

The Magazine for all Scout Workers, Officers and Boys.

VOLUME XII. No. 10.

JULY 1932.

The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION - MADRAS PROVINCE

Scouters' & Rovers' Section:
Managing Editor: MR. P. S. NARAYANSWAMI.

Boys' Section:
Editor: MR. V. S. RATNASABHAPATHY.

Tamil Supplement:
Editor: MR. T. P. SANTANAKRISHNA.

Telugu Supplement:
Editor: MR. P. V. RAMANA RAO.

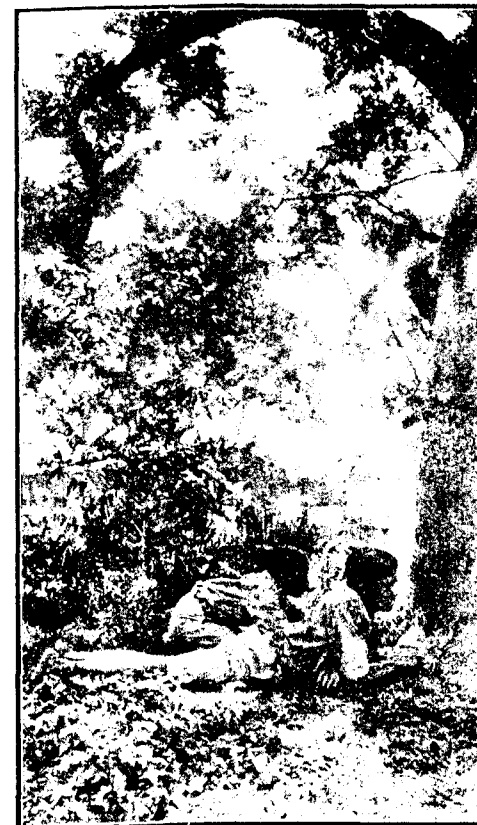


SCOUTERS' & ROVERS' SECTION

CONTENTS.	Page.
Thought for the Month	... 185
Ourselves	... 185
Co-ordination of Isolated Groups	... 186
Pack Programmes	... 187
Games (<i>Hiawatha</i>)	... 188
Rovering: Quest of the Spiritual (<i>Contd.</i>)	188
Rover Scout Activities (<i>Dr. Griffin</i>)	... 189
First Class Tests: Hints on Organising	...
Instruction for the Troop	... 190
Scrawls for Scouters: Scouting and Religion	... 192

BOYS' SECTION

CONTENTS.	Page.
A Patrol Leader's Parliament	... 193
The Editor's Impressions	... 195
British Empire's Jamboree Contingent	... 195
How to keep a Lively Patrol	... 196
Patrol Meeting Reports	... 196
Scouting in America: President Hoover's Message	... 196
A Bond of World Friendship	... 197
Why not form a Parents' Patrol	... 198



"Ambush"

Rs. 2/- per Annum: Post Free; Foreign 3 Shillings. Single Copy As. 4, Postage extra.

The 'South India Boy Scout' Magazine

CONTRACT ADVERTISEMENT RATES

Minimum period of contract, three months. Charges payable in advance.

Space.	CHARGES FOR ORDINARY POSITION.							
	One Month.		Three Months.		Six Months.		One year.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Full page, 2 cols. 8"×6" ...	10	0 0	27	8 0	52	8 0	100	0 0
Half page, 1 Col. 8"×3" ...	6	0 0	17	8 0	32	8 0	60	0 0
Quarter page, ½ col. 4"×3" ...	3	8 0	10	0 0	18	0 0	35	0 0

ORDINARY POSITION— After reading matter, including page 3 of cover.

SPECIAL POSITION. { Pages 2 and 4 of cover ... 50%
Between pages 3 and 4 ... 25%
" pages 7 and 8 ... 15%
" pages 11 and 12 ... 10% } extra on Tariff Rates.

Editorial Notices.

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.

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

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

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

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

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

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

Prevent that

SUMMER

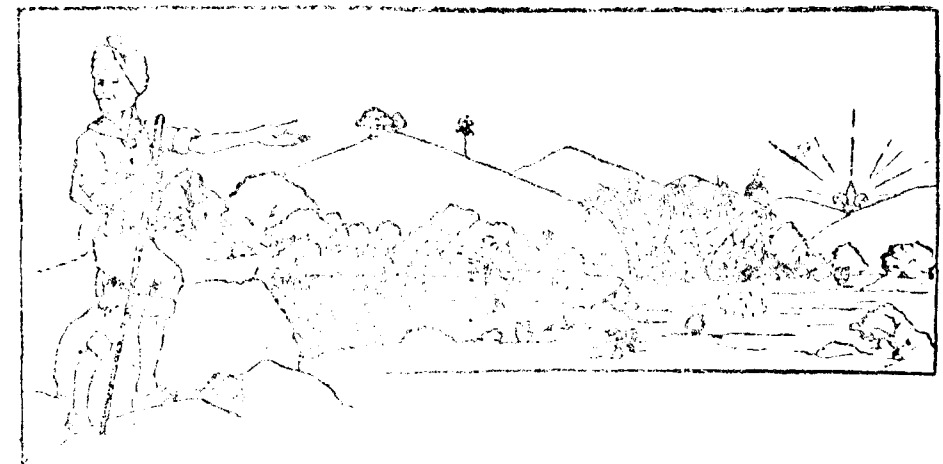
HEADACHE

by buying a bottle of

**LITTLE'S
ORIENTAL
BALM.**

India's First and Best.

Little's Oriental Balm and
Pharmaceuticals, Ltd.,
P. O. Box 67 Madras.



THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

Vol. XII. No. 10

MADRAS, JULY, 1932.

PRICE 4 AS.
RS. 2/- PER ANNUM
POST FREE

Thought for the Month.

"Loyalty is a quality of the soul rather than a mere physical or mental gesture. Loyalty compels a man in a great crisis to forego personal advantages, gain and preferment for the benefit of his country, his colleagues and his fellow-citizens.

At times, loyalty calls for great personal sacrifices, but the ultimate gain is very great.

This particular period in the life of our country calls for loyalty of the highest degree—a loyalty that forgets self and party and thinks first and only of country and the greatest traditions of our race.

(Selected)

Ourselves.

Our Assistant Provincial Commissioner.

Scouts and Scouters of the Province will be sorry to learn that Mr. E. Conran-Smith, C. I. E., I. C. S., has been regretfully compelled to relinquish his office of Assistant Provincial Commissioner of the Association on account of his not being able to spare sufficient time for work in the Movement. Though he became a warranted Officer in the Association only about three years ago, he was actively connected with the Movement for many years before in the capacity of Private Secretary to three successive Chief Scouts of our Association. His great interest in the welfare of the Movement is well known and his services towards the advancement of the cause have been invaluable. Personally it has been our great good fortune to have had the benefit of his advice and guidance constantly and we know that though no longer a warranted officer, yet his services will always be at the

disposal of every worker in the Province whenever necessary. We wish him good Scouting.

The Godavery Pushkaram.

This big *mela* has come and gone and Scouts and Scouters from various districts—from Ganjam north up to Kurnool in the South—did their good turns to the thousands of pilgrims that attended the festival at Rajahmundry on the one side and Kovur on the other side of the holy Godavery. Besides the one hundred and odd scouts belonging to the local Troops in Rajahmundry town, over seventy-five scouts and scouters who came from the other districts did active work during the festival not only by co-operating with the Police, Sanitary and the Railway authorities in their arduous duties, but also by rendering ambulance, first-aid and rescue service, discovery, care, and restoration of lost children, lost property and so on.

At Rajahmundry, accommodation was at once provided for the scouts in tents, which, however, had to be given up on account of heavy rain. By the kindness of the District Collector of East Godavari, free accommodation was provided for the scouts in one of the Pushkaram Camp sheds. The whole of the Pushkaram Camp was provided with electric lighting and protected with canopy through pipes and taps and the camp was a model of cleanliness and comfort.

We convey through these columns our thanks to the Pushkaram Committee of Rajahmundry and Messrs. Rao Sahib A. Ramrao, V. V. S. Prakasa Rao and Dr. P. Gummurthy, the office-bearers of the Pushkaram Scout Service Committee, who exerted themselves to their utmost in giving the scouts a good and useful time.

At Kovur, on the other bank of the Godavari, a contingent of nearly a hundred and twenty scouts likewise did help to the pilgrims. The arrangements made by the West Godavari District Board, the Local Scout Association of Ellore and other public bodies for the Pushkaram Scout Service at Kovur were equally shipshape.

We are happy to state that the voluntary and cheerful service rendered by the scouts at

the Pushkaram Festival was appreciated by the public as well as by the authorities. Owing to the present economic distress, many more scouts could not come, but practically every district of the Northern Circars and one of the Ceded districts was represented.

Since all the scouts, scouters and leaders were from schools and colleges, they could not stay at Rajahmundry all through the 20 days of the festival. But what they did during their stay, they did to their best and no more could be desired of them.

The Scout Camp at Rajahmundry was under the charge of Mr. Bh. Krishna Rao, District Scout Organizer, Vizagapatnam, assisted by Messrs. M. K. R. Dikshitaru and A. L. Narayana Rao, while Mr. V. V. S. Prakasa Rao was looking after Scout Service in the Railway Station and the town of Rajahmundry and supervising the general arrangements in regard to the comforts of the scouts and scouters. The camp at Kovur was managed by Messrs. P. Kameswari Rao, D. S. Raju Rao, J. Venkat Rao and S. Langrah.

We wish all the scouts and scouters good scouting and many more opportunities of service.

Co-ordination of Isolated Groups.

EVERY District has a District Commissioner and in most of the districts one or more assistants. Sometimes the District Scout master also goes round to see the groups in the district.

In all (except a few) districts they are all honorary officers, who have other duties to attend to than the scout work. And so it should be noted that they are not able to visit all the groups in the area. In districts where there is only one D. C. and no A. D. Cs. such cases are more common. We cannot blame the D. Cs. for they are doing their best in their spare time. No doubt, if suitable members are available, one or more A. D. Cs. may be appointed to look after certain portions of the district. And even then the D. C. may have to go at least once to every group to keep up the uniformity of efficiency in the district.

But one visit every year may not by itself be sufficient to bring up the troop to the required level. Some groups which are far away from towns or railway stations may not have the benefit of the Commissioner's visit at

all. How then to remedy it? It is here that the presence of a magazine is indispensable. A magazine, which may be issued either periodically or occasionally, may be only of four to eight pages. At the present day, it may not cost more than six pies per copy and six annas a year is not a heavy toll on the Scouters. If such a magazine be instituted, what should it contain? The compass of the issue being very limited, it should be noted that the selection of material should be strict. The Commissioner may talk to the individual Scouters through this and thus create a personal contact which may not otherwise be possible. Then the magazine may, as Ruskin would call it, a "mere multiplication of the voice" and it is enough for our purposes. Short notices and reports of the activities of the groups in the district may be printed. A portion of the magazine may be devoted to the Scouters' Unions and their activities. Further, the various difficulties of the scouters may be discussed in a page. A vernacular page may also be added on for the boys to read. Where there

are a large number of elementary schools it is better to have the magazine in the vernacular. With a picture or two, every issue must necessarily be attractive.

The second method of bringing the groups together is to have rallies in different places. If the annual rally is held year after year at the headquarters of the district, certain groups may find it impossible to attend such rallies. If the places of such rallies are different, then every group may find at least one chance of attending the rallies.

When groups want to camp outside their headquarters, they would be doing very useful work if they find out places where there are no groups or at least a group in its infant stages. Their presence may either stimulate the activities of the existing group or may educate the public. Exchange of ideas between two groups is undeniably beneficial.

The presence of local Associations and their use in bringing groups together is too well known and we need not discuss it in detail here. But even then a few schools and private

groups may be linked together by means of a Scouters' Union and such unions may be useful for the District Commissioner as well as the scouter. The D. C., who would otherwise find it difficult to visit every scouter, may find it easy to talk to a group of scouters at a fixed place.

Though every group is expected to have its own camp, there may be many poor troops which may not have camps of their own. The D. C. may delegate two or three boys of such groups to attend camps in some other group camp. Added to this, Patrol Leaders' Training Camps, Cub Palavers and Scouters' Refresher Courses would add sufficiently to the interest and efficiency in the district.

But all these things do not mean that the D. C. or A. D. C. would be lightened in their work. But on the other hand they may have more work, but more work of such a sort that can be transacted at their own place and with a limited number of visits, which would be useful to every commissioner who has already several things to attend to, apart from the Scout work in the district.

Pack Programmes.

MANY of you attend "Seonee Pack" meetings during the winter and would perhaps welcome a change from the usual Pack subjects. (A Seonee Pack is the term used in some districts to mean a gathering of Cubmasters, who form themselves into a Pack and hold their meetings on the lines of a Pack meeting.) Even those who live in scattered villages and are therefore working by themselves, may perhaps find the following suggestions of some use.

1. Toymaking—Have you tried a toymaking evening? Some people are clever with their fingers, and others are not; it is enormously helpful to the latter if they can make toys with some one else, rather than rely on a book, and even the clever-fingered people will find some new ideas.

In the correspondence columns of the *Scouter* for last May, you will find a letter from the Rev. E. Gedge offering to supply free, upon application, a leaflet of suggestions for handicrafts in connection with missionary work. I have recently found two useful little books on handicrafts. *What shall we make?* and *More things to make*, both by M. La Trobe Martin (1s. 6d. each)

2. Story-telling—There is still some shirking of this subject! Why not use your Seonee Pack Meeting on the principle of "trying it on the dog"? Set apart some time during the evening for Six Work, and let the Sixes go to their lairs, one member then either telling or reading a story to the rest of the Six, followed perhaps by a vote as to whether the Six considered the story a good choice from a Cub's point of view.

I would like to draw your attention to the Cub Section of the Library at Imperial Headquarters. Those who are able to visit it should find several titles of books to recommend to their local Public Library.

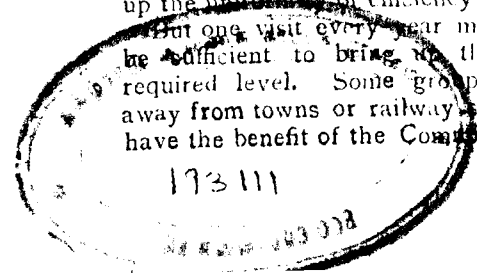
3. First Aid—A knowledge of this subject is always useful and Commandants of V. A. Detachments are often willing to allow Scouters to attend their lectures, since it ensures a good attendance for their doctor's class.

Junge Dances.

In August we published variations of two of the Junge Dances. Here are further variations to the Dance of Baloo.

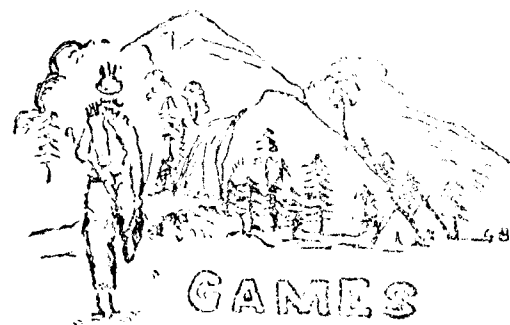
A

Pack in circle. One cub sitting in centre of circle—Mowgli. The rest, standing, are each of them Baloo.



Idea—A Dream? Mowgli, the Cub, of the Law from Baloo's dream. Mowgli rather than Baloo, is the one who at Baloo's suggestion, appears to the Cub (Mowgli) knows by heart.

Action—The Cub is in a dream, ponderous and long, sitting up with his right foot, take four steps away, then Baloo to Mowgli. The Cub gives in to the



(Called by Hiasatha)

Map finding—A game was wanted for a Saturday afternoon which would help Scouts to gain their Pathfinder's Badge, and which would also give them some instruction in mapping. The following game was devised, therefore, it easily permits alteration to suit local conditions and can be combined with ordinary hikes or Saturday afternoon games, such as a Treasure hunt.

Start each Patrol off at stated intervals (about ten minutes is ample) after having given the Patrol Leader a series of six incomplete maps. On some no names of roads or houses or places of interest are supplied instead of the names themselves. Each map indicates cross-roads, level crossings, or a bridge over a river. The problem is to identify the map and then to proceed to the spot and fill in anything which has been omitted. The maps are numbered and, if followed up one by one, lead round a

territory consisting of about five miles. No compass, plan or scales are indicated, so these have to be supplied. To make things more difficult, ask each Patrol to bring back such things as a button, a cork, certain leaves and so on. Points are awarded at the end of the course for the accuracy of the mapping, for the finding of the objects required and for the speed round the course.

These games are repeated four times, then Baloo who has been watching attentively all the time says, "I am the Law, O Baloo, and I will remember."

When Done ends. (From the "Scouter.")

Bag a Bean: A circle is marked in the centre and each Scout is provided with a bean or some other small and not valuable article. There are then thrown into the circle, one, however being taken. The players then move round the circle. When the music stops (or on the word "Grab" if there is no music) every one dives into the circle and endeavours to secure a bean. The fellow who fails drops out. This is continued until the winner is reached. To vary the marching round, such orders as "about turn!" "Double!" and "Knees up!" may be given.

Envelopes:—The Scouter brings to the meeting a dozen envelopes which he has received among his post. They are then numbered and each patrol is given three. At the end of say, four minutes the groups of three are passed on. This is repeated until each Patrol has seen all the twelve envelopes. Each Patrol has to write down briefly any personal particulars such as age, sex, profession, residence, about the person who sent each envelope which they can deduce from their inspection. With a little practice it is possible to become remarkably proficient.

Rovering.

Quest of the Spiritual (Continued).

Scout Laws: Quest of courtesy and beauty.

Bible.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. IV. 6)

Gita.

The utterance of words which do not give offence and which are truthful, pleasant and beneficial and the regular recitation of the Veda—these are said to be the penance of speech" (XVII. 15)

Bible.

"Out of Zion, the perfection of beauty, God hath shined". (Psalm L. 2.)

6. The Quest of Kindness to animals:—

"I am the good shepherd, the good shepherd giveth his life for the sheep" (John X. 11)

"How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray?"

And if it so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray" (Matthew XVIII. 12-13)

7. Quest of Obedience and Conscience.

"Children, obey your parents in all things, for this is well pleasing unto the Lord" (Col. III. 20)

"Honour thy father and thy mother, that thy days may be long upon the land which the Lord, thy God, giveth thee" (Commandment).

8. Quest of happiness:—

"Then was our mouth filled with laughter, and our tongue with singing" (Psalm CXXVI. 2)

Gita.

Serenity of mind, beneficence, silence, self control and purity of heart, these are said to be penance of the mind" (XVII. 13)

The worship of the gods, of the twice-born, of teachers, and of the wise; purity, uprightness, abstinence and non-violence, these are said to be penance of the body" (XVII. 14).

"Steadfast on Yoga he sees himself in all beings (creatures) and all beings in himself, he sees the same in all" (VI. 27)

"He who sees me everywhere and sees everything in me, I am never lost to him and he is never lost to me." (VI. 30)

"The yogin who is happy within, who rejoices within, and who is illumined within becomes divine and attains to the beatitude of God" (V. 21).

"He who dwells in the spirit, the same in pleasure and pain, who looks upon a clod, a stone, and a piece of gold as of equal worth, who remains the same amidst pleasant and unpleasant things, and who being firm, regard alike both praise and blame attains to the beatitude of god." (XIV. 21)

Rover Scout Activities.

By Dr. F. W. W. GRIFFIN, M.D. (A. C. C., London).

(From "Scouting" Birmingham).

(1)—Planning and Recording.

At a conference of Rover Scout Leaders and Mates in Birmingham last November a simple scheme was devised to enable members of Crews to plan and record their programmes of carrying Scouting into life in the world. The card, here illustrated, provides a means of noting down particular Scout activities in definite relation to that sphere of life in which they are to be carried on. It can be kept in the Rover's wallet as a continual reminder, and the Rover Leader should have a copy so as to know exactly what each member of his crew is doing to carry Scouting into everyday life. No minute details are required, and only the main line of activity in each connection is jotted down as regards the current quarter, though intentions as regards future quarters may well be entered, when made. The card will thus be a simple record of present and future Rover Scout activities.

At that conference the Scout programme, as set forth in *Scouting for Boys*, was grouped provisionally under seven headings, it being agreed that revision of the card should be considered after it had been tried out for about six months. The most prominent features of Scouting from the Rover's point of view were thought to be physical development through open-air and woodcraft (a side needing more

emphasis in some Crews); campcraft (not forgetting its purpose of promoting woodcraft training); observation and mental training (recalling the Chief's references to Kim, Winter's Stob, etc.); hobbies; good turns (as a purposive series of practices leading to formation of a habit where this had not been fully developed in the Troop previously); the Scout Law; and the art and craft of self-adjustment to life. The fields in which these Scout activities can be variously carried on include the occupation (preferably realised as a vocation rather than as a job); the family—whether the present one in which the Rover is a son, or the future one in which he will be, perhaps, a husband and a father; the Scout Movement (to which he owes a debt); service to his own country; service to the world-wide brotherhood of Scouts (with the clear implication of promoting international peace and goodwill); and helping forward the Kingdom of God.

For example, one Rover Scout may be attending evening classes in foreign languages to help himself on in his vocation as a shipping clerk. In the appropriate quarter, and opposite to OBSERVATION AND MENTAL TRAINING, he would make the entry: (A)—Evening Classes. He may, perhaps, be an A. S. M. concentrating on teaching First Class and Proficiency Badge subjects and

gaining more knowledge and ability through thereby. He might, therefore, insert in the space opposite HOBBIES (C). Teaching swimming, mapping, etc. (This will help such Rovers to be definite as to the exact part they are taking in the Troop or Pack programme.) In his Crew he may be engaged in recommending, among other activities. This would enable him to put against GOOD TURNS recommending. Or, if he regards this more as a HOBBY, the insertion would be made in the space next above. A certain amount of overlapping as regards this classifying is desirable, so as to encourage thinking, and also to accommodate different outlooks. Some spaces will probably have to be left blank at first in each quarter; this will show what side of Scouting the Rover is not carrying into daily life! He and his Rover Leader will have a

constant reminder that one department of his Rover life is being neglected, and something will be done about it.

With a set of such cards to guide him quarter by quarter the Rover Leader should be better able to judge what items are indicated for his Crew programme; he will aim at helping Rovers to fill any gaps on the cards. Moreover, such a scheme could be used by Squires with special reference to their study of *Scouting for Boys*. Each week they could be set to explore this book, and to jot down notes about the Chief's teaching in regard to each of the seven categories. At the next Squires' meeting a discussion on this would be arranged, the Squires speaking with the aid of their notes. A few hints should be given in advance about the study for the following week.

ROVER SCOUT ACTIVITIES.

Name.....	Date of Birth.....
Address.....	Name of Crew.....
	January-March April-June July-September October-December
Physical Development (through Open Air Life and Woodcraft)	
Campcraft 	
Observation and Mental Training 	
Hobbies 	
Good Turns 	
Scout Law 	
Self-adjustment to Life (Citizenship, Marriage, etc.)	

FIELDS OF ACTIVITIES.

- A. The Vocation.

B. The Family.

C. The Scout Movement.
- D. Helping the Country.

E. World-wide Brotherhood.

F. Helping forward the Kingdom of God.

First-Class Tests.

Hints on Organising Instruction for the Troop.

Swimming—One Saturday a month may well be told off for swimming to the whole Troop.

Tests of Progress to be held for First Class candidates alone while the others shall at the time be lookers-on. Not less than six such *Tests of Progress* shall have to be successfully tackled for being declared eligible for appearing

for the final *Test for First Class*. More than one Troop may join.

It is a good idea to hold the Final Test for First Class Scouts of more than one Troop, on a particular day in accordance with previous agreement among the Troops. On swimming Saturdays, Tests of Progress for First Class Scouts shall be the first item. After they are

over the others might get into water for practice in proficiency and Rescue methods.

Floats and Bathing pickets are indispensable at all times. It is advisable to go in for the assistance of expert swimmers of the locality.

Saving—This Test and the alternative to Axemanuship, in cases where it is not possible, may each be made the objective for the other. One useful Handicraft will help both. But the principal Test is whether the candidate has been at pains to pass these Tests. Honesty of purpose is the crucial Test.

Signalling.—This is a subject which Patrol Leaders and their Court of Honour can deal with. Patrols might with profit put forth their First Class candidates to compete with others of the same Troop and the Court of Honour of one Troop might challenge the Court of Honour of another Troop in the locality. Why not a spirited Competition among the Troops of a locality, just like any other Tournament? Entries for every one of such competition-bouts might count for a Test of Progress and six such, either among the Patrols of the same or different Troops, are desirable before being admitted to the Final Test.

This may uniformly be told off for the Second Saturday of every month by one or all the Troops in the locality.

Journey.—With regard to this Test, some initial talks at the Club-room are necessary. The object of these Talks is just to understand clearly what it would be best to note on a journey or a Hike and how best to report about them.

A study of the conventional signs on the Ordnance Map and the simplest form of sketching them on our journey reports is necessary. Hence this Test best goes along with Map-Reading.

The use of the Compass and Estimations also come in for use on such journeys.

The nature of the candidates' journey has to be settled down.

Experimental journeys with the distinct objective of every one of the above to be made,—journeys of sufficient duration and length. The Talks may be possible on the eve of such journeys if they are arranged during short holi-

days in the middle of the working season. Three such experimental journeys are enough to prepare First Class candidates above. It is desirable that more than one Troop join for this instruction. All the members of the same Troop may attend, too.

But the final Test itself may be allowed to be taken up last as it involves several other practices like cooking, judging distances, etc.

First Aid.—Unless the Scoutmaster arranges the Topics for the Doctor, the Doctor's instruction is usually digressive for our boys. The Scoutmaster should be present, take notes, and make candidates profit fully.

Competitions in First Aid between Troops may be arranged as for signalling as indicated above.

For this Test also the candidate may be required to pass through six preliminary Tests.

Cooking.—Nothing like Patrol-outings for the purpose of experiments on the part of first Class candidates. Demand six successful attempts before appearing for the Final Test.

Camping-out—For seven days of which three ought to be consecutive. Troop-Camps and experimental journeys may help the candidates to furnish this record.

Estimations.—This subject requires long-standing practice and if the Troop is careful to require periodical self-measurements on the part of the boy and note them down on a card-board in the Club-room and include some general practice in ordinary weekly parades, too, the practice will grow into a habit on the part of the members of the Troop.

Training a Tenderfoot.—Comes in easy for a Patrol Leader, but in other cases Patrol Leaders should set First Class candidates to do it. This requires merely arrangement at the Court of Honour.

Note.—Map-reading has been taken along with journey report and felling the Tree has been covered by its alternative taken along with saving. The alternative to felling the Tree is however only a 'poor' alternative.

2. For the several points of instruction in each of the above subjects, read letter by letter of Stanley Ince's "Letters to a First Class Scout".

Serawls for Scouters.

Scouting and Religion.

One of the latest pamphlets of the Imperial Headquarters is the pamphlet No. 55 "Scouting in relation to the Churches." It sets forth in brief just "a few bare facts sufficient to enable a busy man to judge for himself."

The aim of Scouting is "to develop good citizenship among boys by forming their characters". What this implies is expanded in the promise "to do his duty to God" and it is recognised that religion is the only sure foundation for the building up of character."

Scouting claims in its fold members from every denomination and sect, Christians, Jews, Hindus, Moslems and others too. The Boy Scouts are a world wide brotherhood, embracing members of most existing religions.

The law and the promise state the essentials that are necessary for the boy and they have a basis on religion. Scouting all over the world is bound by the same promise and the Scouts obey the same law.

"An organisation of this kind would fail in its object if it did not bring its members to a knowledge of religion" says the Chief Scout.

The official attitude of the Boy Scout Association is laid down in the P. O. & R. and it stresses three important points.

(a) That every scout should belong to some religion or other and attend its service.

(b) When all the members of a group belong to one form of religion, a common worship may be used for all.

(c) When a group consists of members belonging to different denominations, they should be encouraged to attend their own church and mode of prayer.

This however does not prevent the use of common universal prayers but even then the attendance is only voluntary.

Therefore it is no wonder that Scouting has received support from most of the denominations of the world.

It holds that the whole world is akin and every form of religion aims at the same thing.

Just as there are several roads leading to same place, the various religions approach one common light and interpret the needs of man which are essentially the same throughout the world.

The church is given a full hand in the management of the group and its activities. Church plays an important part in the life of the boy with his home and school.

Necessarily a movement which has its ultimate basis the full development of the boy, religion should have contributed towards his religious development. The Imperial Headquarters sets down the contribution of the movement in plain sentences.

It helps to give the boy a strong body, an alert mind and a receptive spirit by encouraging the particular tendencies or activities and guiding them into useful channels. This a good foundation for the church to build on.

The spirit of sacrifice and social responsibility is infused and an unselfish outlook on the world is encouraged.

Group tradition encourages the loyalty to the church and thus brings in many youths under its powerful influence who may otherwise escape.

The experience in the training of the boy and the knowledge of the special needs of the juveniles, which is improved and collated continually, may be useful for even the church members in their work among boys.

Scouting points a simple way of expressing the religious instincts in practical service. It has a special value for older boys who may be easily kept in the church by this means of religious self-expression.

Generally the movement that claims the support of the majority of boys of the world is an asset.

Scouting is the first step towards international goodwill and peace.

(Scribbler.)

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION:



"Second Class Test." Scouts of the School for the Deaf, Mylapore.

A Patrol Leaders' Parliament.

By S. KING, G.S.M., 8th Wallasey.

OUR District Conferences of Patrol Leaders were always well-attended, but we usually experienced a difficulty in getting the fellows to talk. The "atmosphere" was there and the subject of the paper was agreeable, but the discussion which should have followed, was often limited to two or three of the older hands. So we hit on the idea that, instead of the usual paper, we would have a questionnaire, with one of the "old gang" to lead it, and it worked very well.

At the start of the conference he took a census of the attendance, from which we found that, out of the twenty-one Troops in the District, three only were not represented. "Now," he continued, "all you fellows

from the Parliament; but as there are more Leaders from the larger Troops, each Group has one vote only. I will give you a minute or two to fix who is to vote." The Scouters present formed the "Second House," to be referred to when necessary for their decision on difficult questions. Every fellow, however, could speak; on standing up, he first mentioned his name and his Troop. These were the questions, and the answers received.

Q. What are the duties of a P. L. ?

A. See to regular attendance, and keep up keenness in his Patrol, setting the example himself. Always attend in uniform, and be smart on parade. Act as link between Scouter and boy. (Some Troops disagreed

with this, considering that the S. M. should deal directly with the boy.)

Q. What do you give your Second to do?

A. This raised a difference of opinion. Some said the Second should take charge of a backward member of the Patrol; others, that the Leader should take him. Keep the Patrol Log, and attend mess.

Q. What are the qualities essential for a good P. L.?

A. Leadership, good character, modesty (not bossy), energy, patience, personality, courage. (At this point, the questioner was asked the difference between "personality" and "character," which nearly "floored" him.)

Q. What should be the size of a Patrol?

A. Opinions ranged from six to ten.

Q. Should P. Ls. choose their own Seconds?

A. Opinion was divided, the voting being nine for, and nine against. On reference to the "House of Lords," S. Ms. agreed that they should always be guided in this matter by the P.L. as far as possible.

Q. Should all Patrol instructions be done by the Leader?

A. In one Group, Scouts were not posted to Patrols until they were Second Class. All agreed that a P.L. learned much by instructing; but that the amount of instruction done by the Leader depended on the stage of progress of the Patrol. The voting was thirteen to five in favour of Leaders undertaking the instructing Second Class tests.

Q. Should a Leader be older than the other fellows in his Patrol.

A. Voting was fourteen to four in favour of the older P. L.

Q. Is a Leader less keen after he has passed the age of 15?

A. Voting was even; and the "House of Lords" said "sometimes."

Q. How do you deal with a slack P.L.?

A. Temporary lapse might be due to homework, or other legitimate cause, especially after the age of 15. Voting was fourteen to four against deprivation of stripes.

Q. Should a P. L. do visiting?

A. Some thought that visiting the parents of an absentee might be misconstrued by the boy, and that it was better for the Leader to try to meet the delinquent outside his home. Voting was twelve to six in favour of visiting by Leaders, due caution to be observed, and the boy him self being asked for at the door.

Q. Is it a good thing to have a Rover attached to a Patrol, for instructional purposes?

A. It was resented by A. S. Ms. and created friction. It did the P. L. out of his job, and interfered with his development. One Group found it to work perfectly. The voting was seventeen to one against the idea of having Rovers attached.

Q. What do P. Ls. think of Rovers?

(Here, the questioner was asked to amend his question to "Rovers who do not hold a Group Warrant as Scouters.")

A. No answer was given, and the question appeared to cause some amusement. It was pointed out by a Scouter, that perhaps Leaders did not know what Rover Scouts were or what they did. (Note: This has since been reported to the A. D. C. for Rovers, who has prepared an interesting talk for the next Leaders' conference.)

Q. Do Cubs make good Scouts?

A. All in favour. The previous training of a Cub helped the Troop spirit, and saved time in instruction.

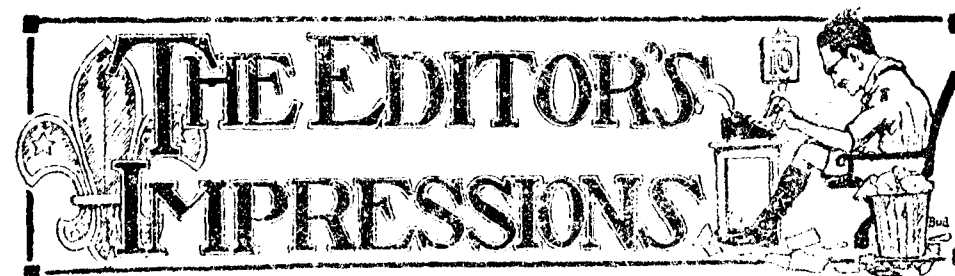
Q. If a Leader is in the band, can he look after the Patrol as well?

A. All Groups with hands answered in the affirmative; because very little time was given nowadays to band practices.

Q. Do Leaders consider that they usually get fair play?

A. "Yes," by everybody.

Our Parliament then adjourned. Fifty members were present, and nearly all of them had spoken. Besides this "loosening of tongues," the idea will lead to a more complete understanding between Leaders and Scouters, and when the A. D. C. for Rovers has had his say, the bridge between Scouts and Rover Scouts will have had a few more timbers added, which will make it easier to cross.



Pushkaram Service.—We are glad to note the public recognition given to the Scout Organisation at Godavery for rendering service to the pilgrims during the Pushkaram Festival. The following appreciation of the services of the Scouts appears in *The Hindu* of the 12th July 1932. "*Work of the Boys Scouts.* Boy Scouts of all the schools in the vicinity are to be seen daily on duty, and this band of voluntary workers are busily engaged in helping the crowds at the bathing ghats as well as distributing cholera bacterio-phage in the water pots of those who draw water from the river direct for drinking purposes."

Group Good Turns Competitions.—The following troops which have sent in reports of good turns done in the month have been awarded prizes.

Scouts of Buckapatnam, Anantapur, for putting out a fire and Scouts of V. C. High School, Omalur, Salem, for service during the Cattle Fair in co-operation with the Sankari Taluk Board.

The South Indian Scout Equipment Company has offered a prize for the above

competition and our thanks are due to them for their kindness.

Our Magazine.—As the joint editor of the South India Boy Scout Magazine I strongly feel that our magazine should be an ideal one not only in the matter of spreading Scout knowledge and technique which it is already trying to be but also in the matter of circulation. For each Boy Scout his own copy of the magazine must be the motto. Does every one, Scout and Scouter read our magazine? is the question, we want every Scout should put for himself and answer satisfactorily. We should welcome suggestions from Scouts as to their views, on the matter. We believe any group can certainly undertake this as a group good turn namely to get one more subscriber for our magazine. If each group can manage one more subscriber we should be having at least 500 more subscribers added to the list. We hope every group will DYB DYB DYB in this matter.

V. S. RATNASABHAPATHY,
Editor.

A Scout meeting is a boys' meeting with the Scoutmaster there to guide and direct the meeting. Scouts are to run the meeting, with suggestions from the Scoutmaster.

British Empire's Jamboree Contingent Enlarged. 4,200 Going to Hungary.

Brig.-General E. G. Godfrey-Faussett, who is to lead the Empire's contingent to the next World Scout Jamboree at Goddollo, Hungary, in 1933, has announced that owing to the large number of applications for places, the Camp Chief, Count Paul Teleki, has been good enough to raise the numbers for the whole of the British Empire to 4,200. This contingent will be divided

into eight divisions, each consisting of a Leader with a very small staff, a Rover Scout Crew of one Rover Scout Leader, two assistants and 32 Rover Scouts, and 14 Scout Troops with a Scoutmaster, two assistants and four Patrols of eight Scouts each.

Definite figures from each area are being asked for by March next, when a non-

returnable but transferable deposit of £1 per head will become due. Meanwhile County Commissioners are being asked to inform General Gallwey-Hanssett of their approximate plans.

Several Scout districts in Hungary are asking Boy Scouts from Great Britain to go to Hungary for a few weeks this summer as their guests. Their idea is to advance fraternisation and enable them to improve their knowledge of English.

How to Keep a Lively Patrol.

You do not keep your Scouts on their toes by telling them to be there, but rather by making your Patrol activities so interesting by putting so much pep and intelligent direction into it yourself that you bring

them and hold them interested unconsciously.

Are you that kind of a Patrol Leader? If not, develop this asset.

—*The Blazed Trail.*

Patrol Meeting Reports.

Patrol Leaders, that really lead their Patrols, by having Patrol meetings, will find that Patrol Meeting reports are a very necessary feature of the Patrol System.

The scheme is as follows: Each Patrol Leader, right after his Patrol Meeting, fills in a blank containing the following information:

1. The location of the meeting.
2. Number of Scouts there, number absent.

3. A short outline of the meeting.
4. Did your Assistant Patrol Leader help you plan the meeting?
5. The date of the next meeting.

The above is to give you an idea of what a Patrol Meeting Report is, and the nice thing about them is that they can be filed by Patrols and there can be no question as to the efficiency of your Patrol.

Scouting in America.

President Hoover's Message.

PRESIDENT Hoover, Honorary President of the Boy Scouts of America, sent the following message of congratulation and tribute to the Movement, through Mr. Walter W. Head, its President, to the twenty-second annual meeting of the organization in New York recently.

"It is indeed most heartening to learn that such splendid progress was made by the Boy Scouts of America in the past year. The fact that you have, notwithstanding unusual handicaps, been able to achieve such substantial progress in making your programme available to an increased number of boys in response to the challenge which I gave to your organization on the occasion of your meeting here in Washington in March, 1930, is further evidence of the strength and vitality of Scouting in America.

"This is a great tribute to your leaders and especially to those who serve as Scoutmasters. Please convey to your leaders assembled for your twenty-second annual meeting and through them to your membership of now over 900,000 men and boys, my greetings and good wishes.

"It is highly important particularly in these times, that the support of the public be maintained for your educational, social and character-building agencies, and I am confident that your fine record will contribute to this end."

Mr. Walter W. Head, of New York, was re-elected President of the National Council, Boy Scouts of America, at the meeting. Mr. Head was President of the Movement from May 1926 to May 1931, when he refused renomination for another term. Mr.

Mortimer L. Schiff was then elected, but following his death last June Mr. Head resumed leadership of the organization as Vice President, and last October he was elected to fill Mr. Schiff's unexpired term.

Mr. Stuart W. French, of Pasadena, Calif., was elected a Vice-President to succeed the late Mr. Charles C. Moore, of San Francisco.

A Ten-Year Plan.

The National Council of the Boy Scouts of America adopted a new ten-year programme of growth by which it is hoped to better the citizenship of America, by increasing the number of Scout trained men in the community. The programme, as a minimum result, aims to give at least one out of every four boys four years of experience as a Scout.

Each year 1,300,000 boys become 12 years of age in the United States. Last year some 12½% of these boys were reached

by Scouting before they became 13, and the task as laid out in the ten year programme calls to reach another 12½% during their 12th year, or 325,000 new 12-year old Scouts each year. This will require the recruiting and training of some 20,000 Scoutmasters above the group of nearly 30,000 now giving service as volunteer leaders. In addition to registering new boys the programme will involve the continuance in Scouting of many boys for longer periods than now are common.

That Scouting is playing a prominent part in moulding the youth of the United States is clearly shown by the fact that 69% of American Rhodes scholars have been Scouts; 80% of all players selected for last year's All-American football teams were Scouts; nine of those for the All-American first team were Scouts; 39 of the 50 boys selected by Thomas A. Edison's intellectual test were Scouts, and the boy given first place was a Scout.

A Bond of world Friendship.

"B.-P.'s" Scandinavian Broadcast.

Change of Spirit Wanted.

AT 7-15 p. m. on St. George's Day, Lord Baden-Powell, the Chief Scout, added another strong link to the bonds of friendship which unite the Boy Scouts of the world with a broadcast speech to the Scouts of Denmark, Norway and Sweden.

Sitting in his office at the Scout Headquarters in Buckingham Palace Road, London, Lord Baden-Powell spoke over a land line to the boardcasting stations at Copenhagen, Oslo and Stockholm which broadcast his speech throughout Scandinavia. At the end of his speech the stations broadcast translations in their respective languages.

In the course of his speech Lord Baden-Powell said that a question which had been asked by many was: "Why did God send the War?" Was it not that possibly He wanted to bring home to all nations, by an object lesson involving considerable punishment, the fact that we were living in a wrong spirit?

"It would seem that in spite of our education and in spite of our two thousand years of Christianity we European nations have only a veneer of civilisation and only profess instead of practising our religion, so that below the surface we still are moved by primitive a savage instincts. There is a wrong spirit within us.

"The League of Nations has been established to counteract this by establishing closer relations and co-operation between nations, and to prevent the recurrence of war; but admirable as these intentions are it is quite obvious that the League cannot be fully effective unless it is supported by the will of the peoples for peace. Under present conditions each nation considers its own interests in the first place, and, in the race for supremacy and success of those interests, each nation cannot but feel jealous of its rivals and suspicious of their moves. These feelings of jealousy and mistrust are at the bottom of war.

"If we want peace we must build in place of these a general feeling of mutual goodwill and trust. This can only come through education of the individual of each nation in such new spirit."

"This is our aim in the Boy Scout and Girl Guide Movements in the different countries as well as in the teaching of the schools and churches. Here we are eager in the different nations, pursuing the same ideal of duty to God and man, from a widespread brotherhood which is already breeding that spirit of mutual friendliness and comradeship. This is largely strengthened through personal acquaintance and correspondence."

"The Movement is yet young and comparatively diminutive numbers altogether only some three millions among the many millions in the world; but at any rate it is a contribution, and it is growing rapidly. One cannot expect a sudden conversion, but nations are grouped generally according to race, and if those which are racially connected were to form groups of states united in comradeship, it would be a step gained."

"As one instance, take you of the Scandinavian countries; already you possess by nature many of the qualities which we endeavour to inculcate in Scouts everywhere, namely, clean, active, and healthy bodies and minds, respect for God

and man, and a general feeling of goodwill and trust. You are people of peace-loving countries and follow common aims, but it is only this patriotism yet, which is confined to your neighbour countries, you would soon become a United Scout and Guide Movement. You are people of goodwill. We have seen in the United States of North America, and in Latin America, the British Commonwealth of Nations, and in Japan, that such attempts cultivate means of friendliness and mutual cooperation and less of rivalry and suspicion (as very many are actually doing) we shall have only one more step to attain, and that is the closer relationship of these various groups about the world; and this with modern development of communications is every day becoming the more feasible."

"But the important point is the *change of spirit*, the abolition of the prevailing feeling of mistrust and its replacement with goodwill in the peoples themselves. To this end we in the Scouts and Guides have made perceptible progress by making personal friendships with each other regardless of differences of country, class or creed. Let us therefore press on with hope and with confidence in your effort which actually is to help in bringing about God's reign upon earth of peace and goodwill among men."

"From my heart I wish you all success."

Why not form a Parents' Patrol?

It is a brain-wave, isn't it? I think you all are anxious to endorse that cable?

Imagine B. P.'s delight in reading, "Parents of Cochin Scouts recommend a Parents' Patrol be formed immediately Cable decision."

Now, how are we going to form that Parents' Patrol? I suggest it be on the following lines.

First of all, I would make the Motto be, "Let us help our children."

Then I would make each parent say some what as follows:—

"I promise to study the Ideals and the Principles of the Scout and Guide Movements in order that I may the better understand the enthusiasm of my children; so that I may the more earnestly encourage them,

help them, and set them a proper example."

After all these preliminaries were over, I would call a Meeting, let it be known as a Committee of Ways and Means. I would nominate speakers, and their subjects would have these headings.

"Grouses Parents have against the Scout and Guide Movements; Are they justified in fact?"

"Do our children give up too much time to their respective Movements? Are they neglecting other and more important work?"

"Have we noticed any difference in our children since they became Scout and Guide?"

"How are we going to co-operate to help our children to fulfil their Ideals?"

A. C. McKay.

THE SOUTH INDIA BOY SCOUT

TAMIL SUPPLEMENT.

VOL. II, No. 10.

July 1932.

Honorary Editor: T. P. SANTANAKRISHNA.

பாடி வாழ்க்கையும், பத்து விதிகளும்.

சாரணப் பாயிற்சியின் ஒப்பற்ற புகழிற் பாடி வாழ்க்கையே; பரமாரணத் தலைவரும், பல புது பாயிற்சிகள் தெரிவதும், கைத்தொழில் திறமை கண்டு கற்பதும் கற்றது மதவாது கருத்தில் பதிவதும் எங்கே? பாடிவாசத்திலல்லவா?

பாடி வாழ்க்கை என்பது வீட்டிலுறைவதுபோல் வெளியில் சென்று கூடாத்தில் கூட, வேண்டும் பொருளை விலைக்கு வாங்கி உண்டு, பின்பொழுது போக்கி விலையாட்டயர்வதா? அன்று! அன்று. வெளியிற் சென்று இயற்கை யாம் அன்றையின் எழில் ஒரு இயல்புகள் கண்டு இறைவனின் போற்றலைப் போற்றியும், கற்றவன் நுனியில் சாய்ந்தும், காற்றிலும் ஈரிலும் கலந்தும், தனக்கு வேண்டியன காணே ஆக்கியும், ஆகிய இவற்றால் வரு = இன்பவாழ்வும், புகர்த்தும், சாரணர் விதிக்கோ சமயம் வாய்த்தபொழுது கையாண்டும் வாழ்வதேயாம்.

இத்துணைச் சிறப்பியல் வாய்த்த வாழ்க்கை வாழாது சாரணர் உடை உடுத்து சட்டத்தைமட்டும் மனனஞ் செய்பவர் உண்மைச் சாரணர் அல்லர்—கேவலம் சொன்னதைச் சொல்லும் கிளிப்பிள்ளைகளே யாவர்.

கரங்களில் விரல் பத்துவது போல் சாரணர் விதிகள் பத்துண்டல்லவா? இவை எக்பனம் பாடி வாழ்க்கையின் கையுறை (glove) ஆமென்று ஆராய்வேம். முதலாவதாக சாரணரின் மாணம் மதிக்கத் தக்கது என்பதை நீ கற்ற உன் சாரணத்தலைவர் உனக்கு ஒரு கருமம் ஏவவும் அல்லது ஏதாவதொன்றைக் கவனமாய் பாதுகாக்கப் பகரவும் அல்லது சாதாரணமான மனிதரைப்போல் அறிவுக்கு அமை யாத செயல்களைச் செய்யாது சகோதரத்துவத்தின் கௌரவத்தை நிலை நாட்ட நீ சாரண உடை தரித்திருப்பதால், நீயே அவற்றைத் தாலாகச் செய்கிறாயா? என்று கவனிக்கவும் பாடியே சிறந்த இடமாகும்.

இரண்டாவதாக பாடியில் உன் அணிக்கு இடப் பட்ட ஆணையை நிறைவேற்ற நீ அறியாமலே உன்னை உழைக்கச் செய்வது எது? உன் அணியின் இடமாகவும், அணிமுதல்வர், சாரணத் தலைவர் இவர்களிடமாகவும் உனக்குள்ள உத்தம விசுவாசம் அல்லது பத்தியல்லவா?

மூன்றாவதாக பாடியில் நீ முற்பகல் முழுநாடும் முயற்சி செய்து, களைத்து, இளைப்பாறத் தரையில் இருக்கும் தருணம் உன் சிலைமை யறியாத உன் சாரணச் சகோதரன் ஓர் உதவியை நாடின என்ன செய்வாய்? எவருக்கும் எச்சமயத்தும் ஏற்ற உதவி

பரிசின் என்பது மனதில் எழுமன்றோ? உன் சிவப்ப உனக்கு உணக்களிப்பாகக் காணாமல்லவா? மேலும் பாடி வாசஞ்செய்ப இடத்தத்தவற்த நீ நன்றி கூற்று வாசக்கு அவர் செய்த உதவி உன்னை ஊக்கு மல்லவா? நீ அவருடைய இடத்தை எவ்வளவு சுத்தமாகவும், சலமாயும் பாது காத்துத் தருவாய் என்று எனக்குத் தெரியும். காண் ஒரு கோட்டத்தின் பொத்தக்காணைச் சக்கித்து சர்ப்பாவிக்க கேர்த்துபோது அவர் சாரணர்களுக்கு தன்னிடத்தைத் தர எப்போதும் தயாராயிருப்பதாக அதிக ஆனந்தத்தோடு இரப்பினார்.

சாண்காவதாக விரல் பத்து ஆணி அல்லது பட்டையின் சாரணர்களுடன் சல்லாபிக்க சமயம் வாய்ப்பின் சாரணர் சகோதரர் என்பதைத் தெரிந்துகொள்ளலாம். இன்னும் பாடிக்கு வரும் பக்கத்துச்சிறார் உங்களைப் பார்த்து சாரணர் ஆகி, நாமும் இந்த வாழ்க்கை வாடி விரும்பும்போது மற்றவர்க்கும் சகோதரர் என்பது செய்யாகும்.

உங்கள் பாடித்தீ விழாவில் நீங்கள் பாடிவதையும், உற்சாகமான பல்வேறு செயல் ஆற்றுவதையும் கண்டு களிக்கவரும் அயலார் செயல் உங்கள் பால் அவர்கள் கொண்டுள்ள மரிபாதையே ஆம். இன்னும் நீங்கள் பக்கத்து இடங்களுக்குச் செல்லுங்கால் காண கேரும் பெரிபோர், சிறியோர், ஆண்கள், பெண்கள், அகிகழறினர் இவர்களிடம் நடந்துகொள்ளு முறையை உங்கள் தலைவர் உங்களுக்கு காட்சியளவையால் காட்டி ஐந்தாவது விதியினை ஐயந்திரிபற உபதேசிப்பார்.

உங்களில் எத்தனைபேர் நீராடுகளில் நீர்வாழும் பிராணிகளைப் பிடித்து மயங்கச் செய்கிறவர். எத்தனைபேர் பறவைகளின் கூடுகளை எடுப்பவர். இப்பொழுது பிராணிகளிடத்தில் அன்பாயிரு என்ற அன்புச்சட்டம் அகத்தில் இடம்பெறாமல்லவா?

பாடியானது உற்சாகத்துடன் நல்ல முடிவடைய ஏதுவாயிருப்பது எழாவது (சட்டம்) விதியே ஆகும். சாரணத் தலைவர் தமையிடமுள்ள சாரணரைப் பாடியில் பழக்குவதிலும், பாதுகாப்பதிலும் எவ்வளவு பொறுப்புள்ளவராய் இருக்கிறார். இதனை உணர்ந்தன்றோ உத்தம அணி முதல்வர் அவரது சுமையைக் கூறு படுத்தி தயமோடுள்ள சாரணர்க்கு அறைப் பகுத்துக் கொடுக்கிறார்கள். இதனைச் சாரணர் உணர்ந்து தங்கள் அணிமுதல்வர்க்கு அடங்கி நடப்பதால் தானே சாரணத் தலைவர் செம்மையாய் பாடிவாழ்க்கை

அணி அமைப்பு.

(பிரிவுப் பகுதி முகாம்கள்)

IX

அணியின் விசேஷ தடவழிகளாகக்.

(Special Patrol activities).

இதேவோணத்தும் 'அணி' (உயிரோசை) சபையில் (Patrol-in-Council) உள்படதான் ஒரு சபை இருக்க வேகியம். இச்சபைக்கு துணி முகல்வன் தலைவராவான். ஆவல்வையைச் சேர்ந்த சாரணர்கள் யாவரும் அங்கத்தினர்களாவர். சில துணிகளின் வாழம் ஒரு முறை, ஒரு சாரணன் மற்ற சாரணர்களுக்கு கிற்றுண்டி யளிப்பதற்காகப் பதக்கம் இருந்து வருகிறது. இச்சிற்றுண்டிக்குப் பின் இவ்வாள் யாவோசையின் சபை சிறிது சேரும் கடுமையான முக்கியம். நேடுதெந்த சந்தர்ப்பங்களிலும் இக்கட்டத்தை எதற்கு வாம்.

அணி முதல்வன் விவரங்களைப்பற்றி மற்ற சாரணர்களில் போகப்பி, விருப்பம் முதலியவற்றை யறிந்து கூடியவரையாவ் அமைக்கப்பட்டபடி கடக்க முயல்வது அவசியம். இப்படிச் செய்வதற்கு ஆசை சபை இன்றியமையாததாய் இருக்கிறது. மான சியாய சபையில் அணிமுதல்வனுக்கு ஒரு இடமுண்டாம்.

அங்கே அவன் எவ்வியத்தைப் பற்றியும் தன் சொந்த அபிப்பிராயத்தைச் சொல்லக்கூடும். தான் அணியின் பிரதிநிதியைப்படை உணர்ந்து, அவ்வியத்தைப்பற்றி தன் அணியின் அபிப்பிராயத்தை அதன் சார்பில் எடுத்துரைக்க வேண்டும் என்பது அவன் கடமையாகிறது. கிண்கிண்ண கருக்கான பரித்சினைப்பற்றிக் குறிப்பிட்டபொழுது சாரணத்தலைவர்கள் அணி முதல்வர்களுடைய தங்கள் அபிப்பிராயப்படி நடக்குமபடி செய்வது கூடாதென்றும் இது போன்ற விவரங்களை மான சியாய சபை முன்பு யோசனைக்குக் கொண்டுபோந்து ஒரு வித முடிவுக்கு வரவேண்டும் என்று சொல்லப்பட்டது. அகேமாதாரி அணிமுதல்வனும் அணியைத் தன் அபிப்பிராயப்படி நடக்கும்படி செய்தல் கூடாதென்பதையும் கூடியவரையில் எத்கெந்த சின்னங்களுக்குக் காசு பறித்தி பெறுவதென்ற விஷயத்தில் தன் அணி

முதல்வனின் பிரயோகத்தையென்ப பற்றிப்பாடிக்கொண்டு கொண்டிருப்பதைப் பற்றிப்பாடிக்கொண்டிருக்கிறது.

அணியை மோசனம் சபையில் ஆலோசிக்கக் கூடிய விவரங்களைக்கக் கண்களிலே. அணிப்போட்டியில் உள் மோசனத்திலிருந்துப் முதல் அணுப்பப்பட்ட வேண்டி மென்று தீர்மானித்தால் அதற்கு குறிப்பிட்ட மூலவர மற்ற அணியில் தான் தேர்ந்தெடுக்கவேண்டும். தீர்மானிப்பதும் ஒரு பிரத்தியேக நற்பணி செய்வதெனத் தீர்மானித்தால் எந்த நற்பணி செய்வதென்பதை அந்தமுதல்வன் யோசித்தேண்டும். படைப்பயிற்சிப்பதற்குத்தான் கிண்களில் சரியான உபாபை, பயிற்சை யடைவின் கொடுக்கப்படுவென்றபடி சிறுவர்களுக்கும் அணியின் பாலவரப்படுத்த, ஒரு தனிப்பட்ட ஒரு தனிப்பட்ட சென்றது அவ்வாள் பின்புறங்களைக்கொண்டு, சில விவரங்களைப்பற்றி வாதம் படுத்தல், பதக்கிவர நடத்தல் முதலிய விவரங்களும் கண்களில்பட்டவாம். இப்படி அணிப்போசையின் சபை கூட்டி நடத்தல்களில் தன் போது அணியும் தனிப்பட்டபடுதன் தன் அணியின் இவ்வாள் காண்க வேண்டிய பின்புறங்களை அணியின் துணியைப்போட்டுக் கொண்டும் வந்தும் பணகுமபடி எற்படுத்திது. நடவடிக்கை, துபாபுக்குக் குரல் கொடுத்ததற்கும் உரிய பதவியைச் செய்வதற்கும் பதவியைப் பட்டக்களில்படி நடப்பதற்கும் துணியிலுள்ள சாரணர்கள் முதலுணங்கவேண்டும். பித்திக்க நற்பணிப் போட்டும் விசுவாசத் தெரிந்து கொள்ளாமல் துணை கருத்திற்கு உதவி செய்ப முடிவெடுத்தபொழுது தனிப்பட்டபடுதன் தன் கொள்கை கற்பணி செய்வதற்கு விரைவாக விவரம் ஆரிலை அடைய முயல்வேண்டும்.

அணியின் துணைப்படுதலைப்படி பித்திக்கு பெய் வதற்கான பார்த்தங்களில் சிறித்து அணிகளுக்குள் 'தொடர்ந்தபடி' நடத்தும் அணிப்போட்டியேயாம். ஒருவருமுழுதும் திரை தடவையில் போட்டி நடத்து

1932.]

55

1931]

கைகளில் முன்பு அல்லது ஆறுமாதத்திற்கொரு முறை போட்டி நடத்துவது விசேஷம். ஒரு வருஷக் காலத்திற்கு ஒரு போட்டி நடக்கிறால் மிகக் குறைந்த புள்ளிகள் (Points) தான் ஒரு துணிகளுக்குக் குறுகிய தூரமான எதிர்ப்பி, மற்றபடியும் கன்றயுற்சியிற்சில் கல்ல குறிகள் காண்கவதற்கு இன்னும் ஒரு வருஷக் காலம் காத்திருக்கவேண்டியேயென்று எத்க்கொண்டும். தற்கணவே குணங்கு எதிர்ப்புகள்ள சித்தகாரும் குறைவல்லாம். அப்படியில்லாமல் வருஷத்திற்கு இரண்டு அல்லது சான்ற முறை போட்டிகள் நடத்தித்தல் அணியின் உண்களும், பெத்தையும் எப்பொழுதும் மாறாமலிருந்து ஒரு போட்டியில் ஜயமடையாக அணியும் அதிக காலம் காத்திராமல் பற்றொரு போட்டியில் முகன்மை பெற முயற்சி செய்ய வியலும்.

எத்கெந்த விவரங்களில் தான் போட்டிகள் நடத்துவதென்பதை தீர்மானிப்பதற்கு மான சியாய சபையே சரியான இடமாகும். போட்டிக்கான விவரங்களை சரியாய்க்குமபொழுது எவ்வா அணிகளும் வேண்டிய தேர்ச்சியைப் பெற்று போட்டிகளில் கலந்து கொள்ளக் கூடியவராயிருக்கின்றனா என்பதை ஆராயவேண்டும். அப்போட்டிகளில் வயதிலும், சரித துணைப்பிலும் மிகச்சிறியவர்களடங்கிய அணிகளும், மிகப் பெரியவர்களடங்கிய அணிகளும் பணச்சுப்பிற்றி போட்டி போடக் கூடியவர்களை அதிக வேண்டும். பரித்சிக்காகவும், சோதனைக்காகவும் எத்பட்ட சத்திப்புக்களில் சாரணர்கள் ஆஜராயிருத்தலுக்கு பிரத்தியேக குறிகள் கொடுக்கப்படலாம். ஆறுமாதகாலத்தில் சத்திப்புக்களில் ஆஜராயிருப்பதற்கு 100 குறிகள் என்று வைத்துக்கொண்டு தரணியில் ஒருவன் ஒரு சத்திப்புக்கு வராதபோலும் 5 குறிகள் அணி இழக்கவேண்டும் என்று விதி எற்படுத்திக் கொள்ளலாம். தலைச்சாரணர் எற்படுத்தியுள்ள அணி யறிக்கைப் பத்திரம் உபயோகப்படுத்துவதாலும் ஒவ்வோரணியிலும் ஒவ்வொரு கூடுதலிலும் தூற்றிக்கு எவ்வளவு விதிதம் ஆஜராயிருக்கிறார்களென்று தெரிந்து அதற்குத் தக்கபடி குறிகளைக் கூட்டியோ குறைத்தோ கொடுக்கலாம்.

சாரணத்தலைவரோ அல்லது அணி முதல்வரோ சத்திப்புக்களில் எவரெவர் வரவில்லையென்று கவனித்துக் குறித்துக் கொள்ளவேண்டுமென்று சொன்னோம். மான சியாய சபையில் ஒவ்வோரணியிலும் எத்திராத சாரணர்களின் பெயர்கள் வாசிக்கப்படுகின்றன அணி முதல்வன் தன் அணியில் சாரணர்கள் வராமலிருத்தற்குக் காரணம் அளிக்கவேண்டும். அங்கு சொல்லப்படும் காரணம் திருப்தகரமாய் வில்லா திருப்பின் 5 குறிகள் எடுத்து விடப்படும். சரியான காரணம் அல்லது இல்லையென்பதை மான சியாய சபைதான் தீர்மானிக்க வேண்டும். எப்படி யிருப்பினும் ஒரு சத்திப்புக்குத் தான் போச முடியுமெனத் தோன்றினால் ஒரு சாரணன் தன் அணிமுதல்வன் அல்லது அணித்தலைவனுக்குக் காரணத்தைத் தெரிவித்து விடவேண்டும். இல்லாவிடில் அணி முதல்வன் மான சியாய சபையில்

இன்னது சொல்லுகென்று தெரியாமல் சிறிக தெரிபின், ஆறுமாதத்திற்கு சரியான காரணம் பித்து, அணி முதல்வனிடம் தெரிவிக்காமலிருத்தால் 5 குறிகள் கழிப்புக இரண்டு அல்லது மூன்று குறிகள் மான சியாய சபை துறைக்கலாம்.

அவ்வாள் தீர்மானிப்ப உடைவாகமுடி போட்டிக் கான ஒரு விருமாயாசரி வேய்யாய் ஒவ்வொரு சாரணன் தடவையும் சின்னத்திற்குரிய 5 குறிகளும் அவன் அணியைச் சேரும். இவர்பாகப் பரித்சியில் கொச்சிமடைத்தலுக்கு இரண்டு குறிகளும், இரண்டாத்தர சாரணப்பரித்சியில் தேர்ந்தவர்களுக்கு மூன்று குறிகளும், முசல்தர அல்லது உராகச் சின்னம் அடைத்தவர்களுக்கு 5 அல்லது 6 குறிகளும் கொடுக்கப்படலாம். எசேனும் ஒரு குறிப்பிட்ட சின்னத்தை யடைவதில் அணிகள் சிரத்தை காண்பிக்க வேண்டுமென்று மான சியாய சபைக்குத் தோன்றினால் அதற்குத் தனியாக குறிகள் கொடுக்கப்படுமென்று முன்னகாலே தெரிவித்து விடவேண்டும். இப்படிச் செய்வதால் அணிகள் அந்த குறிப்பிட்ட சின்னத்தை யடைய வெகுநகரப்பாடுபடும. முடிச்சுப் போடுதல், சாணைமுறை, பிரகம சிவன்சை, தீ மூட்டிதல் முதலிய விவரங்களிலும் போட்டி நடத்தி குறிகள் கொடுக்கலாம்.

அவ்வாள் பரம வர்ழிகை செய்யும்பொழுது எத்குக் கூடாரம் வெகு சத்தாக வைக்கப்பட்டிருக்கிறதா எனத் தீர்மானித்து, எந்த அணி எவ்வுத்திர வையும் தக்கமெற் கொண்டு விரைவில் செய்து முடிக்கெற்கென்றும் கவனித்து குறிகள் கொடுக்கலாம். ஆறுமாத காலத்திற்கு ஒருமுறை 'வாலிச்சாரணியம்' என்னும் நூலில் ஒரு பரிட்சை வைக்கலாம். இதில் போட்டி போட ஒவ்வோரணியினின்றும் இருவரை யனுப்பினால் போதும். வினாத்தான் ஜில்லாச் சோதனையாளராலாவது, ஜில்லாச் சாரணத்தலைவராலாவது தயாரிக்கப்படலாம். தலிர சாரணச் சட்டங்களைப்பற்றி அணிகளில் ஒவ்வொரு வரை ஒரு வியாசம் எழுதச் செய்து மிகச் சிறந்த வியாசத்திற்கு குறிகள் கொடுக்கலாம். இம்மாதிரியே மிக நன்றாக எழுதப்பட்ட 'தினத் தறிப்பு' (Diary) க்கும் குறிகள் அளிக்கலாம்.

கிணமும் நற்பணி செய்யவேண்டுமென்பதை ரூபக மூட்டிவதற்கு அணிகளின் நற்பணித் தேற்ப குறிகளும் கொடுக்கலாம்.

போட்டிக்காக நடத்தும் விவரங்கள் எப்பொழுதும் ஒரேமாதிரியாக இருக்கவேண்டுமென்பதில்லை. அணிப் போட்டியை சற்று விரிவாகவோ அல்லது சற்று சுருக்கமாகவோ நடத்தும்படியாயிருக்க வேண்டும். இவ்வித போட்டிப்பத்தயங்கள் சாரணிய வேலையை ஒவ்வோரணியும் ஒற்றமையுடனும், திறமையுடனும் செய்யுப்படி தூண்டி சாரணரின் ஊக்கத்தையும் உண்டிபண்ணுகின்றன. சிறுவர்களோ ஒருவர்க் கொருவர் போட்டி போடுவதில் பிரிய முடையவர்கள்.

முடிவில் ஜயமடையும் அணிக்குக் கொடுக்கப்பட வேண்டிய வேதமதி என்ன? இதற்காக பிரத்தியேக

குருவணப் பயிற்சி.

(சென்ற மாதத்திய தொடர்ச்சி.)

ஒரு கண் குருளையார் ஒரு கண் குருளையாகக் கற்பிக்கவேண்டியது.

(5) உதலம் செய்தல் தானாகவே மாதந்தாலாவது, உலோகத்தாலாவது, அட்டையாலாவது, களிமண்ணாலாவது செய்து காட்டவேண்டும். அல்லது பின்னால், நெசவு, செதுக்கல் ஆகிய முறைகளில் ஒன்றால் ஒரு சாமான் செய்தல்; அல்லது வருண எண்ணெய் அல்லது பென்சல் அல்லது சினைச் சண்ணாற்பால் எட்டு தேசியக் கொடிகள் வரைதல், பதக்க நாடா செய்தல், பூக்கள் செய்தல். (கல்பொன்றின் பெயரையும் அதன்மீது எழுதவேண்டும்.)

சென்ற மாதத்தில் இருகண் குருளையார் காலஞ்சு செய்து வைக்கவேண்டுமெனச் சொன்னேன். இதற்குச் சௌகரியமாயிருக்க இக்கப் பயிற்சி ஏற்பட்டிருக்கிறது. இச்சாமான்களைச் செய்யப் பழகின் ஒழிவு நேரம் வீணாக்கப்படாமல் உபயோகப்படுகிறது.

மேலும் கைப்பழக்கம் சிறு கையாளுதலுக்குப்பொழுது முகற்கொண்டே ஏற்பட்டு பக்கையில் தொழிலாகச் செய்யக்கூடிய அடக்கல் பெறப்படுகிறது. வேலையில்லாதவிடையாட்டம் ஏற்கும் தீவிரப் பரிசுப் தால் பழக்கவர் அடக்கல் வேலையில்லாமல் தண்டிப்பு கற்படுத்தும் தடக்கல் சேர்க்கைகளிலும் வருத்த முண்டாக்குகின்றனர். மற்றும் சிலர் வயிற்றுப் பிணைப்பை மட்டும் உத்தேசித்து மிகக் கைவலமாய் குறைந்த சம்பளங்களில் வேலை செய்கின்றனர். கையிலிருக்க பணத்தையெல்லாம் படிப்பிற் செலவிட்டு இப்பொழுது அவஸ்தைப்பட வேண்டியிருக்கிறது. இவர்கள் தொழிற் கல்வியில் தங்கள் மனதைக் கிருப்பி யிருப்பார்களேயாயின் வேலை கிடைக்காவிடினும் யதேச்சையாக ஒரு தொழில்

கூட்டுகின்றோம். 'தொழிற் கல்விக் கண்கூல மாயிருக்கும்படி சிறு குழந்தை முதற்கொண்டு இவ் விதம் சாமான்கள் செய்யப் பழகின் தொழிற் கல்வி யில் ஓர் அவா யேற்படும். பிழைப்புக்குத் தொழில் செய்ய வேண்டாதவர்களுக்கும் கல்வியில் காலத் தைப் போக்க ஏதுவாயிருக்கும். பொருள்கள் செய் வது சிறு பிள்ளை முதற்கொண்டு பழகினால்தான் வரும்.' சாரணப் படைத் தலைவரும், குருளை நிரைத் தலைவரும் இப்பயிற்சியை சரிவரப் பயன் படுத்தி கற்பித்தார்களேயாகின் இதன் மூலம் பெற்றோர்களின் அன்பையும், ஆதரவையும், சகாயத்தையும் அடையலாம்.

(6) தன்னுடைய சட்டை, துணியணி, வேஷ்டி இவற்றைத் தாலாகவே தோயித்துக் கொள்ளல் அல்லது ஜோடு சுத்தம் செய்தல்; நீ முட்டல்; தன் னுடையை நன்றிய் மடித்து வைக்கத் தெரிந்து கொள்ளுதல்; 15 வார்த்தைகளுக்குத் தறையாத சமாசாரத்தை ஓரிடத்திலிருந்து குறித்த வழியாக மஹேந்திரத்திலிருந்து ஓடிச் சென்றே, சைக்கிளில் ஏறிச் சென்றே சேர்ப்பித்தல்; ஓர் தோட்டம் சுத்தஞ் செய்யத் தெரிந்து கொள்ளல். அப்படிச் சுத்தஞ் செய்ததற்காகியாக ஒரு கூடை நிறைய டுப்பை சேகரித்துக் காட்டவேண்டும்.

இப்பயிற்சியின் முக்கிய தாத்தாய் தன்னையே தானே கவனித்துக் கொள்ளக் கற்பித்தல். நம் நாட்டில் அநேக பிள்ளைகள் தஞ்சை வயதாகியும் கூட பிறர் உதவியை யெதிர்பார்த்துக்கொண்டே யிருக்கின்றனர். காணடலில் இப்பழக்கம் வேருன்றி விடுகிறது. எல்லாக் காரியத்திற்கும் பிறரை யெதிர்பார்ப்பதனால் தங்கள் காலத்தை வீணாகக் கழிப்பதோடு கூட வீணாகப் பணச்செலவும் ஏற்படுகிறது. எம்முடைய வேலைகளை நாம் பார்ப்பதற்கு இழிவு, அகௌரவம் என்று நினைக்கவே கூடாது. தோட்டம் சுத்தமாய் வைத்துக்கொள்ளுதல்—இதிலிருந்து தன்னையும் தன்னைச் சுற்றிலுமுள்ளவற்றையும் சுத்தமாய் வைத்துக்கொள்ளப் பயிற்சி ஏற்படுகிறது. அழுக்கு, அசுத்தம் இவை மனதிற்கு வெறுப்புக் கொடுப்பதோடு வியாதிக்கும் முதற்சாரணமாகின்றன. ஆகவே சுத்தமாயிருத்தல் அவசியம். மேலும் தோட்டவேலையின் மூலமாக ஈசுவர அமைப்பின் அழகை நாம் அனுபவிக்க சந்தர்ப்பம் ஏற்படுகிறது.

வாய்ச் செய்தி சொல்லியனுப்பதில் பயிற்சி கொடுத்தால் ஞாபக சக்தி அதிகரிக்கும். நம்மில் பலர் ஏதாவது நினைத்துக்கொண்டு வெளியே சென்று பின்னர் சென்ற காரியம் மறந்து தடுமாறுவர்.

பிள்ளைகளில் அநேகர் வீடுகளில் ஏதாவது காண்கு சாமான்கள் வாங்கி வரும்படி கடைக்குப் அனுப்பினால் கடைக்குப் போனவுடன் சில சாமான் பெயரை மறந்து விட்டு மறப்படி கடைக்குப் போகும்படி யேற்படும். ஞாபக சக்தியிற் பயிற்சி கொடுப்பது பிள்ளைகள் படிப்பதற்கும் படித்ததை ஞாபகத்திற் பதிய வைத்துக் கொள்ளுவதற்கும் அனுகூலமாகும். வாய்ச்செய்தி விளையாட்டு (Verbal message relay) மிக வேடிக்கையாக இருக்கும்.

(7) கால் விரலைத் தோடும் பயிற்சியும், முழல் கால் மடக்கும் பயிற்சியும் செய்தல்; ஒரு மேஜை உயரத்திலுள்ள 12"X6" அளவுப் பலகைமேல் நடத்தல். குருளைப்பயிற்சி முழுமையும் விளையாட்டு மூலம் கற்பிக்கப்படுகிறது. இதனால் உற்சாகமும் தேகநிடமும் ஏற்படுகிறது. அதோடு கூட அவயவங்கள் கல்ல வளர்ச்சியும், உறுதியும் பெற தேகப்பியாசம் இன்றியமையாதது. தேகப்பியாசத்தின் அவசியம் இவ்வளவுதானென எல்லையிட முடியாது. நாம் இவ்வுலகின் வாழ்க்கையை யனுபவிக்க தேகநிடமின்றிப் பிரயோஜனமென்ன? லக்ஷாதிபதி யொருவன் சதா வயிற்று நோயால் அவஸ்தைப்பட்டு, கஞ்சிகூட சாப்பிட முடியாமலிருப்பின் அவன் ஐஸ் வரியம் எதற்குப் பிரயோஜனம்? நோயற்ற வாழ்வே குறைவற்ற செல்வமாகும். சுவற்றை வைத்துக் கொண்டல்லவோ சித்திர மெழுதவேண்டும் என்பது போல திட சரீர மிருத்தாலன்றி இவ்வுலகில் நாம் எவ்வேலைக் கருகராவோம்? தினமும் காலைமீது எழுந்தவுடன் தேகப்பியாசம் செய்தவரின் அவயவங்கள் வலிவு பெறும். சுத்த இரத்தம் உடம்பு முழுதும் சென்று திட காதிராகச் செய்யும். கல்ல பசியுண்டாகும். உணவு உட்கொள்ள விரும்பும் ஏற்படும். இன்பத்தையும்ளிக்கும். ஆதலின் தேகப்பியாசத்தின் அவசியத்தை ஒவ்வொருவரும் நன்கறிய வேண்டும். குருளையர் தேகப்பயிற்சி செய்யும் முறைக்கு குருளையர் கைநூலை * (Wolf Cub's Hand book)ப் பார்க்கவும்.

(8) முதலுதவி—வெட்டுச் காயப்பட்ட வீரலைச் சுத்தம் செய்து கட்டும் விதமும், நெருப்புச் சுட்ட புண்ணை ஆற்றும் விதமும், இவற்றைக் கார்ப்புப் படாமல் மறைத்துக் கட்டும் விதமும் அறிந்திருத்தல்; இவற்றில் அழுக்கினால் உண்டாகும் நீங்கையுணர்ச்சி கிடுக்கை செய்தல். குருளையர் உயத விளையாட்டி

* இதன் சுருக்கமொன்று 'குருளையர் சிவநாமம்' என்ற பெயருடன் தஞ்சை சாரணச் சங்கத்தினர் தமிழில் வெளியிட்டிருக்கிறார்கள்.

లేవేయే రోజుతయెల్లూం బోర్కుం వుండు. పయం
 యేంబేతె అవార్కుంకుత్తె తెగిబాదు. ఇంకం కంతు
 పయమియాదు యేంబేతెబోల న్నం విలయింకం శకా
 కాయం పడ్డెకొండేయింకం ఆకలిన్ అవర్
 తింకుత్తె తగుత్తె కింకెయే చేయబ్తె తెగిబేవేంకెయ
 తవయిం. నాం చేయబ్తె ఆరంబ అల్లవతు ముతర్
 కింకెయే. అతంల వైత్తెయిన్ ఒత్తెవ్ బ్
 బోమృతం వేంకెం. అవర్ లిలాశం తెగింతు
 వైత్తెకొండేయిం కలం. పింకెయిం బెండ్లె
 కాయంకిం మం, ముండ్లెత్తెన్, తిరాకొంబ్ బోమ
 యేంబేతె కంబుత్తెన్ ఇవర్తెబోండ్లె పుంకెయ
 ఆర్తె ముంబువర్. ఇత పింకెయిం. ఇవర్తె
 వింకెయింకెయిం యేంబేతెయింకెయిం. కండ్లె
 బోమృతంకెయిం కాయంకింమేం బోండ్లెకొంబు
 కాయంకెయిం శత్తెత్తె తంకెయిం కంబు శత్తెయ
 పంకెయిం అల్లవతు తుంకెయిం బోండ్లె ఆంబి
 (Boric acid) అల్లవతు బోండ్లె వాశిం (Boric
 vaseline) బోండ్లె మేలె పంకెయిం వైత్తె శత్తెయ
 తుంకెయిం కండ్లెవేంకెయిం. ఇరత్తె ఓండ్లె అతిక
 మాయెన్ కాయంకెయిం తామయింబి ఒంకెయిం కంబు
 వేంకెయిం. ఇల్లవతిం ఇరత్తె యేంబేతె
 వేంకెయింకెయిం మయంకెయిం. మరంకెయిం
 మేంబండ్లెకొంబు. ఇరత్తెకాయం బెంబియంకెయిం
 కాయం పడ్లె ఇంకెయిం మార్కుంకెయిం ఒంకెయిం
 వేంకెయిం. కాయంకింకుత్తె తగుత్తె కండ్లె
 లాంబు, ఒంకెయింకెయిం, మయంకెయిం తుంకెయిం
 (pad of cloth) అంకెయిం ఇరత్తె ఓండ్లె ముతె
 కెయిం. బెంబియం ఇరత్తె కాయంకెయిం
 కుంకెయిం కంబుకెయిం ముంబు. ఆంబు ఒంకెయిం
 ఒంకెయిం దాండ్లె ఒంకెయిం అంబుత్తెవర్
 ఒంకెయిం. కెంబుత్తె శత్తెయ అంబుత్తె

శిలర్ కుంకెయిం కెయిం వేంకెయిం. ఇత నాం
 చేయబ్తె శాకాంకెయిం. అంబుత్తె చేయబ్తె
 యేంబేతె కుంకెయిం బోంబేతె తోంకెయిం
 కుంకెయింకెయిం ఒంకెయిం యేంబేతె
 కెంబుత్తెవర్. కెంబుత్తెవర్ అంబుత్తె
 బోంబేతె కంబు. కెంబుత్తె శత్తెయ
 అంబుత్తె తంకెయిం వాశిం (Vaseline), తేంకెయిం
 యేంబేతె, కారం యేంబేతె (Carron oil)
 ఇంబుత్తె తాంబేతె తంకెయిం. కారం
 యేంబేతె యేంబేతె శం అంబుత్తె తేంకెయిం
 కెయింకెయిం కంబుకెయిం కెయిం కంబు
 పంకెయిం యేంబేతె పంకెయిం. పం
 బంకెయిం శత్తెయ పంకెయిం అల్లవతు
 తుంకెయిం. కంబుత్తె కంబుత్తె కంబు
 కంబుత్తె కంబుత్తె కంబుత్తె కంబు
 కంబుత్తె కంబుత్తె కంబుత్తె కంబు

(9) యేంబేతె కుంకెయిం కుంకెయిం
 కంబుత్తె. ఇత అంబుత్తె కుంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం

ఇంబుత్తె కెయిం తేంకెయిం తేంకెయిం
 అంబుత్తె పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం
 పంకెయిం పంకెయిం పంకెయిం

(తేంకెయిం).

G. కంకెయిం.

THE SOUTH INDIA BOY SCOUT TELUGU SUPPLEMENT.

Vol. II. No. 10.

July 1932

Honorary Editor : P. V. RAMANA RAU, B. A., B, Ed., Rayachoti.

ప్రస.

ఉ॥ దైవసుభక్తి, సజ్జనత, ధర్మమునందున వ్రీతి, సన్మత
 శీవములందు సద్దయ, సుశీవమున, మరదేశనీవ, స
 వాసముగల్గినవారు తథ్యముగా నికముందువరులై
 దేవ! నినుక భజించుకొని దీవనీయనె బాలవీరుల॥ (కె. సు.)

నియామకము, నిర్మాణము, నిబంధనలు.

బాలవీరుల సంఘము, ఇండియాలోని శాఖ.

III—తరగతులు—ఉడుపులు.

యావనవీరులు (Rover Scouts)

ని. 34 : ఆశయములు.

కొంతవీరులు బాలవీరుల కిచ్చు తరగతునకు సమా
 ప్తిగా, ఒకేయొద్దేశ్యములను విశేష విశాల దృక్పథమును
 కలిగి, యావనవీరులకు ఉపయుక్తములగు శీవతత్వములను
 (వృత్తులను) యేర్పరుచుకొనుటలో దోడ్పడు విశేషోద్దేశ్య
 ముతో నున్నది యావనవీరుల తరగతు.
 'తనను తాను తెలిసికొనుచు' తనకీలమును శక్తిసా
 మర్థ్యములను తరగతుచేసికొనుచు, వీరినిబంధనాశీని విశా
 లమగు తనప్రపంచములో నాచరణయుక్తముగ ననుసరింప
 ప్రయత్నించుచు యావనవీరుల వయోకాలమునకు తగి
 యుండున యావనవీరమార్గము.

ని. 35. ప్రారంభము.

(అ) నాయకుడు.

వీరసమాహములో యావనవీరులశాఖ నిర్మించుటకు
 టకుముందు తగిన నాయకుడుండుట అత్యవసరము. సాధ్య
 మైనయెడల నట్టి నాయకుడు 15, 45 నిబంధనలప్రకారము
 లక్షణములుకలిగి, అధికారప్రతికనుసాంధిన యావనవీరుల
 నాయకుడుగా నుండవలెను. అటువంటివాడు లేకున్న వీర
 సమాహము నాయకుడు,

(i) 4b-వ నిబంధనలోని అక్షరములను కలిగిన తా మో లేక తన సహాయులలో నొకనియో చూపవలసిన వారైనను నాయకునిని నుంచవలెను;

(ii) లేక, ఆల్లా యావనీరుల నాయకునియొక్క యో, యావనీరులకొను వియమించబడిన జిల్లా కార్య సహాయ నిర్వాహక ఉపకారయొక్క యో సాక్ష్యముల నను కలిగియుండుటలు యేర్పాదవలెను.

ఈ నిబంధనలలో చూపవలసినవారైనను వీరిని వివరించబడిన అందరినీ నన్వయించును.

(9) చేర్చుకొనబడుటకు నియమములు.

(i) ఒప్పందము:—యావనీరుల నాయకుని చే చేర్చుకొనబడక ముందు సమూహపు నాయకునియొక్కయు, యావనీరు నావికబృందముయొక్కయు సమ్మతిని యువకుడు పొందియుండవలెను.

(క) ఉపకారకార్యములను చేయుచు, వీరి నిబంధనల ననుసరించుటకు ప్రయత్నించుచున్న బాలవీరుడని సమూహపు కార్యాలయమున పరిచయము చేయబడియో; లేక (ఖ) అంతకుముందు బాలవీరుడుగా నుండియుండక పోయినయెడల ప్రత్యక్ష ఆచరణయొక్కమగు వీరమార్గమును అనుసరించుటకును, బహిరంగ ప్రదేశజీవితమును కలిగియుండుటకును, నిరప్రమాణనిబంధనలు నిర్ణయించినటుల జీవితమును గడుపుటకును సంస్కృతయైయుండయో ఆట్టి యువకుడుండవలయును.

(ii) క నిష్ఠాప్రాయము:—యావనీరుని గా చేర్చుకొనబడుటకు కావలసినవయస్సు యావన ప్రాప్తదశకున్న బాలుని శరీరమానసిక అభివృద్ధిమీద నవసరముగా నాధారపడియుండును. 17 యేడ్లకుఁబోవుననున్నవా డెపుడును యావనవీరునిగా దీక్షను స్వీకరింపవలసినవగుడడు;

18 యేడ్లు నిండువరకు దీక్షనిచ్చుట నాపిన నుత్తమును.

(ఉ) చేర్చుకొనబడుటకును దీక్షాస్వీకారమునకును మధ్యకాలము.

యావనీరు యావనవీరుని దీక్షను స్వీకరించుటకు ముందు యావనవీరుల నాయకునకు సంబంధముగ నీ క్రిందిలక్షణములను కలిగియుండవలెను.

(i) పరిశ్రమ:—పాఠశాలకు పుర బాయిని ఇత ఇండియాలోవరింగ్ టునస్సిన అను గొండుగ్రంథములను నదివిద్రవించియుండవలెను.

(ii) ఆచరణ:—యావనవీరులకు అన్వయించినటుల నిరప్రమాణ నిబంధనలను పాటించి, సామాన్యమగు దైనిక జీవితములో పరార్థించి తమతో నాగిన ననుసరించుచుండవలెను.

(iii) విషయజ్ఞానము:—బాలవీరుడుగుటకు తగువయస్సుననున్న బాలుని యొకనిని మృదుచరణుని శోధనవిషయములలో తరచియుచేయుటకు కావలసినవిషయములను బాగుగా నెరిగియుండవలెను.

(iv) పూర్వపరిజ్ఞానము:—వీరసమూహపు నాయకుడును, యావనవీరుల నాయకుడును, నావికబృందమును నిర్ణయించినంత పూర్వపరిజ్ఞానమును గడుపవలయును.

(ఋ) దీక్షాస్వీకారము.

యావనవీరుడుగును కొన్ని స్పష్టమగు బాధ్యతలను భాములను భరింప యువకుడు ప్రాంతించుచున్నాడను విషయమును స్పష్టీకరించుటకు నొకవిధమగు ఆత్మశోధనయు దీక్షాస్వీకారమును అను గొండు సంస్కారములు జరుపబడవలెను. ఆత్మశోధనలోను దీక్షాస్వీకారములోను ఉపయోగించు కృతకలాపములు దేశప్రాంతములబట్టి మారవచ్చును. ఇవి నావికబృందముయొక్కయు, దీక్షను స్వీకరింపనున్న వ్యక్తియొక్కయు కొరకలనుసరించి యుండవలయును.

బాలవీరుల నిబంధనలు.

వాటి పవిత్ర మతభావములు, ఆచరణ విధులు.

3-వ రోపకారశీలత.

బాలవీర తృతీయ నిబంధన “బాలవీరుడుపయోగకారిగను యితరులను సహాయకారిగను ఉండును” అనునది. ఉపకారమనగా యితరులకు తోడ్పాటు. ప్రధానవీరుడు

“Scouting for Boys in India” అను పాత్రమున నిట్లు చెప్పియున్నాడు: “They give up every thing, their personal comforts and desires in order to get their work done. They do not do all this for their own amusement, but because it is their duty to their king and fellow country men (page 18). A good turn need only be a small one. But one must be done every day and it only counts as a good turn when you do not expect any reward in turn.” కావున బాలవీరుడు ఫలము నపేక్షింపక సుపకార మొనర్పవలెననియే ఆయన యుద్దేశ్యము. ఉపకారబుద్ధియలవడుటకు స్వార్థత్యాగము కావలయును. అట్టి స్వార్థత్యాగములేక యుపకారబుద్ధి జనించదు. ఒకచేళకలిగినను గంధర్వహితమగు మోడుగపుష్పము రీతియగును. బాలవీరుడందరికిని విషయవిధేయతతో నడచుచు, తనకారము కాపాడుకొనుచుండిన నేగాని యితరులకు సాయపడబాలడు. ఉపకార పరాయణులగుటచే తనే మనపూర్వకముగా నెక్కువలకు కీర్తితో ప్రకాశించుచు మృతతీవులైయున్నాడు.

మానవజన్మాద్దేశ్యము మోక్షము నొందుటేయని భగవద్గీతలో తెల్పబడినది. కావున ప్రతిమనుజుడు కైవల్యమునందయతించుట విధియైయున్నది. అట్టిమోక్షము ఫలరహితబుద్ధితో సుపకారమొనర్చునతనికి సుకరమగునని భగవద్గీతలో కృష్ణభగవాను డిట్లు తెల్పియున్నాడు: శ్లో॥ దూరణోహ్యవరంకర్మ బుద్ధిమోగాధ్యమంజయః । బుద్ధాశరణమన్విచ్ఛక్తపణాఃఫలహేతివః ॥

తా॥ అసక్తిరేనిబుద్ధితోగూడిన కర్మములకంటే కామ్యకర్మములు శోకతోగూడినకర్మములుతృప్తములు. ఇట్టి కామ్యకర్మములకు బాల్పడు వారుమిక్కిలి దీనులు హీనులు; కావున సమత్వబుద్ధినాశ్రయింపుము॥

శ్లో॥ కర్మజంబుద్ధియుక్తావా ఫలంత్యక్తావనీషిణః । జన్మబంధవినిర్మక్తాపదంగచ్చంత్యనామయహః॥

తా॥ సమత్వబుద్ధిగలపండితులు కర్మములచే గలుగు ఫలములను విడిచి జన్మబంధనమునుండి విముక్తులై మోక్షమునొందుచున్నారు. గాంధీగారును నిష్కామసేవయేయై తమమని తెల్పియున్నారు. ఎప్పుడును స్వార్థమునుజూచుకొనువాడు ఉపకారబుద్ధిని మరిచి మోసమునకును అగౌరవమునకును ఆశకును పాల్పడును.

శ్లో॥ తస్మాదపక్తస్సతతంకార్యకర్మసమాచర । అసక్తోహ్యచరణకర్మపరమాప్నోతిపూరుషః॥

తా॥ ఫలాపేక్షను విసర్జించి నీవుసదాచేయవలసినకర్మములచేయుచుండుము. ఫలాపక్తిలేకుండాకర్మచేయుమనుష్యుడే మోక్షమునందును అని తెల్పబడినది. దేవుడెప్పుడును పోషకాగ్రహయణుడగుటచే పోషకారము చేవునిగణములలోనొకటి. లోకసేవయేదేవుని సేవయని గాంధీగారిట్లు వ్యాఖ్యానముజేసియున్నారు. “శ్లో॥ యజ్ఞార్థాత్కర్మణోన్యత్రలోకోయంకర్మబంధనః । తద్దర్శంకర్మకాంతేయముక్తసంగస్సమాచర॥ తా॥ అర్జునా, భగవంతునిగూర్చి జేయబడు కర్మములకంటే నితరములైన కర్మములచేయువారికి లోకమునబంధములుగలుగును. కావున ఫలాపక్తివిడిచి యజ్ఞార్థమేకర్మలజేయుము. “యజ్ఞమనగా పోషకారముకొరకు ఈశ్వరునినిమిత్యు. జేయబడు కర్మములని గాంధీగారు వ్యాఖ్యానముజేసియున్నారు. లోకసేవయే జ్ఞానమునకు మూలమనిగూడా నిష్కామయోగములో జ్ఞానకర్మసన్యాసయోగములో 34-వ శ్లోకమున వ్యాఖ్యానముజేసియున్నారు.

“మనుడే పశుపకారముగనిపెట్టక మేలుజేయు”ననియు, “అపవలతోర్నియార్తులగాపాడును సజ్జనుండు” అనియుగీర్తకమున తెల్పబడినది. శ్లో॥ సత్పుగుహసమృద్ధిభిః । స్వభావ ఏవైషపహోపకారిణామ్॥ (నుజనులస్వభావమే పోషకారముజేయుట) అని భర్తృహరి తెల్పియున్నాడు.

ఇట్టిపోషకారగుణము బాల్యమునుండి యలవడిన నేగాని రాజించదని ప్రధానవీరుడు నిబంధనగా నొనర్చెను. ఏబాలవీరుడైనను తానొనరించిన పోషకారమునకు ప్రతిఫలమంగీకరించుటకు బాలవీరపద్ధతులు నిషేధించుచున్నవి. ఏబాలవీరుడైన నీవేలయిట్లు పోషకారము జేయుచుంటి

వనియడగిన నతిమ యిది నాధ్యమనియు కష్టమనియు తెల్పును గాని యేదైన ప్రయోజనమునకై నేరమునకును పాటుపడు. బాల్యమాదియట్టి గుణము భాగ్యమునకు లభించును యావనమున తనజీవితమును నిర్మించును. తనయిట్లుంటే యొకవితయా. తనస్వార్థమునకే చూచుకొనువాడు మోసమునకు అశక్తివమునకు పాలుపడును.

బాల్య మేనుజములు పట్టుకొనుటకు ముఖ్యముగా కాలమైనందున మేముమాగ్గుములందు బాలుగుబిడ్డలనుండ బాలవీరసంఘమునందు చేర్చిన నిట్టిగుణముల బలపరచుకొని బాగుపడుదురు. ఈనిబంధనబట్టి ఈ యుద్యమోత్సాహమును గ్రహింపవచ్చును.

దీనినాచరించుటకు బాలుగుకు ప్రతిరోజొక మంచి పనిని (Good Turn ఉపకారము) చేయవలెనను నియమ మేర్పరచబడియున్నది. మొదటనే గొప్పపనుల నాలోచించక స్వల్పపకారములచేయింపవలెను. వారుచేసినదానిని తమ డైరీయందు వ్రాయించవలెను. ఎవరెక్కువసమయ కృత్యములజేయుదురో వారికి బహుమానమిచ్చుచు నుత్సాహము గొల్పవలెను. ప్రధానవీరుడు తెల్వినరీతి మెడరుమలునకు చివరి గెండవముడిని వేసికొని ప్రతిరోజును మంచి పనిచేయగ నే విప్పకొని మనల వేసికొనుచుండవలెను. అతన

కోపము తనకే ప్రభు" అనునీతి మనుష్య శారీరభావము ను పోషించుననుచు బాలుగును నోద్యమమునకు. ఉపకారములను పరచుచు" అనుపద్యమునరీతి శత్రువుననుకూడ నాపదన మనులందు పాలుముజేయువలెను. మొదటియకూడదు. దంబును జేస్సుక ప్రతిపనిని ప్రయత్నం గనుపరచ వలెను. మంచి పనులకొరకు బాలవీరుడు వితమునకు వలెను. నామన అపవ్యాసముల ద్వారాను తమ ప్రత్యేకనిర్మాణజీవితముచేతను బాలుగును పరోపకారమునందాపక్తి గలుగ జేయవలెను. "ప్రేరేగాని బహువిధ్యుని" అనునీతి విఘ్నములుగలుగుచున్నను వినుకు జేందక ప్రయత్నింపవలెను. "తిమ కార్యంబు పరిష్కరించునుపరాధప్రాపకుల సజ్జనుల" అని భర్తృహంబు తెల్వినటుల, ఉపకారము చేయుమని కోరలేదేయని అపహాసముయముల నూరకుండక సహాయము చేయవలెను. భర్తృహంబు లూవివయమై యిట్లు తెల్వయున్నాడు: గీ|| ద్యమజీవనానికి ము వికచముగ జేయు. కుముదహర్షంబుగావించు నమృతనూతి. ఆర్థశుభుగాక జలమిచ్చునంబుధరుడు. సజ్జనులు దాని పరిహితాచరిణులు||" అనిఉపకారము జేయుటలో ముఖ్యమైన పాత్రను, యితరులదుగ కుండనే సజ్జనులు తమమతామే పరోపకార మొనర్తురు.

శత్రువానిపేట, వెలుదండ నుబ్బరాయుడు.

క్రిశోరి వీరులు (తోడేలుబిడ్డలు)

కార్యక్రమములు.

క్రిశోరి వీరుని పయస్కునమును చిన్న బాలుడు దేనిని విశేషముగ కోరునో కనుగొనుటకు ప్రధానవీరుడు ప్రధానమున ప్రారంభించెను. గోలచేయుటకును, తనస్థూలశరీరములో నమితముగనున్న శక్తిని క్రియాకామమున బహిర్గత మొనర్చుటకును, తన భావనాశక్తికి నాహారముగ నదృశ్యములను సాహసకార్యములను అన్వేషించుటకును, వస్తువులను పనులను తానే ప్రత్యక్షముగ జేయుటకును, వానిని చేయుటలో తనకు తోడుగనుడు స్నేహితుల సహవాసమును వెదకికొనుటకును అట్టి బిడ్డ కోరునని ఆయన తెలిసికొనెను. ఈకోరికలను తృప్తిపరుచుచు, అంతేగాక న్యాయబుద్ధి భక్తివిశ్వాసములు పరార్థత పౌరలక్షణముల లోలియభ్యాసమునుకలుగ జేయునట్టి తిరివీరునుగూడ బాలునకు కలుగ జేయుటలో తేడకపవిత్ర ప్రభువుకృత్యమయ్యెను.

క్రిశోరి వీరుల కార్యక్రమములలోని భాగములగు నీక్రింది విషయములగుర్చి మీరు యోచించిన, లూకాందుఉద్దేశ్యముల సాంధికయెటుల సాధ్యమయ్యెనో గ్రహించగలరు.

జంగిల్ బుక్కులు (ఆటవిక గ్రంథములు)

గడ్డర్లు క్రిస్టింగువారి జంగిల్ బుక్కులలో వర్ణింపబడిన మాగ్గీకథలనుండియే బిడ్డలకార్యక్రమము ఉద్భవించినది. నిజముగ తోడేల్లగుపులలో వలెనే క్రిశోరి వీరులను గుంపులలోనికి యేర్పించి, క్రిస్టింగు ఆటవిక కథలలోజంతువులపయోగించిన పేర్లను బిడ్డలగుంపులలో బాలుగుకు విశేషముగ నుపయోగించుచున్నారు. ఆటవిక జీవితములోని యద్భుత విశేషములు బాలుగును పులకాఁకురి మొనరించి, ప్రత్యేకజ్ఞానము చేకూర్చిన, గుంపుయొక్క సమిష్టి భావమును

న్యాయబుద్ధిని, శాస్త్రాధిపతి, ధైర్యమును, శరీరశాస్త్రమును గ్రహించి నొందచున్నాడు. అ దుచేతనే గుంపులోనికి జేర్చుకొనబడు నుండు ప్రతిక్రిశోరి వీరుడు (తోడేలుబిడ్డము) ను తాళక్రికొలది యనుపరిచుచునని చెప్పుచుట్టయి, "బిడ్డ తోడేలుపెద్దకు లోబడియుండును; బిడ్డ తనకునానులోబడదు" అని నిర్వచింపబడియున్నది.

కథలు; ఆటల నటించుట.

బిడ్డకు కావలసిన యద్భుతములు జంగిల్ బుక్కులలోమాత్రమేయుండలేదు. క్రిశోరి వీరులగుంపుయొక్క జీవితములో నతి ముఖ్యమగు భాగముగనున్నది కథలజెప్పుట; గీతాదీ, మామనంతుడు, క్రీకృష్ణుడు, క్రీరాముడు, బుద్ధుడు, శంకరుడు, కృష్ణరాయలు, పుష్పరాజా, విక్రమాదిత్యుడు భోజుడు, కాళిదాసు, పంచతంత్రము" లోనికథలు, ప్రకృతిలోని యద్భుతవిశేషములు—వీటిన్నిటిద్వారావారికి అద్భుత నిగూఢ గుప్తప్రపంచద్వారములు తెరువబడుచున్నవి. ఇతిహాసములు, చరిత్రలు, మతములు, ఉన్నతప్రయత్నములు దూర్దృష్టములమునగూడ విడువని పట్టుదల—వీటినిగూర్చినకథలు, వీరిని చెప్పుకు డునదృతి ననుసరించిచెప్పిన నెలత ఫలప్రదములుగ నుండునో పెద్దల కందఱకు విదితమే.

విషయములగుర్చి వినుటేగాక వాటిని జేయునగూడ బాలుడు కోరునుగాన, కథలజెప్పుటకుదోడుగ నతి సులభముగను స్థూలముగను ఆటల నటించుటను జేర్చుదుము. సులభమైనకథనుజెప్పి, దానిని అభినయవయ్యుక్తముగనటించ బిడ్డలనుతృప్తిపించుట, బిడ్డలలోని విశేషముగ చుమత్కారచాకచక్య భావనా శక్తిసామర్థ్యముల వెలిబుచ్చుట కవకాశమును కలుగ జేయును.

ఆటలు.

బిడ్డలకార్యక్రమములు విశేషముగ నాటలతో నిండియుండును; యిదియే ప్రకృతియొక్క సహజగుమార్గమున చిన్న బిడ్డకుతరివీరునిచ్చుననుభావము. అందుట్లులేక రకములు—లోన యుద్ధమునన్న ఉద్దేశమునూ వెల్లిబుచ్చుచున్నవి, శరీరభావములు యింద్రియముల నాకర్షణము నూత్మత నిత్యతలను కావలసిధమందును.

ఆటలు, నిశ్చలముగ నాడు ఆటలు, శలవుకోజాలలో బహిరంగప్రదేశములలో నాడుటకు చాలకాలము బట్టుఆటలు. బాలుడు గ్రహి చుచున్న, నాను ఆటలనాడుచు ఆనందమునభివి. చుచున్న కాలములలోను, ముఖ్యముగ తనశరీరములపై ఆత్మశిక్షా నియమములు (self-discipline) న్యాయబుద్ధిని (fair play) జట్టుభావమును (team spirit) తనలో వృద్ధిపొందించు కొనుచున్నాడు.

పనులను జేయుట.

బిడ్డ పనులను జేయగోరును. ఆటలు, కథలు, ఆటల నటించుట—వీని మధ్యమధ్య కొద్దికాలములో జేయదగు పనులను కల్పించుటవలన లూకొరిక తీర్చబడుచున్నది. ముడులు జేయుట, వస్తువులను తయారు చేయుట, చిత్రలేఖనము, సులభములగు చేతిపనులు, తెగినవేళ్లకు కట్టుకట్టుట మొదలగు ననేక వ్యాపకములద్వారాతనను ఉపయోగకరముగను శక్తివంతముగను జేసికొనుటకు బాలునకు దోడ్పడు శోధనలు చిహ్నాలవిధానము యేర్పరుపబడియున్నది.

ఫలము

"గుంపుభావము" (Pack Spirit) అనునది నిర్వచింప సాధ్యముగానిది; ఉత్తమమగు బిడ్డలగుంపు (క్రిశోరి వీరులగుంపు)ను చూడబోయిన మీకుదృశ్యమగు ఆనందము యమును ఉత్సాహపూరితమునగు భావమును మీరు గుర్తించుదురు. నూతనమైనవి పులకాఁకురి మొనర్చు నవియుగు విషయములజేయను, వాటినిగూర్చి వినను ఉండునిరంతరోత్సాహము; తనను పూర్ణముగ గ్రహించి తనకు కావలసినదానిని యెరిగియున్నటుల దోచునట్టి పెద్దవానిని తనబిడ్డలనాయకునిలోగుర్తించుటలోని ఆనందమును; అన్నిటికన్న, "నేను నాశక్తికొలది దేవునకు రాజానకు నావిద్యుక్తధర్మమును సలుపుదునని, తోడేలుబిడ్డలగుంపుయొక్క చట్టమునకు లోబడియుండునని, ప్రతిరోజును యెవరికైనను ఒక్కటియైన ఉపకారమును జేయుదునని ప్రమాణము చేయుచున్నాను," అను బిడ్డలప్రమాణములోని మాటలవనుసరించుటకు విశేష శక్యము నూత్మత నిత్యతలను కావలసిధమందును.

నిర్వచనమును, బాలుని గ్రహణక క్రిత దగ్గరనుండి నవ్య యించబడినదానిని, మరయొక్కద చూచుచున్నావు?

సత్యము; బహుశః తనకు తెలియకుండనే, తన నాయకులతో కలిసి బాలుడు పనిచేయుచుండుటవలన నిశ్చయముగ నాతని సత్ కీలము తలచుకొని యున్నది. సహజముగనే బాలునిని నివ్యమగు ఆత్మకక్తి (భావము) యు

న్నదని మనకు తెలియును. కనీసముల పయస్సుననుండు బాలునిని దురదృష్టవశాత్తూ నుపయోగించి, అట్టియాత్మకక్తిని బహిష్కరించుట ప్రత్యక్ష కార్యరూపమున వ్యక్తపరచునన కాశములను కలిగి చుట్టకన్న విశేషము మేముచేయునది యున్నదని మేమునము. తరువాత, కనీసముల నివ్యమగు (8-11 యేడ్లు) మీరనవుడు, బాలపీఠల బృందములలోనా తడుచుండు విశేషాభివృద్ధికి బిడ్డనొప్పగించెదము. (ఓం)

మాతృభక్తి.

1813-న సంవత్సరములో, ఫ్రాన్సు దేశోద్ధారకుడును ప్రజల స్వపరిపాలనా స్వాతంత్ర్యపు హక్కుల స్థిరపఱచిన మహాపురుషుడును అగు నెపోలియన్ ప్రభువును విరోధులుగనుండిన అంగ్లేయులు, రషియా ఆస్ట్రీయా ప్రషియా జర్మనీ దేశస్థుల నందరితోను సంధికుదుర్చుకొని, నెపోలియన్ ప్రభువును రాజ్యభివృద్ధినిజేయ నేర్పాట్లు గావించుచుండిరి. పడమరదిక్కున స్పెయిను పోర్చుగలువారు, ఉత్తరమున నింగ్లాండువారి నొకకు భయమును జెంది వారితో కలసిన బెల్జియము హోలాండుదేశములు, దక్షిణమున నింగ్లాండు నావికదళమునకు గడగడవడకుచు నేవేళ నెటుతప్పిననెమి ప్రమాదము వాటిల్లునోయని సంధిగూడనన్న యిటలీదేశము, తూర్పున ప్రపంచమంతను వ్యాపించిన నెపోలియన్ యొక్క గొప్పతనమును అడుగంట జేయగ ముక్కుచుచు క్రోధానలమానములైన యింగ్లీషువారితో చేరిన రషియా ప్రషియా ఆస్ట్రీయా వారిలు-వీరిందరును తమతమ బలములను ప్రోగుజేసి ఫ్రాన్సు దేశముపై బడకుతూహలులై వేచియుండిరి. ఫ్రాన్సు దేశస్థులు దైవసముదని తమస్వస్థముల నప్పించి యున్న నెపోలియన్ ప్రభువు అజ్ఞానిచ్చిన కార్చిచ్చులో నై నకొరసంసిద్ధులైయుండిరి.

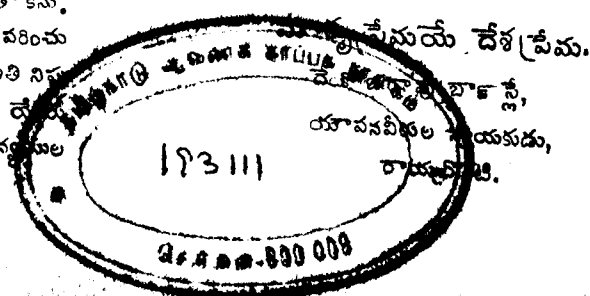
1813 సం॥ మే నెల 2-వ తేదీన రషియనులు ఆస్ట్రీయనులు జర్మనులు తమ గొప్పబలములను కూర్చుకొని సంసిద్ధముగనుండగా ఫ్రాన్సుదేశపు చక్రవర్తి తనకొలది క్రొత్తబలములతో వారిని టర్కెక్ అను ప్రదేశమున తాకెను. ఘోరసంగ్రామము సంఘటించెను. 30 మైళ్లదూర ఆవరించు కొనియున్న తన సైన్యమును అతిజాగ్రూకతతో, అతి నిశితతతో నడుపుచు టర్కెక్ అనుచోట తనబలములు దెలుపుచుండ వారిని ప్రోత్సహింపరచి, తన శత్రుసైన్యముల

న్నటిని పారవోలెను. ఆయుధములలో సుమారు 6000 మంది ఫ్రాన్సుదేశపు సైనికులు హతలయిరి; 12000 సైనికులు గాయముల నందిరి.

ఆ యుద్ధగంగమును మరుసటినాడు నెపోలియన్ మాడబోయినపుడు ప్రషియాదేశస్థుడొకడు చావసిద్ధుడుగనుండి పోగులుచుండిను. అతని దగ్గరనువెల్లిచూడగా నాతనిచేతిలో నాతనిదియగు ప్రషియాదేశపు పతాకము శత్రుబలములకు చిక్కి అగౌరవపరుపబడకుండుటకై మడచబడి గట్టిగ పట్టుకొనబడియుండిను.

నెపోలియన్ ప్రభువచ్చోట కొంతతడవాగి, అతనికి తనదేశముపైగల ప్రేమభక్తులకు ఆనందించుచు, కన్నుల నీరుపులుచాల, అతనిని కొనియాడుచు, నయనుచురుల బాచి, "ఈతడు నిజమైన దేశభక్తుడు. ఈతని మృతకశే బరమనకు యితర శత్రుసైనికులకువలెగాక గౌరవముగ నుత్తరక్రియలగావింపుడు," అని యుత్తరవొసగి చనియెను.

ఇట్టిదిగదా మాతృదేశప్రేమ; యిట్టిదిగదా ప్రపంచమంతలో గావింపదగిన శ్రేష్టమగుయజ్ఞము; ప్రాణము పోవుచున్నపుడునుగూడ తన మాతృదేశపు పతాకమునకు కళంకము కలుగకుండ తన దేహప్రాణములతో దానిని కాపాడ సంసిద్ధముగనుండుట!



Badges available at the Provincial Headquarters, Madras.

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

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

Registered M. 1560.

Registered M. 1560.

Three Useful Soaps for Scouts

VEGETOL

Pure as sunshine. Lathers in any kind of water.

WASHWELL

Best Household Soap. Washes clothes snow white and clean. Sold in twin tablets and bars.

COAL TAR :

For disinfectant purposes. Prevents and cures skin diseases

Avoid spurious imitations

Kerala Soap Institute, Calicut.

TO LET

Printed by The Kitchener Press, Messrs. Read & Co., 21, High Road, Triplicane, Madras,
Printers to the Boy Scouts Association, Madras Province
and Published by P. S. Narayanswami, B.A., L.T., 4/19, Audiappa Mudali Street, Vepery P. O., Madras
for the Provincial Council of the Boy Scouts Association, Madras.