good points:

In a good troop you will find that

1. The Scouts respond and see a job through. They are willing to tackle a job and are willing to carry it through.

2. They always prefer the outdoors. They may, as a troop, not be strong for indoor things. They may not be quite good at fancy stuff in drill and physical training and stunts. They may not have a very good place to play indoor games. But they *do* hikes and camps. They do a lot of pioneering. They like a job if it is harder, provided, it is an outdoor job.

3. They advance steadily. They have lots of fun but take care that the fun does not interfere with their passing the tests. They get as much satisfaction out of their work and play as they can. They do not work for the mere sake of advancement, but work and play as best they can and automatically advance.

4. Scouting helps the boys in their school work. It gives confidence to the boys and helps them along in their work at school also.

5. There is a lot of Troop Pride but the boys won't talk about it very much. The Scoutmaster of such a Troop is a very quiet, efficient, businesslike man. His boys know exactly what he means when he says "yes" or "no". The Troop has *snaf*. Others know

that the boys are orderly, civil and do what they are told without fuss.

6. The Troop Committee is just right. It is interested in the welfare of the Troop and helps to make it even better. It does not try to "supervise", or find fault but gives help and advice whenever it is needed. It likes the Scoutmaster and works with him. They have the scout spirit in them.

7. The Scoutmaster works to a schedule. His time is valuable and he is a busy man. But he makes use of the little time he has to the utmost advantage. The Scouts appreciate the fact that his time is precious and that Scouting is important as well as being fun.

8. When old scouts leave, others step into their places so that the continuity of the Troop life is kept up. The older fellows somehow *hang on*. They have the spirit of wanting to help and do help the Scoutmaster and the Troop Committee men.

9. There is practically no teaching in the Troop. Every fellow teaches himself. He works with another scout. They learn most by not being taught but by teaching themselves. The motto of such a Troop may well be "If a task is hard, do it *with* another Scout. It may seem hard, but it actually works.

10. The meeting place is the Troop's own, and the Troop has fitted it up to the utmost advantage and takes pride in having done so. It is a show place for outsiders and people drop in very often to know something about scouting.

11. The boys make their own equipment as far as possible. As a rule they never buy anything ready made that they can make themselves. They decorate and fit up their own Clubroom, have their own home-made games and troop equipment and take legitimate pride in having done so.

(Adapted)

The Wood Badge Part I

Scouts:—Study 2

6. Sir George Newman has said that the Boy Scouts have "become a vast health education movement." (*Health of the School Child*, 1928, p. 37). What provision would you make for promoting the health of your scouts?

7. What should be the attitude of the Scout Troop towards (a) the Cub Pack, (b) the Rover Crew? How can each section help the others?

8. How should funds be raised and administered in (a) the Scout Troop, (b) an Open Group?

9. What are the advantages and limitations of (a) a controlled Group, (b) and an Open Group?

10. Suggest briefly how you would deal with the following problems:

(a) Your Scouts show no interest in Nature.

(b) You feel that one Scout is having a bad influence in the Troop, causing discontent and slackness and tending to lower the standard of observance of the Scout Law.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



By Courtesy of]

The Triplicane Scouts Cricket Club.

['The Hindu']



Ram Patrol Signalling Practice.

(The School for the Deaf).



Cubs Greeting the Cub Master.

(The School for the Deaf.)

Up in the Air. A Flying Jamboree.

FOR the first time in the history of Scout-ing flying Boy Scouts will participate in the great World Jamboree to be held in Hungary next year. The Hungarian Boy Scouts have recently taken up gliding in earnest. This factor, together with enquiries from Scouts of other countries, has persuaded the organising committee to arrange for a special flying camp. Close by the Jamboree Camp will be the flying camp with landing field and hangars. This camp will be in the charge of M. Stephen de Horthy, the eldest son of the Regent of Hungary, himself an old Scout and an expert on flying and gliding.

Stunts and displays with gliders will be performed during the Jamboree, and visiting Scouts are being asked to fetch gliders and model aeroplanes made by themselves for exhibition.

In Great Britain there is a flourishing Air Group of Boy Scouts in Bristol. The Air Group, whose work follows along the educational lines covered by the Badge System laid down by Lord Baden-Powell when he originated the Boy Scout Movement, consists of Scout workers, Rover Scouts and Boy Scouts holding the First Class Badge. The Group, which studies aeroplanes and all aspects of aviation, and now numbers sixty members, owes its origin to Mr. Robert T. Lewis, Managing Editor of *The Evening World*.

The result of the scheme has been the increased air-mindedness of the Scouts in a city where the making of aeroplanes is a primary industry and where many of them are likely to find careers in the aeroplane industry.



By courtesy of]

Scoutmasters' (Refresher) Camp, Kodaikanal.

[The 'Madras Mail.

Their Job to "Happify"

In a foreword to the programme of the Middlesex Rover Scouts' Moot Lord Baden-Powell, the Chief Scout, said: "I love a moot where fellows meet in the genuine spirit of Rovering, but too often they get so beastly serious over it that they fail to get the right atmosphere and the true spirit of Scout service."

When he spoke to the Rover Scouts at the Moot at Twickenham, the Chief Scout referred to this: "When they get into conferences Rovers get so beastly serious that they are apt to forget that they are brothers and that they belong to the brotherhood of the out-of-doors. They seem to get that hangdog look which is so fatal to any movement." What they wanted was the brotherhood of the out-of-doors—happiness and service. It was their job to 'happify' the world, and they couldn't do it with long faces.

"I like the picture after Strube on the title page." (This depicted Strube's famous "Little Man" in the garb of a Rover Scout.) "It is not merely a caricature, but

a prophecy. I don't mean that you will all look like he is looking." That caricature suggested that others were following the example of the Scouts. Twenty-five years ago they never saw people going out hiking as they were to-day. They did not then go out wearing shorts as they did to-day.

Not only in this country, but in foreign countries, the Scouts were setting an example to others. Scouts in other lands were looking to them for a lead. One heard so much of what the Scout Movement stood for that he wanted to give them four things for which they stood. The first step was service to themselves; they had to see to it that they trained themselves so as to be able to earn their own living, because they could not hope to render service to others until they had learnt to do that. The next step was to learn to lend a hand where they could in the Scout Movement; they might be Rovers, but they were Scouts first; consciously or unconsciously they were leading other boys by their example. After that they must learn to render service to the community.

The World's Richest Man.

"The richest man in the world to-day is the Chief Scout, Lord Baden-Powell," said Canon H. J. Cody when he addressed the annual banquet of the Toronto Boy Scouts Association recently. "He is the inspirer and one of the greatest leaders of the finest educational movement. Is there any better investment of your time that can be made than investment in training and guiding boys?"

Canon Cody stated that the Scout motto, "Be Prepared," was a great challenge throughout the world. He was not referring to preparedness in a military sense. That very idea of preparing was one of the great educational words of the hour. All education was based on that idea—train right. If they made their educational laws adequate their criminal laws would scarcely need to be made.

The Queen of the Danube.

Budapest and the 1933 Jamboree.

The Number Grows.

The list of nations who will attend the next World Jamboree at Godollo, near Budapest, Hungary, next year, is rapidly growing. The following have notified their intention of participating, the numbers being provisional:—

British Empire	4,200
Poland	1,500
Austria (2 Associations)	1,000
Sweden	500
Yugo Slavia	300
Finland	200
Bulgaria	150

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Holland	...	100
Greece	...	100
Luxembourg	...	50
Syria	...	50
Japan	...	20
Esthonia	...	15
Siam	...	15

The United States, Denmark, Chile, France, Germany, Iceland, Roumania, and Spain are among those who have announced their intention of attending but have given no number.

The Metropolis of Baths.

Those attending the Jamboree will be kept busy sightseeing, particularly in Budapest, the capital of Hungary, which claims to be the greatest watering place in the world, the Metropolis of Baths. Besides the Danube, there are innumerable springs,

warm and cold, little and big, scattered all over the city, particularly in Buda, the older part. There are baths in plenty, from the artificial wave bath to the Danube; from the old Turkish bath to the up-to-date bathing beaches.

Visitors will be interested to hear of the crutches which Joseph Chamberlain, the famous politician, left behind when Budapest's medicinal waters restored him to health.

Claims to Fame.

Budapest is also proud of its underground railway, the first to be built in Europe, and the suspension bridge, erected by an Englishman, Adam Clark, which was also the first of its kind in Europe. A square in Buda is named after him. Over the Danube there is also the largest single-span bridge in Europe.

Wanted—Wanted—Wanted

Rovers and Scouts from this province to correspond with brother Scouts in England and Canada.

Here is a splendid chance for a Boy Scout to pass his "WORLD FRIENDSHIP" proficiency badge. Take it.

If you are keen on foreign correspondence, write to Mr. M. Rajagopalan, Scouter, c/o

Wenlock Park, South Beach Road, Triplicane, with One anna Three pies Postage for a reply. He will let you have details and an address of a scout or rover with whom you can correspond.

A True Story of a Good Turn.

BY AUNTIE LOU.

DEAR GIRLS & BOYS.

This month I am going to tell you the story of a brave boy, and next month of a brave girl.

In the South Maratha Country, there lived a little boy Shivaji, who was about twelve years old; he was quite a new tenderfoot scout, and very, very proud of being one. He was always on the look-out to do some good deed every day, and very keen on being always "prepared".

One day he was returning home from school, and he had in his pocket his electric torch with a red and a green lens, which his uncle had given him when he became a tenderfoot. He knew that before he got

home, it would be dark and his torch would be useful.

As little Shivaji paced along, he noticed this, he noticed that; he could have told you so many things on and about the path along the railway line which he followed every day on his way home from school—the plants, the animals he saw, the railway signals, and many other things.

On this particular evening it was rather a difficult walk home, for there had been a very violent storm, and many branches had fallen down, some across his path; it was still windy, and he had to look carefully at his feet and all around, in case some dangerous branch struck as he went by.

It was now dusk. Suddenly he stopped ... What was that big thing across the railway lines? He stepped nearer and saw that a huge tree had been uprooted by the storm and lay right across the railway lines. It was a tremendous tree; ... he remembered it now, ... the biggest tree along that walk of his. Often he had admired its stately grandeur, and sat for a while under its shade, and wondered how old it was, and whether the great Shivaji had ever seen it when on his travels. It made the boy quite sad to see that beautiful tree lying there with broken branches, and to think he would never be able to sit under its shelter again.

But he suddenly realised that something must be done, and done quickly,—for the tree was right across the railway line and he knew that soon an express train would come thundering past. That train was quite an old friend of his; every day he watched it coming, heard the whistle, and then stopped to watch it thunder by; it used to shake the very ground on which he stood. And now what a terrible thing would happen, when in the midst of its rush the train smashed into this tree. Why there would be a dreadful accident, many people would be injured, and perhaps some killed.

At first little Shivaji thought of running to the next signal box, which he had often noticed; but then he realised he would never have time, for the train must be nearly due. Then he remembered his electric torch; he took it out of his pocket, turned it on and began flashing the light up

the line. Then he walked a short distance away from the tree in the direction of the train, turned on the red light and sent the flashes the way the train was coming.

Presently he heard the whistle. Oh God, would the engine driver see his light? Would the train come thundering into the tree and inflict terrible miseries? Well, he had done his best, and his torch flashed out red warnings.

Nearer and nearer came the train, louder was the noise it made. It seemed to be approaching so fast, not slowing down at all. Shivaji began to think the worst would happen, when he noticed the train was getting slower, and presently, just in time, it stopped.

The engine driver had seen his flashes and now was getting down to see what was the matter.

It was now quite dark; he looked round and saw little Shivaji. At first he was inclined to scold him for stopping the train for no reason. But "come this way, sir", said Shivaji, leading the driver a few steps to where the tree was. Then the driver understood that this little boy had saved the train.

By this time many passengers had got down to see what was the matter, and they all praised Shivaji for his action.

Later on the railway company heard what had happened, and decided to reward Shivaji. They gave him a free scholarship for his studies at school and some land.

This is a true story and took place only some months ago. (Children's News.)

Noteworthy Good Turn.

A hut where a sugar cane mill was located was on fire on 19-3-32 at 5 P.M. The Scoutmaster Mr. K. S. Ramachandra Rao gave a loud whistle cry of alarm rushing towards the spot and Rovers and Scouts of Buckapatnam (Anantapur), in the neighbourhood poured forth to the spot and snatching hastily whatever came within their reach did all their best to extinguish the flames.

Group Good Turn.

The annual car festival at Mecheri a place some 20 miles away from Salem commenced this year and lasted for 5 days. As usual the fair was well attended and thousands of

people had come from all over the district and there was the cattle fair as well. The health staff were on special duty and the Scouts of the V. C. High School, Omalur with the generous financial patronage of the Sankari Taluk Board were able to attend the festival and render service.

The Scouts, to mention only a few of the many instances, were immensely useful in looking after the cleanliness of the drinking water tanks, conducting the car procession, restoring lost children, handling over culprits in cases of thefts and such other things. In one case they were able to trace a rather costly bull which was lost.

Editorial.

Boys with a Handicap.

We draw the attention of the readers to a very interesting report of work of the Scouts of the School for the Deaf, Mylapore extracts of which are published elsewhere.

Though they come under what is called Special Test section they are at present having the same training given to them as is done to the other Scouts. We wish the Scoutmaster and his scouts all success.

Group Good Turns.

We are glad to find that large number of groups in the Presidency are taking keen interest in our competitions. Two such Good Turns are published in this issue of our magazine.

The Prizes won by groups so far are, Sri Krishna Troop, Agricultural College, Coimbatore, Scout Troop, Borstal School, Palamcottah, Tinnevely, and 1st Bodinayakanur, Madura.

Godavery Pushkaram.

Godavery Pushkaram, which is to be held from the first of July to the 20th will draw thousands of pilgrims from remote corners of the land to bathe in the holy waters of the Godavery. Here is a great opportunity for Scouts to render help to the pilgrims. Another such is the coming Mahamaham at Kumbakonam. Here again thousands will assemble.

Boy Scout Troop (School for the Deaf), Mylapore.

The following extracts are taken from the Annual Report of the above troop sent to us by the Scoutmaster concerned.

This troop, 5th Mylapore, Keller Troop, as it is called is entirely for the deaf boys who are attached to the school for the Deaf. The troop was started in 1925 by the efforts of the Principal, Miss Oakley and Mr. B. Purushotham, the Scoutmaster.

The group consists of 12 scouts, 12 cubs and three officers making a total of 29 in all.

Periodical camps and hikes are organised for the boys to give them enjoyment in the open air, the recent ones were at Ennore where boating facilities are provided and another at the compound of the Victoria Memorial Blind School, Poonamallee.

Could we as scouts who stand pre-eminently for service take advantage of the occasion and prove that our movement is one of the best service organisations. Scouts who are interested in above will kindly put themselves in touch with the district organisations in that area.

Scouts Cricket Club.

We publish elsewhere a photo of the Triplicane Scouts Cricket club and we recommend the formation of such clubs for Scouts just to break the monotony of doing Scout tests as a change, and to put more life into our troop work. We are glad to note the support given to the above club by the Cricket enthusiasts of Triplicane.

We are sure our readers would have come back to their schools after a nice holiday and a very good camping out. Please let us know more of your camping experiences and camping discoveries so that we can share them with others.

This year, we had a large number of training camps for Scouters, Refreshers and preliminary courses during the summer months and consequently a large number of Scout leaders are trained and equipped to tackle the problem of the supply of workers and more workers for the benefit of the thousands of boys who are waiting to be roped in.

In a Patrol Leaders' Camp held not long ago at Madras, a patrol of deaf scouts were permitted to attend the camp with certain amount of hesitation as to the regularity of the procedure. But the Deaf scouts proved themselves useful in the matter of technical work, discipline and general cleanliness beyond expectation, thereby setting an example to others and winning their admiration as well. They also attended all the rallies and scout functions such as competitions, etc., in the city along with other Scouts.

Their handicap does not seem to stand in their way of enjoyment, usefulness and training. The scoutmaster hopes for better results and greater success in the future.

THE SOUTH INDIA BOY SCOUT

TAMIL SUPPLEMENT.

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Honorary Editor: T. P. SANTANAKRISHNA.

கடவுள் வணக்கம்.

“என்றும் போற்றப் படுவோய் நீ! எங்கும் நிறுத்தோர் குடையோய் நீ!

முன்னுன் பொழுதற் றுளனோய் நீ! முக்காலத் தோர் பொழுதோய் நீ!

குன்றும் தன்மைத்து உரைபின்றக் குணியா அருள் செய்தாய் அதற்கே

ஒன்றும் தேரு என் இதயத்து உயர்வின் காட்சி அருளாயே.”

(வீரமாமுனிவர்.)

ஊர்ச்சங்கம்.

(Local Association.)

(42-ம் பக்கத் தொடர்ச்சி.)

ஒரோர் சமயம் சாரணச் சின்னமணிந்த ஒருவரிரு வரைக் காண்கிறோம். கண்ட வளவில் நம்பால் ஓர் ஊர்ச்சி யெழுதினது. அவருடன் சற்றுநேரம் அளவளாவிப் பேச ஆசை மிக்கிருக்கிறது. ஆயினும், சாரண இயக்கத்தில் அவர் எத்தகைய பதவி யுடையா ரென்று அவரைக் கேட்டதும் ஏமாப்புறுகின்றோம். அவர் கூறும் மறுமொழி யாது? “நான் பள்ளியிற் பயின்ற காலத்தில் சின்னஞ் சாரணனாயிருந்தேன்” என்பதே.

பாடசாலை விழாக்கால மொன்றில் ‘வாலண்டியர்’ (Volunteer) படையைச் சார்ந்திருந்த மாணவன் பின்னொருகால் தன் மாமன் கலியாணத்திற்குப் போகையில் ‘வாலண்டியர்’ சின்னத்தை அணிந்து செல்வது முறையாமோ?

இவ்வாறு நிகழுவதென்? இரு காரணங்கள் கூற லாம். சாரணச் சின்னம் அணிவதன் கருத்தை யுணராதிருத்தல் ஒரு காரணம். சாரணத் தலைவரும், ஊர்ச்சங்கத்தாரும் சின்னங்களை வகையின்றி வழங்கல் மறு காரணம். இவ்விரண்டினும் பின்னதே அதிகக் கருதக்கூடியதாகும்.

இதனால் அறியத்தக்கது என்ன? சின்னம் வழங் கலைத் தீட்டப்படுதே சாரணச் சின்னம் வீணர் மாற்பிலும் நன்று சிறப்பிழக்காவண்ணம் காக்குங் கடன் சங்கத்ததாம்.

சின்ன மளிக்கும் வகையில் பல இடங்களில் வழங் கும் முறை குறிக்கத்தக்கது. ஒரு படையில் சின்னங் கள் வேண்டியிருந்தால் அப்படையின் சாரணத் தலைவர் என்ன செய்கிறார்? படையை யாதரிக்கும், பாடசாலையின் மாநேசரிடம் தெரிவித்து வேண்டிய செலவு தொகையைப் பெறுகிறார்; அல்லது சின்னம் பெறும் சிறுவரிடமிருந்து அத்தொகையைத் திரட்டு கிறார். அப்பால் முறைப்படி ஊர்ச்சங்க அமைச்சு

ருங்கோ, ஜில்லா சோதனையாளருக்கோ தெரிவிக்கிறார். சில நாட்களில் மாகாணத் தலைவிடத்தி லிருந்து சின்னங்கள் வந்துவிடுகின்றன. செலவு தொகை மாநேசர்பால் பெறப்பட்டிருந்தால் சின்னங் கள் படையின் சங்கம் சொத்துக்களுடன் இணைக்கப் பெறும்; இன்றி சாரணரிடமிருந்தே பெறப்பட்டிருந் தால் சின்னங்களின் உரிமை அவர்களுடையதே: அவர்கள் படையை விட்டு நீங்குங்கால் சின்னங்களைத் திரும்பப் பெற சாரணத்தலைவருக்கு அதிகாரமில்லை; அப்பால் வேறு படை யொன்றையுள் சாரணமும் சாரண வாழ்க்கையையே விட்டொழித்தும் சாரண ரைப்போல் நடத்து சின்னங்குடி தெருக்களில் திரி வதைத் தடுக்க எவராலும் இயலாது.

சின்னங்கள் படையின் பொருளாயிருப்பின் இந்த இழிவு நிலைக்கு இடமிராது. ஆயினும் இதைவிடச் சிறந்த முறை யுளது. சின்னங்களின் செலவுத் தொகையை ஊர்ச்சங்கமே ஏற்றுக்கொண்டு அந்தத் படையிலோ, நிரையிலோ, குழுவிலோ வேண்டும் பொழுது கொடுத்து வரலாம். எக்காரணத்தாலேர் ஒரு படை பணி செய்யாது ஒழிந்தால் அதனிடத் துள்ள சின்னங்களைத் திரும்பப் பெருவதற்கும் அதிகாரமிருக்கும். இம்முறையால் பதிவு செய்யப் படாத சாரணப்பகுதியோ, சாரணரோ, இயக்கத்தில் எவ்வகையிலும் ஈடுபடாத பிறரோ சாரணச் சின்னம் அணியாதவாறு தடுக்கக்கூடும்.

இம்முறை கையாளப்பட வேண்டுமாயின் ஊர்ச் சங்கத்தார் சின்னங்களின் செலவு தொகைக்கென தமது வருவாயில் ஒரு பகுதியை ஒதுக்கி வைத்தல் வேண்டும். சின்னங்களின் வரவு செலவைக் கண் காணித்தற்கென ஒரு சிறு சபையும் (Committee) அமைக்கப்படலாம். இஃது ஊர்ச்சங்கத்து நிருவாக சபையின் (Executive Committee) உட சபையாக

வும் (Sub-Committee) நிறுவப்படலாம். சாரணத் தலைவர்களும், ஏனைய அதிகாரிகளும் இச்சபையில் உறுப்பினராகக்கூடும். ஆனால் இவர்கள் தாங்களே பயிற்றுவித்த சாரணர்களைச் சோதிக்கும் பொறுப்பை ஏற்கமாட்டார். சபை யுறுப்பினரில் ஒருவர் அமைச்சராய் நியமிக்கப்படுவார். வரவு செலவு கணக்கை இவரே எழுதி வருவார்.

தன்னை யண்டியுள்ள தொழில்களின் ஆட்சி முறையிலும் சங்கம் உதவிக்கூடும். ஒவ்வொரு தொகுதியின் பொருள் வரவு செலவைக் கண்காணிக்கும் உரிமை சங்கத்திற்குண்டு. ஒவ்வொரு தொகுதியிலும் அதன் நிருவாகத்திற்கென சிறு சபைகள் (Committees) சில நியமிக்கப்படும்; அவைகளில் வரவு செலவை வழிப்படுத்துவது ஒன்று; சங்கம் சொத்துக்கள் அழிவுறாமற் காத்து வருவது ஒன்று; இவ்வாறே தொகுதியின் பணி நேர்மைக்கேற்றவாறு வெவ்வேறு சபைகளும் நிறுவப்படும். சங்கத்தாரின் உதவியைக் கொண்டு இச்சபைகள் நிறுவப்படல் நன்று.

சில ஊர்ச்சங்கங்களில் கடற் சாரணியப் (Sea Scouting) பயிற்சியும் அளிக்கப்படும். இப்பயிற்சியினை கடற்கரைப் பட்டினங்களிற்குள் அளிக்கக் கூடு மென்பதில்லை; ஆற்றங்கரை அல்லது ஏரிக்கரை சார்ந்த இடங்களும் இதற்கு உரியவையே. இவ்விடங்களில் கடற் சாரணியம் வழங்க இயலாதெனினும் பட்டினத்திலும் பயிற்சி கொடுக்கப்படலாம். இப்பயிற்சியில் ஈடுபடும் படைகள் ஒவ்வொன்றிலும் படகுகள், தெப்பங்கள், அவற்றிற்கு வேண்டிய துணைப்பொருட்கள் முதலியன சேகரிக்கப்பட்டிருக்கும். இவைகளை அடிக்கடி செப்பனிடவேண்டும்; இவை செவ்வையாகப் பயன்படுத்தப் படுகின்றனவா என்று கவனிக்கவேண்டும்; இவற்றின் உதவியால் பயின்றுவரும் சாரணர் அபாயம் ஏதற்கும் ஆளாகா திருத்தற்கு வேண்டிய முறைகளைக் கருதவேண்டும். இக்கருமங்களுக்கென்று ஒரு சிறு சபை அமைத்திருக்கும்; இச்சபையும் ஊர்ச்சங்கத்தானே ஆக்கப்படும். இரண்டு, மூன்று ஊர்ச்சங்கத்தார் ஒரே ஆற்றை அல்லது ஏரியை அல்லது துறை முகத்தைப் பயிலிட மாய்க் கொண்டால், யாவற்றிற்கும் பொதுவாய்க் கூட்டுச் சபையொன்று நிறுவப்படும். பயிற்சி முறை களை ஒரு வழியாகக், அவாவர்க்கு வேண்டிய உதவி புரிவதே இச்சபையின் கோக்கமாகும்.

3. பொருளாதரவு.

சாரண துறையினுள் சிலர் “என்னே, இவ்வியக் கத்தின் சிறப்பு! பொருளுதவியின்றியே ஒங்கி வளரும் உரமுள்ளது. ஒவ்வொரு சாரணத் தொகுதியிலும் சிறிதளவு பொருளை வேண்டியிருக்கும்; அப்பொருளும் தொகுதியினரின் சுயமுயற்சியானே ஈட்டப்படும். பிறர் நன்கொடையினை நாடவேண்டிய தில்லை. ஆகவே இயக்கம் ஏற்றமடைவதற்குப் பொதுமக்களின் அன்பாதரவு ஒன்றே போதுமானது” என்று வெருவாய் விதந்திறைப்பார். நிற்க,

“நான் வாழும் ஊர் ஒரு சிற்றூர்; இங்குள்ள தொடக்கக் கல்விச்சாலை யாசிரியன்; சாரணிய முறை

யில் கம்பிக்கையுள்ளவன். பாடசாலைச் சிறுவாரிற் சிலரைக் குருளை முறையிற் பயிற்றுவிக்க எண்ணி நிரையொன்று அமைத்தேன். முறைப்படி பயிற்சி யளித்து வந்தேன். நாட்கள் கழிந்தன; மாதங்கள் கழிந்தன; ஓராண்டும் முடிந்தது; ஆயினும் எமது நிறை சிறப்புற்றோங்க இயலவில்லை; அக்களைப் பதிவு செய்யக்கூடவில்லை; பதிவு செய்தற்குரிய பொருட் செலவிற்கு வழியில்லை,” என்று சாரணியத்தின் ஆற்றலும் சிறுவாரின் ஆர்வமும் முன்னே ஈர்க்க வறுமை பின்னே ஈர்க்க, கீவெண் நின்று கவிவுறுவாரு முள்.

வேறு சில படைகளுண்டு. இவை முறைப்படிப் பதிவு செய்யப்பட்டவை. எனினும் இங்குள்ள சிறுவர் எழைக்குடி மக்களாயிருப்பார்; கீருடைக்கெனவோ, படை நிதிக்கெனவோ, பாடி வாழ்க்கைக்கெனவோ செலவு செய்ய பொருளற்றவர். இதனால் பாடி வாழ்க்கை, மேற்றரக் கலைப்பயிற்சி முதலிய பணி வகைகள் முட்டுப்படுவது அநாவதத்திற் கண்டறிவது.

ஆகவே சாரணிய மெய்ப்பொருளை உய்த்துணரு வதற்குக் கைப்பொருளும் சிறிதளவு வேண்டியதே. பொதுமக்களின் அன்பாதரவு ஒன்றே சாலும் என்று புகல்வதெல்லாம் பொம்மல் வாசகமன்றோ?

கைப்பொருளில்லாத் குறையை நீக்கல் எவ்வாறு? பிற இயக்கங்களில் வழங்கும் ‘உண்டியல்’ முறையோ, நன்கொடை முறையோ தொகுதியில் வழங்கலாகாதென்பது தலைச்சாரணரின் ஆணை. ஆகவே இந்த இடர்ப்பாட்டைக் களைய ஊர்ச்சங்கத்தாரே உதவி வேண்டும்.

மேலும், ஊர்ச்சங்கமும் தன்னளவிற்குச் சிற்சில பணிகளைச் செய்யவேண்டும்; அப்பணிகள் பொருளாதர வின்றி நடைபெறு.

எனலோ, ஒவ்வொரு ஊர்ச்சங்கத்தாரும் தந்தமக் கேற்ற வரவாயித் துறைகளை வகுத்துக்கொள்ள வேண்டும். அத்தகைய வருவாய்த் துறைகளில் உறுப்பினர் வரி (Subscriptions) ஒரு வகை; தொகுதிகள் அளிக்கும் பதிவுவரி (Registration fees) ஒருவகை; இவையன்றி, உறுப்பினராலும், பிறராலும் அளிக்கப்படும் நன்கொடையும் ஒரு வகை.

உறுப்பினர் வரியும், பதிவுவரியும் சங்கத்தின் சட்டங்களால் திட்டப்படுத்தப்படும்.

நன்கொடை கொள்வதற்கு நிகர்த்தக்கது ஒன்றுளது. சங்கத்தின் அதிகாரிகளின் சிலர் சங்கம் அமைக்குங் காலத்தே அஃது தாங்கி நிற்கும் பணிகளைப் பவ்வாறாய் பெருக்கி ஊரிலுள்ள ஐயின்தார், வணிகர், அதிகாரிகள், ஊராட்சித் தலைவர்கள் (Presidents of Local Boards) முதலிட பெரும் பொருளாளரை யடுத்து தந்தம் செல்வாக்கின் துணையால் பத்துக் கணக்கிலும் நூற்றுக் கணக்கிலும் பொருள் தன்னவர். அப்பால் திரள்வியா முதலிய சாரண விழாக்களும் அவற்றின் சார்பில் சிறியர் விருந்தும் பெரியர் விருந்தும், கதை நிகழ்வும், இசை நிகழ்வும் பொலிவுடன் இயற்றிப் பெருமுழக்கஞ் செய்வார். ஆயினும் இம்முடிக்கம் ஓராண்டளவிலோ

ஓராண்டளவிலோ ஓய்த்துவிடும். ஏன்? சங்கத்தின் நிருவாகத்திலேயே சிற்சில குட்டிக் கலகங்கள் தலை யெடுக்கும். மூலப்பொருள் குவிந்துள்ள பொதுநலக் கழகங்கள் சில பல்வகை இடர்ப்பாடெய்தி பாழடையக் காண்கிறோம்; இஃது உலகியல்; மாணிட இயல். ஆகையின் இத்தகைய இடையூறுகளுக்கு இடங் கொடாது சங்கத்தைக் காத்தல் நன்றன்றோ? ஈண்டு நன்கொடை பெறும் முறையைக் கண்டித்துத் கூற வில்லை. சங்கத்தின் சார்பில் நன்கொடை பெறுதல் முறை வழுவிய செயலன்று. எனினும் மேற் கொள்ளும் பணியின் நேர்மைக்கு ஏற்ற அனலுக்கு அவ்வப்பொழுது நன்கொடை கொள்ள நன்றாகு மென்பது ஒரு சாரார் கொள்கை; இதன் உண்மை ஆராயத்தக்கது.

ஒவ்வொரு சங்கத்திலும் ஒவ்வொரு பொருளாளர் (Treasurer) நியமிக்கப்பட்டிருப்பார். சங்கத்திற்கெனத் திரட்டப்படும் பொருளின் வரவு செலவைக்

கவனிப்பவர் இவரே. இவர் மாதந்தோறும் கணக்கு முடித்து வரவு செலவுப் பட்டி யெழுதி சங்கத்தின் நிருவாகச் சபைக்கு அனுப்புவார். அவ்வாறே, ஆண்டின் இறுதியில் சங்கத்தின் பொதுக்கூட்டத்தில் ஆண்டு வரவு செலவுப் பட்டியைப் பிரசுரிப்பார். ஆண்டிற்கொருமுறை சோதனைவலார் (Auditor) ஒருவரால் வரவு செலவு அனைத்தும் சோதிக்கப்படல் நன்று.

குறிப்பு. சுதேச நாடுகளிலும் ஊர்ச்சங்கங்கள் நிறுவப்படும். இச்சங்கங்களும் ‘பேதன் பவலார்’ வகுத்துள்ள வாலிபச் சாரணச் சங்கத்தின் பெறிகளைத் தழுவி அச்சங்கத்தோடு இணைப்புண்டிருக்கும். ஒவ்வொரு நாட்டிலும் தலைச் சங்கமொன்று முண்டு; அது ‘நாட்டுச் சங்க’ மெனப்படும். இஃது இத்தியச் சங்கத்துடன் உறவுகொண்டு, பயிற்சி வகைகளில் அதன் துணையை நாடும்.

(முடிவுற்றது.) க. சம்பந்தம்,

அணி அமைப்பு.

(44-ம் பக்கத் தொடர்ச்சி)

VIII

அணியின் பயிற்சி வகை.

(Patrol Instruction)

ஒரு படை, பயிற்சிக்காக சந்திக்கும் விதத்தை சற்று ஆராய்வோம். அணிகளின் ஒழுங்கான நடைபயிற்சிப் பொறுத்ததான் சாரணத்தலைவர் செய்ய உத்தேசித்திருக்கும் போதனை உபயோகமுள்ளதாயும், நிரந்தரமாயும் இருக்கும். படை வழக்கமாகக் கூடும் நேரத்திலோ அதற்குமுன்போ சாரணத்தலைவராவது, உதவிச் சாரணத்தலைவராவது படைநிலையத்தில் ஆஜராயிருத்தல்வேண்டும். ஆனால் அணி முதல்வர்களே அன்று வேலையைச் செய்வதென்று முன்னமே ஏற்பாடு செய்திருந்தால் சாரணத்தலைவர் சற்றுநேரம் சென்று வருவதினால் பாதகமில்லை. அணி முதல்வனும் ஒரு வினாபுகட நேரம் சென்று வராமல் சரியான நேரத்தில் படைநிலையத்திலிருக்கவேண்டும். சிற்சில சந்தர்ப்பங்களில் நேரம் சென்று வர ஏற்படும் என்று தோன்றினால், தான் சற்று தாமதித்து வருவதாகவும், தான் வருமளவும் அணி வேலையைத் தன் சார்பில் கவனிக்கப்படும்படியும் அணித்துணைவனுக்கு முன்னமே தெரிவித்துவிடவேண்டும். குறித்த நேரத்தில் சாரணத்தலைவர் ('Fall in') 'ஒன்று சேருங்கள்' என்று உத்திரவிடுவார். உடனே ஒவ்வொரு அணி முதல்வனும் தன் அணிக்குரிய இடத்திற்கு வேகமாய்ச் சென்று தன் அணியைக் கூடும்படி செய்கிறான். சாரணத்தலைவர் உத்தரவு கொடுத்து 12 வினாடிகள் ஆவாதற்குள் அணிகள் (Alert position) 'தயாரான நிலைமை' யிலிருக்கவேண்டும். அணி முதல்வன் வெவ்வேறு விதங்களில் தன் அணியை ஒன்று சேர்க்கலாம். 'காக்கையணி!', ஒன்று சேருங்கள்' எனலாம்; அல்லது ஒன்று சேரவேண்டும் என்பதற்கு அறிகுறியாக அணி யொலியைக் கொடுக்கலாம்; அல்லது தன் அணியிலுள்ள சாரணர்கள்

கேட்டுத் தெரிந்துகொள்ளும்படி வேறு சங்கத்தலைவரையும் ஏற்படுத்திக் கொள்ளலாம். சில அணி முதல்வர்கள், 'ஒன்று சேருங்கள்' என்பதற்கு அறிகுறியாக கைகளைத்தட்டி வலது காலைச் சொறிகிறார்களாம்; 'விட்டுக்குப்போங்கள்' (Dismiss) என்பதற்குப் புதிதாக இடது காலைச் சொறிவது வழக்கமாம்; 'நேர் எதிராகத் திரும்புங்கள் (About Turn) என்பதற்கு தலையின் பின்பாகத்தைச் சொறிகிறார்களாம். இப்படி சைகைகளை உபயோகப்படுத்தி அணியை நடத்துவதால் சப்தம்போட அவசியம் ஏற்படுவதில்லை. சாரணர்களும் அணி முதல்வர்களின் செய்கைகளைக் கூர்மையாகக் கவனித்து, குறிப்பிடுத்து நடந்து கொள்ளப் பழகுகிறார்கள். எத்த விடத்திலிருந்து தன் அணியின் வேலையை நன்றாக கண்காணிக்க முடியுமோ அவ்விடத்தில் அணி முதல்வன் நின்று கொள்ளவேண்டும் அணியை ஒற்றை வரிசையில் நிறுத்திக்கொள்ளவேண்டும். சாரணத்தலைவர் ஊதலைக்கொண்டு 'வட்டமாக வந்து சேருங்கள்' என்று தெரிவிப்பார். உடனே ஒவ்வொரு அணி முதல்வனும் தன் அணியைத் தயாராயிருக்கும்படி செய்து, இடதுபுறம் அல்லது வலதுபுறம் திரும்பச் சொல்லி வேகமாக படைத்தலைவர் முன்பு அழைத்துச் செல்லுகிறான். அணிகளெல்லாம் வந்து சேர்ந்ததின் பார்க்கப்போல் சாரணத்தலைவரைச்சுற்றி நிற்கும். அணி முதல்வர்கள் சாரணத்தலைவருக்கு நான்கு தப்படி தூரத்தில் நிற்பார்கள். ஒவ்வொரு அணி முதல்வனுக்குப்பின் அவ்வண்ணியச் சேர்ந்தவர்கள் ஒருவரின் ஒருவராக நிற்பார்கள். அன்று மாலே நடத்த உத்தேசித்திருக்கும் வேலை ஆவததை எடுத்துச்சொல்ல இதுவே சரியான நேரமாகும்.

கடவுள் வணக்கம், ஐக்கியக்கொடி அல்லது படைக் கொடி வந்தனம் முதலியவை யானபின்பு சாரணத் தலைவர் அணிகளைக் கவனித்து, எவரேனும் வந்திராம லிருந்தால் அதன் காரணத்தை அணி முதல்வன் அல்லது அணித் துணைவனிடமிருந்து தெரிந்துகொள் வார். இதற்குப்பின்தான் படைவேலை ஆரம்பிக்கப் படும். அணிகள் தத்தம்மிடத்திற்குச் செல்லும், அங்கே அணி முதல்வன் தன் அணிக்கு வேண்டிய உற்றைப் போதிப்பான். இதுவரை நாம் குறித்துள்ள காரியங்களைச் செய்ய ஐந்து நிமிஷ நேரத்திற்குமேல் ஆக்கூடாது. இங்கே எழுதியபடி படை ஒழுங்காக இடைவிடாது நடந்து வந்தால் அணிகளும், படை களும் பொதுவாகக் கூடுமிடங்களில் பார்ப்பவர்கள் பிரமிக்கும்படி ஒழுங்கான நடையுடையவர்களாகச் செய்யலாம். வேலை முடிந்ததும் சாரணத்தலைவர் நீண்ட ஊதல் ஒன்று கொடுத்தும் அணியிலுள்ளவர்கள் உடனே நேரே 'தயாரான நிலைமை' யிலிருப் பார்கள். பிறகு சாரணத்தலைவர் 'அணிகள் நிலைய லாம்' என்ற உத்திரவைக் கொடுப்பார். அணியிலுள்ள ஒவ்வொரு சாரணனும் சுற்று வலதுபுரம் திரும்பி வந்தனம் செய்துவிட்டு வீட்டுக்குச் செல்வான். ஒழுங்காக அணிகள் நடந்துகொள்ள வேண்டுமென்றால் 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 உபநித்யாஸங் கள் கேட்க ஆயிரங்கணக்காகப் போகிறார்கள். அணி முதல்வர்கள் தத்தம் அணிகளைத் தாங்களே அழைத் துச் செல்கிறார்கள். போகும் வழியில் ஐனங்கள் அல்லது வண்டிகள் போக்குவரவைத் தடைசெய்ய வில்லை. ஒவ்வொரு அணியிலுள்ளவரும் ஒருவர் பின் ஒருவராக வரிசையாய்ச் செல்வார்கள். அணி முதல் வர்கள் மாத்திரம் அணிகளுக்கு சுற்று 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 மாத்திரம் அணிமுதல் வர்கள் இளம்பார்க்குரிய பயிற்சியைக் கொடுப்பார்கள். 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 செய்வதான் அணி முதல்வர்களின் முக்கியமான வேலை. ஒரே விஷயத்தை ஒரே முறையில் போதியமையும், விஷயக் களைப்பற்றி எடுத்துரைக்க அரைமணி நேரத்திற்கு மேல் எடுத்துக்கொள்ளாமலும் இருக்கவேண்டும். எவ்விஷயத்தைப்பற்றி போதித்தபோதிலும் அதை அறிந்ததன் கருத்து என்னவென்பதை அரம்பத்தி லேயே தெளிவாக எடுத்துரைக்கவேண்டும்.

பொதுவாக அணி முதல்வர்கள் போதனை புயன் தரவேண்டுமென்றால் முன்பு கூறியபடி அவர்களுக்கு பிரத்தியேக சுதந்திரங்கள் கொடுத்து எவ்வகையிலும் அவர்கள் மற்ற சாரணர்களைவிட தேர்ச்சியுள்ளவர்களாகச் செய்யவேண்டிவது தம் கடமையென்பதை சாரணத் 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 ஏதேனும் ஒரு (Proficiency Badge) கலைச்சின்னம் சம்பந்தமாக போதிக்கும் ஆற்றலுடையவர்களாக இருக்கக்கூடும். அப்படிப்பட்ட சக்தி அவர்களிடமிவ்லாத போனாலும் ஆற்றலுடைய மற்றொருவரிடத்தில் அணியை அழைத்துச்சென்று போதிக்கும்படி செய்யலாம். நன்றாக நீந்தத் தெரிந்த வர், தியலிப்படையைச் சேர்ந்த ஒருவர், சமையல் வேலையில் தேர்ச்சிபெற்ற ஓர் மாது இவர்களிடம் அணியை அழைத்துச்சென்று முறையே நீந்துதல், பெருந்தியணைத்தல், சமையல் செய்தல் முதலிய விஷயங்களைப்பற்றி போதிக்கும்படிச் செய்யலாம். இம்மாதிரியே கானசாஸ்திரம், தோட்டவேலை, தச்சு வேலை முதலியவற்றில் தேர்ச்சி பெற்றவர்களைக் கொண்டு அணிகளுக்கு போதிக்கும்படி செய்யலாம்.

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

அணி முழுவதும் ஒன்றுபட்டு கலைச்சின்னவேலை சம்பந்தமாய் அடையும் பயிற்சியைத்தவிர தனிப்பட்ட இளஞ்சாரணரும், இரண்டி பெயர்கள் சேர்ந்தும், உழைத்து அடையக்கூடிய சின்னங்களும் உண்டாம். இவ் விஷயத்திலும் அணி முதல்வன் தன் அணியிலுள்ள சாரணர்களின் மனப்பான்மையையும், ஊக்கத்தையும் அறிந்து அவற்றிற்குத்த சின்னங்களை அடைய முயலுமாறு தூண்டவேண்டும். (தொடரும்.)

K. S. சுந்தரேசன்.

திரிசாரணர்.

விதிகள்.

[இந்திய வாலிபச் சாரணச்சங்க விதிகளின் [1931-ம் ஆண்டுப் பிரதி] மொழி பெயர்ப்பும் விரிவுரையும்.]
(46-ம் பக்கத்தொடர்ச்சி.)

37. கீதடை.

திரிசாரணர் கீருடையில் அணியுஞ் சின்னம் சாரணச் சின்னமே.

இவர்கட்கென்று தனிச் சின்ன மொன்றுண்டு. அது உலோகத்தால் ஆனது; 'R. S.' என்ற எழுத்துக்கள் பொறிக்கப்பட்டது. ஆனால் இச்சின்னம் மேலங்கியில் மட்டும் அணியத்தக்கது. (கீருடைக்கு அடுத்ததன்று).

சாரணரைப் போலவே திரிசாரணரும் கீருடை தரிப்பர்; (ஆயினும்) தலைப்பாகை அல்லது தொப்பி தரித்துக்கொள்ளலாம்; அவ்வாறு அணியுங்கால் 'R. S.' எழுத்துக்கள் கொண்ட சிறு சட்ட மொன்றும் அணிவர். அங்கி (Shirt) அல்லது 'ஜெர்வீ' உடுப்பர். அங்கியில் 'R. S.' சின்னம் பதித்த பச்சை நிறத் தோள் பட்டையிருக்கும். தோள்முடி சிவப்பு, பச்சை, மஞ்சள் நிறங்கூடியது. மேஜோட்டின் நாண் சிவப்பு நுனியுடையது. சாரணக் கோலுக்குப் பிரதியாய் கலைக்கோல் (Thumbstick) பிடித்துச் செல்வர்.

திரிசாரணக் குழுவின் சேருவோன் சாரணராயிருந்தால், அவன் (திரிசாரணராய்ச்) சின்னஞ் சூடும் வரையில் சாரணச் கீருடையே பூணுவான். ஆனால் அவனது தோள்முடியில் பச்சை, மஞ்சளாய் இரு நிறங்களே காணப்படும்.

கடல் திரிசாரணர் கீருடை.

இஃது திரிசாரணரின் கீருடையை யொத்ததே; ஆனால் (தலைப்பாகை தொப்பிகளுக்குப் பிரதியாய்) கடற்சாரணருக்குற்ற குல்லாயும் இணைந்திருக்கும்;

அக்குல்லாயில் 'கடல் திரிசாரணர்' என்ற சொற்கள் அமைந்த நாண் ஒன்றும் விளங்கி நிற்கும். சவ்வட்டும், மேஜோட்டும் கடற் சாரணருக்கு உரியவையே.

காற்று மழை கூடிய காலத்தில் கடற் சாரணருக்குள்ள தனிச் கீருடையே கடல் திரிசாரணருக்கும் உரித்தாம்.

ஒரு ஊர்ச்சங்கத்தையோ, ஜில்லாவையோ சார்ந்த திரிசாரணர் (சிற்பில காலங்களில்) பொதுப்பணி யேதேனு மொன்றற்குக் கூடுவர்; அப்பொழுது அவர்கள் தத்தம் தொகுதிக்கேற்ற கழுத்துக் குட்டையை அணியாமல் வேறு கழுத்துக் குட்டை அணியலாம்; ஆனால் அவ்வாறு அணியுமுன் ஊர்ச் சங்கத்தாரின் அனுமதியையும் சோதனையாளரின் அனுமதியையும் பெறுவர். (எற்கப்படும்) குறியீடுகள் 66-ம் விதிப்படி அங்கீகரிக்கப்படும்.

மேற் காட்டியவையே திரிசாரணருக்குற்ற கீருடையாம். முறையின் விதிக்கப்பட்ட சின்னங்களையும் பிற அணி வகைகளையும், பிற கூறிய ஏனைய பொருள்களையும் தவிர வேறொன்றையும் (கீருடையில்) இணைத்தலாகாது. பொதுமக்களிடையே (செல்லுங்கால்) விதியின் அமைந்த கீருடையே தரித்தல்வேண்டும். விதியின் அமையா சின்னங்களையும், அணிகளையும், அணி கூலங்களையும் விலக்கல் முறை. பாடி வாழ்க்கை காலத்தில் திரிசாரணர் தலைவரது சித்தத்திற்கு இசைத்து எத்தகைய உடையும் உடுத்தலாம்; ஆனால் பாடியின் எல்லைப் புறந்தாண்டிப் பொது மக்களிடையே போருங்கால் முறைப்படி உடைதரித்திருத்தல்வேண்டும். (முடிவுற்றது.)

க. சம்பந்தம்.

புத்தக வரவு.

குருளையர் சிறுநூல்.

தஞ்சைக் சாரண சங்க (The Tanjore Local Scout Association) வெளியீடு.

[பல படங்களுடன் 118 பக்கங்கள் கொண்டது விலை 5 அணா.]

மாகாணச் சோதனையாளராகும் பெருந்தகை தீவான் பகதூர் S. குமாரசுவாமி இரட்டியார் அவர்கள் B.A., B.L., வழங்கியருளிய முகவுரை:—

சாரண இயக்க, மாபெருந்தலைவர் பேடன் போலெல் பிரபு ஆங்கிலத்தில் எழுதியுள்ள நூலைத் தழுவி இந்த நூல் தமிழ் மொழியில் ஆக்கப்பட்டிருக்கிறது. சாரணச் சிறுவரான குருளையர்க்கும் அன்றாடம் பயிற்சிப்போர்க்கும் பயன் படுமாறு இந்நூல் வெளிவந்திருக்கிறது. இவ்வெளியீடு ஆசிரியரின் இக் கண்ணோக்கத்தை நிறைவேற்றமென்பது திண்ணம். மொழியில் கடினமின்றி பொருளை எளிதில் புலப்படுத்தும் விதமாய் தெள்ளிய நடையில் எழுதப்பட்டிருக்கிறது. இந்நூலிலும் இதன் மூலத் திலும் பெருமபாகத்தை ஒத்துப்பார்த்ததில் மூலத்தின்

கருத்தை வழுவின்றி ஆசிரியர் விளக்கி யிருப்பது நன்கு வெளிப்படுகிறது.

குருளையர் குழாத்தின் குழுஉக்குறிகளையும் மற் றும் அரும்பதங்களையும் ஆசிரியர் என்று விளக்கி

"எம்மால் செய்யவல்லன யாவையும் செய்வோ" மென்ற குருளையர் ஆணைக்கிணங்க இவ்வாசிரியரும் இந்நூலை அதை வேண்டுமோர்க்குப் பலன் தருவதற் கிற்றர் என்பதற்கையயில்லை. இவர் மனம் உவந்து ஈடுபட்டிருந்து வரும் சாரணத் தொண்டில் இன் னும் பல்லாண்டு பாடுபட்டுப் புதுப் பெறுமாய் என் னும் வல்ல இஹவன் அருள் புரிவாராக.

26-2-32.

S. குமாரசுவாமி.

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ప్రార్థన.

హరి నరనక్షత్రచయంబు లాకసమునన్ బల్ మందహా వాయువున్
కరమున్ నున్న శ్రమైన పర్యవములున్ గంభీరమా నన్ను మల్
అరళి నిమహిమంబు నెల్లె శివరావాసంబు మాకబ్బుటన్
నిరంతంబున్ మరువంగనోప గలమే ని శక్తి నో యీశ్వరా|| (వె. సు.)

బాలవీరుల సంఘము—ఇండియాలోని శాఖ.

నియామకము, నిర్మాణము, నిబంధనలు.

III—తరగతులు: ఉడుపులు.

న. 90—వోల్ఫ్ కబ్ విడ్డల్ ప్రావీణ్యచిహ్నాలు. (Wolf Cub Proficiency Badges.)
రకము—[IV]

ఈ రకములోని యేచిహ్నముగాని పొందుటకు ముందు విడ్డల్ యాప్రమాణమును చేయవలెను:—

..ఎల్లప్పుడు నా మనోవాక్యములలో పరిశుభముగ నుండుటకును వ్యాయముగ నాడుటకును నా శక్తికి లది ప్రయత్నించెదను"

శరీర శాస్త్రముగల విడ్డల్ను యీ రకములోని చిహ్నాలొరకు ప్రయత్నము చేయవలయును.

I—బట్టి. (Athlete).

ఈ వోధనలు 'అ' 'ఇ' అను రెండు తరగతులుగా నుండును:—

..అ' తరగతి 7-10 యేండ్ల విడ్డల్లకును, 'ఇ' తరగతి 10-12 యేండ్లవిడ్డల్లకును; రెండు తరగతులలోను వోధనలు ఒకే రకముగా నుండునుగాని, పరిమితమాత్రము భేదించి యుండును.

[ప్రరా:—'అ' తరగతి విడ్డల్ సామాన్యపుయెత్తు 3-౪ 10-౨౦. ఉండును. ఈ తరగతిలోని విడ్డల్ యెవడైనను, యెత్తులోనేగాక యితర శక్తులలోనూడ, విశేషముగ పెరి యున్నయెడల అతనిని 'ఇ' తరగతిలో చేర్చవలెను.]

'అ' తరగతిలోని విడ్డల్లు యీ క్రిందిపనులను చేయగలిగి యుండవలెను:—

- 60 గజములు 10 పెకండ్లలో పరుగెత్తుట.
- 2½ or 2 అ. 6 అంగుళములయెత్తు యేగురుట.
- 6 అడుగులదూరము దూకుట.
- సంఘముమీదనో లేక త్రాడుమీదనో 10 అడుగులు పెక్కిపాకుట.
- కొయ్య (క్రీకల్లు) బంటిని 20 గజముల దూరము నకు విసరుట.
- 10 గజముల దూరమునుండి విసరబడిన కొయ్యబంటిని పట్టుకొనుట.
- తలమీద నిలుచొనుట, లేక బండి చక్రమువలె చేతులమీద ముముకుట.

(To turn a 'Cartwheel').

'ఇ' తరగతిలోని విడ్డల్లు యీక్రింది పనులను చేయగలిగి యుండవలెను:—

- 60 గజములు 10 పెకండ్లలో పరుగెత్తుట

వీరశిబిరవాసములు - నూచనలు (౨).

కాలము - సలము.

కౌస్తుభ, కౌస్తుభ అనువారేకాని దానివిషయమె పూర్ణ నాలాచించువారు తప్పదు. మనవీరు లనేకమంది కౌస్తుభను వ్రోగచ్చివామని నలుగురుతోను చెప్పట రివాజు. అక్కడేమిచేసి నారని అడుగగనే వంటనంగతి భోజనము సంగతితప్ప మరివేరుచెప్పరు. కౌపున వేరేమియు జరుగలేదని మన మభిప్రాయ పడవలయును. కొందరు ఎండలో మాడినామనియు, స్నానము చేయుటను నిశ్చలేననియు, ఎంటుమహాశ్రమ అగ్రమైలుపోయి స్థితిలేచుచుంటి మనియు వేరు వేరు విషమల చెబ్బెదరు. ఇంగులకొరణము మనమే; యెంగులనన, వారికి ముంగుగా యేసంగతులు గమనించవలసిననో, ఏకాలమం బెట్టితావులు కౌస్తుభనేయుట కర్తృత్వలిగిననో, కౌస్తుభను ఏమిటీసుక వెళ్ళవలెనో, ఎట్లు పోవలెనో, ఎట్టిచోట వారు వృష్టిసంఘపు మకాముచేయవలెనో, ఎట్టితావులందు నిష్ప నెట్లుచేయవలెనో, ఏవదార్థములు కష్టపడక లేయూచేసుకొని భుజించవలెనో, ఏర్థమున రోగనీడిరులుగానుండ సుఖంపవలెనో, కౌస్తుభ విడచి వచ్చునపు డేమిచేయవలెనో మున్నగు విషయములు వారికి ముంగుగ తెలియి, చేయించుకుండినందున కలుగుఫలితము లిదియేయని నాయభిప్రాయము.

నాను తెలిసిన సంగతులను కొన్నిటిని చెప్పుచుంటిని.

1. క్రొంపువేయుటకు వన కాలముగాక మిగిలినకాలము లందు సుఖముగానుండును. శీతాకాలమందు కంబళిగాని పూలుకాలమగాని లేనిచో మనము బాధపడుదుము. వర్షపు ఏమిలేక కాలుకవిష్వసంరహితమున చలితగ్గును. కాలవ గాని, కంబళిగాని వర్షగమపయోగించి ఏకండున కష్టమొనెనను చలితగ్గును. చాలమంది పాదములవల్ల శరీర మంతయు కష్టమందురు. తల కష్టమను లేకపోయినను పాదముల తప్పుక కష్టమొనవలయును. చలిమిక్కుటముగా నున్నప్పుడు లేచి మన బి. పి. యొక్కవీరుల పరిశ్రమల (breathing exercises) ను చేసిన చలితగ్గి సుఖముగ నిద్రింపవచ్చును. వేసవికాలమందు గాలిలేకపోవుట యేబాధ. క్రొంపులానుండినపుడు ఆభాదపడవలసిన యవ సరములేను. నిరు సమృద్ధిగ నుండుతావులనే యెన్నుకొన వలెను. వర్షకాలమందు తలదాచుకొనుటకు తావుకలదాయని గమనించవలెను.

2. ఎక్కిప దేశము నాంధ్రునకు వీలగునది:—

ಕುನಿಪಯ್ಯ ಕವಿ ವೆಂಕಟೇಶ್ವರ ಸಾಹಿತ್ಯ ಸಂಸ್ಥೆ ನಿರ್ಮಿತರು ತೆಲಿ
ಯುಂಟಿ... ಗಮನಿಸುವಂತಹ ವಿಷಯ

మన వీరగృహమునను రెండుమైళ్ళ కెక్కువగనున్న స్థలము
కౌంపునను నిశ్చయించుకొనునూడను. ఎక్కువగనున్నచో
సలమునను కావలసిన సామానులతో జేరునప్పటికి బాలు
రిందరు అలిసిపోయి ౧౪ గంటలు శ్రమతీర్చుకొని వంట
ప్రారంభించి భుజించి విశ్రాంతిపొంది తిరుగ బయలుదేర
వలయును; త్రోవలో కొందరు రాలేకపోవుటయు తట
స్థించును; కావున నిది వనసంతర్జనమును; కౌంపుల ప్రమా
దము లేవయు తటస్థించవు:— వచ్చినచో గ్రామమునకు
బోయి రెగిసరుపాయములు చేసుకొనుటకు వీలుకలుగదు.

ఇంకొక గొప్పవిశేషముగలదు. మననాయకులను క్రొత్తం పునరు బాలురన్ని పర్యాయములు ఈ సంవత్సరములో జోయిరని యడిగినచో వచ్చుజవాబులు యీమాదిరివిగ నుండును:— (1) మామడ త్వేదండి! మాస్కూలుపాటివ్వరు, బాలురచ్చుకొనుటకు చాలబీడవారు. వారు స్కూళ్ళబీరము లిచ్చుటకు, వీరగుడ్డులు (త్రాడు కర్ర కొనుక్కొనెటంకుకే నాతలప్రాణం తోక్కొంచెది. (2) నావంట్లో బాగుగాలే దండి. నే నతమారమునడువలేక బాలురు క్రొత్తంపు, క్రొత్తం పని పలవరిస్తూయున్నను మానినానండి. (3) మాస్కూట్లు కర్రపాళ్ళండి, దూరమునడువలేరండి, వాళ్ళకు వంటచేతకొ దండి. ఇట్టి విషయములు వేనవేలుగలవు. జెబుట బాగుగనుం దనని మానినాను. వీటికన్నిటికిని కారణములు. క్రొత్తంపు నలము 2 లేక 3 మైళ్ళ దాటియుండుట, క్రొత్తంపులో ఏమిచేయవలెనో తెలియకుండుట, క్రొత్తంపునకుపోవుటకు ముందు వ్యక్తిసంఘపు సామాన్రులన్నియు ప్రోగుచేసి తాను క్రొత్తంపునకు తెప్పించుటకు పూచినడకుండుట మున్నగునవి.

కాపుల నాయకులందరూను ముఖ్యమంత్రి గవనించవలసిన విషయమైంది. మృతదేహాలు (Tenderfoots) అయినచో రెండు మైళ్ళ లాపుగను, మధ్యమ బాలపీఠ (2nd Class) పైచో 3 మైళ్ళ లాపుగను క్యాంపు సలమ నిర్ణయించుకొనవలెను.

మంచినిటిచెంతను, మిక్కుటముగ ఇసుకగాని రేగడిగాని
తేనెసలమందును, స్వచ్ఛమైన నగాలివచ్చు సలమందును, పల్లవి
పుష్పదేవమయి రొచ్చులో నిండియుండిన సలమందును,
కొండలకిల్లిదమందుగాక తదితరసలమందును క్కొంపుసల
ము నిజ్జయించుకొనవచ్చును.

“కష్ట”.

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.					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					
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	"	0	4	0										
(all proficiency badges excepting Marksman, Master at arms, and swimmer are in stock)														
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										

- (ii) 1940, 8-10. యెత్తు యెగురుట.
- (iii) 1940, 6-8. మారము మూరుట.
- (iv) 1940, 10-12. ప్రాచుట.
- (v) 1940, 1-3. 30 గజముల మారమునకు విసరుట.
- (vi) 1940, 4-6. 15 గజముల మారమునుండి విసరబడిన కొయ్యలను పట్టుకొనుట.
- (vii) 1940, 7-9. నిలువొనుట, లేక బండి చక్రమువలె తిరుగునగుమునుట.

2—త్రాటగాడు (Swimmer).

- (i) 25 గజములు (యే యీతయినను సరే) యీద వలెను.
- (ii) ఉప్పునీటిలో 60 సెకన్లవరకు లేక మంచినీటిలో 30 సెకన్లవరకు పీపుమీద లేలవలెను; లేక, దీనికి బదులుగా, ఉప్పునీటిలో 2 నిమిషములవరకు, మంచినీటిలో ఒక నిమిషమువరకు కొళ్లనుమాత్రమే కదల్చుచు నుండవలెను.
- (iii) పీపుమీద 15 గజములు యీదవలెను.
- (iv) నీటిలో నిలుచుండిగాని యీరుచుగాని 'బాతుము నుగు' చూచునీటిలో లేలగలిగియుండవలెను; లేక, దీనికి బదులుగా, పడవమీదనుంచిగాని ఒడ్డునుంచిగాని యెత్తు నుంచిగాని మోకొళ్లను చేతులతో పట్టుకొని నీటిలోనికి దూకవలయును.

బాలవీరుల నిబంధనలు.

వాటి సవిత్త మతభావములు, ఆచరణవిధులు:

2 - భక్తివిశ్వాసములు.

రాజునంగును, దేశమునంగును, తనబాలవీరులయందును, తన పితృదండ్రులయందును, తన యజమానులయందును భక్తి గలిగి తనక్రిందియుద్యోగులపై నిరంతరాభిమానము బాల వీరుడు గర్వియుండునటులయే బాలవీర ద్వితీయ నిబంధన యైయున్నది.

“నా విప్లవసృష్టివీరత్వం” అనురీతి చైవ్యకళలేనివాడెన్నటికిని బాలవీరబాలడు కావున భూపతిప్రత్యక్ష చైవ్యమనుట నిర్వివాదాంశము. ప్రత్యక్ష చైవ్యముపై భక్తి గలుగనివాడెన్నటికిని ఆకారశూన్యడగు చైవ్యముపై భక్తినుంచబాలడు అందుననే సూర్యమునుండియు మనపెద్దలందరూ రాజభక్తి పరులై యునేనియాజ్ఞ శిరసావహించుచుండిరి. అతనికి అవ సరగమయముల ప్రాణముల సైతమర్పింప సంస్థితులుగ నుండిరి. అంగులను రాజపుత్రచరిత్రయే యుదాహరణముగ నున్నది మన పూర్వులత్రోవను మనమునడచుట శ్రేయస్కరము. కాని, రాజును ప్రజారంజనడై యతనిపరిపాలనము

3—ఆటగాడు. (Team Player)

- (i) ఈ చిహ్నము పొంగుటకు బిడ్డ ఫూట్ బాల్, హాకీ, కాండరన్, ఖో-ఖో మొదలగు ఆటలాడు నొక సంఘము (Team-బట్టు)లో మూడునెలలైనను పట్టడుగ నుండువలెను. ఆ సంఘము బిడ్డలనాయకునియో లేక బడిలోని మరియొక యుపాధ్యాయునియో, బిడ్డలనాయకు డొప్పుకొనిన మరియొకనితరునియో ఆధీనములో నుండవలెను.
- (ii) బిడ్డ ప్రతిరోజును తప్పక నాడి యుండవలెను. (ఆటకు రానప్పుడు సరియైన కారణమును చూపవలెను.)
- (iii) ఆతని మాట ప్రశంసముగ నుండవలెను; అన్యాయ మన్నది యేమాత్రము నుండగూడదు. ఫౌల్ చేసినందుకు గాని, నాయకుని (కెప్టెన్) మాటకు యెగురుమాట్లాడినందుకుగాని, ఒక్కమాత్రమేను, ఆటలోనుండి బయటకు వెడల గొట్టబడక యుండవలెను.
- (iv) ఆటయొక్క నియమములను సంపూర్ణముగ ననుసరించుట, శాంతియునుగలిగియుండుట, ధైర్యము, న్యాయానుసరణ, సంఘముకొరకే యాట—ఆటనాడుటలో చాక చక్కముకన్న పైలక్షణములు మిన్నగ లేక్కింపబడవలెను. (తనకు వ్యతిరేకపు బట్టు వారిలోనైనను మంచి ఆట కనుపించినపుడు చప్పట్లుకొట్టి ధూషించగలిగి యుండుటను అలవడి యుండవలెను.)

ప్రజలను సౌఖ్యప్రదమైననే యట్టిదిపొంగును. ఏది ఎటు లున్నను రాజభక్తి బాల్యమునుండి ప్రజలమనంబుల వేరూనినగాని రాష్ట్రపాలకులకు పాలన సుకరముగా నుండదు రాజును నవ్యాజ్ఞానురాగమున ప్రేమించి యతని యాజ్ఞల ననుసరించుచు, నతనికి యరగౌరవము గలుగు కాలమున ప్రాణము సైతమర్పించునంతటి విశ్వాసముగలిగి యుండవలయును. అంగులకై యతడుజేసినమేలుల నప్పుడప్పుడు స్మరణకు తెచ్చుకొనవలయును. 1914-1901 న జరిగిన మహా సంగ్రామమే మనదేశజనుల రాజభక్తి కిని వెల్లడించెననుటను మరువకూడదు. అంగులననే భారతమున;

కొలవలినవానిని చైవ్యము! నాలిని బంధులను సముచితారాధనసం! శీలత బ్రతులజేయని! పాలనదాఫలములను పడు మనుజేంద్రా|| (ఉద్యోగపర్వము, 83 పద్యము). అని తెల్పుబడినది.

“జనని జన్మభూమిపై స్వరాధిపతి గరియనీ” అనునట్లు తల్లియు జన్మదేశమును స్వగ్రామముకన్న వెక్కుడని పెద్దలు చెప్పిరి. “దేశోపకారార్థ మిదంశరీర” మనికూడా నీతి కలదు. దేశమునంగు నిరంతరాభిమానముకల్గి దానిగౌరవము కాపాడ వలయును. దేశగౌరవ మంగుండు ప్రజలపై యాధారపడియున్నది. అన్ని దేశములతోపాటు మనదేశమును ఈప్రపంచమున సమానముగా గౌరవింపబడుటకు తనప్రపంచమున సమానముగా గౌరవింపబడుటయే దేశ దగిన యుపాయమాలోచించి దానిననుసరించుటయే దేశ భక్తియనబడును అంగులకు చేతిపనులను దేశీయపరిశ్రమ భక్తియనిపించవలెను. దానివలన “అన్న మోరా మంచం లను ప్రోత్సహింపవలెను. దానివలన “అన్న మోరా మంచం ద్రా” యని పలవించు వేలకొలది ప్రజల కాహారములభిం చును. అజ్ఞానులుగను మోటువారుగనున్న జనులకు లోక వ్యవహారజ్ఞానము గలుగజేసి విద్యవేర్పవలయును. ఇవియన్నియును, దేశభక్తియును, ప్రభుత్వమున తనగ్రామమునందు ప్రారంభమగును. దేశమునకంతకును నేనచేయ నొకేపరి పూ నుట వ్యర్థమగును. తనగ్రామములోనిజనుల దేశపరిశ్రమ లందును లోకవ్యవహారములందును తదితరరాజకీయ వ్యవ హారములందును తల్పితుచేసి గ్రామపరిశుభ్రతను శ్రద్ధవహించువారిగు చురుకుగలవారిగ నొనర్చి దేశాభిమానులగ నొనర్చుటయే దేశభక్తి కియనబడును. బాలురుగ్రామమునకు స్వల్పపాకారములుజేసినను దేశసేవయనబడును. పూర్వుల యొన్నత్యమును, విశ్వాసమును, సంగ్రామములను, బలమును, యింద్రియనిగ్రహమును, చురుకుదనమును స్మరించుచు వారి ననుసరింపయత్నింపవలెను. ప్రస్తుతము మనబాలురు దేశీయ గీతములద్వారా భారతవీరులనామముల స్మరించుచు, వారి గుణగణముల ననుకరింపయత్నించుచు, బాలవీరగౌరవము నభివృద్ధిపరచి యితరులకు యుద్యమమున ప్రవేశబెట్టుచు, మంచినడవడిగలిగి వ రించుటే దేశసేవ యనదగును.

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

ధర్మముదప్పుక వారిననుసరించి నడచుచు పైయుద్యోగముల నందవలెను. యుద్యోగులయెడ మెలగవలసినవిధము విరాట పర్వమున నిట్లు తెల్పుబడినది:

కలీతగజొచ్చి తనమనర్థం! బగునెడ గూర్చుండి రూపము వికృతవేషం! బుగసమయమెరిగి కొలిచిన! జగతీవల్లభున కతడు సమ్మాన్యుడగున్||

కలీనరనాథుగొలిచి యలవడ! దిరిగి నాకేమియనుచు దేకు వలేమిన్! మరియాదదప్పు మెలగిన! పురుషారంబునకు హాని పుట్టకయున్నే||

కలీపుత్రోత్సాహముదండ్రీకి! పుత్రుడు జన్మించినంత పుట్టు చుమరియా! పుత్రుడుగుజనుండైనను! పుత్రోత్సాహంబు నాడు పుట్టునునుమతీ||

అనురీతి తెల్లదండ్రుల సంతోషపెట్టుటకు మంచినడవడి గలిగి యుండుటయేప్రధానము. తెల్లదండ్రులందు భక్తిలేని వారిని దేవుడుమెచ్చడు. ప్రజలుగౌరవింపరు. అట్టిభక్తి బా ల్యమునుండియే పట్టుబడవలెను.

గీ|| జననిజనకుడు సర్గురుడనలుడాత్ము! డనగనియ్యేపురుషునే గృహస్తుచేత! సుగతివాంఛ ప్రసాదితులగుమరట్టి! వాడ చూచె ధర్మాత్ముండు వసుధమీద||

(భారతము అరణ్యపర్వము.)

కనుక తెల్లదండ్రులపూజ వీరుని ధర్మములలో నొకటి (బ్రాహ్మణులు సంధ్యలో “మాతృభ్యోన్నమః, పితృభ్యో నమః” అని పల్కుదురు. “నమాతుః పరశ్చవతమ్” అను నీతి మనకు తెలిసియేయున్నది. కాని తెల్లదండ్రులును “తం ద్రిహరజేరుమనియెడి తండ్రితండ్రీ” అను భాగవత నీతిని జ్ఞ పినుచుకొనవలెను. బాలుర సరియైనత్రోవను నడుప వలెను. హిందూపురాణములందంతటను మాతాపితృభక్తి బోధింపబడినది. వాటినుదహరణములుగొని వ రింపవలెను. ఇహపరసాధనమునకు మూలమగు శరీరమునిచ్చిన మనతల్లి దండ్రుల యుపకార మెన్నటికిని మరవకూడదు. వారుతో పించినను కొంతసహనభావము వహించి అనుభవముతో తెల్పుసంగతుల గ్రహించి మెలగవలెను. వారి మనస్సునకా యాసము కలుగజేయక, సంతానముగలిగెనుగులకు ఫలమును భవించుచుంటిమిగా యనుతృప్తి వాటికి గలిగింపవలెను.

తనక్రిందియుద్యోగులయందును సేవకులయందును నిరంత రాభిమానముగలి ప్రేమచే వారికి తెలియనివిషయముల బో ధించి, వారికి గౌరవముగలుగువిధమున వ రింపవలయును. బాలురవిషయమున వ్యక్తిగుంఘనాయకుడు తనబాలురతో ప్రేమతోమెలగుచు వారికి తెలియనివిషయముల తెల్పుచు వారితో తానుకలిసి పనిచేయుటచే నిదియలవడును ఇట్టి విషయములన్నియు బాల్యముననుండి వేరూనినగాని ఫలింప జాలవను సుత్రముతోనే ప్రధానవీరుడి విరగబుద్ధుడన నేర్ప రచెను.

వి. సుబ్బారావు

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