

The Magazine for all Scout Workers, Officers and Boys.

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The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

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SCOUTERS' & ROVERS' SECTION

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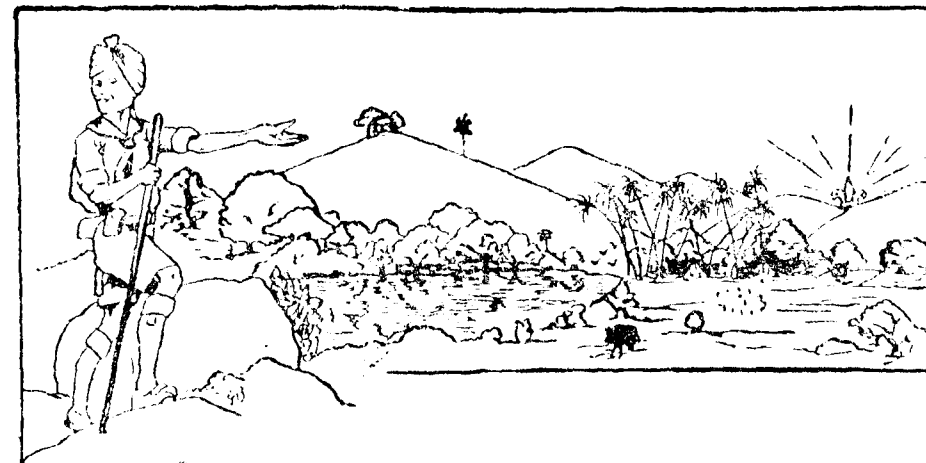
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Thought for the Month.

"Business is a means to an end; the greatest end is service to the community".

(Carnegie)

Ourselves.

Awards.

Our readers will be glad to hear that the Chief Scout of the world has been pleased to award the Silver Wolf to Dr. Annie Besant, our Honorary Scout Commissioner for All-India. It is a fitting recognition for the great work done by her for the youth of the land. On our own behalf and on behalf of every one of our readers, we offer to her our respectful and hearty congratulations.

Our Assistant Provincial Commissioner.

Mr. A. W. Hutton, M.C., our Assistant Provincial Commissioner has left for England

on a short holiday. We wish him a happy sojourn at home and hope that he will come back with the latest ideas for the furtherance of the cause.

The S. I. B. S.

As usual, there will be no issue of the S. I. B. S. in December. Please look out for the January number with special and new features.

GOOD SCOUTING,

Editor.

A Modern Discoverer.

(An appreciation of the Chief Scout.)

As the physical sciences have instructed man how to control and utilise the waste forces of the material world, so the human sciences when once they get to work, will teach him how to control and utilise the waste forces of his own nature. These, if he would only believe it, are

far mightier than steam, electricity or patrol. The waste of them under present conditions is enormous. We are as far from understanding their value-producing properties as the age of *Piers Plowman* was from understanding the properties of the sun's heat imprisoned in coal

and oil. Like the waters of the Niagara now harnessed in some degree for giving light and power to great cities, the human forces have been plunging into the abyss for ages, a whirling torrent of aimless desires, with little done to canalise their energy to the creation of value.

Yet something in that line has already been accomplished, something great and profoundly significant. Among the names of modern discoverers, none ranks higher than Edison-Powell. He made a discovery in the human field the implications of which when a reformed education has developed them, will affect the civilisation of the future not less than Watt's application of the Power of steam or Edison's of the electric current have affected our own.

He discovered how the *play-hunger* of the young human animal, his love of adventure and fun, his sporting instincts, and even his devilries, can be converted by skilful hands into the means for making a man of him, for building him up in self-control, self-respect, courage, loyalty, discipline, good fellowship, responsibility and competence. I count it a great discovery and the forerunner of others greater than itself: for there can be little doubt that the educational discoveries of the future will be made in the same field of the wasted human forces and take the same line—that of converting them into creative activities. What a field is waiting in that direction for the application of human science!

(Mr. L. P. Jacks in the "Observer")

Review.

"The Rover": We acknowledge with thanks the new Quarterly published by the I. British Cochin Rover Crew which has a bright record of useful activities to its credit. His Excellency the Chief Scout and The Provincial Commissioner have sent messages

of greeting and encouragement to this the first number. There are articles of varied interest and the magazine is sure to be popular. We are glad that the journal is going to devote special attention to the advancement of Rovering. We wish all success to this bright journal.

CUBS.

Pageants of the Jungle (Contd.)

Scene 3.—**The Council Rock.**—The Seonee Pack assembles on the call of Akela. The Grand howl—a cub is presented.....

Akela:—"Ye know the Law—ye know the Law—Look well O Wolves."

Mother Answers:—"Look well, Look well O Wolves." Wolves come forward sniff at the newcomer and withdraw.

Mowgli is now pushed forward—he grins and plays about—a murmur of the curious.

Akela:—"Look Well O"

Shere Khan (Roars) "The cub is mine—give him to me—what have the free people to do with a man's cub?"

Akela:—"Look well O Wolves—What have the free people to do with the orders of any save the free people? Look well.....Chorus of growls.

A Young Cub:—"What have the free people to do with a man's cub?....."

Akela:—"Who speaks for the man's cub? Among the free people, who speaks? a hushed silence—father wolf and mother wolf prepare to fight if need be.

Baloo (Lazily) "The man's cub.....the man's cub.....I speak for the man's cub. There is no harm in a man's cub. I have no gift of words, but I speak the truth. Let him run with the pack, and be entered with the others.....I myself will teach him....." Sinks down.....

Akela:—"We need yet another. Baloo has spoken and he is the teacher of our young cubs. Who speaks beside Baloo?".....Silence again.

Bagheera (springs in) "Oh Akela and ye free people. I have no right in your assembly. But there is a Law in the jungle which allows a new cub's life to be bought at a price, and the law does not say who may or may not pay the price—Am I right?....."

Young Wolves:—"Good, good,—listen to Bagheera—cub can be bought for a price. It is the Law.

Bagheera:—"Knowing that I have no right to speak, I ask your leave.

Chorus of Voices:—"Speak then....."

Bagheera:—"To kill a naked man's cub is a shame—Baloo has spoken on his behalf. Now to Baloo's word I add one bull and a fat one,

newly killed not half a mile from here, if ye will accept the man's cub according to the Law."

Akela (shouts) Look well, Look well O Wolves....."

But the wolves are all scampering away, to Bagheera's bull.....Shere Khan drags himself away discomfited.....Shere Khan's solace.....

The Dance of Shere Khan and Tabaqui to be done here. (Nada in "OutdoorLife.")

The Cub's Adventure.

(By J. F. COLQUHOUN, Headquarters Commissioner for Wolf Cubs, in "Scouting.")

The Star Tests.

Our periods of work in the Pack will mainly centre round these, with perhaps some forms of Handcraft. These tests have been carefully chosen to appeal to the Cub's interest and at the same time to help his all-round training. By mastering them slowly and carefully, he learns how to make the most of himself and to be useful to others. Many a would-be good turn has failed to materialise because the Cub (or Scout or Rover, for the matter of that) had not enough knowledge to do it, or had forgotten.

It is worth reminding you that Old Wolves should themselves know how to do the various Star Tests. The boys expect it of you, as a matter of course, and it is something of a shock to them to discover, for example, that Akela, while urging them to master the Semaphore Alphabet, is herself completely ignorant of it. It is as bad as putting a penny in the slot and finding—too late—that the machine is empty or out of order.

Don't push Cubs on too fast. Things thoroughly learnt in the first instance, and then constantly practised, stick for life. Hard work will be necessary to master most of the tests—particularly knots, skipping, signalling. These tests cannot be *learnt* by means of games. They require short periods of steady work, with the help of an Old Wolf or a Sixer at hand. But once they have been mastered, they can be practised and improved by games and competitions, "not because the subjects must be kept up but because, being adepts, it is a pity not to put your skill into practice," as Miss Barclay so well put it.

As far as possible, give individual attention to each boy (how often it is necessary to stress this in Scouting at all stages!) and see that he doesn't give in to himself because the particular subject isn't easily mastered at the start. Stickability is a fine asset to a man, and we cannot too soon start to inculcate it.

But here again, don't overdo things and keep the boy at such a task for a long period at a time.

Work your First Star subjects into your Pack programme as much as your can. Don't leave it to the boy to get on with them as best he can. A boy can often pass a test as part of a game or competition without realising that your watchful eye has been on him, and that he has satisfied you that he is proficient enough.

When Second Star stage is reached, the boy is older and can be encouraged to work more on his own. But your friendly eye will be on him, and he will know he can come to you in any difficulty. Several of the subjects will, it is hoped, have been partially tackled by the Pack as a whole—for example, the exercises, running messages, some compass directions, and so on. There is no reason whatever why a boy should be completely excluded from all the subjects in the Second Star because he hasn't finished his First Star. Only, he does not *pass* in a Second Star test until he has got his First Star.

In view of some misapprehensions, it may be well to add that a boy should not be expected to pass all his tests for First or Second Star at one time. One test at a time is quite enough.

Badges.

We don't want to be badge-hunters certainly, but let us bear in mind that badge are an excellent preparation for Scouting, and are designed to fill in the gap between the winning of the Second Star and the boy's farewell to the Pack. By that time he is old enough to work on his own, and his badge work will normally be done outside Pack meetings. Start the new Second Star Cub with a badge in which he seems particularly interested, but next try to get him to take up a badge in another group, so as to spread his knowledge.

Co-operation with Parents.

Our Jungle stories and most of our games are complete mysteries to the Cubs' parents, but many of the Star and Badge tests touch them nearly. In these tests, we have a very valuable opportunity of co-operating with the parents and enlisting their help. Do we make as much use of this co-operation as we might? Most parents are more than ready to help if approached. If you don't already do so,

plan a campaign to get their help this autumn. Jimmy wants a little encouragement to brush his teeth regularly; Tom seems to get plenty of pocket-money, but never saves any of it; Billy's habits of neatness are not yet fully developed. All their mothers can, with a little tact and co-operation, be got to be interested in these subjects, however mystified they may be by talk of Akela and Grand Howls.

GAMES.

Colled by Hiasatha.

A JOURNAL affair with an imitation of some of the features of the Olympics translated into genuine boy-fun events.

Naturally, our Olympic Games must be of International scope. So instead of running them by Patrols, we shall run them by country and develop a procedure along the following lines:

1. Write names of as many countries as will have teams, on slips of paper.

2. Prepare 8 ribbons in the colors of the countries to be presented to each team.

3. Have entry blanks and scorer's sheet ready before starting meet.

4. Line up all entries and divide into groups of 8, (if possible, sticking to natural Patrols), sending them to different locations in the field, instructing them to appoint a captain.

5. Call Captains forward. Let each Captain draw a Country, issue the ribbons and entry sheets, and instruct Captains to send a messenger with the filled-in sheets as soon as the entries have been completed.

6. The Captain is responsible for (a) Signing up entries—each boy will take part in several events, (b) Keeping members of his team from racing all over field, (c) sending out entries when they are called for (d) Quieting his team when the necessary announcements are made.

7. The Officials consist of: Starter (this is the Key person), 3 Judges, Announcer, Recorder, and Manager of Properties.

8. Points are awarded on the following basis: 1st—5 points; 2nd—3 points; 3rd—1 point. Highest total score decides the Olympic winner.

And now for the events:

Discus Throw. (2 entries)—Equipment: Two paper plates for each country, with the name of

the country written on the edge. Contestants are called one by one by the starter and cast their plates for distance. All contests and spectators must remain in their places until the judges have decided the places.

100 yd. Dash. (2 entries)—Equipment: None. On starting signal entry No. 1 walks from starting line to finish line and back to starting line foot in front of foot, toe touching heel. When he has returned to the starting point he touches off No. 2 who completes the race. Distance need not actually be 100 yds. Finish is at the starting line.

Standing Broad Jump. (2 entries)—Equipment: None. On starting signal, entry No. 1 jumps to finish line and back again using standing broad-jump from. Returning to starting line he touches off No. 2 who completes the race. Finish is at the starting line.

Cannon Race. (4 entries) Equipment: 4 paper bags (6" x 10½") for each country. Teams line up in relay formation. 4 paper bags have been placed in front of each team 100 ft. or more distant. On word "GO" Player No. 1 runs to bags, blows up one, explodes it by banging it against his hand and runs back to touch off No. 2, etc. First team to break all four bags and stand at attention is the winner.

Shot Put. (2 entries)—Equipment: One cheap rubber balloon for each country with a tag with the name of the country attached. Entries are called by the starter and throw their "shots" for distance.

Javelin Throw. (2 entries)—Equipment: One stick (rustic) 15" long with a tag giving name of country attached with rubber band or tape. Each entry is started separately and throws his javelin for distance, remaining in place until judges have determined places.

150 yd. Dash. (1 entry)—Equipment: A stout cord stretching across course. Tied to

this string at regular spaces are strings 100 ft. long, one for each country. At beginning of race entries stand with the string in hand at the same distance away from the cord across the course. On word GO entries walk toward finish line winding string around one finger. First to reach finish is the winner. All entries must be warned before the race, that they are not allowed to walk forward faster than they can roll the string.

Obstacle Race. (3 entries)—Equipment: A 2 ft. rope or kerchief for each team. One member of team stands facing the other two at opposite end of course with tie in his hand. Entries

2-3 lock arms. On word GO, they run, arms interlocked, to 1 who ties their inside legs together. Turning around they run tied together, to the middle of the field where they remove their tie, finishing the race by running, arms interlocked, to the starting line which constitutes the finish.

As will be readily seen, this Olympic event cannot help but create a great deal of fun if it be run in a snappy and smart fashion without giving the contestants an opportunity to laugh off one event before the next is well under way. ("Scouting" America).

Scout Displays.

A lot of people have been thinking of how best to run a Scout Display so as to interest the audience and also to teach them something about Scouting.

Supposing a Group or a Local Association wants to give a display at an annual meeting, what is the best thing to do? You may have 40 or 50 or even 500 people present, all of whom are friendly to us and all of whom know the Scout uniform when they see it and they probably know something about Scouts doing good turns, but that is all.

We want to make these friendly people into well instructed enthusiasts able to explain to each other what a jolly fine method of character training the Patrol System is and how handicrafts and physical health and service for one's country all come in.

Now, if we are to do all this or even a bit of it, it is not the slightest use just getting up a show, opening perhaps with a song by the whole troop, then going on to a display of knotting by the Owls and a recitation of the law by the Bulls, etc.

No, we must make the whole display tell a story; it must all hang together and each item must lead on to the next.

Perhaps the easiest way to do this is to have a series of living pictures or scenes representing the progress of a boy from Cub to Rover with someone to explain not only what the scene represents but what is the value and significance of the thing represented in the scheme of Scout training.

For instance the scene might show a Court of Honour consisting of the 4 Patrol Leaders without any Scoutmaster present, enquiring into a complaint against a Scout. The "Chronicler" then explains what a Court of Honour is and how the Scouts run it by themselves without the Scoutmaster usually being present and how that trains them to think, and carry responsibility, for others and to become good citizens.

Another scene would show a Tenderfoot being instructed by a couple of 2nd Class Scouts, another, Physical exercises, the Chronicler explaining that these are not done as a drill but that the boys learn them so that they can practise them every morning at home.

Then of course you would have scenes showing good turns to the community such as cleaning up the village street or doing health propaganda.

A still more effective but more difficult entertainment is somewhat similar in form but the scenes are acted so that the story mostly tells itself.

For example, the first scene might be the Court of Honour, which is briefly described by the Chronicler before the curtain rises. The Court is discovered discussing troop matters - e.g. why Sri Ram has been absent for three weeks. It appears his school friend Dina Nath, who is not a Scout, has been keeping him away. The P. Ls. are discussing how to get hold of Dina Nath when the Scoutmaster comes in, tells them they have to put up a show at the annual meeting of the Group

ing it upright by the object whose height you want to judge, you can make a rough estimation. You can use the "Shadow Method" where you measure the length of the shadow cast by the object, then measure the length of the shadow of your staff and calculate. There is the "Lumberman's Method" where you use a pencil in your hand out-stretched to cover the object. Then turn it down horizontally to find where the top of the object would reach if it fell on level ground. Measure the distance. It is practice alone that will make you perfect in estimations.

Judging Numbers.

You must be able to tell at a glance about how many people are in a bus, railway compartment, school room, big hall or in a crowd, how many buffaloes in a herd, cars in a park, buses at the stand, and as the Chief Scout says you can practise these for yourself at all times in the street or field. Your S. M. and P. L. cannot teach you how to do it, you must get particulars of what you are to do and at all times keep your eyes open.

At Troop Meetings you can have tests of a simple nature, e.g., estimate the number of stones in a heap, number of words in a page, leaves on a stem, etc. That will help you to practise. You can test yourself when you are alone by estimating first and then checking the estimations. When you go out hiking you can practise estimations, and it is in pioneering work that they are very useful.

This should gradually train you to make proper estimates. Find out the number of bricks or cabook used for a wall, and for a building, tiles for a roof or cadjans for thatching. Visit all the Churches and Halls in your town and estimate the accommodation there.

Judging Weights.

Find the weights of a few common objects and use them as standards. What are the weights of a condensed milk tin, an exercise book, a brick, a bag of rice, a chair, a pillow, your coat, your diary, etc. If you are familiar with weights like these, then by practice you can easily estimate weights of objects. What is the maximum weight that you can easily carry in one hand, on your back, on your head? If you are aware of these, then by raising anything you can judge its approximate weight.

You must also be able to judge weight by considering numbers. How many onions weigh a pound, how many tomatoes or potatoes of a certain size? Weight can also be judged by quantity. You must be able to judge the weight of meat by its quantity. Take a pound of sugar and note the quantity. What is the weight of a bagful of sugar? Also find out how many spoonfuls of sugar weigh a pound. Judge the weight of tea by the quantity you see before you. How many handfuls of rice you take in order to get a measure?

The above are just a few suggestions. You can make up a list of things that you consider would help you in Campercraft and also in everyday life. Ask your Scoutmaster and he will help you. Tell your Patrol Leader to discuss these at a Patrol in Council and you will have a lot of interesting investigations to make and eventually make yourself efficient. One important lesson we learn by studying and practising for this Test is Accuracy. How indefinite we are in many things. If we see a crowd we sometimes cannot say whether it is less than a hundred or a few hundreds. We must train ourselves to be able to be accurate. Also remember that you must be accurate in many other details too. Time should also be noted. Can you judge the age of a tree by its size? This is very useful for Gardeners. When you are hiking, if you know the time taken to cover a distance, you can find the length of the journey if there are no mile posts for your information. Have you an idea of time so that you could say you have taken so many hours or minutes to do a job, in the absence of a watch? When you do any work, always try to judge how long you take over it. Check your estimations with the aid of a clock. If you are asked to draw up a Camp Fire Programme for forty-five minutes, can you do it exactly? When you are a First Class Scout you must be able to do so. Then study carefully how long our favourite items, songs rounds and yells take. Are you able to tell the time of the day without looking at a watch? You can easily acquire this by practice, by observing the position of the sun and length of your shadow. A good Scout who is eager to be a First Class Scout in the real sense of the word will always take a delight in making observations and training himself at all times.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



Dr. Annie Besant, Honorary Scout Commissioner for All-India who has been awarded The Silver Wolf, the highest award in Scouting by the Chief Scout for her excellent Services to the Boy Scout Movement in India.

Air Scouts.

By MAJOR B. E. S. BADEN POWELL, *Headquarters Commissioner for Air.*

IN these days of ever-increasing progress in the art of flying, the importance of instilling "air-mindedness" in the young generation is obviously most desirable, and it has been suggested that "Air Scouts" should be organised in the same way as Sea Scouts. But there are great differences between the two. Sea Scouts only exist at places near the sea, or large pieces of water, and, though the air is "ever with us," aerodromes are few and far between, and it cannot be navigated with the ease of water. While "any old boat" suffices for a few inexperienced Sea Scouts to play about with, at present at all events no ordinary Scout can manage an aeroplane, since even to get it off the ground calls for considerable skill and experience.

There are two main principles of training and activity which may produce the desired objective. The first is to gain some knowledge of practical work with an aeroplane. Scouts may be taught how to assist aviators in starting and landing, which might be most useful where a forced landing has to be made. Yet how often would such a Scout have an opportunity of showing his skill? They may watch machines manoeuvring, and examine the details of their construction; they may gather many hints from aviators, and so may learn a lot and become imbued with a desire to fly. But such training is dependent on two circumstances; the Troop must be close to an aerodrome, and the boys must be free to do nearly all their work in the daytime—when most boys are employed or at school. This type of "Air Scout" is bound, therefore, to be very rare. Moreover, there is not a great deal to learn, and the average boy will soon tire of aimlessly hanging about the aerodrome. Still, opportunities do sometimes occur when much may be done. Such a Troop has been successfully organised at Bristol, where facilities exist.

The second principle, however seems more promising. Any Troop with a Scoutmaster who has studied the subject and is keen on it, may specialise in what may be called

playing with aerial toys—model aeroplanes, small balloons, gliders, or kites. These afford great and varied opportunities of occupation and of exercising talent. The dark evenings of winter will be spent in making the apparatus, and in the morning immense amusement and interest will result from the practical demonstrations.

An efficient and workable model aeroplane is not easy to construct, but it can be built and great satisfaction results from seeing it fly, perhaps for hundreds of yards. Model gliders may consist of anything from a sheet of notepaper, properly weighted and balanced, which may glide across the room, to a large and more elaborately constructed glider which can be launched from a hill-top, while paper darts and small flying toys would interest Cubs.

But kites seem to me the most suitable sort of aerial apparatus for Scouts. They may be of very varied form and size, and may be made the basis of interesting competitions. I remember that some years ago, when in camp for some manoeuvres, the battalion alongside of us one evening sent up a kite representing their regimental badge. Directly we saw this we sent down to the nearest village to commandeer sticks, paper, and as much stout thread as could be got, and within an hour we had a huge badge of our regiment flying proudly at a far higher elevation. Man-carrying kites and gliders are perhaps rather beyond the abilities of Scouts, but practice with models will give them much experience, and possibly Rovers might do something in this line.

The Airman's Badge.

The conditions for gaining the Airman's Badge have been compiled to include all these various accomplishments, but the badges do not seem to be sought after so much as we have hoped. Only 376 badges were issued during last year, and, though they may be increasing in popularity, yet this means that only about one Scout in 500 in the United Kingdom holds it.

Although, then, it seems hardly feasible to have special "Air Scouts," yet a great deal may be accomplished by Troops specialising in Air work. Everything, of course, depends on the Scoutmaster, but a good instructor can often be obtained to demon-

strate and describe how models may be made and worked. It is to be hoped that any Scouter who thinks he could do something in this line will make an attempt. I shall always be pleased to give what advice I can.
"The Scouter."

The Boy Scout Movement.

Lord Londonderry's Tribute.

A tribute to the adventurous spirit of the modern boys was paid by Lord Londonderry presiding at a Durham Bazaar in aid of the Durham County Boy Scouts Association. The Chief Scout, Lord Baden-Powell, presided.

Lord Londonderry said he believed that with the worldwide spread of the Boy Scout Movement the Chief Scout had done as much as any man may to ensure that the nation should understand that the nation made the war itself impossible. It was the spirit of aggression that made wars possible. In the Boy Scout Movement which

Lord Baden-Powell had fostered was the power which was turning the youth of the world towards the Christian ideal of service, and unselfishness. The boyhood of to-day was no less virile, adventurous and highspirited than that of his own generation, but under the ideals which the Boy Scout Movement inculcated these manly attributes gained power from proper direction and self-control. The narrower patriotism of the older day was giving place to a newer form of love of country, which recognising the common brotherhood of man directed self and country to the service of all mankind.

"B.-P.'s" Age Limit.

"I do not mean to retire when I get to eighty-five. A Boy Scout once wrote me and expressed the hope that I would live to be 115. I asked why he drew the line at that, and said that I was doing my best. Like a

good Wolf Cub I shall try and stick it until I am 115, then I shall retire."—Lord Baden-Powell. The Chief Scout, at the Surrey Boy Scouts' recent swimming gala at Wimbledon.

The Silhouette Competition.

Here is a good idea for your next Bazaar or Show. Make twelve silhouettes of well-known people in your locality, those who are attending your show if possible, e.g., your Scoutmaster, Scout Workers, etc. Most of these can be taken from photographs.

Giving each silhouette a number, hang them up in a corner of your hall where the show is being held, and screen them from view.

If necessary, a small charge can be made and each competitor is given a sheet of paper bearing numbers corresponding with those on the silhouettes. The competitor should write against each number the name of the person which he or she thinks the silhouette represents.

Only one competitor should be admitted to the show at a time. Award prizes to the

competitors whose entries are nearest correct.



All that is needed to make the silhouettes if these cannot be made satisfactorily from photographs, is a lighted candle or any other suitable light. This is placed in position as shown in the illustration. Carefully draw round the shadow, which should be cast upon a sheet of white paper, and when this is done, fill in with black ink.

When selecting the people whom you are going to silhouette, pick out those with some particular characteristic.

What Scouts have done for the Next Jamboree during the Past Summer?

Meteorological observation—Scout leaders of different nations, when camped at The Hungarian International Commission, Dr. F. M. DE MOLNAR, visited U. S. A. and Canada.

To satisfy inquiries, Hungarian scouts have asked the Royal Hungarian Meteorological Institute to collect data about the average of rainfall and sunshine in Godollo and surroundings during the last thirty years. The results are very satisfactory and encouraging for campers. Between the 1st and 15th of August the average total of rainfall for the last 40 years is 23.9 mm., the average number of rainy days is 4. The extreme scales of rainfall were in 1913, 86 mm. through ten days, and in 1916, 1.5 mm. on one day during the 15 days mentioned above. So the scouts of the IV World Jamboree need not be afraid of mud and rain. The capital itself has about the same climate.

Prominent Scout leaders have visited Hungary during the summer in order to inspect the site of the next Jamboree. The first was Mr. Frank N. Robinson, Publicity

Director, Boy Scouts of America, who spent some days in Budapest and was very much satisfied with all he saw here. Mr. Hubert S. Martin, Director of Boy Scouts International Bureau, London, spent a few days in Hungary on his way from Roumania to Poland. He inspected all the arrangements made for the Jamboree, visited Godollo and some scout institutions and thinks that the IV Jamboree will rival the previous gatherings.

The International Commissioner of the Jamboree, Dr. F. M. de Molnar spent some weeks in America and returned a few days ago. He had a most cordial welcome in the United States and Canada and plenty of opportunity to give ample information regarding the preliminary arrangements and plans for the Jamboree. Dr. de Molnar received assurances that the Boy Scouts of America would be represented at the Jamboree by a delegation whose numbers would be dependent to some extent upon the betterment of economic conditions in the U. S. in the near future. The attitude of Canadian Scout officials was somewhat similar.

The Endathoor Camp.

1st George Town Troop (Pachaiyappa's College School, Madras).

In response to an invitation from the Zamindar of Endathoor, Mathurantakam, the 1st G. T. Troop (Pachaiyappa's) thirty strong including three officers, had a

very enjoyable camp between 27th September and 1st October 1932 at Endathoor.

Before a large gathering of the people of Endathoor and other village, the Zamindar

and his brother Mr. Kitcha Reddiar welcomed the campers with Tanjore music and Indian Melam, and the party was led in procession to the camp site where a large tent had already been pitched.

Soon the Scouts pitched their three tents and began to follow their daily routine. The activities were strictly run on Patrol-system. Now that the campers were the guests of the Zamindar, they were relieved of one item of their work, viz., the culinary operations, so that they had all the time available for other scout activities so arranged as to give the fullest scope for the display of scouting both theory and practice. In the daily sessions the Scouts were given training not only in the various tests such as Tenderfoot, II Class and I Class but also in such subjects as "The Scout-law in practice", "Gadgets", "Pathfinding", "Find the North" and "Hiking and observation," side by side with the theoretical explanations. Among the various things they did practically, may be mentioned, signalling, construction of Trussle bridge, Rope Bridge and Ambulance and Fire brigade work. In the evenings the scouts played several Scouting games besides football and Chedugudu. Every night saw the Scouts seated round the cheerful camp fire which was largely attended by the people in the locality.

On the last day, the Scouts gave a very interesting display of their activities in the presence of a large gathering of the villagers.

At the close of the display, the campers were given a parting address. Mr. V. Venkatasubbayya, in replying to the kind address expressed his sincere thanks on his own behalf and on behalf of the other campers and said that Mr. Bodaka Reddiar, as the uncle of a Scout of 1st G. T. Troop by name Janakiram, showed to the world by practical example to what extent a parent could go in the advancement of the Scout movement in general. He took a live interest in the Scouts and putting himself in the level of a Scout stayed with the campers all the time they were at the village, and even walked the distance of about eight miles with the Scouts on their hike.

The camp broke up at 2 P. M. when the campers were given a hearty send off.

This camp is a model by itself and has the rare feature of bringing into evidence the possibilities of getting the parents of Scouts into close touch with them while at camp. If other parents should evince as much interest in Scouting, what a grand future the Movement has before it.

V. VENKATASUBBAYYA,

Scoutmaster.

Students and Rural Reconstruction.

(BY MR. R. SRINIVASA IYENGAR, B.A., L.T.,
Headmaster, Sarva Jana High School, Peelamedu.)

Educative Propaganda.

The following is the scheme of rural reconstruction study work which has been followed by the senior students of my High School during the last four years. Before students are called upon to do actual propaganda work in villages, they must have an insight into the conditions of our villages by visiting a number of them and studying them according to a certain plan. The educative propaganda, if conducted by students who have themselves, by practical training, gathered experience, would be more real and effective. The scheme is given below:—

Scheme of Study Work.

Give your general impressions of the build of the old and the young in the village and

of their powers of endurance—what is the average life of a human being? Give some cases of longevity.

Is the population growing? What was it in 1901, 1911 and 1921? Study the number of births (males and females) and the number of deaths (infants and adults) for the last 3 years.

Are the people subject to any diseases or epidemics? Give the causes of the epidemics. Which is the nearest dispensary? State what medical aid is locally available.

Does the village present a sanitary appearance? Do the villagers possess 'sanitary conscience'? What are used as latrines? What arrangements are made for the disposal of accumulated dirt and filth and for

the cleaning of the latrines? Is good water-supply available throughout the year?

Economic Progress

Is the village self-contained? What are the agricultural products in the village and what are got from outside? How is the agricultural produce of the village disposed of? Is there a co-operative society for joint purchase and sales?

What are the irrigational facilities (tanks, wells, canals or rivers)? Do the villagers use the improved agricultural implements (ploughs, water lifts, seed drills, etc.)? What scientific manures are used?

What are the chief industries in the village (weaving, mat-making, coir-making, pottery, rice-hulling, toy-making, etc.)? Is Khaddar popular? State the number of charkas in the village. How is the hand-spun yarn utilised?

Do you find any educated person without employment? How many? What are their occupations in the village?

Do you think that villagers are highly indebted? What are the causes of indebtedness? Are there money-lending sowcars? What are the usual borrowing rates of interest? Is there a co-operative credit society and how far is it helpful?

Educational Progress.

Is there a school for boys and girls in the village? How many children of the school-going age attend it? Is the school popular and well-conducted? Do the children of the classes attend it? Or is there a separate school for them?

What is the proportion of the literates to the total village population? Is there a night school, or a reading room and library?

Scout Service at Karthigai Deepam : Tiruvannamalai.

Arrangements are being made to render service to the pilgrims during the Karthigai Deepam between the 7th to the 12th December 1932, by the Tiruvannamalai Boy Scouts Local Association. Scouts from the various districts in the Province, who are desirous of volunteering their services will be given free boarding and lodging by the Boy Scouts Association.

Applicants will state their age, and the specific form of service they can undertake, such as Ambulance duty, regulation of traffic, Pickets duty at bathing places, fire brigade, sanitary duty, entertainments, messenger duty, Enquiry office, Lost child-

What papers and magazines are read? What is the nature of books in the Panchayat Library?

Moral Progress.

State the nature and number of crimes during the last three years. What are the causes of criminality? Are there bucket shops or drink shops in the village or in the vicinity? Any gardens? Mention any peculiar social customs showing their moral progress.

How do people spend their leisure hours? Do they take interest in village temples? Are Kalakshepams and Bhajanas held regularly?

Democratic Efficiency.

Is the village administered by a Panchayat or Union? Do all work harmoniously for the welfare of the village? Who are the village leaders and what influence do they exercise in the village? How does the Panchayat Court work? Are the decisions respected by the parties? How are the depressed classes treated? How is the co-operative credit society working? How are the common good funds and of the Grama Samadhyam utilised?

Do the ryots understand the significance of the elections to the local bodies and the Legislative Councils? And what education do they receive? Mention the names of those who have visited the village during the last one or two years. Are they in touch with the electorates? And how? What is the general impression of the village? And what definite suggestions would you sincerely make towards improving and reconstructing the village under each of the several heads mentioned above?

ren and Property office and general service, etc., in their applications and forward the same with a recommendation from their respective District Scouts Commissioners to Mr. T. S. Krishnaswami Mudaliar, Secretary, Boy Scouts Local Association, Tiruvannamalai, before the 30th of November 1932. It is hoped, that a large number of groups both Scouts and Rovers in the Presidency, will take advantage of this opportunity for service and thus earn the gratitude of the thousands of pilgrims attending the festival, besides demonstrating that the Boy Scouts organisations is pre-eminently a service Organisation. (Editor.)

தென்னிந்திய வாலிபச் சாரணன்

தமிழ் அநுபந்தம்.

ஆசிரியர் : த. ப. சந்திரசேகரன், பி.எ., எல்.டி.,

மயத்தியமங்கலம், கன்னடம், கன்னடம்.

தோகுதி III.

கலாம்பு - டிசம்பர் 1932.

பகுதி 2, 3.

சித்திரத்திருவிளா.

மேற்குத் துணையாவர் வேண்டுமென்றெனினித்
தமக்குத் துணையாவர் தாக்கெதிதல் வேண்டா;
மருத்துப் பிறர் செய்வதுண்டா! மருத்தில்லை
தமக்கு மருத் தான் தாம். [முடிவுரை]

இரண்டாந்தரச் சின்னப் பயிற்சி.

II

உ. ப. அருகர்.

சாரணப்பயிற்சியில் கற்றும் எல்லா விஷயங்களிலும் உடனுதவியே மிகப் பாண்டித்யம். இவ்விஷயத்தில் தேர்ச்சிபெற்றவுடன் சாரணச் சட்டங்களின்படி நடப்பது சாத்தியமாகும். இரண்டாந்தரச் சாரணர்கள் உடனுதவி சம்பந்தமாகத் தெரிந்துகொள்ள வேண்டிய விஷயங்கள் மிகச் சாதாரணமானவைகளே. ஆனால் இந்நிலையில் ஏற்படும் ஊக்கத்தான் பிறகு ஒவ்வொரு சாரணச் சிறுவனும் உடனுதவிக்கலைச் சின்னத்தை யடைவதற்குக் காரணமாயிருக்கும்.

உடனுதவி புரியும் விதத்தைச் சாரணச் சிறுவர்கள் தங்கள் தலைவர்களிடமிருந்தே தெரிந்துகொள்ளலாம். எனினும், ஆங்கில முறையில் பயிற்சி பெற்ற ஒரு வைத்தியரை அழைத்து அவரிடம் பயிற்சி பெறுதல் இன்னும் விசேஷம். இவ்விஷயத்தை எடுத்துப் போதிக்குப்போகும் சிறுவர்கள் அறிவதற்கு சிறிய சாத்தியமான வார்த்தைகளை உபயோகப் படுத்தாத படியும், இரண்டாந்தரச் சின்னத்திற்குரிய விஷயங்களுக்கு அதிகமாக எடுத்துரைக்காதபடியும், கலாமான வகையிலும், ருசிகரமாயும் சொல்லப்படும் அவரைக் கேட்டுக்கொள்ளவேண்டும்.

இப்பயிற்சியை வாரம் ஒரு முறையாகப் பன்னாட்கள் கொடுத்துவரலாம். சற்று நேரம் விஷயங்களைப் பற்றி எடுத்துச் சொல்லவும், கேண்ட்நேரம் அவற்றை நேர்முகமாக அப்பியசிக்கச் செய்யவும் வேண்டும்.

உடனுதவி செய்வதில் ஒரு சாரணச் சிறுவனுக்கு சிசும புகுந்திரும், தன்னம்பிக்கையும் அவசியமானவை. பல முறைகளாகக் கற்றுக் கலக்கமடையக்கூடாது. மிகச்சிறந்த முறையை மட்டும் நன்கு அப்பியசித்தலே சிசும, புத்திபைக் கொடுக்கும். உடனுதவி புரியும் பழக்கம் இருந்துவந்தால்தான் சிறுவர்களுக்குத் தன்னம்பிக்கை ஏற்படும்.

பயிற்சிக்காக ஏற்படுத்தும் சந்திப்புக்களில் (Parades) ஊறுகள் ஏற்பட்டதுபோல் எவரையேனும் கடிக்கும்படிச் செய்து அவற்றிற்குரிய சிசுசைகளைச் செய்யப் பழக்கலாம். ஊறுகளால் வருந்துபவன் போல் கடிப்பவன் சரியாக பரவலைச் செய்கிறானென்பதையும், சிசுசை செய்பவன் நேர்மையான முறையில் செய்கிறானென்பதையும் கவனித்தல் அவசியம். இந்தச் சமயங்களில் இரத்தத் தோற்றங்காட்டி சிவப்பு இங்கியை உபயோகப்படுத்துவதனால் உண்மையான காயமென நினைக்கச் சற்று அனுகூலமாகவும், இரத்தத்தைக் கண்டவுடன் சில சிறுவருக்கு நேர்ப்பிறம் பயம் தெளிய ஓர் வழியாகவும் இருக்கும்.

இரண்டாந்தரச் சாரணர்கள் சிசுசை செய்ய வேண்டிய ஊறுகளை வகுத்து அவை ஏற்படும் சந்தர்ப்பங்களை விளக்கி சிசுசை செய்யவேண்டிய விதத்தை எடுத்துரைக்கவேண்டும்.

ஒரு ஊறு ஏற்பட்டவிடத்து முதலில் வந்து உடனுதவி செய்பவன் சாரணச் சிறுவன்தான். பின்

தமிழர் செல்வத்திற்காக அருகியிலுள்ள வைத்தியர் இடம்பிடித்தின் விவரம் தனியொரு காரணமும் அளித்திருக்க வேண்டும். வைத்தியருக்கு மூடகனை சொல்லியதற்குப் பதிலாக மூக்கிய நெலையாகக் கொடுக்கவேண்டும். சொல்லியனுப்புவதில் எவ்விதவிலையும் கட்டாததற்குச் சொல்லிக்கேண்டும். காக்கியர்களுடைய பிள்ளை யனுப்புகின்றவீட எழுதியதற்கு ஒரு கல்வது.

[illegible][illegible][illegible]

ஒன்றோடொன்றிழைப்பதற்காகக் கலந்துகொண்டிருப்பதால் சாமான்ன்களைத் தயாராக வைத்திருந்த கலெண்டரிடமிடப் பதைக் கட்டாயப்படுத்தியிருக்கிறது. தனியே, ஒன்றோடொன்றிலுள்ளனவற்றைக் கவனிப்பவர்கள் சொந்தத்து, எப்படிப்பட்ட முதலீடு செய்தார்கள் என்பதை ஒரு அட்டைமீட்டில் குறிப்பிட்டுக்கொழுது குறிப்பிட்டுக்கொண்டிருக்கின்றனவற்றையும் கட்டாயப்படுத்தலாம்.

வாலிப சாமர்த்தியம் என்னும் தூலில், 17, 18, 19-வது பதில்களில் தேகரோகத்தினைப்பற்றிய சில பொதுவீதிகள் குறிப்பிட்டிருக்கின்றன. அவ் விதிகளின்படி சாமணச்சிறுவர்கள் தங்கள் வாழ்வில் கடந்துகொள்ள வேண்டியென்று வற்புறுத்தி அவற்றின்படி நடத்திநீர் களாவென்றும் கவனிக்கவேண்டும். மேற்கூறப்பட்ட பதில்களையோ வாசிக்கச் செய்வதோடு கூட சுகாதாமலித்குடங்கிய சிறு தூங்கோயுள் வாசிக்கச்சொல்லலாம். அவ்வாறே சமீபத்தின் தன்மைக்குத்தகுந்தாற்போல் தேகப்பயிற்சியிலோ, ஆட்டங்களிலோ நான்தோறும் சொற்ப கேரமாவது மெல்ல வாழிக்குப்படிச் செய்யவேண்டும். இவ்வாறு செய்தால் தான் அவர்கள் தம் சீரங்களைத் தீட்பாயும்செல்க்கிய மாயும் னைத்துக்கொண்டு பிறருக்கு உதவி செய்யும் நிலைமையில் இருக்கக்கூடும் என்பதை வற்புறுத்த வேண்டும்.

புரட்சிப் போராட்டத்தின் மூலமாகவே மிகவும் குறைந்தபட்ச
பொருள்களைத் தான் அரசாங்கம் சமர்ப்பித்து வருகிறதென்பதை
விளையுமறிந்துகொள்ளுதல் அவசியம். இந்தக் காலகட்டத்தில்
சமர்ப்பணைகள் மிகக் குறைவாக 1931-ம் ஆண்டில் 15% மட்டையாக
பார்க்குமறிந்துகொள்ளுமறிந்துகொள்ளுதல் அவசியம். குறைந்தபட்ச
தரமான பொருள்களைத் தான் அரசாங்கம் சமர்ப்பித்து வருகிறது.
இதன்மூலம், சமர்ப்பணைகள் குறைவாகப் போகிறது. பொருள்களை
சமர்ப்பிப்பதில் அரசாங்கம் மிகவும் குறைவாகச் செயல்படுகிறது.
இதன்மூலம், சமர்ப்பணைகள் குறைவாகப் போகிறது. பொருள்களை
சமர்ப்பிப்பதில் அரசாங்கம் மிகவும் குறைவாகச் செயல்படுகிறது.

[illegible][illegible]
$$\begin{aligned} & \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \\ & \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \\ & \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \left(\frac{\partial}{\partial t} + v^j \frac{\partial}{\partial x^j} \right) \end{aligned}$$
[illegible][illegible]

1. *Upholstery* in the living room, dining room, and kitchen.

வினாக்கள் (6). (தொகுப்பு) : 1. உறுப்பினர்கள்
அவரவர் படித்து கொள்ள வேண்டிய தகவல்கள்
கொள்வது அச்சுறுப்பினர்களை மனத்தில் தாங்கள் கொஞ்சம்
விடலாம். அப்போது வீதிக்கு நேரில் பரவி
உள்ளதைத் திரும்பும் அச்சுறுப்பினர்கள்.

மேலும், கருத்து உடனடியாக 'தொடர்பு' உள்ளது
மேலும், கருத்து உடனடியாக 'தொடர்பு' உள்ளது

புகழில் புகழும் வாயில் காந்தமடமுள்ள
 விடத்தில் விடமாவதை அருக்கன் புகழில் குளிர்ந்த
 வையுக்காய் வையுக்காய் பாதகியோ (நென்றியில்
 வைக்கலாம்) அருக்கன் விடயம் முக்கியப்படி
 வையுக்காய் விடமாவதை அருக்கன் வையுக்காய் முக்கிய
 விடயம் விடமாவதை அருக்கன் வையுக்காய் முக்கிய

முழுமூலத்துள் துன்பமொன்று உண்டென எங்கெவ் பாதகங்
கனில் எங்கெவ் முறையினுள் உண்டென எங்கெவ் பாதகங்
பாதக எங்கெவ் முறையினுள் உண்டென எங்கெவ் பாதகங்
தற்புக்கவேண்டும். ஆனால் அது சான்றது தலைவரோ

(தொடரும்.)

K. S. சுந்தரேசன்.

சாரணர், குருவியார் விவரியாடத்தக்க சில
விவரியாட்டுக்கள்.

(3) துறா வரிகளுக்கு வாய்ப்பிடுதல் : ஒரு சாரணன் கண்ணைக் கட்டி சாரணர்கள் கூட்டத்தின் மத்தியில் நிறுத்தப்பட்டுள்ளனரும் அவன் பைசல் ஒரு சிறு சிவையப் கொடுத்து விட்டத்திலுள்ள எண்ணெயைத் துருத்திச் சொல்லவேண்டும். விட்டத்திலுள்ள எண்ணெய் தண்ணீர்த்திலிருந்து ககரக்கடாது. எவ்வெரு நான் குச்சியால் தொடப்படுகிறாருே அவன் கண் கட்டி யுள்ள சாரணனின் இச்சைப்படி எடுத்துரை ஒரு மிருகத்தின் ஒலியைச் செய்யவேண்டும். அத்தகைய குரலிருந்து தொடப்பட்டான் இன்னொருவன் தான் கட்டப்பட்டிருள்ளவன் ஊகித்துச் சொல்லவேண்டும். இன்னொருவன் நிச்சயமாய்க் குறிப்பிட்டு விட்டால் தொடப்பட்டான் கண் கட்டிக் கொள்ளவேண்டும்; இல்லாதுபோனால் வேறொவரையாவது தொடப்படிச் செய்தல் வேண்டும்.

(4) எலுமிச்சம்பழம் பதத்தாயம் : சா ர ண ன ர த ன் புதற்பயிரிடத்தில் வரிசையாக நிறுத்தப்படுகிறபழங்கள், ஒவ்வொரு பழத்தையிலும் ஓர் எலுமிச்சம் பழத்தை விதரகாபம் வைத்துக்கொள்ளவேண்டும். புதற்பயிர்வந்ததற்குரிய சமிக்ஞை தெரெந்ததும் கூவையிலிருந்து பழம் நீழை விழாமலிருப்பதற்குக் கைகளை உய்யமாகப் படுத்தாமல் போகவேண்டும். போகும்பொழுது எவர் தையிலிருந்தாவது பழம் நீழை விழாமலால், பழத்தை தையிலிருந்து எடுத்துக்கொண்டு நீண்டிம் புதற்பட்ட இடத்திற்குச் சென்று அங்கிருந்து முன் போல் புதற்படவேண்டும். முழு தரையும் பழம் நீழை விழாமல் எவன் சேருவது தீயிருது வந்து சேர்க்குநிலை ஆகாதான் ஐயுத்தான்.

(வி) பைத்தியக்காரன் வீணாயிட்டு: ஒரு பரிந்துவான் பந்து உயர எறியப்படுகிறது. எல்லோரும் அதைப் பிடிக்க முயல்கிறார்கள். பக்கைப் பிடித்தவன் மற்றொருவன்மேல் எய்ய முயல்கிறான் மற்றவன் தன்மேல் படைத்தபடி விலக முயல்கிறான். அடிபட்டு பந்தம் அவன் கையில் அகப்பட்டாலும் சரியே. மற்ற

குருளையர் வனக்கூத் துக்கள்.

பகீரா ஆட்டம் (Bagheera Dance).

குருளையர் வட்டமாய் சின்று ஆரம்ப சமிக்ஞை
கொடுத்தவுடன் வலது பக்கம் திரும்பி இடதுகால்
முன்வைத்து இடது கையை இடதுகை ஓரமாய்
வைத்து வலதுபக்கம் கோக்கி சற்று குனிந்து
நோட்டைக்கு ஏதாவது தென்படுகிறதாவெனப் பார்க்க
வேண்டும். உடனே வலதுகால் முன்வைத்து வலது
கையை வலக்கண்ணண்ணடைவைத்து இடதுபக்கமாக
சற்று குனிந்து பார்க்கவேண்டும். இம்மாதிரி சற்று
நேரம் மாறி மாறி பார்க்கவுடும் இரை
மிடம் காணப்படுகிறது. இரைவட்டதின் மத்தியில்
இருப்பதாய் நினைத்துக்கொள்ளவேண்டும். உடனே

பெண் கைநில் விடைத்தாலும் சரியே, அன்
 னென்றருவினை அடிக்கலாம். இம்மாதிரி கொஞ்ச
 சேரும் கடத்தலாம். இப்படி எல்லோரும் பந்தைப்
 பிடிப்பதற்கோ ஆவனது பந்தால் அடிபடாமலிருப்பதற்
 கோ முயற்சி செய்வதில் ஈடுபட்டாண்டேயிருப்
 பார்கள்.

(6) கடலிந்தத் தேலிலும் பட்டதகன் : ஒன்றாகக் கொண்டு 40 அங்குல தூரத்தில் இரண்டு நாத்காலிகளின் பின்புறம் ஒன்றையொன்று பார்த்துப்படியாய் வைக்கவேண்டும். இவைகளுக்கிடையே கண்கள் கட்டிய இரு குருளையார்கள் நிற்கவேண்டும். இருவரும் தங்கள் ஒரு கையிலுள்ள நாத்காலியை பிடித்துக் கொண்டு மற்றொரு கையிலுள்ள ஒருவரையொருவர் பிடித்துக்கொள்ளவேண்டும். குருளையார்களில் ஒரு சரமார் ஜர்மணியைச் சேர்ந்த கடலிணைப் போகும் பட்டதகனாகப்பாவிப்பர். இவர்களுள் ஒவ்வொருவரும் கண்கட்டப்படாத குருளையார்களின் கைகளுக்குக் கீழாவது, அவர்கள் கால்களுக்குக் கிடையாவது பிடிபடாமல் செல்வவேண்டும். அடியிற் செல்லும் குருளையனைப் பிடிக்க நாத்காலியின் மேலுள்ள கைகளை எடுக்கக்கூடாது. மற்றொரு கையை வடலிலும் அடியில் போகும் குருளையனைத் தொடர்பால் மாத்திரம் போகாது. அவனை கெட்டியாகப் பிடித்து நிறுத்தவேண்டும். குறிப்பிட்ட தேரம் கடந்தவுடன் முன் விவரித்துள்ளபடி பிடிபடாமல் நாத்காலிகளைக் கடக்குவர் அதிகமாய், கடக்க விரும்புபவர்களும் பிடிபட்டவர்களும் அதிகமாகவென்று பார்த்து கடந்தவர்களும் அதிகமாகவல்ல ஜர்மணியப்பட்டதகன் ஜயித்தனை வென்றும், குறந்த சிறுந்தால் இங்கிலிஷ் கப்பல் படை ஜயித்ததென்றும் கொள்ளலாம்.

குறிப்பு:—நாற்காலிகள் சாய்ந்து விழாமலிருக்க ஒவ்வொரு நாற்காலியிலும் ஒரு குருளையினை உட்கார வைக்கலாம்.

K. S. சுந்தரேசன்.

எல்லோரும் அப்படியே உட்கார்ந்து வட்டத்தினுள் புறம் கோக்கி கைகளை முன்னே வைத்து நான்கு கால் பிராணிகள் போல மெதுவாக முன்னே இரண்டு தப்படி சொல்லவேண்டும். பிறகு பின்னால் சில தப்படிகளை வந்து மறுபடி 2, 3 தப்படி முன்னேற்று இரைக்குச் சரீயம் வந்தவுடன், தலைவன் சமிக்ஞையினை படி இரையைக் கோக்கி எல்லோரும் ஒரு பாய்ச்சலாய்ப் பாயவேண்டும். பிறகு ஆகாரத்தினைக் கடிப்பது போல பாவனை செய்துகொண்டு இடம் சென்று வட்டமாக நிற்கவேண்டும்.

3. கட்டடத்தின் மத்தியில் இரை இருப்பதேபோல
நீரிழைத்துக் கொள்வதற்குப் பதில் ஏதாவது தின்
பண்டமாகக் கவனிக்கலாம். பீஸ்கோத்து அல்லது
மதுபானம் பிடிக்கக் கூடாம். (சு. சுந்தரம்)

(Cub Proficiency Badges.)

இவற்றையெல்லாம் பற்றி ஆய்ந்து பார்த்துக் கொள்ளும் ஆதாரமாகவும்
இவற்றையெல்லாம் ஆய்ந்து பார்த்துக் கொள்ளும் காரணமாகத்தான் கேற்படு
கின்றன.

[illegible]

தேவரீரின்னங்கள் மூதம் தோகுதி—
சேவரீரின்னங்கள்.

(Character badges.)

(1) சேகரிப்பவர், (Collector) (2) தபால்
தபால்பிரதிக, பஸ்காத்தபால் முதலினைக்குறிகள்,
பெருப்பாடுபட்டி முடிகள் இவற்றில் எதாவதொன்
தில் குறைந்தது (3) சேகரித்து, சரியாக வகுத்து
தள்ளத்து பிரித்து, அவற்றைக் குறித்து எதாவது
விவரம் காப்பினைமை.

(ii) 20 ஏ.என்.கைக் கைக்குக் குறைபாடில் புதிதான
கொடுத்து, இலேககொடுத்து கொடுக்கத் தல்.

(iii) க. காதலங்களுக்குத் தினசரி வந்ததமானக் குறிப்பிட்டுத்தகம் தயாரித்தல்,

இவற்றைத் தயாரிப்பது பெரிய காரியமல்ல. இவற்றை ஐக்கிரகையாகவும், கனம்மையும் சேகரித்து முழங்காய், விழைக்காய், பப்பாய்ம் இருக்குமாறு பிரித்து நல்ல பனசர்க்கூடுல் ஒட்டி கலக்கொன்றின் பெயரையும் சுத்தமாயும், தெளிவாயும் அச்சப்போலெழுத வேண்டும். இவற்றில் ஐயாபழமெய்யுட சுலபமாய்த் தோன்றும். கந்தாயும் செடியாமுடியும், இலைகளேப் பதப்படுத்தி ஒட்டிவிடொடுக்க அந்நினை இரூபநக் களையும் தனித்தனியே புதைக்கச் (Carbon impres- sion) எயிப்பது மேலானது. செய்யும் வேலையை முன்பு நீர் ஆராய்ந்து அதன்படி நடக்கவும் மேலே சொன்ன பொருள்களைத் தவிர பற்பல சோழிகள், கிளிஞ்சல்கள், குக்கள், நாணயங்கள் முதலியவற்றையும் சேகரித்து வைத்துக்கொள்ளலாம்.

(2) **மூலத்து(தோக்குவோன். (Observer) நம் நாட்டு**
காட்டு மிருகங்கள் அல்லது பறவைகள் ஐக்கிகள்
சமீபத்தியம், பழக்கவழக்கங்கள், இவற்றையறிதல் ;
அல்லது இத்தியபூக்கள் அல்லது மரங்கள் இருப்பதின்
பொயர், சிதற்தலும் அதன் தோற்றங்கூட சா.நா.கா.ண பொடி
வகையில் வகை மயத்திற் பங்குபடும் புரிக்கக்கூடாதவை
பொய்ப்பதை மரத்தின் உயர்வு பகுதிகள், காங்குதிகள்
வந்தென்ப பகுதிகளாவ் ள்ளில் தீண்டத்தும் என்
பருதையும் அணர் மீட்டர் மீட்டர் விசுவ விவத்தியமும்
உதிதும்.

அரை லைஸ் தூரம் தரையில் குழிகள் அடையாளம்
களைக்கொண்டாவிது இவை காட்டும் கருவிகளைக்
கொண்டாவிது ஸ்டீயியரிதல். 16 பொருள்களில் 12
பொருள்களை ஸ்ரபகம் வைத்துக்கொள்ளும்படி 'கிம்'

வினாயாட்டு அல்லது தாண்டியிருக்கும் இடம். இன்கலாம்
பார்த்து நினைந்து கொண்டு தலையைத் திருப்பித் திரும்ப
வேண்டும். (தொடருகும்) **G. சுந்தரம்.**

தூரிசாரணீயம்

II

திரிசாரணப்பயிற்சியில் அடங்கியுள்ள வித்யாயங்கள் எவை? “இந்திய வாலிபர் சாரண கங்கத்தின் சேய்முறையும், அமைப்பும், விதிகளும்” (Policy, Organisation and Rules of the Boy Scouts Association—India 1931 Edition) என்னதாம் புல்தகத்தில், 34-ம் விதிவிலிருந்து 38-ம் விதி முடிய உள்ள விதிகள் திரிசாரணயீதத்தைக் குறித்தவை யாகும்.

திரிசாரணப்பயிற்சி என்பது குருளைப்பயிற்சி, வாஸிபச்சாரணப்பயிற்சி இவைகளின் தொடர்ச்சியாகும் என்று 34-வது விதியில் சொல்லப்பட்டிருக்கிறது. மேலும் இத்தொடர்ந்த பயிற்சியில், பந்த நோக்கமிருப்பதோடு கூட திரிசாரணங்கள், தம் தம் மனோபாவப்பிரகாரம், கலைகளை அப்பியவறித்து தொழில்களில் அமரவரும் வசதிகள் உண்டு திரிசாரணீயப் பருவம், ஒரு வரம்பின் தன்னுடைய கடத்தை, குணம், திறமை முதலியனவகளை “சாரண கெழ்தவருமல் கடந்துகொள்ள வேண்டும்,” என்கிற உத்தம முறையால் ஒழுங்குப்படுத்தி, தன் மெய்யறிவு கொள்ளுங்காலமாகும்.

35-வது, 35-வது விற்களில் திரிசாரணப்
பயிற்சியைப் பற்றிக் கூடப்பட்டிருக்கிறது. 35-வது
வெதியின் (a) பகுதி திரிசாரணத்தலைவரைப் பற்றிய
தாகும். (b) பகுதியில் இரண்டு பிரிவுகள் இருக்
கின்றன :—

(1) ஒரு வாலிபன், திரிசாரணஞாகச் சேருவதற்கு முன்பாக, தொகுதிச்சாரணத் தலைவருடைய (Group Scoutmaster) அனுமதியையும், திரிசாரணக் குழுவின் சம்மதத்தையும் பெறவேண்டும். அவ்வாலிபன் முன்பே சாரணஞாக இருந்தால், தொகுதிச்சபையினரால் (Group Council) திரிசாரணஞாக வரியாவன் என்று சிபாரிசு செய்யப்பட வேண்டும். முன்பாக சாரண இயக்கத்தில் சம்பந்தப்பட்டவருக இருந்தால், அவன், சாரணப்பயிற்சி வீணகளை அப்யஸிக்கவும், விசேஷமாக திறத்த வெளிவாஸத்தை அனுஷ்டிக்கவும், சாரணருநி, சாரண உறுதிமொழி இவைகளை அனுசரிக்கவும் விருப்பமுள்ளவகை இருக்கவேண்டும்.

(2) 17 வயதுக்குட்பட்டவர்கள், திரிசரணியத்தில் சேறுவது உசிதமல்ல. “புருஷன்” என்னும் பத்தி லடங்கிய, கேகவண்ணமயம், மஞ்ஞெதிடமும், உயர்ந்த நோக்கமும், 18 வயதுக்கு முன்பாக, சிறுவர்களிடத் தில் சாதாரணமாக ஏற்படுவதில்லை என்பது பஞ்ஞெத்தவ சாஸ்திரிகளின் அனுபவவந்திரந்தம்.

ஒருவன் திரிசாரணப்பயிற்சியில் சேர்ந்தது முதல், திரிசாரணஞ்சுச் சின்னம் சூட்டப்படும் வரை செய்ய வேண்டியவை 35 விதிகள் (c) பகுதியில் சொல்லப் பட்டிருக்கின்றன. முதலாவதாக, “இந்திய வாலிபர் சாரணியம்” (Scouting for Boys in India) “பயனுதிரிசாரணியம்” (Rovering to Success) என்னும் இரண்டு புத்தகங்களையும் நன்கு படித்தறியவேண்டும். முன்பாக சாரணப்பயிற்சி ஒன்றும் பெருதவர்கள், “இந்திய வாலிபர் சாரணியம்” என்னும் புத்தகத்தை வெகு சிரத்தையோடு படிக்க வேண்டும். மேலும் அதன் உட்கருத்தையும், அனுபவ முறைகளையும் நன்கறிந்து அப்யஸிக்கவேண்டும். இரண்டாவதாக, சாரண உறுதிமொழியையும், சாரணர் நெறியையும், நன்குணர்ந்து தினசரி வாழ்க்கையில் கொண்டு புரிவதில் அனுசரிக்கவேண்டும். மூன்றாவதாக, ஒரு சிறுவனுக்கு மென்பாதச் சின்னம் (Tenderfoot Badge) பெறுவதற்கு வேண்டிய பயிற்சி கொடுக்கத் திறமை யுள்ளவனாகவும் திரிசாரண னிருக்க வேண்டும். மென்பாதச்சின்னம் பெறத் தெரிந்து கொள்ள வேண்டிய விஷயங்கள் :— சாரணர் நெறி, அடையாளங்கள், வந்தனம், ஐக்கியக் கொடியின் கருத்தும் அதைச் சரியாகப் பறக்கவியல் விதமும், சாரணக்கோலின் உபயோகங்கள், ஆறுமுடிகளும், அவைகளின் உபயோகங்களும் (ரீப் முடி, ஷீட் பெண்ட், க்ளௌவ், ஹிச், போலின், மீனவர்முடி, டம்பர்ஹிச் முதலியன). நான்காவதாக, திரிசாரணத் தலைவரும், திரிசாரணக்குழுவும் அபிப்பிராயப் படுகிற அனுபவ காலம் (Period of probation) திரிசாரண னைச்சேர விரும்புகிறவன் சரிவரக் கழிக்கவேண்டும்.

பிறகுதான் சின்னம்கூடும் சடங்கு (Investiture)
நடைபெறும். இதற்குமுன், ஒரு திடமான ஆத்ம
சோதனை அல்லது தன் விழிப்பு இருத்தல் அவசிய

సామంత్య పరిశ్రమలభావములు: ఆచారవిధులు.

9—ప్రమాణి (విషయము, శాసనము).

(ఆంధ్ర విశ్వవిద్యాలయము).

అంధులనుగాని లేక మననహీనులనుకొక చచ్చిన వానికి గాని మర్యాదకాని, తగినట్లుచేసవలసి, కాతముగా మాట్లాడుదురని విచారమునకువచ్చెను. ఎవ గెమాలలను చచ్చెనను విషయమునకు వాటికి కిచ్చుచు యోచించి సమర్థమునాను. తమయంతల నొరవము చేసెదము.

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$$\lambda_{\text{eff}} \approx 0.025 \text{ m} \approx 2.5 \text{ cm}$$

మధురై శివో నామ సుమతిః సుమతిః॥

“అందుకే నిరీక్షిత శ్రీభక్తుః” అనియును, “నీవేకానానరున్మ
పనులను ప్రాప్తిచేసి జయము” అనియును చెప్పబడినది.
“కంఠఃకుసుమగోళం పురుషుమ్” అనియును చెప్పబడినది.
నలేనదానాః” అని నిరీక్షితమైన “కుసుమ” కౌస్తుభమున
నున్న మనసు కె“కంఠఃకుసుమగోళః” అనునట్లు మనసును
కౌస్తుభమేయకాశము, మర్యాదమయిన గుణమునే ప్రధానము
గా జూడవలెను. దేవతలను అర్చితుడగు. శక్తిలేని పనుల
పై చేసికొని దేవులకాలిక తిట్టిబుట్టుకొనవలెను. సుతముగా
మాటలాడవలెను. ఆనాయును విడువవలయును. గృహ
సంబంధముగు లోకపులేమైన కలిగిన “నిచాఃకలహమిచ్చింతి,
సంధిమిచ్చంతి సాధకాః” అని నిరీక్షిత, సంధి చేసికొనుట సుజన
లక్షణము. ధగనీతయంగు

శ్రీ యాకా స్వస్థానం వినుల సరస్వత్య త్సన్మితాత్.
స్వభావయితం కర్మస్వస్వాహుతి కల్పితుః
ప్రాణవాహి నరిత్యో మానమేవాభిరక్షతుః
అనితోజ్జ్వలుః ప్రాణమాన ఆచంద్రతాగతమ్||”

(కర్మయోగము, శ్లోకము 35.)

ప్రాణము పోగొట్టుకొనినను గౌరవము దక్కించుకొన
వలెను. యేలనన ప్రాణమునెక్కి మ్రేలు, గౌరవము నెరము
గానుండునది. తన ముద్దెగ్గరిముల వదలక అనుష్ఠించుట
శ్రేయము.

జిహ్వోజిహ్వోగ్రనకదంత లక్ష్మిస్త్రీహ్యోగ్రే మిత్రభాగవతః
జిహ్వోగ్రే బధననాపే ద్దహ్వోగ్రే మరణాధ్వకమో”
కావున, మాటలు ప్రియముగను సుప్రయుగము జెప్పట
నభ్యసించవలెను. ఇనము, పిదగ్గ, వంశము యెంత యెక్కు

పైపై నా చెయ్యి కు గా పినుకలుగలిగి పడుచు పోయి, మనకు
 తీరని యిబబందుల కురచుచు పోయి. బాలపీనుడు తనయుడు
 పులలలోని ప్రాంతాని యుయొక్క, యువయోగి ములను, ఈ ద్వి
 కముని గ్రహించి వాటి ననువరింపవలయు. బాలపీనుల
 యిచ్చను కరచి, కీరనిబంధనలను పొందుము నుచునుగొర
 కము నెరుకజాలము.

..: || ॐ नमो भगवते वासुदेवाय ||

ధరమశ్రమ మోక్షములుగా కావలెననియు :-

పాపములు నేరములు

సురత్తు బుద్ధివంతులయుపనుల కొరగనుటకీ తనకా ॥

(భాగ్యము ఉద్యోగవర్జము).

మండులుకలన, తామ పాపముల క్షేయమాడని పాపమున నున్నాడనియు పాపములక్షేయముట అంగారకమనియు బాల్మిలవృక్ష ముడుపులకలన జ్ఞప్తికి వచ్చుకొను చుండును.

ఏననిలో నేనను మనము చేయువిధము
పై వాధాగవడి గొనవచ్చుండును. మనమితరుల గౌరవించు
పట్ల మత్సరహము సంతోషము గనపరచవలయునేగాని విధి
లేక చేసినట్లు భావించవూడదు. అపద వేళలందు యిత
రుల కెల్లప్పుడు సాయముచేయవలెను. ఎట్టి గుణములుగల
వారైనను, యెంతటి వయస్సువారైనను, యేమలమువారై
నను అందరిని మిక్కిలి గౌరవభావమున జూడవలయును.
కృత్రిమత్రయ తలులనియు, తక్కినవారు లెక్క పెట్టెం
ద్రవీయు బాలపీఠుడు గలచి, వారిని తనతల్లినివలె గౌర
వించవలెను. ఏలనిన, పురుషులకంటె, స్త్రీలు కష్టముల
నోర్చి పట్టుదలతోను ధైర్యముతోను అపదసమయముల
పనిచేయుదురు. ఎట్టి క్రితస్త్రీనైనను యెవడైన పురుషుడు
బాధించుచున్నను, అనమానవరముచున్నను, సహించవూ
డను. మనకన్న బలహీనులగు శిశువులయందును బాలర
యందును కనికరముజూపి ప్రేమతో మెలగవలెను.
మనము కఠినముగా మాట్లాడిన వారు దగ్గరకురారు. "పిల్ల
లను దగ్గర వీయునాడే నేవుని రాజ్యములో ప్రవేశింపగల
డను" యేమక్రిస్తు మహాశయుడు తెల్పియున్నాడు. వృ
ద్ధులు తమ జీవితమును గడిపి విప్రాంత తీసికొనువారైనం
గున, తమ అంత్యదశలో వారికి సంతోషమును కలుగజే

యుట మరిచిని వారియొద్దల శిగసాగిమించును, వారి యొడ గౌరవముతో మెలగకలెను. మనవృద్ధత్వమున మన ము నితరులు మనకుపచారములుసేయ గోరవలయునుగాన, మనమును వృద్ధులసేవ జేయవలెను. ఈ యలవాటు లొక సాట వచ్చునవిగావు. అభ్యాసముకల్గెను, ఆసుభముకల్గెను

రాగలవు. కావున బొంబేకు వెళ్లి కీనిబాధన నాచరణముం
చునిసి, నోరెన్నాడు. వీరలొక మునకు యుకమ్మును నేకరిం
తురు గాత !

బే సువారి పేరు.

వేలగలపడ గుచ్చి రాయుడు.

తల్లిదండ్రులారా, వినుడు!

శుభోరవీరమాన్యు.

(తేది 22 - 10 - 92 న ఏలూరు పవనశేటణా యల్లిమంటికి స్కూల్-బస్ ను కిలోగ్రామీరగి అనుయోక్తి-

(సాంకేతికసమయమున చిరువబడిన పశ్యములు.)

1. కలెక్టర్ మానుభావి గుణలక్షణముల

కమగుణముగ లక్ష్మసుచ్చి యాతని సత్త్వ
గుని ధీరుని మరి విద్యా
విసయాధివర్ణనిగజేయు పీఠపథమవః ॥

2. సీ॥ అనోగ్య మొదలించు అనంద మొదలించు
అటసాటలలోన కోటిసేర్పు,

అల్లరి నాగించు కల్లనురోయించు
అక్కరకును వెచ్చు ఆది నుండి,

ఆత్మక క్షనినిచ్చు ఆహ్లాదకరమును
సాహాయ్యమొనరించు సర్వలక్షణమును,
అపదలనుగెల్పు నభ్యాసమొనగూర్చు
బ్రాహ్మభావమునేర్చు భాషనేర్చు,

ఆ. వె॥ అలాగి మరళియుండు గుణముల గుర్తించి
వాని నెల్లప్పుడీ పరుపజాను
గాన జేర్చులెడినీ చిత్తమెరిగి
చిన్మహిమ నిండు జేర్చుగాత॥

8. గీ|| మొక్కవంగనిదే మాను మొదలె వంగ
ద నెడు నామాన్య సామెత ననుసరించి
పిల్వాలక్షమ నారేండ్లు వెళ్లగానే
సభ్యునిగ జేర్చుదీ వీరసంఘముందు,
ఏడు మొదలుగాగ పదిరెండేండ్లలోపు
బాలులెల్లరు సభ్యులై పరగవచ్చు.

సరసి నైక్య నాక్య రు ద్ధి మనునట్లు
 శేటతెలని మాటల ధాటిగాను

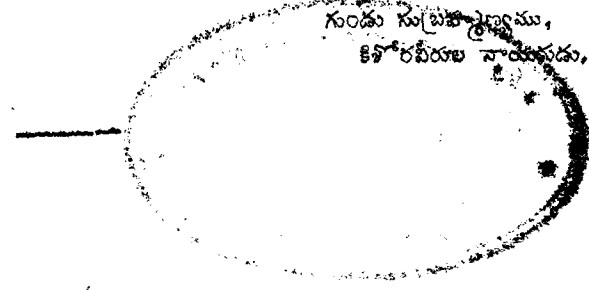
“నేను నాశక్తికొలదిని పనికి లిగి; నేవునకును రాజునకు
సభ్యుడనుచు. నాను విధ్యుక్తిధర్మముగా నలంతు. మరీ
కొకరుల చట్టము మారకులను, ప్రతి దినమున నెవరికైన
ప్రశంసలంబు. నడుగకుండెయి యొక్కటియైన నుపకరించు
కార్యంబు పొందుతు” నంచు బలుకుననిగ నీ ద్విప్రమాణం
బు తెరుగవలయు; ఇందు చట్టంబు లేమని యందు లేని. “బిడ్డ
తన పెద్ద కెప్పుడు లోబడనాడు! బిడ్డ తనకు బాలోబడ చెడ్డ
నీటి”? అనెడు రాజుచట్టంబుల గనగవలయు.

4. ఈ పబ్లిక్ డెస్క్-ముక్ గౌనము, డాబులు
డీబులు లేవు దీనిలో,
పబ్లిక్ కొట్టబోము, మనదేశముగాని
విదేశవానికి

దమ్మన లాగబోము, తమతండ్రిల
యాజ్ఞల మీరనిము, చే
టబ్బగనిము, నేగ బడికందగ జేతుము
మీను విడలక - ॥

౧. ౬౦|| చేతులు సచ్చిలతయును
 చేతులు నిజదేహపుష్టి చేతికి చురుకుకొ
 చేతులు సేవాగుణమును
 చేతులు వేదపతన జేసిన ఫలముకొ॥

గుండు సుబ్రహ్మణ్యము,
కిశోరవీరులు నాయకుడు,



ఓ తల్లిదండ్రులారా!

మా ఆ బిడ్డలు నివారణయ్యారా?

ప్రియమైన తోటి తల్లిదండ్రులారా!

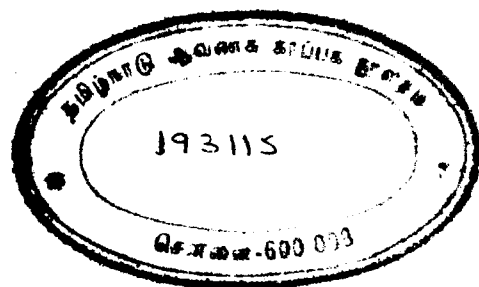
ఈ ప్రపంచ ప్రయోగశాలలో మానవ జీవితము చాలా దుష్టములు కలగజేయుచున్నది.

నామగ్నములైన పురుషులు, స్త్రీలు, పిల్లలందరూ తల్లిదండ్రుల కొరత లేకుండానే పెరిగిపోతున్నారు. మానవ జీవితము మానవజాతిని నాశనము చేయుచున్నది. కాని, మానవ జాతిని కాపాడుటకు మానవజాతిని సరిగ్గా పోషించుట మాత్రమే మార్గము. మానవజాతిని సరిగ్గా పోషించుటకు మానవజాతిని సరిగ్గా పోషించుట మాత్రమే మార్గము. మానవజాతిని సరిగ్గా పోషించుట మాత్రమే మార్గము. మానవజాతిని సరిగ్గా పోషించుట మాత్రమే మార్గము.

మానవజాతిని సరిగ్గా పోషించుటకు మార్గము:

- (1) సత్వరము:—మానవజాతిని సరిగ్గా పోషించుటకు మార్గము.
- (2) ప్రామాణికము:—మానవజాతిని సరిగ్గా పోషించుటకు మార్గము.
- (3) విశేష నిర్మాణము:—మానవజాతిని సరిగ్గా పోషించుటకు మార్గము.
- (4) ఇతరులకు:—మానవజాతిని సరిగ్గా పోషించుటకు మార్గము.

యీ మామూలు.



మానవజాతిని సరిగ్గా పోషించుటకు మార్గము.

మానవజాతిని సరిగ్గా పోషించుటకు మార్గము.

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మానవజాతిని సరిగ్గా పోషించుటకు మార్గము.

Badges available at the Provincial Scout 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 the respective Provincial Officers.

Buttonhole Badges.	Rs. A. P.	Pin Badges—(Contd.)	Rs. A. P.
Tenderfoot	each 0 2 0	Examiners	each 2 0 0
Tenderpad	" 0 2 0	Instructors	" 2 0 0
Rover Scouts	" 0 6 0	Supporters	" 1 0 0
Patrol Leaders	" 0 4 0	Secretaries	" 1 8 0
Cub Sixers	" 0 4 0	Scout Proficiency Badges	" 0 4 0
Commissioners	" 1 8 0	Cub Proficiency Badges	" 0 4 0
Scoutmasters	" 1 0 0	Rambler—(for Rover Scouts)	" 0 12 0
Assistant Scoutmasters	" 1 0 0	Stars.	
Cubmasters	" 1 0 0	Scout One year Service Stars	" 0 3 0
Assistant Cubmasters	" 1 0 0	Scout One year Service Stars	" 0 1 0
Group Scoutmasters	" 1 4 0	Cloth	" 0 1 0
Rover Scout Leader	" 1 4 0	Scout Five year Service Stars	" 0 8 0
Assistant Rover Scout Leaders	" 1 4 0	Metal	" 0 8 0
Medical Officers	" 2 8 0	Scout Five year Service Stars	" 0 12 0
Old Scouts	" 0 8 0	Cub One year Service Stars	" 0 3 0
Brooches.		Metal	" 0 3 0
Tenderfoot Brooches	" 0 3 0	Cub Five year Service Stars	" 0 3 0
Tenderpad Brooches	" 0 3 0	Metal	" 0 3 0
Hat Plumes & Badges.		Rovers One year service Stars	" 0 3 0
Patrol Leaders	" 0 8 0	Metal	" 0 3 0
Instructors	" 3 0 0	Rovers one year service stars	" 0 1 0
Scoutmasters	" 3 0 0	cloth	" 0 1 0
Assistant Scoutmasters	" 3 0 0	Rovers Five year Service Stars	" 0 12 0
Group Scoutmasters	" 3 8 0	Enamel	" 0 12 0
Rover Scout Leaders	" 3 8 0	Cub Gift Proficiency Stars	" 0 3 0
Assistant Rover Scout Leaders	" 3 8 0	Lady Workers Badges (Silver)	" 4 0 0
Cubmasters	" 2 8 0	Embroidered Cloth Badges.	
Assistant Cubmasters	" 2 8 0	Hon. Assistant Scoutmaster	" 6 0 0
Commissioners	" 4 0 0	Hon. Cubmaster	" 6 0 0
District Scoutmasters	" 3 8 0	Hon. Assistant Cubmaster	" 6 0 0
District Cubmasters	" 3 8 0	Sea Rover Scout Leaders	" 4 0 0
District Rover Leaders	" 3 8 0	Sea Assistant Rover Scout	" 4 0 0
Rover Bars (R.S.) metal	" 0 4 0	Leaders	" 4 0 0
Cloth Badges.		Sea Scoutmasters	" 4 0 0
Tenderfoot	" 0 3 0	Sea Assistant Scoutmasters	" 4 0 0
Tenderpad	" 0 3 0	All Round Cords.	
Second class	" 0 3 0	1st Grade (Green & Yellow)	" 1 0 0
First class	" 0 6 0	2nd Grade (Red & White)	" 1 0 0
King Scouts	" 0 8 0	3rd Grade (Gold)	" 1 0 0
Rover Instructor	" 0 4 0	Thanks Badges.	
Chaplain	" 0 8 0	Gold	" 1 0 0
Sea Scout Badges	" 0 5 0	Silver	" 1 0 0
Pin Badges.		Brass	" 1 0 0
Cub Officers	" 0 3 0		
Scout Officers	" 0 3 0		
Commissioners	" 2 4 0		
Chaplain	" 2 4 0		

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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.

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