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The South India Boy Scout

(With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

Scouters' & Rovers' Section:

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Telugu Supplement:

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SCOUTERS' & ROVERS' SECTION

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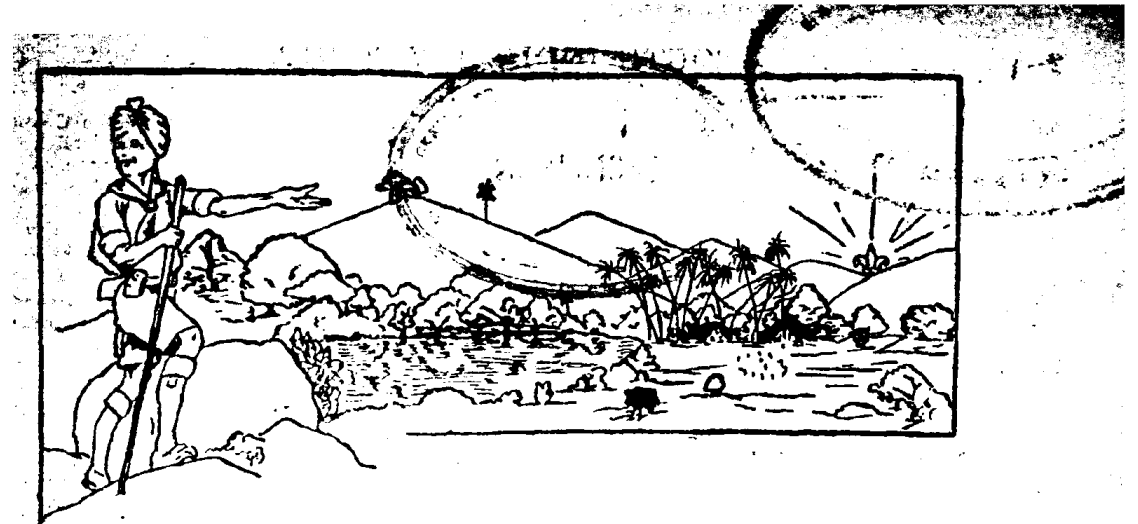
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Thought for the Month.

Lend a hand, pipe a song, help us help the world along.

The Provincial Commissioner, Boy Scouts Association, Madras, wishes all Cubs, Scouts, Rovers, and Scouters of the Province a very happy and useful Scout New Year.

S. KUMARASWAMI REDDYAR, *Provincial Commissioner.*

Ourselves.

Awards.

Scouters all over the Province will be glad to hear that our former Provincial Commissioner Sir C. P. Ramaswami Aiyer, K.C.I.E., has been awarded the "Silver Wolf" the highest award in Scouting, for his most distinguished services to the Movement. On behalf of our readers and on our own behalf we offer to him our heartiest congratulations and wish him the best of Scouting.

News has been received that Scouter Karunakara Menon of the I Kollengode Troop and Scout Henry Devavaram of the I Chingleput Troop have been awarded the Gilt Cross for Gallantry by H. E. The Chief Scout for All India, for conspicuous gallantry displayed in rescuing people in danger of being drowned. We offer our congratulations to the recipients of these awards.

"Buy Indian" Campaign and the duty of Boy Scouts.

We publish elsewhere in this issue, a list of suggestions drawn up by the Seva Semiti National Headquarters in the matter. We have been urging on our Scouts and Scouters the supreme importance of their duty to serve the country by buying Indian Goods exclusively, even at a sacrifice.

The Swadeshi Exhibitions that are being held in the various places in India at the present time have proved conclusively that our industries have made enormous strides in recent years, and show promise of the immense possibilities of industrial advancement of our country in future years, if only every Indian is determined to buy nothing but Indian. It is the bounden duty of every Scouter to teach his boys to support Swadeshi as a matter of

patriotism. It would not be out of place here to draw the attention of our readers to what the Chief Scout writes in one of his notes in the *Scouter* with regard to the duty of Scouts during the present great economical crisis in England. Every word of what he says is applicable to us also and we would do well to follow the advice of the Chief who knows what he says and what is more, *does* what he asks you to do.

Scouts Can Help.

"The opportunity has come to us to make it our quest to serve the Country in her trouble, and by our work, our economy, and our example to help pull her through to regain her former prosperity and power for good in the world. We only want to know how.

I suggest that you can teach your boys as a matter of patriotism:

1. Economy in their personal expenditure in the home and in their amusements; keeping private accounts of their personal income and expenditure.

2. Keep money from going out of the Country by buying British Goods in preference to foreign; patronise British rather than American cinemas; buy home-grown food, fruit, vegetables, fowls, eggs, pigs, etc. Here seems an opportunity for some of those Rovers and Scouts who are out of work to take up allotments, and help the Country by producing more home-grown food. What about it?

3. Bring money into the Country by putting extra good quality into their work, by good salesmanship, commercial scouting and straight dealing. Improving the attractiveness of the country for foreigners by tidying up villages, acting as local guides, etc.

Common sense will suggest many other ways in which Scouters and boys can help the country at this juncture. Don't be disheartened by the smallness of effort, but remember that numbers of such efforts working in unity, can produce big effects. Coral islands in the South Seas are produced by unity on the part of millions of tiny 'bugs' "

Good Scouting,

Editor.

Reviews.

"Admission Register" for Cubs, Scouts or Rovers (Price annas 3) "Troop Register," with a foreword by Mr. A. W. Hutton, M. C., Asst. Prov. Commissioner, Boy Scouts Association, Madras. (Price Annas 8). Compiled by Mr. T. V. Nilakantam Pillay, District Scout Commissioner, Tinnevely and published by the South Indian Scout Equipment Co., Broadway Madras.

The name of the compiler itself is sufficient guarantee for the excellence of these two publications. Scout Groups will certainly find them very useful. We also understand that a third of the series—Patrol Register—will be ready shortly. We hope these books will command great popularity throughout the province and make the task of keeping Group records a very pleasant one. (S)

"Wolf Cubs", "Methods of Cub Training" (in Telugu) by P. V. Ramana Rao B. A., B. Ed., Honorary Editor, Telugu section of the South India Boy Scout. Published by the Author.

The above two publications are practically the pioneers in the field of Cub literature in Telugu. Works of this kind have been long overdue in view of

the fact that the Telugu land has been so deeply interested all along in the worthy enterprise of Scouting. It is really commendable that the author has done well to elucidate the subject so simply and analytically as could render it easy as well as pleasant for all, including young 'Cubs' to pick up. It must at the same time be pointed out that he should have paid more attention to finishing his terminology and phraseology where unfortunately more than a few hybrid compounds and raw renderings have found their way in; for, though of course it would be a matter of difficulty to get at an outright success in determining the best coinage of new technical terms for the first time in a vernacular, it must, nevertheless, be borne in mind that this attempt has got to set a sort of lead by exploiting the possibilities at hand to a better accomplishment, in order to qualify or justify itself as the pioneer work of its kind. A revision to this effect can however be made in the next edition which may follow soon.

After all is said, the author deserves the gratitude of the public for these and similar books yet to come out under his authorship, serving the worthy cause which he and many others have ardently dedicated themselves to. (K. Janardana Rao.)

Scouting.

(By MR. A. W. HUTTON M.C., Assistant Provincial Commissioner.)

I SUPPOSE the conception is generally held still that to have anything to do with Boy Scouts belongs properly to Schoolmasters and cranks with a bent for philanthropy and that the role of the average citizen is that of amused tolerance, while the attitude towards cadet corps and other military organizations is that of strenuous approval. The fact that the movement was initiated by a man whose

character is unimpeachable whose career as a soldier was of the most brilliant and who sacrificed that career for the sake of this movement goes for nothing: the average citizen still presents a stolid and uninspiring front.

The answer, I believe, lies in the fact that we do not advertise ourselves. We have no ringing words of command to attract the ear

no brass buttons and pipe clay to attract the eye, no marching up and down the streets preceded by a brass band to inspire the ardour and no ceremonial inspection by celebrities from Olympian heights to lend us pomp and circumstance. Our very rôle, however, is alien to such things, since the duty of all Scouts is to see as much as he can without himself being seen. Moreover, the public memory is notoriously short and that, which is not continually being thrust upon it, is likely to be forgotten very early and the theory that our good works should speak for themselves is but a theory only.

Let each one of us who has a son or a brother or a cousin over the age of seven years ask himself or herself whether he or she is really satisfied that that the boy will learn all he needs to equip himself for life in his school with the additional knowledge he can pick up casually outside. Will he learn to swim for instance? Possibly, he may pick up enough to be able to keep himself afloat for a few minutes but not much more. Would he know what to do in case of accident to himself or his family? Can he ride a bicycle and repair it if it is punctured or meets with some other mishap? Can he cook his own food? Yes, and buy it in the bazaar at the right prices and in the right quantities? Can he repair his own clothes when they get torn or even wash them when they get dirty? Is he useful in the house or does he just bring in dirt and noise and leave

his things lying about for some one else to tidy up? Lastly—perhaps the most important of all—what does he do in his spare time? All of us know that it is the idle moments that are the most dangerous and those who have the least to do are likely to do the most mischief. Yet here is a movement, especially created to fill in those idle moments and to try and teach the boy to be useful to himself and others, which is crying out for support.

A movement furthermore, which at the same time catches the boy at his most impressionable age and teaches him to be honest, loyal, useful and gentle with others, gives him a broad, tolerant and generous outlook, inculcates in him cheerful and willing obedience, and encourages thrift and clean-living. It provides him with fresh, healthy exercise and good companionship. All this for little more than the boy's own equipment and out of pocket expenses.

Is this not worthy of your support?

Is it realised that, wide as the movement has spread already (we are a family of over 3,000,000), we have barely touched the fringe of what we could do? Hands, brains and money are all needed to carry on the work—a work which neither knows nor recognizes any distinctions of colour, caste or creed, in which none is greater than another, whose great leader accepts the humblest as his own brother and whose magnificent example we are all bound by solemn promise to follow.

"Scouting"

(By RAO BAHADUR R. KRISHNA RAO BHONSLE, M.R.A.S., I.S.O., District Commissioner, South Madras, Madras.)

The Scout movement is now twenty-four years old; it is therefore in the prime of life, when every one expects great things of it.

In the history of the world, we are at a stage when good things are expected of all.

What is more natural than that we in the Movement should seize this opportunity for intensive training for any good cause, especially in those unifying human qualities that the

Fourth Scout Law stands for? A Scout is a friend to all and a brother to every other Scout, no matter to what social class he belongs. I conceive that all other laws and steps of training but lead to this central aim, the aim with which we were created, the aim of realising the Fatherhood of the Almighty through the practice of the Brotherhood of Man.

Scouting.

(By MRS. HILDA WOOD.)

THIS organisation is unique; it is world-wide in regard to its membership, it develops characters along the lines of truly good citizenship, and it is based on the ideal of a healthy natural life in the open.

There are many organisations that can count their members from all over the world, but there are very few that combine with this world-brotherhood the definite character-building and out-door life that a training in scoutcraft provides.

It is to the younger generation that this weary world looks for its deliverance from the horrors of war and the narrow sectarian and national views that breed the seeds of strife. And Scouting has been recognised by all thinking people as an organisation of young people that has every promise of bringing this about.

In the last Jamboree where scouts from the four corners of the world congregated, there was such good feeling, such life, which the young people showed in abundance, that all the tired politicians raised their hands and said: "Perhaps after all we, with our winding, indirect ways of thought, our fears of the past and future, our fears of our fellowmen of the present, may be on the wrong track, and these young people with their frank, happy faces, their lack of this 'diplomacy' that we so admire, may be our salvation."

For, the training Scouting gives the boys and girls is incalculable. It is education related to life and is therefore vivid and clear. I have often wished that, instead of dismal, dirty schoolrooms and rows and rows of horrid unaesthetic desks, we could substitute Scouting with its practical tests and badges, its ethics of good conduct and sportsmanlike behaviour as against the classroom where to help another is wrong, and to fight for a position at the top of the class is right; and where the unfortunate children are being made as fast as possible into selfish citizens.

Some may think I have put this too strongly. They will say, "Yes, but in school the children

are told to do their good turn a day, to help the weak, to be cheerful under all circumstances." But I am talking of the practice. Is it not true that if a boy is found giving a chit to another which has the solution of a problem written on it he will be told he should not do such a thing? Does not every school boy in class feel he wants to outstep his fellow class-mate? Is there not an atmosphere of study, not for the sake of study, but for the sake of the position in life that the education may give, a good salary, a safe place in the battle for existence?

But let me not dwell on this side for fear some may say I am only blackening the current education in order to make Scouting appear bright. Let us be more positive.

Scouting appeals to all the senses of the child, to his eyes, ears, touch, smell and imagination—the last being most important. He is led through the opening up of these channels through which his life flows easily and fully, to an appreciation of the interdependence of man, the necessity for co-operation and to realise the value of differences of nature. By being an active unit in his troop—making a bridge, following a trail, leading a camp life—in many practical ways he realises what mutual help and consideration can do. And into his character is built a strong sense of justice, fearlessness and brotherliness which make him a world citizen, not merely a nation builder, not merely a leader of his countrymen, but a strong, polished and true stone with which the Temple of Humanity will be built.

List of suggestions sent out by the Chief Scout Commissioner of the Seva Samiti Boy Scouts Association to his Scouts and Scouters. How Scouts can Help.

Personal.

(1) By curtailing their requirements to the very minimum and by exercising economy in all possible directions.

(2) By resoluteness to use things made or produced in India even at a sacrifice.

(3) By setting personal examples in the directions in which they wish or expect others to move.

(4) By never bearing any ill-will against those who are not in agreement with their views or methods. No compulsion should be used in any case.

Home.

(5) By close study of home requirements and by introduction of Swadeshi articles to satisfy them.

(6) By converting the members of the family, friends and relations to their views by explaining to them the economic and patriotic importance of Swadeshi.

(7) By ensuring the purchase of Swadeshi articles for all household requirements.

Community.

(8) By taking an inventory of the periodical requirements of their respective mohallas and by giving people addresses of local dealers in Swadeshi commodities.

(9) By setting apart a day once a week for going from house to house for doing propaganda work and selling Indian made articles. In this, Swadeshi and not profit should be the primary aim.

(10) By distribution of hand-bills and by affixing posters and placards relating to Swadeshi.

(11) By organising or helping in organising Swadeshi exhibitions.

(12) By plays and dramas on Swadeshi.

(13) By co-operation with bodies working for Swadeshi.

Swadeshi Shops.

(14) By encouraging people to open Swadeshi shops and by patronising those already in existence.

(15) By collecting and giving addresses to shopkeepers of wholesale or retail firms and concerns dealing in Indian made goods.

(16) By surveying local trades and industries and taking steps to popularise them in and outside the locality.

(17) By inviting suggestions for improvements in shape, finish and other qualities of local manufactures,

and by inducing the parties concerned to carry them out.

Scout Troops.

(18) By inducing troops of scouts to take up by way of hobbies smaller trades such as button-making, pen-holder-making, toy-making, etc., and to organise them on a commercial basis.

(19) By doing propaganda work in melas and selling Swadeshi articles.

Jungle Tails or the Pageant of the Jungle.

We are indebted to the "Outdoor Life" of Ceylon for the following: We commend it to all Akelas in our Province and request them to stage these pageants with the help of their boys and thus give them a good time. We all know that the *Mowgli* stories are the basis of real cubbing and here we have an opportunity of making the boy concretely appreciate the stories and realise their value in real cubbing. We wish all our Cubs and their Akelas "Good Hunting" in this venture.

(Editor, S. I. B. S.)

A pantomime for cubs—where action should be more emphasised than speech. Conversations are introduced to help interpretation; they could be, if needed modified to suit individuals of the pack.

Success will largely depend on costume, settings, singing and acting.

Scene 1.—The Village in the Jungle.—The Woodcutter's campfire. Three persons—the man, the woman, and the child—a homely scene. Enter Shere Khan who begins to stalk the 'man's cub'—They shout 'Tiger—Tiger'—Shere Khan jumps, misses his kill and gets burnt. The woodcutter and his wife run away in fright—the child toddles off into some bushes—Shere Khan limps out growling. Enter people with staves and sticks—Comedy of "after" bravado. The parents return and mourn the loss of their child, who has been carried away by the cruel tiger"—Suitable hymn by choir as finale.



WOLF CUBS.

Scene 2.—The Den of the Wolves.—A cave in section showing also the narrow entrance. The father-wolf and family—Enter Tabaqui 'the scrap hunter'—News of Shere Khan—Father Wolf angrily, "Out and hunt with thy master"—noise of Shere Khan missing his prey.....Father Wolf goes out, finds the little man-cub and brings him to his mate and whelps—The little fellow makes himself at home, snuggling among the wolf-cubs, eating their food.

Raksha:—Is that a man cub? I have never seen one.....how little.....how naked and how bald.....ahai, he is taking his meal with the others.

Enter Shere Khan with Tabaqui behind him, saying 'My lord, my lord, it went in here'—

Father Wolf:—"Shere Khan does us great honour. What does Shere Khan need?"

Shere Khan:—"My quarry..... a man cub went this way.....Its parents have run off..... Give it to me".

Father Wolf:—The Wolves are a free people and take orders from the head of the Pack and not from a striped cattle eater. The man cub is ours, to kill if we chose.

Shere Khan:—What talk is this of choosing? By the bull that I killed am I to stand nosing into your dog's den for my fair dues? It is I Shere Khan who speak.

Raksha:—And it is I Raksha who answer. The man cub is mine Lungri,—he shall not be killed—He shall live to run with the pack and hunt with the pack, and in the end look you, hunter of little naked man cubs, frog eater, fish killer,—he shall hunt thee.....Now get out of here or by the sambhur that I killed I will tear your eyes out—burned beast of the jungle—Go.

Here follows the game of Shere Khan and Mowgli. Page 28, Wolf Cubs Handbook.

(to be continued)

(Nada.)



Scout Law Baseball: One patrol "goes to bat," Patrol Leader of the Second patrol in "pitcher's box." Pitcher "tosses up" question on Scout Law. Batter responds. If batter answers correctly, takes base. First batter moves on as succeeding batters hit, that is reply correctly. Incorrect reply puts batter out. Batter must begin reply while swinging imaginary bat five times in five seconds. Batter may turn and pass the query on to the catcher with "you answer it." If the catcher answers correctly, the batter is "caught out." If he fails to answer correctly, batter takes the bases. Scoutmaster or Assistant Scoutmaster stands as the umpire.

Mysterious Stranger: During corners, a stranger, invited for the occasion, visits each patrol in turn, for three minutes and is both observed and questioned by them to establish identity, etc. Patrol Leader makes report, preferably at council fire.

Candles at Sea: A good sized round bottle is placed on its side on the ground and across this a small board. The traveller, with a lighted candle in one hand, and an unlighted candle

in the other seats himself on the board, feet extended at full length, in line lengthwise with the bottle, and with the heel of one foot resting upright on the toe of the other. He then endeavours to light the one candle with the other.

Boxing blind fold: In a circle two scouts are let in blindfolded and they box. But the first boy does not know the identity or size of his opponent. Sometimes a third boy may also be introduced without the knowledge of the 1st or the 2nd one. Just see the fun.

Blind Man's Hockey: Inter-patrol; played successively by boys in pairs, blindfold. Puck, an empty shoe polish tin containing a pebble or two. Goals, opposite ends of room. Played with hockey sticks or Scout staves. Puck pushed along; striking not allowed. Rest of troop keep strictly silent, as players locate puck by sound. As each player scores a goal, his place is taken by the member of his patrol and puck is again started from centre.

Along the Street: In camp or troop meeting, each patrol is given a turn of 3 minutes to perform in pantomime or otherwise some wellknown street scene. The whole patrol may take part in it. Some of the scenes that can be easily portrayed are the Peepul Tree, Fortune Tellers, Jutka Stand bargain, Railway Station at the departure time. Humorous acting is what is wanted, but care should be taken that the boys do not go beyond control.

Called to Higher Service.

(On Sunday 9th October 1932)

Scouter L. V. Vaidyanatha Iyer of Trichinopoly
A willing worker devoted to the cause and a true friend. May his soul rest in peace.

Scrawls for Scouters.

Scouting for Summer Evenings.

(From the "Mysore Scout.")

"Parlour Scouting" is no fun at all; let's get out into the open on these long, light nights. Here are ideas for Scouting for Summer Evenings.

In the long summer evenings there are many ways in which the keen Scout can improve his Scoutcraft. If you have a chum in the Troop who is as keen as yourself, set out together.

You can make even a walk interesting and useful if you turn it into an "Observation Trip." Go out with your chum and see if you

can catch each other out with such questions as "How many ducks were there on that last pond?" "What colour was the tie of the man standing at the corner?" "What was the name on that signpost?" and so on.

Don't push your observation too far and stare at people; a glance will suffice, and after a time you will find yourself observing things automatically.

A Patrol can do this also, the Patrol Leader putting the questions and the Scouts writing down in their note-books the things they have

observed. These can be added up at the end of the walk and you will find who is the most observant.

For town Scouts, Kim's Game can be played by looking into a shop window for a minute and then, after another minute, writing down all the contents of the window which you can remember.

Two of you on cycles can get in some fine practice for the Pathfinder Badge by cycling round your district and naming each road before you turn into it.

Stop every now and then and pretend that one of you is a stranger to the district and let him ask the other, way to a certain place. Then you can set out and verify his directions.

Fire at each other such things as: "That house is on fire—nearest fire alarm—quick!"—and then race off to it by the shortest route. You can have plenty of fun like this.

Don't forget that sketch maps are a part of the Pathfinder's Badge. Each draw sketch-maps and then see if you can understand each others by trying to follow them.

A good path-finding and memory-training stunt is to look at your map, select a place a few miles from where you are, memorise the route from the map, and then set out for the spot on your cycles without further reference to the map.

For the Tenderfoot Test we must have a knowledge of the uses of the Scout staff. One of these is "For jumping a fence or ditch." Get a few of your friends together and see how many of them can clear a staff held four and a

half feet from the ground and get over a five feet ditch with his staff. Not many, you will find.

Your staff is for use, and if you cannot use it to help you over a gate, then you have not really earned your Tenderfoot Badge.

To jump over the gate, grip the staff so that the thumb of the right hand is well over the top of it and the left hand is about a foot and a half lower down. Take a short run—only a few steps—and plant the end of the staff about a foot from the gate. Then spring upward so that you turn in the air over the gate and facing the side of the gate from which you have just jumped.

The turn must be made round the right of the staff—it is impossible to do it to the left. Just before you land, whip the staff sharply from the ground so that it does not hit the top of the gate.

If the gate is a high one you will have to be in a horizontal position when your are over it! You can, of course let go the staff when you are over and land without it but this is no good when you are in a hurry.

To jump a wide ditch, place the end of the staff in the middle of the ditch and swing yourself over as before.

So much for individual training. The Patrol Meeting every week will go a long way towards helping you to earn your Second or First Class Badge, and if your Troop holds only one meeting a week, the Patrol Meeting will keep your chaps in touch with one another.

If you can meet in the open air, so much the better. You might even build a rough hut in which to hold the meeting.

(Scribbler).

Rover Crew Constitutions.

We publish below a model Constitution used by a Crew. We are indebted to the "Scouting" of Birmingham for the article.

(Editor, S. I. B. S.)

(1) "Service" is our Motto. "Service" means "Sacrifice." If YOU do not intend to carry this motto out, please do not make application;

(2) Rovers will work together on anything undertaken by the Crew. No one shall try to lay down on the job, thinking that someone else will do his share;

(3) Prospective members, upon making application to the Crew, will be allotted to a

certain patrol where their training will be carried out under the Rover Mate. Where possible, Rovers will pal up in couples;

(4) Prospective members must pass the tests laid down by Dominion Headquarters, to the satisfaction of the Patrol Examiner appointed by the Rover Mate.

The tests are as follow:—

(a) Take part in at least three week-end hikes or one week's camp under instruction, except in the case of a First Class Scout;

(b) Make an elementary study of social needs, civics, hygiene and first aid;

- (c) Perform some specific acts of service;
 (d) Study ideals of Scouting as set forth in *Scouting for Boys* and *Rovering to Success*;
 (e) Study the interpretation of the Scout Law for Rovers;
 (f) The Vigil;
 (g) Serve for at least three months with the Rover Crew. He may then present himself for investiture as a Rover Scout, making or re-affirming the Scout Promise. He is then entitled to wear the badges and uniform of a Rover Scout.
 (5) Patrol meetings will be held whenever necessary. Crew meetings once a month on specified night and time. Any member missing

three meetings in succession without apparent good reason will be requested to resign;

(6) Rovers can move lack of confidence in their Mate to Court of Honour, if majority of patrol are in favour;

(7) Service to Troops and Packs either as S. M., C.M., Assistants or Instructors will be considered Rover Service; but our service will not end there;

(8) Read *Rovering to Success*;

(9) Prospective member will not be admitted until they have proved that they will try to carry out the above to satisfaction of Mate and Patrol;

(10) Fees will be collected monthly. The amount as settled by the patrols.

Books for Scout Troops.

The following list is the barest minimum. The first list headed 'Personal property' includes books which require careful reading and frequent reference. They should therefore be kept at home and in an accessible place. The books in the other list, headed 'Troop Possessions' may well be kept at Troop Headquarters, to be lent to boys and Scouters who seek information on specific practical subjects.

These books can be had of our Official Suppliers at 175, Broadway, Madras. They will be glad to give particulars of new books which are published from time to time.

Personal property.

*Scouting for Boys in India**, by the Chief Scout.

Aids to Scoutmastership, by the Chief Scout.
*Boy Scouts**, by Gilcraft.

*Patrol System and Letters to a Patrol Leader**, by Roland Philipps.

Letters to a Patrol Leader—First Class, by Roland Philipps.

The Quest of the Boy, by Dr. Griffin.

Discipline in the Scout Movement, by Gilcraft.

Tracking rules for Scouters, by Gilcraft.

Gilcraft's Book of Games.

Training in Tracking, by Gilcraft.

Note—The books marked with an asterisk (*) should be read first by Scouters new to the Movement. The following three books are also of interest and value:—

Good Scouting, by Vera Barclay.

The Scout Way, by Vera Barclay.

Scouting Sketches, by Lord Hampton.

Troop Possessions.

Scouting Games, by the Chief Scout.

Games for Scouts, by A. W. N. Mackenzie.

Knotting, by Gilcraft.

Preparing the Way—Pioneering, by Gilcraft.

Talks on Ambulance work, by Gilcraft.

Signalling for Scouts, by Morgan and Scott.

Scouting Out of Doors, by Gilcraft.

Exploring, by Gilcraft.

Spare Time Activities, by Gilcraft.

Saturday Afternoon Scouting, by Stocks.

Standing Camps, by Morgan.

Notes on Camping, by the Board of Education.

Hiking, by Morgan.

Boy Scout Tests and How to Pass them.

Policy Organisation and Rules of the Boy Scouts Association, India (latest Edition).

Some books on Plant life in India *e.g.*,
Pfleiderer: Indian Plants.

Some Books on Animal Life in India *e.g.*,
Birdcraft for Young India, Birds and Beasts of an Indian Village.

The list may be extended, but for a beginning, will be found to be quite good. These with the latest number of the "Scouter" and "The South India Boy Scout" will go a long way to help the Scouter.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



The Scout Day.

We are glad to find, the Scout Day was celebrated by a large number of groups in all the Districts in the Province, re-affirming the Promise on the 1st of October. In this connection, in addition to the message from the Provincial Commissioner, we have received the following from the Lord Bishop of Madras, "I wish all success to the celebration on the 1st October for I believe that the Boy Scout Movement is one of the valuable educational institutions in the world and not least in India at the present time".

In commemoration of the day, we have also received special articles on Scouting contributed by Mr. A. W. Hutton, Assistant Provincial Commissioner, Mrs. M. Hensman, Mrs. Hilda Wood and Rao Bahadur R. Krishna Rao Bhonsle, which we publish elsewhere in this issue. We extend our thanks to them.

Scouts with a Handicap.

In connection with the establishment of the special tests department at Headquarters here, Mr. William Bell, the Principal of the Victory Memorial Blind School,

Poonamallee, who has had considerable experience in Scouting for the blind boys in Edinburgh has consented to suggest alternative tests for the Blind Scouts in Second and First Class Tests. We hope to have a good group working in his institution very soon.

First Class Tests.

We are glad to note the successful attempts made to increase the standard of boys efficiency from Second Class to First Class. The Second Class Scouts camp held recently under the auspices of the Madras District Scout Council as well as the two District Patrol Leaders Camps at Salem and the Nilgiris will, we hope, help the boys considerably on the road to First Class.

Rural Scouting.

We are informed that an experiment is being made by the District Board of Chingleput to develop Scouting in Villages. The last census shows that there are as many as 1,000 boys who have gone through Cub Training in four taluks out of seven. Arrangements are being made to extend Scouting in other taluks as well.

V. S. RATNASABHAPATHY,
 Editor, Boys' Section.

The Romance of Scouting.

BY MRS. M. HENSMAN.

ALL nations have, at some time or other in their history, been thrilled by tales of romantic chivalry. At the courts of King Arthur and Charlemagne there were beautiful ladies for whose favour men vied and for whose sakes they thought death well worth while; at the court of Akbar, "Bracelet Brothers" hastened to fulfil their promises of help to princesses who were in peril of the sword or of persecution.

In this century of motor-cars and aeroplanes, of telephones and wireless telegraphy, there seems little room or time for a display of romance or chivalry, but we have not to look far for a proof of the survival of the romantic age in the hearts of the youth of to day as personified by the Boy Scout Movement. Scouts are the knights of the twentieth century, lending their strength to the weak, and if the modern damsel is so well able to look after herself that she can deal with her own problems and rescue herself from her own distresses, the Scout has more time to give to helping little children and animals who cannot help themselves. Kindness and courtesy to all living things, independence of thought and action, moral as well as physical bravery, patience, perseverance, self-discipline, and self-control, these are some of the things a Scout learns in his Company and in Camp.

The Scout also learns the lesson of true brotherhood, more by example than by precept—a lesson which is so greatly needed at this time; not the brotherhood of the man who talks loudly in public places of universal equality and opportunity, and then flaunts his possessions in the face of those less fortunate than himself, but the brotherhood of nature, of sympathy, and the manliness that eats and worships and shares its thoughts and deeds with all men.

The Scout knows no differences of birth, of wealth, or of man-made ranks of life; no differences of race or caste or creed. In this way he is the builder of the future empires of the earth when men will cease to think provincially or even nationally, but always on an international basis.

The Scout is also the best citizen of this and other countries of the world, for he is trained to realise his responsibility to himself and to his neighbours. He is not content with keeping his person, his own home, his pial and his dust-bin clean, but he extends his services in time of need to his street and to the ward of his city; he is not content to do his own work well and to be punctual at school and college, but he always looks out to help those who need him in work and at play. The Scout is never content to do things fairly well—he does them his best and sticks to his ideals in spite of failure and discouragement.

"Peace hath her victories no less renowned than war", sang Milton nearly three hundred years ago, and, had he lived to-day, he would have hailed the Scout Movement as being a proof of this. Man is aggressive by nature, and primitive to the extent of wanting to fall on something tooth and nail, but in this century, boys learn that might is not right, that attack is not the surest way of defence, and that the warfare of the spirit is a more worthy battlefield than the world of physical force; so they learn to take up arms against the dragons of Convention, Superstition and Evil Custom, in order that the fair ladies of Social and Civic Purity might enjoy the fruits of the earth and the benefits of civilisation, and be kept safe in castles of Integrity from the evil things in the world.

A Page for Patrol Leaders.

A Systematic Patrol.

MANY Scoutmasters are experimenting and trying the various methods of Patrol organization. The Systematic Patrol organization is popular in many Troops.

The Patrol under the efficient vigilance of a sincere and energetic Patrol Leader will soon earn recognition, and stand high in the annals of the Troop.

The Patrol, under this system, is divided into four groups, of two boys each. The Patrol Leader and his Assistant will constitute the first group. As No.'s one and two they will supervise the work and act as instructors; boys three and four will take charge of Patrol equipment, submitting a monthly report of the equipment used for the past month and making suggestions for the acquisition of new supplies. Buddies

five and six will be the clean up men. They will, before the meeting, arrange chairs in the Patrol corner, den or meeting place and clean up after the meeting is over. It is preferable to have the two youngest members fill this position. The last two, *i.e.*, seven and eight, will attend to the extra detail, consisting of the writing of Patrol stunts and arranging contests with other Patrols. This latter duty may be undertaken by the Patrol Leader or his Assistant.

On the hike the Patrol Leader and his Assistant will again take charge, and do things not included in the duties of the other boys. Group two will pitch and properly ditch tents; five and six will cook, build fire and fire place. The last group will dig latrines, dispose of garbage, etc.

—R. E. Jehle, P. L.

A Good Turn.

"The Scouts of the Board High School Scout troop, Muthugapatti, Namakal Taluk, put out a fire in the village at about 3 p.m. on 19-9-1932. A thatched house accidentally caught fire when the majority of the villagers were away in the fields for Kambu harvest. When the alarm was raised the Scouts of the Local troop ran to the village and put out the fire, with great difficulty. Preventive steps were also taken by wetting the roofs of the surrounding thatched houses and thus averting a serious incident.

Scoutmaster.

Group Good Turn Competition.

Why not tell us something about your troop activities? Don't tell us about all the badges and cups you have gained. Let us

know of Good Turns, ideas of new stunts that will be of interest to other troops. Each month we award a prize for the best Good Turn done in the month.

A prize will be offered to the group that sends in a report of best GOOD TURN done in the month. This may include Group service activities, camps and general work of the group, such as Rallies, etc.

The competition is open to all the groups in the Province. A scout article of use to the group as a whole will be offered as a prize, and a short note about the "Good Turn" will be published in the South India Boy Scout, with the name of the group that wins the prize.

Personnel Problems for Patrol Leaders.

Read the problems below carefully. Then figure out for yourself how you would act if such problems should present themselves in your Patrol.

JOHNNY—Johnny is a fine good-hearted Scout in your Patrol. Everybody likes him; everybody enjoys having him around; and yet just last week when his mother told him not to go skating, Johnny went skating anyway. Not only did he disobey his mother, but when he went home he deliberately told her that he had not been near the ice; so in addition to being disobedient, he was deceiving. As his Patrol Leader what would you say to Johnny? What would you do about it?

BILL—Bill Jones isn't the most agreeable fellow in the Patrol by any means. Whenever you suggest that he get busy on advancement work, he starts crabbing about it. Last week when you went over to call for him to go on a Patrol hike, he was growling at his mother because she wanted him to be sure to take plenty of food along. Just yesterday when his father told him to mow the lawn, you overheard him growling about the amount of work he had to do at home. You may not like him particularly well, but yet he's a member of your Patrol. What are you going to do to help him?

JACK—Jack Brown, one of the members of your Patrol, came down to the Troop Headquarters the other day and chopped up some good boards belonging to the church. He didn't want to do anything with them, but he just chopped them up "just for fun." How are you going to help him to see that this is a violation of one of the Scout Laws and of one of the principles of co-operative living?

JAMES—James Williams, in your Troop, disobeyed his Scoutmaster and the Scoutmaster found out about it. Ever since John has avoided him and refuses to come to Troop meetings and Patrol meetings. He's afraid to face the music. How are you going to help him to overcome this cowardly streak, and to help him to "face the music" like a man?

HENRY—Henry Adams delights in throwing stones at cats and tying cans on dogs' tails. He wanted to join your Troop but some of the boys didn't want him in. At the vote he was almost turned down, but finally voted in and assigned to your Patrol. What are you going to do to help him discover his better self?

HARRY—At your last Patrol meeting over at Johnny Smith's home Harry Holmes demonstrated that he wanted himself considered first in everything. When the cake was put on the table he was the first to grab his share. You've noticed this trait in him ever since he came into the Patrol. How are you going to help him outgrow it?

—Walter MacPeck.

Patrol Projects Add Pep.

A **PATROL SCRAP BOOK**. Many Patrols carry on attractive Scrap-books, containing pages of pictures and write-ups of hikes of leaders and of Scouts. Copies of the Troop newspaper, and group pictures are treasured up in this Patrol "memory" book along with newspaper clippings about the Troop's doings. One section is given over to a visitor's register where all the visitors to Patrol meetings, humble and distinguished, make their mark. Some scrap-books grow into regular logs or histories. Altogether a scrap-book makes a mighty snappy exhibit to show to visitors. And even the Scouts when they are alone,

enjoy turning the pages and reminiscing back to the "good old days."

LIBRARY AND MUSEUM. Some Patrols have a corner or a room entirely to themselves and can thus develop the atmosphere of a regular "den." Such a Scout rendezvous often appears to be a cross between a library and a museum—but it's a mighty lively and interesting place when the gang begins to gather.

PATROL PHOTOGRAPHS always bring happy memories. Some Patrols have

their picture taken each year, either at a meeting "looking pretty" or a posed action picture, taken on a hike. Pictures help to sell Scouting in the boys' homes, and in after-Scouting days they bring back memories of "that old gang of mine."

All of these projects have added interest and increased the enthusiasm in many Patrols. Start them in yours. Talk them over with your boys.

SCOUTING.

Scouts clean up a Village

Fighting a Cholera Epidemic.

A Troop of Scouts (for the most part Hindu, with a minority of Christians) cleansed the village of Serjana in Hyderabad. The story of its efforts is told by the Rev. G. E. Hickman Johnson in a recent issue of *The Foreign Field*.

When the Troop started it met with bitter opposition from the local authorities and villagers, who were suspicious of what seemed to be the revolutionary principles and practices of the new movement.

"Clean up the village? Why? Hasn't it been clean enough for generations of our forefathers? Who are you to call it unclean? Exterminate mosquitoes, beware of flies, wage war on rats—Why? Has not some god or other made them all? Who can believe these new-fangled ideas about them spreading disease?"

So the effort was stopped. But, a few months later there came an epidemic of cholera. "Fearlessly (and cholera is a fearsome disease!) and untiringly they

battled with this dread epidemic. Out of funds subscribed by themselves they provided medicines and diet for the sick. They disinfected all the houses, and treated all the wells with potassium permanganate. They gave decent burial to the dead who had been forsaken by their frightened relatives. It was afterwards proved that, out of 135 people attacked by cholera, 102 were saved from death solely through the ministrations of the Scouts."

The village was thus converted to Scouting; reformation of the streets and drains was accompanied by reformation of the inhabitants, and when Mr. Hickman Johnson revisited the village he found a happy, healthy, and grateful community. By the deeds of the Scouts in Serjana, not by their arguments, was the spirit of Scouting made known. At a public meeting speaker after speaker of various faiths united in proclaiming the good that Scouting had done. That Troop became the pride of the village and the centre for initiating further progress.

The Chief Scout on Jamborees.

I have gone and fallen in love. Again !
Once more with another country !

This last month has been a notable one in the advancement of our international brotherhood. In eight different countries big Rallies have been held to which the Scouts of other nations were invited, and, in spite of the exceptionally bad times as far as finance goes, their invitations have been accepted to a remarkable degree and in excellent spirit.

With my unfortunate personal limitations I was only able to attend two of these. The Chief guide, who was in Poland for the Girl Guide World Conference, reports wonderful progress and keenness in that country, and only makes me regret the more fully that I could not get there. Then Hubert Martin's report on the excellent development in Roumania, and those from Norway, Esthonia, Kent and other places make me feel more acutely my inability to be in more than one place at a time. As it was, I was fortunate in being able to visit the Jamborees in Switzerland and Holland, and in both of these I found Scouting exactly on the right lines, admirably organised, and full of the Scout spirit. They were well attended by the local Scouts and contingents from other countries, as well as by the general public. I was glad to find Germany sending detachments of Scouts—and smart ones at that—to so many of these Rallies.

I recognise more fully than before the great value of such Jamborees, provided that they are only indulged in at wide intervals of time. The average Scout life of a boy is a comparatively short one, and it is

good for each generation of Scouts to see at least one big Rally, since it enables the boy to realise his membership of a really great brotherhood, and at the same time brings him into personal acquaintance with brother Scouts of the other districts and other countries. He learns new Scouting ideas and camping gadgets, and comes out a better Scout for the experience.

Furthermore, such a Rally is of infinite value in developing team work and organising qualities on the part of the Scouters, and gives them the opportunity of meeting their fellows and exchanging experiences. Thereby the standard of Scouting is raised generally, and its right methods are more widely understood and adopted. To the public, the parents, pastors, teachers, employers and others these exhibitions of the results as well as of the methods, of our training give an invaluable object-lesson such as brings almost invariably increased understanding and practical sympathy with our work.

But, above all, the international spirit of comradeship and good will that is bred in these camps is already becoming a force in the world, a thing which but ten years ago nobody could have foreseen. These various national Jamborees are doing valuable work in that direction as well as in their more local development. I look forward, therefore, with all the greater confidence and hope to our world Jamboree in Hungary, in August, next year, as marking another big step forward in the promotion of that new and much needed spirit of broadminded goodwill in place of the old time narrow prejudices and jealousies.

Charades. (sense training game)

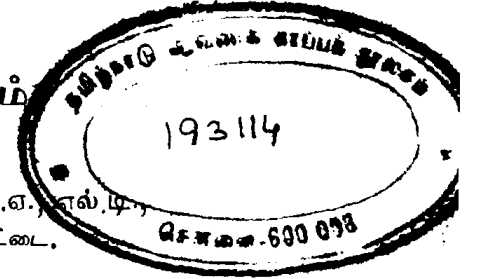
One team is chosen to act. They choose a 2, 3 or 4 syllable word. They then act a scene for each syllable and one for the whole word into each of they introduce the

respective syllables or word. The rest try to guess the word. N. B. Choose a good topical scene and fit in the word somehow.

தென்னிந்திய வாலிபச் சாரணன்

தமிழ் அநுபந்தம்

ஆசிரியர் : த. ப. சந்தானகிருஷ்ணன், பி. ஏ. எல். டி. எஸ்.
உபாத்தியாயர் : கல்வாரி, தைப்பேட்டை.



தோகுதி III.

அக்டோபர் 1932.

பகுதி 1.

சாரணர்களும், சுகாதார வர் விழாவும்.

பல ஊர்களில் சுகாதார வர் விழா நடத்துகிறவர் கள் வாலிபச் சாரணர்களுடைய உதவியை நாடுவதுண்டு. அவர்களில் சிலர் சாரணப் பயிற்சிக்கும், சுகாதார வாழ்க்கைக்கும் உள்ள தொடர்பை அறிந்து சாரணர்களை அழைப்பவர்கள் சிலர், சுகாதார விழா வானது பெரும்பாலும் பள்ளிக்கூடப் பிள்ளைகளையும், உபாத்தியாயர்களையும்கொண்டு நடந்து வருவதை முன்னிட்டும், பெண்பிள்ளைப் பள்ளிக்கூடங்களில் நடக்கும் கோலாட்டம், சூட்டி முதலியவற்றைப் போல சாரணப் பயிற்சி ஆண்பிள்ளைப் பள்ளிக்கூடங்களில் நடந்துவரும் ஓர் புது விளையாட்டு என்று கருதியும், சாரணர்களைக் கூப்பிடுகிறவர்கள். மற்றும் சிலர் சுகாதார விழா நடத்தும் வகையைப்பற்றி சுகாதாரச் சபையினர் வெளியிட்டிருக்கும் குறிப்பில், "வாலிபச் சாரணர்களைக்கொண்டு ஒரு நாளைக்கு விளையாட்டுக் காட்சிகள் நடத்திக் காட்டலாம்," என்று இருப்பதைப் படித்துவிட்டு, சாரணர்களை வரவழைப்பவர்கள். ஆக மொத்தம், ஓர் ஊரில் சுகாதார விழாவென்றால், அவ்ஊர் சாரணர்கள் அதில் கலந்துகொள்ளத் தயாராயிருக்கவேண்டும்.

இவ்விழாவிற்குச் சாரணர்கள் அழைக்கப் பெறும் வகைகள் பல உள். ஜில்லாச் சோதனையாளர் என்ற ஒரு சாரண அதிகாரியும், ஊர்ச்சங்கம் என்று ஒரு சாரணச் சங்கமும் உண்டென்று அறிந்தவர்கள், முறைப்படி சங்கத்திற்கு அறிவித்து சாரணருடைய உதவியைப் பெறவர். ஆனால் இப்படி ஓர் அதிகாரியும், சங்கமும் இருப்பதை அறியாதவரும் சில ஊர்களில் இருக்கின்றனர். இவர்களுள் சிலர் தமக்குத் தெரிந்த சாரணராளரிடம் சொல்லிச் சாரணரை அழைப்பர். மற்றவர்கள் பள்ளிக்கூடத் தலைமை உபாத்தியாயர்களிடமோ, டெபுடி இன்ஸ்பெக்டரிடமோ சொல்லிவிட்டால் காரியம் நடந்துவிடும் என்றெண்ணி அவர்களிடம் பொறுப்பைத் தள்ளிவிடுவர். கடைசியாகச் சொன்ன முறையே பல விடங்களில் வழக்கமாயிருக்கின்றது.

அழைப்புப் பெற்று சாரணர்களைச் சாரணராளர்கள் விழாவிற்குக் கொண்டுவர்ப்போல் சேர்க்கும் வழிகளும் பல வாகும். தாம் சுகாதார விழாவில் கலந்துகொள்ளப் போவதாகவும், இன்னின்ன காரியத்தைச் செய்ய உத்தேசித்திருப்பதாகவும், இத்தனை சாரணர்களை

அழைத்துச் செல்வதாகவும் முறைப்படி ஜில்லாச் சோதனையாளருக்கும், ஊர்ச்சங்கத்திற்கும் அறிவிப்பவர் சிலர். தாம் அறிவிப்பதோடு சுகாதாரச் சபையினரும் நேரே அறிவிப்பது மரியாதையாயிருக்கும் என்று அவர்களிடம் தெரிவிப்பவரும் சிலர் உள். அப்படியில்லாமல், ஏதோ தம் சாரணப் படையில் நடந்துவரும் பயிற்சிகளில் சிலவற்றின் மாதிரியைச் சமயத்திற்குத் தக்கபடி நடத்திக் காட்டிவிட்டு, தம் மனவில திருப்தியடைகின்றவர் சிலர். இவர்களைத் தவிர அங்கங்கே, அதிகாரிகள் கட்டாயத்தின்பேரில், —படை நடந்துவருகிறதோ, இல்லையோ,—அச் சமயத்திற்குச் சில சிறுவர்களைக் கூட்டி, காக்கியுடை மாட்டி, கோலைக் கையில் கொடுத்து ஒட்டிக்கொண்டு போய், நாலு பாட்டுக்களையும், ஆட்டங்களையும் ஆட்டிக்காட்டி வருபவரும் உள். அவ்ஊர்களில் சாரணிய சம்பந்தமான அபிப்பிராயத்தைப்பற்றிக் கூறவும் வேண்டுமோ?

சுகாதார விழாவில் கலந்துகொள்ளுவதால் சாரணர்களுக்குத் தம் பயிற்சியில் பயனுண்டு என்பதில் ஐயமில்லை. இயக்கத்தின் நோக்கத்தைப் பரப்பதற்குச் சுகாதார விழா ஒரு நல்ல சமயமென்பதிலும் ஐயமில்லை. ஆனால் முறைப்படி அவ்வாறு கலந்து கொண்டால் அப்பயனைப் பெறலாமெய்யெனிய, முறை தவறி, பிறர் கட்டாயத்தாலோ, ஒருவருடைய தற் புகழ்ச்சிக்காகவோ, தன்னலத்திற்காகவோ கலத்தல் இயக்கத்திற்கு இழிவையே உண்டாக்கும்.

முறை இன்னதென்றும், இன்னதல்லவென்றும் முற்கூறிய உதாரணங்களிலிருந்தே விளங்கும். ஜில்லாச் சோதனையாளரும், ஊர்ச்சங்கத்தாரும் அறிந்து விழாவில் உழைப்பதும், பெற்றோர் அனுமதி பெற்றுச் சிறுவர்களை அழைத்துச் செல்வதும், சாரணியத்தின் கருத்துக்களைத் தெளிவாக்கும் பணிகளைச் செய்வதும், அதற்கேற்ற காட்சிகளைக் காட்டுவதும் சரியான முறையாகும்.

இனி, சாரணர்கள் இவ்விழாவையொட்டிச் செய்யக் கூடிய வேலைகளை ஆராய்வோம்.

சுகாதார வர் சம்பந்தமாகப் பல ஊர்களில் பொருட்காட்சிகள் (exhibitions) வைப்பதுண்டு. சாரணர்கள் இவற்றிற்குப் பொருட்கள் செய்து அனுப்பலாம். காற்று வசதியுடன் கட்டப்பட்ட வீடு,

காற்றடித்துக்கக் கட்டப்பட்ட வீடு, சாரணர் பாடி, சந்திரன் சகாதார ஏற்பாடுகள், கிணற்று நீர் கெடாமல் விழுப்பதற்கு வேண்டிய ஏற்பாடுகள், தண்ணீர் சுத்தமாகும் முறைகள், அச்சுத்தகை நீக்கும் முறைகள் முதலானவற்றையெல்லாம் வீட்டி உருவங்கள் அமைத்தாவது படங்கள் வரைந்தாவது காட்டலாம், மாதிரி உருகும் அமைக்கத்தக்கவற்றைத் தவிர படம் வரைந்து விளக்கத்தக்க சகாதார விஷயங்கள் மிகப் பல உள். இவற்றில் பலவற்றைச் சாரணர்கள் அமுடைய ஓய்வு நேரங்களில் செய்யக்கூடும். இதனால் அவர்களுக்குச் சகாதார அறிவு பெருகுவதுடன், சாரணர்கள் பெற விரும்பும் கைத்தொழில் பழக்கமும் உண்டாகும்.

பொருட்காட்சியைப் பார்க்க வருகிறவர்களுக்கு அங்குள்ள காட்சிப் பொருட்களை விளக்கிச் சொல்லுவது மற்றொரு நல்ல பயிற்சியாகும். இதனால் சிறுவர்களுக்குக் கூச்சத்தெளிவும், சொல்வன்மையுமுண்டாகக்கூடும்.

ஆனால் சாரணர்களை விளையாட்டுக் காட்சிகள் காட்டும் ஒரு வேலைக்கே அழைப்பது பெரும்பாலும் வழக்கமாயிருக்கிறது. அதனால் இவ்வேலை ஒன்றிற்கே அவர்கள் தகுந்தவர்கள் என்ற எண்ணம் பரவுதற்கு இடமுண்டாகிறது. பொருட்காட்சிக்குப் பொருள் அனுப்புவதாலும், விளையாட்டுக் காட்சிகளில் வெற்றி தமாஷாக்களைக் குறைத்து உடல் லைத்தைப் பற்றின காட்சிகளையும், சாரணப் பயிற்சியை விளக்கும் காட்சிகளையும் காட்டுவதாலும், இயக்கத்தைப் பற்றித் தவறெண்ணங்கள் உண்டாவதைத் தடுக்கக் கூடும். ஆகவே பள்ளிக்கூடப் பிள்ளைகளுக்கெல்லாம் பொதுவாயுள்ள பாட்டுக்கள், ஆட்டங்களைத் தவிர உடல் லைத்திற்குக் காரணமாயுள்ள பாடி வாழ்க்கையையும், சாரண விளையாட்டுக்களையும், உடற் பயிற்சி முறைகளையும், உடனுதவி புரியும் வகைகளையும் காட்சிகளில் அமைக்கவேண்டும். சாரண அணி யொன்று பாடி வந்திறங்கி, பத்துப் பதினைந்து ரியிஷத்தில் தமக்கு வேண்டிய வசதிகளையெல்லாம் அமைத்துக்கொள்ளும் காட்சி ஒன்றைக் காட்டலாம். பாடியை ஒருவர் விஜயம் செய்வதாக நடித்துக் காட்டி அவருக்கு ஏற்பாடுகளை விளக்கும் முறையில் சுருக்கமாக இரண்டொரு விஷயங்களைப் பலரறியச் சொல்லலாம் காயம்பட்ட ஒருவனைக் கண்டதும் ஜனங்கள் சாதாரணமாக நடந்துகொள்வதையும், உடனுதவி பயிற்சி பெற்றவர்கள் நடந்து கொள்வதையும் நடித்துக் காட்டலாம். ஊக்கமும் உற்சாகமுமான வகையில் உடற்பயிற்சியைச் (drill) சாரணர்கள் நடத்துவதை, பி. பி. ஸேஸ் (B. P. Says), கொடிச்சைகை முதலியவற்றைக்கொண்டு காண்பிக்கக்கூடும். இவற்றோடு இரண்டொரு பாட்டுக்களையும், ஆட்டங்களுக்கும் அமைத்தால், பார்க்க வந்திருப்பவர்கள் களிப்படைவதுடன் இயக்கத்தைப்பற்றியும், சகாதாரத்தைப் பற்றியும் சில விஷயங்களைப் பழக்கத்தால் கண்டு அறிந்து கொள்ளுவர்.

கிரைப்படக் காட்சி (Magic Lantern or Cinema show) க்கு வேண்டிய உதவியைச் சகாதார அதிகாரிகள் வேலைக்காரர்களைக்கொண்டு தாங்களே ஏற்பாடு செய்துகொள்ளுவது வழக்கம். ஆனால் சாரணர்கள்

இதில் முன்வந்து உதவி புரிவதால், அவர்கள் இப்படக் காட்சியைக் காட்டக் கற்றுப் பழக வசதி பெறலாம். விஷயமறிந்த வேலைக்காரர்கள் இல்லாதபோதும், இக்காட்சிக்கு வேண்டிய கருவிகளும், மற்றைச் சாதனங்களும் கிடைக்கும்போதும் தாமதமே இதை நடத்திப் பலருக்குக் களிப்பும் அறிவும் தந்து உதவக்கூடும். ஆயினும் இவ்வேலைக்கு வயதான வாலிபச் சாரணர்களும், திரிசாரணர்களுமே தக்கவராவர்.

இதுவரையில் சொல்லப்பட்ட பணிவகைகள் சாரணர்களுக்குப் பயனளிக்கத்தக்கவை என்பதில் சந்தேகமீராது. ஆனால் இவற்றைத் தவிர சகாதார அதிகாரிகள் சாதாரணமாக நாமும் இரண்டொரு உதவிகள் அவ்வகைப்பட்டவையன்று. அவற்றில் கூட்டங்களை அடக்கி நடத்தச் சாரணர்கள் உதவி புரிவது என்பது ஒன்று. இவ்வேலையை ஏற்றுக் கொள்ளுமுன் சாரணர்களும், தலைவர்களும், ஊர்ச் சங்கத்தாரும், சோதனையாளரும் கூட்டத்திற்குத் தக்க அளவு சாரணர்களுடைய பலம் போதுமா என்று நன்றாய் யோசிக்கவேண்டும். இதைப்பற்றிச் சிறுவர்களுடைய பெற்றோர் கருத்தையும் தெரிந்துகொள்ள வேண்டும். கூட்டம் அதிகமிராதென்றால் பரவாயில்லை; இல்லாவிட்டால் இவ்வேலையில் தலையிட்டுக் கொள்ளுவது பல கேடுகள் விளைவிக்கும். இதைப் பற்றி 1931-ம் வருஷம் பிப்ரவரி மாதம் வெளிவந்த மாகாணத் தலையிட அறிக்கையைச் சாரணராளர் படித்தறிந்து, சகாதார அதிகாரிகளுக்கு விளக்கிச் சொல்லவேண்டும். போதுமான திரிசாரணர்கள் இருந்தால் இவ்வேலையை ஏற்றுக்கொள்ளலாம். இல்லாமற்போனால் இதன் பேச்சுக்குப் போகாமலிருப்பது நல்லது.

அன்றன்று விழாவைத் தொடங்கவரும் பெரியாருக்கு வரவழைப்பு அலங்காரமாக வழிப்புறத்தில் வரிசையாக நிற்பதற்குச் சாரணரை அழைப்பர். இவ்வலங்கார வரவழைப்பென்னும் மரியாதை யார் யாருக்குரியதென்று 1931-ம் வருஷம், மார்ச் மாதம் வெளிவந்த மாகாணத் தலையிட அறிக்கையில் கூறப் பட்டிருக்கிறது. அதைச் சாரணராளர் படித்தறிந்து விழா அதிகாரிகளுக்குத் தெரிவிக்கக் கடமைப்பட்டவராவர்.

விழா சம்பந்தமாகப் பள்ளிக்கூடப் பிள்ளைகள் ஊர்வலம் போவதுண்டு. இதில் சாரணர்களும் சேர்ந்தால் ஊர்வலம் அழகாயிருக்குமென்று அவர்களையும் வரச்சொல்லுவார்கள். இதனால் சாரணர்களுக்கு நலமொன்றுமில்லை. ஆனால் தீங்கும் ஒன்றுமில்லை. ஆகையால் இதில் கலந்து செல்லுவதில் தடையிராது.

ஆகவே கடைசியில் சொல்லப்பட்ட இரண்டொரு காரியங்கள் தவிர மற்றக் காரியங்களில் சாரணர்களும், சகாதார விழா நடத்துகிறவர்களும் ஒத்துழைப்பதில் பல நன்மைகளுள். இவற்றையறிந்து இந்நலத்தைச் சாரணர்கள் பெறுப்படி செய்வது சாரணராளருடைய கடமைகளி லொன்றாகும். இதனால் சாரணப் பயிற்சியின் நோக்கங்களை ஆதரிக்கும் பிற சங்கங்களுடன் ஒத்துழைக்கும் கருத்து நிறைவேறும். பொதுவாக இயக்கமும் செழிப்புறும்.

சந்தானம்.

இரண்டாந்தரச் சின்னப் பயிற்சி.

1

சில பொதுக் குறிப்புகள்.

மென்பாதப் பயிற்சி நடந்து முடிந்த பிறகுதான் இரண்டாந்தரப் பயிற்சி நடத்தவேண்டுமென்பதில்லை. படையில் புதிதாகச் சேரும் சிறுவர் படையில் முன்பே சேர்ந்து சின்னம் பெற்ற சிறுவரோடு இரண்டாந்தரப் பயிற்சிகளில் கலந்துகொள்ளத் தடையிராது. அது போலவே இரண்டாந்தரச் சின்னம் பெறப் பயிலும் சாரணர்கள் புதுச் சிறுவர்களுடன் சேர்ந்தோ அல்லது தாமதமோ மென்பாதச் சோதனைக் கலைகளைத் திரும்பவும் பயிலுவர். சின்னம் பெறும் ஆற்றலில் மென்பாதப் பயிற்சிகள் சற்று விரைவாகவே நடப்பதுண்டு. சின்னம் பெற்றவின் அப்படி விரைவாகக் கற்ற சிற்சில விஷயங்களுக்கூட மறந்து போவது முண்டு. இப்படி மறந்து போகாமலிருக்கவும் மெய்யாகவே தனக்கும், பிறருக்கும் உதவி செய்யும் நோக்கத்தை நிறைவேற்றப் பழகவும் வேண்டுமானால், இரண்டாந்தரப் பயிற்சி நடக்கும் காலத்திலும் மென்பாதப் பயிற்சிகள் விரிவாகக் கவனிச்செய்யவேண்டும். இவற்றைத் தவிர, சொல்லாகக் கற்ற சாரணச் சட்டத்தைச் செயலில் அனுஷ்டிக்கும் வழிகளை ஆராய வேண்டும். நான்தோறும் செய்யவேண்டிய நற்பணி கொஞ்சம் கொஞ்சமாகத் தன்னை யறியாமலே இயற்கையில் அமையவேண்டும். இதைப் பற்றி சாரணத் தலைவர் சிறுவர்களுோடு அவ்வப்போது தனித்துப் பேசி ஊக்கமூட்டக்கூடும். மென்பாதர் கற்கவேண்டிய ஆறு முடிச்சுகளோடு நிற்காமல் மேன்மேலும் பல முடிச்சுகளைக் கற்கலாம். “ஆறு முடிச்சுகளாயிருந்த இப்போது பதினாறு முடிச்சுகளாவது தெரியவேண்டும்.” என்கிறார் காப்டன் ரோலண்ட் பிலிப்ஸ். அதுபோலவே நான்கு குறி

களைக் கற்றதோடு நிற்காமல் பத்துப் பன்னிரண்டு குறிகளாவது கற்றுப் பழகுதல் நலம். ஐக்கியக் கொடியின் அமைப்பைப் பின்பற்றி வேறு சில நாகுனின் கொடிகளின் அமைப்பையும் கற்றறியலாம்.

மென்பாதச் சோதனைகளில் கைத்தொழிற் பயிற்சியென்று எங்கும் விளக்கமாகச் சொல்லவில்லை யென்றாலும், அப்பயிற்சிகளை பொட்டியே சிற்சில கைத் தொழிற் பயிற்சிகளையும் தொடங்கலாம். முடிச்சுகள் போடுவதையொட்டி தேங்காய் நார், சணல் முதலிய வற்றால் கயிறு திரிப்பதைக் கற்பிக்கக் கூடும். சாரணக் குறிகளின் தொடர்ச்சியாகப் படங்கள் எழுதப் பயில்லாம். சாரணக் கோலின் உபயோகங்களைத் தொடர்ந்து கோலில் உருவங்கள், அளவுகள் முதலிய செதுக்கலாம். இவ்வாறாகப் பல வகைகளில் மென்பாதப் பயிற்சியை விரிவாக்கி நடத்தலாம்.

ஆகவே ஒரு மாத ‘ஸர்வீஸ்’ என்பது பஞ்சாங்கத்தைப் பார்த்து நான் எண்ணும் ‘ஸர்வீஸ்’ என்று. தம்முள் தாங்களில் ‘ஒரு மாத உழைப்பு’ என்று கூறியிருப்பது இங்கிலீஷில் உள்ள ‘ஸர்வீஸ்’ என்ற வார்த்தையைவிடத் தெளிவாக இக்கருத்தை விளக்குகிறது. தவிரவும் குறைந்தது ஒரு மாத காலமாகவேண்டும் என்றிருக்கிறதேயொழிய, ஒரு மாதத்திற்குள் எல்லாம் தீர்ந்துவிடவேண்டும் என்பது கருத்தல்ல. அனுபவத்தில் பார்க்கப்போனால் ஒரு மாதத்திற்கு அதிகமாகவே செல்லும். பயிற்சியின் நோக்கத்தை முன்னிறுத்தி, சின்னப் பித்துக்கு ஆளாகாமல் நிதானமாக வேலை நடத்தல் அவசியம்.

(தொடரும்.)

சென்வன ஜில்லா இரண்டாந்தரச் சாரணர் பாடி, தொரப்பாக்கம்.

தொரப்பாக்கம் ஓர் சிறு ஊர். பல்லாவரத்திற்கு வடமேற்கில் மூன்று மைல் தூரத்தில் உள்ளது. அடையாற்றோரம் சவுக்குத் தோப்புகள் நிறைந்தது. இடையிடையே திறந்த வெளிகளும் உள். இவற்றின் அருகில் சிறு கால்வாயாகப் பாதைகள் நெயில் வளர்ந்து வளைந்து ஓடி, கீர் பெருகிக் கொஞ்சம் கொஞ்சமாக அகன்று, அடையாறு ஒரு சிற்றோடையாகப் பாயுங் காட்சி கண்ணைக் கவரத் தக்கதாகும். இக்காட்சியைக் கண்டு களிக்க அங்கு மாடு மேய்க்கும் சிறுவரைத் தவிர வேறொருவருமில்லை.

இத்தகைய காட்சி மெய்ச் சாரணர் ஒருவர் கண்ணில் பட்டால், சற்று நேரம் நின்று கண்டதோடு அவர் திருப்தி அடைவாரா? அதுவும் சென்னையிலுள்ள இரண்டாந்தரச் சாரணர் சிலருக்கு முதல்தரப் பயிற்சி

யளிக்க ஜில்லாப் பொதுப் பாடி ஒன்று நடத்தத் தீர்மானித்திருக்கும் சமயம்; காட்சியைக் கண்டவர் அப்பாடியை நடத்தும் பொறுப்பை ஏற்றுக்கொண்ட சாரண அண்ணல் தீரு. ஸ்டீடன் சகோதரர். அடுத்த வாரமே அவர் அங்கு தன் சாரணத் தொகுதியுடன் பாடியிறங்கினார். இடத்தின் இன்பங்களை அந்தொரு திணைச் சேர்த சாரணரனைவரும் அனுபவித்தனர். ஜில்லாப் பொதுப் பாடிக்குத் தக்க இடம் அதுவே என்று தீர்மானிக்கப்பட்டது.

மானிய அமாவாசைக்கு முன்னாள் சென்னைச் சாரணர் மூய்பது பேர் செங்கற்பட்டு ஜில்லா போர்ட் லாரி ஒன்றில் கூட்டங் கூட்டமாக வந்து தொரப்பாக்கம் தோப்பை முற்றுகை போட்டனர். மாலை ஐந்து மணிக்குத் தோப்பெங்கும் கூடாரங்கள் நின்றன.

சாரணர்கள் சுறுசுறுப்பாய் மண்வெட்டிகள் பிடித்து வேலை செய்தனர் : கூடாரங்களைச் சுற்றிலும் மழை நீர்க் கால்வாய்கள் வெட்டினர். தத்தம் கூடாரத்திற்குச் சுற்று தூரத்தில் ஒவ்வொரு அணியினரும் குப்பைக் குழிகளும் கழுவு நீர்க் குழிகளும் அமைத்தனர். தோப் பின் ஒரு மூலையிலிருந்து சமையலுக்கென்று நாலா பக்கங்களிலும் திறந்து துமைக்கப்பட்ட கூடாரத்தில் சமையலாகும் மணம் வீசித் கொண்டிருந்தது. முற்று கையிட வந்த சாரணர் பொழுது சாயுமுன் தூதத் தைப் பிடித்துத் தோப்பை ஓர் சிறு சாரண ஊராக்கி விட்டனர்.

இப்படிச் சென்னைச் சாரணர் பாடிக்குச் சென்ற இது முதல் தடவையல்ல. சென்ற வருஷம் மார்ச்சு மாதம் இருதாறு சாரணர்கள் பல்லாவரத்தில் ஒரு வாரம் இன்பமாகப் பாடியில் பொழுதைக் கழித்தனர் ; 'அடுத்த பாடி எப்பொழுது' என்று கேட்டுக்கொண்டே பிரிந்தனர். இவ்வருஷம் தோரப்பாக்கத்தில் நடந்த பாடி அதன் தொடர்ச்சியாய் அமைந்ததேயாகும். ஆயினும் இம்முறை முதல்தரச் சாரணக் கலைகளைக் கற்றுப் பழகும் நோக்கத்துடன், பாடிக்கு வரும் சாரணர்களின் தொகை குறைவாயிருக்க வேண்டுமென்று தீர்மானிக்கப்பட்டது. எனினும் கூட்டந்தான் குறைவே யொழிய கூச்சலுக்கொன்றும் குறைவில்லை!

இப்படியின் ஏற்பாடுகளின் பொறுப்பை திரு. ஹட்டன் சகோதரர் ஏற்றுக்கொண்டார் என்று முன்பே கூறினோம். அவருக்குத் துணையாக சாரணராளர் சிலரும் உழைத்தனர். ஒருவர் உணவு ஏற்பாடுகளைப் பார்த்துக்கொண்டார். மற்றொருவர் சில திரிசாரணர்களின் உதவியைக்கொண்டு கூடாரங்களை யும், மற்ற வசதிகளையும் அமைத்தார். சாரணர்களை மும்மூன்று அணிகளுள்ள இரண்டு படைகளாகத் தொகுத்து ஒவ்வொன்றிற்கும் ஒரு சாரணராளர் தலைமையேற்றுக்கொண்டார். முதல்தரக் கலைப் பயிற்சியளிக்க மற்றும் இருவர் அயாந்தனர். அவர்களில் ஒருவராக,—

“எங்களுக்குக் கொழுப்பு மிகும் என்றெண்ணியம்மே ஏற்றதொரு இளஞ்சிங்கம் ஒன்றை வர விடுத்தார். அச்சிங்கம் கரியதொரு கடுஞ்சிங்கம் அம்மே விச்சை பல சொல்லி அது விளையாட அழைக்கும். முத்தையன் எனும் பெயர்கொள் வித்தைப்பயில் சிங்கம்,

முத்தொளிக்கு மாறான மிகக் கரிய சிங்கம், சுத்தமுடன் சுறுசுறுப்பும் உடைய திருச்சிங்கம் வித்தை பல காட்டிமெக் கோடாலிச் சிங்கம்.”

நான்கு நாட்கள் இவ்வாறு கப் பாடியிலிருந்துச் சாரணர்கள் கலைகள் பல கற்றனர். ஆற்றில் நீந்திக்

குளித்தனர். அகல நீள உயரங்கள் அளந்தனர். முகத்தல் நிறுத்தல் திட்டமிட்டனர். மரம் வெட்டிச் சாய்த்து விற்றகு பிளந்தனர். பனியோலைக் குழிசைகள் கட்டினர். ஊர்ப்படம் பார்த்து வழிவரலாறுகளை யறியக் கற்றனர். படத்தில் கண்ட வழிகளை நேரில் சென்று ஆராய்ந்தனர். கொடிச்சைகை முறைகள் பலவற்றைப் பயின்றனர். சில பயிற்சிகளில் பரிகை நடத்தப் பெற்றுத் தேறினர். அன்றன்று இராப் பொழுதில் பாடித் தீயைச் சுற்றி ஆடிக் களித்தனர். பகற் பொழுதில்,

“துங்கமிரு மெங்களுக்குச் சோம்பலென்பதில்லை சந்தமு மெங்களுக்கு ஓய்ச்சலொழிவில்லை. காலையி லெழுந்து கடன் சிலவற்றை முடிப்போம் கன்னியமாய் எங்கள் மனை புனிதமுற் செய்வோம். எங்காய உடைகளை ஏற்ற விதம் உடுப்போம் எங்கள் மனை கண் காணிப்படைந்தவுடன்

மகிழ்வோம். முறையாகச் சென்றங்கு தலைவர் முகம் பார்ப்போம் எங்கள் குடி முறைக்கேற்ப எங்கள் கொடி வணங்கி எழுந்து மகிழ்ந்தெங்கட் கேற்ற விடத்தமர் வோம். இங்கிதமாய் எந்தலைவர் சொல்வதைக் கேட்டிடுவோம் பதினொரு மணிக்குப் பாங்குடன் நீந்திக்

குளித்திடுவோம் குளித்தவுடன் சமைத்தவற்றைப் பரிவுடன்

உண்டிடுவோம். உண்டவுடன் அமைதியுடன் உரிய பணி புரிவோம். பின்னிரண்டரை மணிக்குத் தலைவரிட்டு

செல்வோம். தலைவர் மொழிச் செம்பொருளைத் தலைவணங்கிக்

கற்போம். தாண்டவ மிட்டோடி யங்கு தேமிரு நீர்

குடிப்போம்.”

நோய், கவலை என்ற குறைகள் ஒன்றுமில்லாமல், சாரணர்களுக்கழகாகும் களிப்புடனும் முக மலர்ச்சியுடனும், உடன் பிரந்த சகோதரர் போல், சாதி, மதம், நிறம் ஒன்றுப் பாராட்டாது, எல்லாரும் இறைவனொரு வனுடைய மக்களே என்றுணர்ந்து, அனுதினமும் அவனைத் தொழுது தம் கடமைகளைச் செய்து அனை வரும் இன்பமாக வாழ்ந்து அவரவர் ஊருக்கேகினர். இவ்வாறு ஒற்றுமையுடன் உலகிற்குழைக்கச்சிறுவரைப் பயிற்றுவிக்கும் சாரணியம் வாழி! இதைத் தொடங்கிய தலைச் சாரணர் வாழி! எம் பாடித் தலைவராயுஹட்டன் சகோதரர் வாழி! எம்மைப் பயிற்றுவிக்கும் சாரணராளர் வாழி! எங்கும் கடையையிறும் சாரணச் சகோதரர் வாழி!

ச.

சாரணர், குருவளாயர் விவளையாடத்தக்க சில விவளையாட்டுக்கள்.

(1) வால்வேட்டை : சாரணர்கள் யாவரும் தங்கள் கழுத்துக் குட்டைகளை (Scarves)ப் பின் புறத்தில் கச்சை (Belt) க்குட் புறத்தில் வால்போல் தொங்கும் படிச் சொருகிக் கொள்ளவேண்டும். ஒவ்வொரு

சாரணனும் தன் வாலையிழக்காயல் பிற சாரணர்களின் வால்லைப் பிடுக்கி, சேகரித்தல் வேண்டும். எதேனும் ஒரு காலவறை குறிப்பிடல் வேண்டும். ஒவ்வொருவரும் புதிதாக சம்பாதித்த வாலுக்கும்

இழந்த ஒவ்வொரு வாலுக்கும் முறையே ஒரு குறி (Point) கூட்டப்படும், ஒரு குறி கழித்தும் பார்த்து அணியின் ஐயத்தைக் குறிப்பிடலாம்.

(2) நரிபும், வேட்டைநாயும் : கால்களைச் சுற்று பரப்பி வைத்துக்கொண்டு சாரணர்கள் வட்டமாக நிற்பார்கள். அவர்களுள் ஒருவன் நரியாக பாலித்து கால்களுக்கிடையே நகர்த்து செல்வான். அதே

மார்க்கமாக மற்றொருவன் வேட்டை நாயாக பாலித்து ஒடி நரியைப் பிடிக்கவேண்டும். நரி பிடிப்பட்டவுடன் மற்றபிற சாரணர் நரியாயும், வேட்டைநாயாயும் பாலித்து விளையாடவேண்டும். (குருவளாயர் இதை அதிகமாக விரும்புவர்.)

(தொடரும்.)

K. S. சுந்தரேசன்.

குருவளாயரும், வனக்கூத்துக்களும். (Cubs and Jungle Dances.)

குருவளாய் பயிற்சியில் குருவளாயருக்குச் சந்தோஷ முண்டாக்கவும், பலமுண்டாக்கவும் அனுசுலமாயிருக்குமறு விளையாட்டுக்களும், கூத்துக்களு மேற்பட்டிருக்கின்றன. குருவளாயருக்கு எல்லாப் பயிற்சிகளைக் காட்டிலும் வனக்கூத்துக்களில் அதிக விரும்பு மேற்படுகிறது. அவர்கள் மனதில் வனநோக்க முண்டாக்கவும் (to create Jungle atmosphere) சௌகரியமாயிருக்கின்றது. ஆதலின் வனக்கூத்துக் களை ஒவ்வொருகூக் கவனிப்போம்.

குறிப்பு :—எல்லா வனக்கூத்துக்களையும் ஒரே நாளில் கற்பிக்காமல் ஒரு சமயத்திற்கொன்றாக யோன்களியின் வனவாசக் கதை சொல்லி வருங்கால் சந்தர்ப்பத்திற்கேற்ப இடையிடையே ஒரு வனக் கூத்துக் கற்பிக்கலாம். உதாரணமாக பாஷா காட்டுச் சட்டம் கற்பித்த வித்ததைக் கூத்து மூலமாயும், பகீரா வேட்டையாடக் கற்பித்ததைக் கூத்து மூலமாயும் கற்பிக்கலாம். மெளக்ளிகையின் மலைப்பாப்பு மெளக்ளிகையக் குரங்குகளிடமிருந்து விடுவித்ததைச் சொல்லி முடித்தபின் 'மலைப்பாப்புக் கூத்து' (Kaa's hunger dance) கற்பிக்கலாம். இக் கூத்துக்கள் நடத்தும் முறையைத் தலைவர் கைதலைப் படித்துப் பார்க்கவும். இவற்றில் சிற்சில சமயங்களில் 'சாரணாளர்' (The Scouter) என்னும் மாதாந்திரப் பத்திரிகையில் சில புது முறைகள் வெளியிடப் படுகின்றன. அவற்றையும் கவனித்துக் கொள்ளவும்.

பாஷா ஆட்டம்.

(புது முறை.)

குருவளாயர் தங்கள் அழகை கூடுமட்டத்தில் தங்கியிருக்கின்றனர். பாஷா சங்கப் பாறைக்கு அருகில் கின்றுகொண்டிருக்கிறது. மெளக்ளி (ஒரு குருவளாயன்) அதன் காலடியில் உட்கார்ந்திருக்கிறான்.

பாஷா—மெளக்ளி, நீ இப்பொழுது வனச் சட்டம் கற்றுக்கொள்ளவேண்டும்.

திரிசாரணியம்.

சாரண இயக்கத்தில் மூன்று பகுதிகள் உண்டு. அவை (1) குருவளாய் பயிற்சி (Cubbing), (2) வாலி பசு சாரணியம் (Scouting for boys), (3) திரிசாரணியம் (Rovering) என்பனவாம். ஏழு வயது முதல் பதினொரு வயதுவரை சிறார்கள் குருவளாய்

மெளக்ளி—இல்லை, பாஷா! நான் வேட்டை யாடுகிறேன்.

பாஷா—இப்பொழுது நீ சட்டம் கற்றுவன்றி உனக்கு இன்றிரவு இரையிலலை. நான் சொல்லுவதைச் சொல் : “குருவளாயன் மூத்தோர் சொற்படி நடப்பான்” (மெளக்ளியும் சொல்லுகிறான்.) “குருவளாயன் தன்னிஷ்டப்படி நடக்கமாட்டான்.” (மெளக்ளியும் சொல்லுகிறான்.) சரி, எழுந்து என்னுடன் வா.

பாஷா வட்டத்தைச் சுற்றி நிமிர்ந்து கைகளை உல்லாசமாக ஆட்டி வயிற்றை முன் சாய்த்து நடக்கிறது. மெளக்ளியும் பாஷா செய்கிறபடியே செய்து சட்டங்களைச் சொல்லிக்கொண்டு நடக்கிறான்.

பாஷா—சரி! கருப்பு ஓநாய்களை யழைத்துவா! மெளக்ளி கருப்பு ஓநாய்களிருக்குமிடத்தை யடைந்து, 'கருப்பு ஓநாய்களா! வாருங்கள்,' என அழைத்தவுடன் அவைகள் ஒடிவந்து பாஷாவின்முன் வரிசையாய் நிற்கின்றன.

பாஷா—கருப்பு ஓநாய்களா! உங்களுக்கு வனச் சட்டங்கள் தெரியுமா?

கறுப்பு அறுவன் (Black Sixer)—தெரியும், பாஷா! பாஷா—அப்படியானால் எங்களுடன் சேர்ந்து சொல்லுங்கள்! எல்லோரும் பாஷா, மெளக்ளி, இவர் களுக்குப்பின், வட்டமாகச் சென்று சட்டங்களைச் சொல்லிக்கொண்டு வருகின்றனர்.

பாஷா—சரி, சுற்று நிறுத்து! மெளக்ளி! வெள்ளையோநாய்களைக் கூப்பிடு. முன்போலவே மெளக்ளி சென்று வெள்ளையோநாய்களை அழைத்து வருகிறான். இப்பொழுதும் எல்லோரும் சேர்ந்து வனச் சட்டங்களைச் சொல்லிக்கொண்டே வட்டத்தைச் சுற்றி உல்லாசமாய் வருகின்றனர்.

இவ்விதம் ஒவ்வொரு அழகையும் வந்து சேர்ந்து நிறை முழுவதும் இருமுறை சட்டங்களைச் சொல்லிக் கொண்டு வட்டத்தைச் சுற்றி வந்தவுடன் ஆட்டம் முடிகிறது. G. சுந்தரர்.

வில் சேரலாம். குருளைப் பயிற்சியிலிருந்து நாளை
வில் திரிசாரண லக்ஷத்தை காடுவதே மேன்மையான
நோக்கமாகும். திரிசாரணர்களில் சிலர் இத்தகைய
ராவர். ஆயினும் பலர் முன் பயிற்சி யொன்றுமில்லா
மலே, திரிசாரணக் குழுவில் சேருகிறார்கள். சார
ணியத்தின் அனுபவம் இல்லாமல் இருப்பதைவிட,
காலம் கிரயத்திருந்தும் பயிற்சி பெற்றால் போது
மென்பதே இவர்களுடைய எண்ணம் போலும். இம்
மனப்பான்மையுள்ளோர், புலர்களாக இருப்பதாலும்
அல்லது வயதான சிறுவர்களாக இருப்பதாலும், உல
கத்தில் சிநேகத் தன்மையும், சகோதர பாவமும்,
தொன்ம புரிவதே கடமை யென்கிற ஞாபகமும்,
விரும்பியுடைய வகையுண்டு. இவ்வித கோக்கங்கள்
ஐனங்கள் மனதில் ஸ்திரமாக வேறுன்றி இருந்தால்,
உலகத்தில் பகைமை தீர்ந்து, சகோதரத்வமும், சிநேக
பாவமும், ஒன்றுபட்ட மனப்பான்மையும், வியாபித்து
சாசுவதமான சமாதானமும், எங்கும் நிறைந்த சந்
தோஷமும் உண்டாகும் என்பதற்குச் சற்றும ஐய
மில்லை. இப்பயனை உற்பத்திசெய்து, பரவச் செய்யக்
கடமைப் பட்டவர்கள் முதலாக திரிசாரணர்களே
யாவார்கள்.

திரிசாரணர்கள் மூக்கியமாக அனுசரிக்கும் தூல் “பயனுறு திரிசாரணியம்” (Rovering to success) என்பதாகும். இதை இயற்றியவர் நமது தலைச் சாரணராவர். எளியோராயினும், தனிகராயினும் இன்பமாக வாழ்வதெப்படி என்றும், நாம் இடறி விழக் கூடிய பாதைகள் (1) காலத்திற்கேற்ப குதிரைப் பந்தய வருவாய்த் தோன்றும் சூதாட்டம் (2) மது பானம் (3) பெண்ணுடை (4) சுயநலம் தேடித் திரிகிறவர்களும், டம்பாசாரிகளும் செய்யும் பிரசங்க ளால் மயங்கல் (5) நாஸ்திகத்வம் ஆகிய ஐந்து என் றும் விளக்கி, திரிசாரணியம் என்கிற தலைப்பின்கீழ் அவற்றிற்கேற்ற மாற்றைக்கூறி இந்நூலை அவர் இயற்றியுள்ளார்.

திரிசாரணியத்தை வாழ்க்கைப் பயிற்சியாகவே நாம் கொள்ளலாம். மேற்கூறிய புத்தகத்தில், நமது தலைச்சாரணர், வாழ்க்கையை ஒரு சிற்றோட யாத்திரைக்கு ஒப்பிட்டிருக்கிறார். சிறிய அருவிகளிலும், பின்பு பெரிய நதிகளிலும், ஏரிகளிலும், கடைசியில் குடாக்களிலும், சமுத்திரங்களிலும் செல்லப் பயிலுகிறோம். எப்போதும் ஊக்கத்துடன் சமயத்துக்குத் தக்கவாறு துடுப்பை உபயோகிக்கவேண்டும். ஓரிடத்திலும் பாரம் அதிகமாகாமல் ஓடும் சரியான நிலையிலிருக்கிறதாவென்று ஜாக் கிரைத் யுடன் கவனிக்கவேண்டும். பாதைகள் இடையே தென்பட்டால் ஒதுக்கவேண்டும். அலைகளின் உதவியை நாடவேண்டும். ஆனால் அவைகட்கு இரையாகக் கூடாது. சற்று அஜாக் கிரைத்யாக இருந்தால் ஆபத்து சம்பவிக்கும். நாம் போகவேண்டிய எந்தலம் போகும்வரை, போய்ச் சேருவதையே குறியாகக் கொள்ளுகிறோம். போய் சேர்ந்ததும் நமக்கு எவ்வீத சந்தோஷம் உண்டாகிறது! நமது வாழ்க்கையும் இவ்வீத யாத்திரையை யொத்ததாகும்.

இடையூறில்லா வாழ்க்கை இன்பமற்ற வாழ்க்கையாகும், வாழ்க்கையில் தோன்றும் இடையூறுகள் உணவிற்கு உருசியளிக்கும் உப்புப்போன்றவை. மற்ற பதார்த்தங்களுடன் சேர்ந்தால் உப்பு எவ்வளவு ருசிகரமாக இருக்கிறது! தனியாக உட்கொண்டாலோ? கஷ்டமும் சுகமும் கலந்திருக்கும் வாழ்க்கையே பெருமையுள்ள வாழ்க்கையாகும். மாலுமிகள்போல் இடறுகள் எப்பொழுது வரினும் அவைகளைத் தக்க வண்ணம் கடுத்துக் காரியமித்தி பெறவேண்டும். இதைப்பற்றி ஜர்மனி தேசத்து ஆசிரியர் ஒருவரான கீதே (Goethe) என்பவருடைய தாய் அவருக்குப் பத்தி கூறி அவர் கடைப்பிடித்த அமுதமொழியைச் சற்றே கவனிப்போம். “நான் கஷ்டங்களை நாடிச் செல்லுவதில்லை சிறிய விஷயமாயிருப்பினும் வேலை கைகூடாது சந்தோஷப்படுவேன், வாசல் நிலை அதிக உயரமில்லாதிருப்பின் குளிர்ந்து செல்லுவேன், கற்கள் இடையூறுகள் விருப்பின், அவைகளை அப்புறப்படுத்துவேன், அது செய்ய இயலாவிடின் அவைகளைச் சற்றிச் செல்லுவேன். இடையூறுகளுக்குச் சமயோசிதமாய் பரிகாரங்களைத் தேடுவதே வெற்றி பெறுவதற்குக் களங்கமில்லாமார்க்கமாகும்” என்றார் அவ்வம்மை.

இனி, வெற்றி என்பது என்ன? பணம் பொரு ளீட்டலா? உயர்த்த பதவியை அடைவதா? பெரிய அதிகாரத்தைப் பெறுவதா? வெற்றி யென்பது இவையன்று. இன்ப வாழ்க்கையே மானிடப் பிறவியில் பெறத்தக்க வெற்றியாகும். இன்ப வாழ்க்கை யென்பது சுமமாவிராக்கும் சுக ஜீவனம் அல்ல. உலகமாகிய இவ்விளையாட்டு வ்தலத்தில், நம் மனது, வாக்கு, காயம் இவைகளை யெல்லாம், அன்புப் பெருக் கென்னும் முதன்மையான விளையாட்டில் உற்சாகத் துடனும், சுறுசுறுப்பாகவும் உபயோகிப்பதால் உண்டாகும் குன்றாக் களிப்பே இன்ப வாழ்க்கையின் உட்கருத்தாகும். இவ்வின்பத்திற்கு ஏழை பணக் காரர் வெருமுரியவராவர். இதைத் தம் வாழ்காளில் அதிகமாக அனுபவிப்பவர்களை மெய்யான செல்வ ராவர். இவ்வித அனுபவம் பெறுதவர் தன்யராயிருப்பினும் எளியராகவே கருதப் பெவர், தன்யர்களுக்குப் பணத்தால் பெறக்கூடிய இன்பங்கள் பல விருப்பினும், பெரு முயற்சியாலும், மெய்யன்புடனும் தொண்டு புரிந்து பெறக்கூடிய இன்பம் கிடைப்ப தில்லை. அவ்வகைச் செல்வத்தை நல்லுணையால் பெறமுடியுமெயொழிய பணத்தால் மாத்திரம் பெறுவது சாத்தியமன்று. இக் களிப்பில்லாத தன்யர்களை நமது தலைச் சாரணர், பரிதாபத்துடன் “எளிய லக்ஷாதிபதிகளே!” என்று கூறியுள்ளார்.

அன்புடன் தொண்டு புரியவும், அதனால் உண்டாகும் இன்பத்தை யலுவலிக்கவும் பயிற்சி அவசியம். இப்பயிற்சியே திரிசாரணியமாகும். இப்பயிற்சியின் ஆதார ஸூத்திரம் “தன் கையே தனக்குதவி” (“Paddle your own canoe”) என்பதே.

(தொடரும்.) அடையபலம் வா. தீயாகறஜன்.

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ఆంధ్ర మాత స్తుతి.

సీ॥ గాతమి కృష్ణదేవి తుంగభద్రాని పావనోదక మునుబాలు ద్రావి ।

శక్తి పూర్వకముగా కవిత్వమును వ్రాసిన మాటలాడవచ్చు.

తెలుగు భాషాభివృద్ధి విభాగము భూమికోట :

అట్లుగా మాయనరాయణ కృష్ణరాయాని పతులచే నకలనంపదల బొదవి ||

గీ! కడుపు నొప్పి గాచి జెక్కడ్రు సుతుల । బాహు విక్రమలేజః ప్రభావధనుల

నిష్కమాన మహాస్థితి నైగుడునట్టి । ఆంధ్రమాతా నమస్కారమస్తు నమః॥ (ఆం. బా.)

చంపాదరాయము.

అంధ్రమాతకు నమస్కృతులు. అంధ్ర 'ఆనందధమ్మ' తనమాడవయేట కాలిడుచున్నందు కంతయు సంతసము. అంధ్రమున వీరోద్ధ్యమవ్యాప్తికి ఆదను యిప్పుడే కలిగినందుకు మరెంతయో సంతసము.

ఈ వల్ఫ్ కబ్స్ ట్రైనింగ్ కి కోర్సర్లనులకు, వారి నాయకులకు సుపయోక్తమగు 'కిఫోర్సర్లనులు' ('Wolf Cubs') ను, కిఫోర్సర్లనుల నాయకులకు ఆచారమును కిఫోర్సర్లనుల తల్లిదండ్రుల విధానము' ('Methods of Cub Training') ను ఆంధ్రదేశ సంపాదకులను బయలుపెట్టినవి. మొదటిపుస్తకమునుగూర్చి వెనుకటిసంచికలో వ్రాసియుంటిమి; రెండవదానినిగూర్చి యీసంచికలో వ్రాయబడియున్నది. కిఫోర్సర్లనులను, వారి నాయకులను వీటిని తత్వమున చైత్రగమించుచురని నమ్ముచున్నాము.

ఇంకొక గ్రంథము: 'ఆంధ్రవీరుడు' ('The Andhra Scout's Handbook') ఆంధ్రభాషా ప్రపంచమున

నుదయించుచున్నాడు. ఈ 'యాంధ్రవీర'భానునిరాక కెదురుగాచుచు వేచియున్న కిశోర, బాల, యావన పీరులందరును, పీరులనాయకులు పీరోద్యోగులందరును ఆయన నాహ్వానించెదరుగాక! అతని వీరవిజ్ఞానకీర్తనముల గ్రహించెదరుగాక! ఆనందము, ఆరోగ్యము, అక్కరపాటులగల దేవ, దేవ, మానవ సేవకులగుచుగాక! (ఈపుస్తకమునుగూర్చి చివరను విపులముగ వ్రాయబడి యున్నది, చూడుడు.)

తెలుగులో హింద్యమ విషయములమీద యిప్పుడే వెలువడుచున్న పుస్తకములను పఠించి, కిశోర బాలయో వనవీరులును, హింద్యోగులందరును ఉద్యమవాఙ్మిక్తిని, దాని సత్ఫలముల అనుభవమునకును దోడ్పడి, ఆంగ్లదేశ మును యీ ద్వారా ఉద్ధరింప ప్రయత్నింతురుగాక! ఈ ప్రయత్నముల భగవదనుగ్రహము కలుగుగాక!

(20.)

“తోడేలు పత్రిక”.

ఏలూరులో 24 - 9 - 32 న శిశోరవీరనాయకుల తరీఖీతు సంవత్సరమున రాత్రి నిగమముముందు టూనీఫర్ చదివిన “తోడేలు పత్రిక”.

ఏలూరులో యీ నెల 3 వ తారీఖు మొదలు ను మారు 8 డజనుల తోడేళ్లు (1) ప్రక్కనున్న కొండలమీద నుంచి దిగివచ్చి (2) ప్రస్తుతము పాడుపెట్టుబడియున్న సాత జిల్లాకోర్టువరకు చేరి యిరుగుపొరుగువారికి యిబ్బందికలి గించేటంత ఆల్లరిచేయుచున్నవని తెలియుచున్నది. ఈశీత లవాడనులోని (3) తాచుపాములలోవలె ఈతోడేళ్లలో కూడ నల్లనివి, తెల్లనివి, పసుపుపచ్చనివి. ఎర్రనివి, మబ్బు రంగువి, కపిలవర్ణపువి ఉన్నవి. ఒక్క- తోడేలుమట్టుకు మిక్కిలి ముసలిదగుటచేత (4) దానిరంగును బాగుగ గుర్తించివర్తించలేము. (5) కాని యితర తోడేళ్లమాదిరిగనే ముసలితోడేలునకుమాడ మాపుమీద నిలిరంగుమచ్చ కలదు (6) భోగట్టాచెయ్యగా ఒక్క-రూపాయి ఖర్చుపెట్టి కొని తెచ్చిపెట్టుకున్న కాలపుమచ్చలే అవీపుమీద నిలిరంగుమచ్చలని తేలివది. (7) ఒక బొతంతోడేలుమట్టుకు (8) తెలివితేటలుగా మచ్చలువేయువారికి లొంగక, రూపాయి యివ్వక ముసలితోడేలుతోనున్న స్నేహముచూపనూ, ముసలితోడేలు కోరినమీదనూ గుంపులో కలిసిపోయి యితర తోడేళ్లతోబాటు ఆల్లరిచేయుటయేగాక ఆల్లరి చేయుటెట్లాకూడ తోడేళ్లకు నేర్పుచున్నది. (9).

ఇట్టి రంగురంగుల తోడేళ్లు మన ఆంధ్ర పశ్చిమ గోదావరి కారడవిలోని నానా మూలలనుండివచ్చి ప్రతి శని, ఆదివారములలో (10) తప్పక శిబిరమువద్దచేరి రోజంతయు ఆల్లరిచేయుచున్నవని తెలియుచున్నది. ఒక మబ్బు రంగుతోడేలునకునూ మరెయ్యక కపిలవర్ణపు తోడేలు నకునూ మాత్రము శనివారమునాడు పగలు నోటితోమట్టుకు ఆల్లరిచేయుమని వ్రతము (11) వీటికి మాగతోడేళ్లనిపేరు.

శిబిరమువద్ద సమావేశమగుచున్న తోడేళ్లలో చాలభాగము తమ జాతిచట్టములను పాటించు నవియే. అవి నిర్భయముగా ఏలూరు రోడ్లమీద తమ సహజ స్వరూపముల జూపుచు మనుష్యులమధ్యనుండి పోవుచుండును (12) ఏమనుష్యుడును వాటితోలికిపోక, అవి ఒక్కొక్కటిగాగాని మందలు మందలుగాగాని వాటిశిబిరమువైపు పోయెడి సమయమున ఆందగునూ కొంచెము ఆశ్చర్యముగా చూచుచు అవి చాలా గౌరవనీయమైన జాతితోడేళ్లని పొగడుచున్నారు. కాని అగుంపులోని మరొకన్ని తోడేళ్లు తమ సహజమైనవంటిని అగుపడనియక రోడ్లమీద నడచునప్పుడు మనుష్యులకల్లలోపడిన నేమికిడు వాటిల్లినో యనునట్లుగా, మనుష్యుల నుస్తులనుధరించి (13) శిబిరములోనున్న తమ ముసలితోడేలు ఎనుటికివచ్చి నవ్వుడుమాత్రము తమ నిజమైన తోడేలు చర్మమును (14) చూపుచుండును. వీటికి పిరికితోడేళ్లనిపేరు.

మరొకన్ని తోడేళ్లు పిరికితనమువల్ల గాక, కేవలము భోగట్టాచెయ్య తమ సహజమైన చర్మము నగము కనిపించునట్లుగాను, నగము కప్పుబడోగుననూ యితరములను ధరించుచున్నవి. ఈరకపు తోడేళ్లకు చలాకీ తోడేళ్లనిగాని పోకేలా తోడేళ్లనిగాని అందురు. వీటికి మార్గదర్శి పసుపురంగు చర్మముగల (15) ఒక బక్కతోడేలు. ఈతోడేలు స్వాధీనములో మనుష్యులువేయు పొట్టికొటును వేసికొని (16) నెత్తిమీద సామీటు టోపీవంటిదానిని ధరించి గుంపునాయకుడైన ముసలితోడేలు ఎనుటకూడ నిలువబడి మాటలాడగల ధీరమతి (16 a)

మరొకన్ని తోడేళ్లు తమ సహజచర్మములో నున్న పుటికిని సామాన్యపుపిల్లలు లాగుతోడుగుకొని దానిపైకి చొక్కాను వ్రేలాడ వేయువిధమున, తమ చర్మమును బలవంతముగా నడుమువద్ద ఊడదీసికొని (17) “చూచి తివా అకేలా! మాకెంత భార్యమున్నదో” అనునట్లుగా పలుమారు అకేలాముంగు గర్జముగ తిరుగుచుండును. వీటి మొడచర్మమునూ, నడుముచర్మమునూ గంగడోలువలె వరులుగా వ్రేలాడుటనుబట్టి (18) వీటికి గంగడోలు తోడేళ్లని పేరువచ్చినది.

మరొకన్ని తోడేళ్లు బొచ్చు ఎక్కువగాపట్టిన తోటి తోడేళ్లవద్దనుంచి (19) వారమున కొకసారి కొంతబొచ్చు నుకట్టించి తెచ్చుకొని, దానిని తమ శరీరముల కంటించుకొని మేముకూడ తోడేళ్లమే అని భావించుకునేవి (19). ఈ బొచ్చును తిరిగి ఇస్త్రీ చేయించి యిచ్చివేయుటకు ఒక మబ్బురంగు తోడేలుకుమాత్రము ఫస్ట్ వారమునకు 0.2-0 అగుచున్నదని తెలియుచున్నది, యిట్టితోడేళ్లకు ఎరువు తోడేళ్లనిపేరు.

మరొకన్ని, ముసలితోడేలు తమకు పాకములు చెప్పుచున్నప్పుడు తాము వినక, యితరులను వినక, ప్రక్కతోడేళ్లతో ఎదో సోనివేసేవి. వాటికి వాగుడు తోడేళ్లనిగాని, లాడలాడ తోడేళ్లనిగాని, సానకములో పుడకతోడేళ్లనిగాని అనవచ్చును.

మరొకన్ని తోడేళ్లు మనిషి వేషములు వేయుచున్ననూ, సహజమైనతోడేలు చర్మములో నున్న పుటికినిపూర్వపు మనుష్యజన్మములో అలవాటైన (20) మట్టలనూ, సిగరెట్లనూ యిప్పటి తోడేలు జన్మములోకూడ వదలక కాల్చుచునే ఉన్నవి. వీటినే అగ్ని హోత్రపు తోడేళ్లని పిలుతురు. అగ్ని హోత్రమును చూచిన తోడేళ్లకు సహజముగా భయమేకాని యీరకపు తోడేళ్లకు మాత్రము ఎంతమాత్రమును భయములేదు సరిగదా, దానిని విడిచిఉండలేవు.

- 1 కబ్బుమాపురు (ట్రయినింగుకువచ్చిన వ్యక్తులు-
- 2 కొంచెము బలవంతముమీద వచ్చినవారు కాబట్టి
- 3 శిబిరము పురాతనపు మేడలో
- 4 ఓలు వులఫ్ లేక ఆకేలా
- 5 తోడేలుబిడలు అరుగుకి కండువేరు ఉండునుగాని అకేలా ఏరెండుకు చెందినవాడుకాదు గనుక
- 6 కబ్బుమాపురు (ట్రయినింగుకు వచ్చినవారికి నిలిరంగు మచ్చగల కాకి మొదగుమాళ్ళను లోకలో స్కోట్టు అసాపియేషనువారు స్వయం దేసివారుగనుక
- 7 క్యాంపుఫీజు ఒకరూపాయి
- 8 ఒకలాపు సాటిమాపురుగారు
- 9 అయన డ్రిల్లుమాపురుగారు గనుక కొన్ని అటలను క్యాంపర్లకు నేర్పిరి.
- 10 Week-end camp కాబట్టి
- 11 క్యాంపర్లలో యిద్దరు శనివారమునాడు పగటిపూట

- మట్టుకు మాటలాడరు (వ్రతము): అవ్రతము క్యాంపు లోకూడా సాగించినారు
12. యూనిఫారములతో రోడ్లమీద నడచిరి
 13. యూనిఫారంలో రోడ్లమీద నడచుటసిగ్గు; అందువల్ల మామూలు పంచ. చొక్కా, కండువతో వచ్చేవారు
 14. యూనిఫారం
 15. యెల్లో సిక్కులోని గన్నునితయన
 16. అయన యూనిఫారంమీద కోటుతోడుగుకొని, నెత్తి మీద టోపిపెట్టుకుని వచ్చేవాడు
 17. బెల్టులేకుండా పున్నను నిక్కర్మీదికి వ్రేలాడవేయుట
 18. మొద గుమాయినుకూడ ముడిలేకుండా కండువాలాగు భుజముమీద ఉంచుకొనుట
 19. యూనిఫారాలు రండున్న వారివద్దనుంచి ఎరువు
 20. ఈ (ట్రయినింగుకు రాక పూర్వము అలవాటైన టూనీఫర్.

వ్యష్టిసంఘనాయకునకు లేఖలు.

వ్యష్టిసంఘ విధానము—సాంధ్యపులు.

III—ఎల్ల నాయకుడు నడుపున?

బాలవీరుల నాయకుడు వ్యష్టిసంఘపు బాలనాయకులను నియమించినాగాని, వారు తమ కార్యములను నిర్వహించుకొనుబాలకమున్నారు. నేనే వారి కార్యములను నిర్వహింపవలసియున్నది. అని తెల్పుట వాడుక. అటులగాక బాలవీరులనాయకుడు యెల్లప్పుడును వ్యష్టిసంఘ నాయకులు తమ కార్యములను తామే నేరేర్చుకొనుచుండునటుల జూచుచుండవలయును.

పుస్తకములు చదువుటకల్గిన, పుట్టికతోను ప్రపంచముం చెవ్వరును నాయకపదవికి రాజాలరు. వ్యష్టిసంఘ నాయకులకు వనతులు కల్గించి, కార్యములందు ప్రవేశపెట్టి పాటుపడునట్లు చేసిరి. కొంత ఆనుభవమువలన అరితేరి, తమ ధన్యములను తామే నేరేర్చుకొని గలవారగుచురు. వలయునేని, కొన్ని చుట్టుగ గ్రహములను జరుపుటయుకము. అంతయుగాక, వ్యష్టిసంఘనాయకులు పలుమారు వీరులనాయకుని ప్రస్తుచుచు తమ నాడయములను దీర్చుకొనుమండవలయును. వీరులనాయకుడు తాను సర్వజ్ఞుడని భావించుకొనక వినయభక్తియుతలు గలిగి తనకు తెలియని విషయములను తెలిసికొని ప్రయత్నించుమండవలెను. తనవలెనే యితరులుగూడ స్వతంత్రులై తెలిసికొన బ్రయత్నించుటకు అనకొశములను గలిగింపవలయును.

వ్యష్టిసంఘ ఉపనాయకుడు వ్యష్టిసంఘనాయకుని తనవ్యష్టిసంఘమునందు తన కార్యక్రమములను నెరవేర్చుచును. వీరిద్దరు సంఘసమన్వయక తెలిసికొనుటయేగాక, సభవముచేత వాని పరిచయమును పొందవలయును. వీరు నాయకుడు సర్వమును తానే బోధింపవలయునని తలం

పక, యితరులు నేర్చుకొనుటకు వలయు వనతుల గల్గించి, వారు నేర్చుకొనునటుల చేయుటవారు.

వ్యష్టిసంఘనాయకులు పుస్తకములను చదివి, అందరి విషయములను గ్రహించుటమాత్రమేగాక, వానిని ప్రత్యక్ష జీవితమందాచర్యములుగ చేసి చూపించవలయును.

IV—ఎల్లప్పుడు నాయకుడు నడుపున?

ఎల్లప్పుడు:—ఇతడు అట పాటలందు తానే మేటియై నడుపును. కొన్ని సమయములందు బోధించును. పని పాటలందు తానే ముందంజవేయును. ఇతడు తన వ్యష్టిసంఘ కార్యలోచనసభ (Patrol Council)లో అగ్రాధినాథునిగా నుండును. తన బాలవీరులు వ్యాయామముల చేయుటయందు ఆరోగ్యమునకు వలయు నిబంధనలను గమనించుచున్నారను సంగతిని కనిపెట్టి, వారికి వలయు సాయమును జేయుచుండును.

వ్యష్టిసంఘనాయకుడు తన యధికారమును అనేక విధముల వృద్ధిచేసికొనుమండవలయును. తన వ్యష్టిసంఘ సభ్యులయొక్క తల్లిదండ్రుల సరిచయమును బొంది, వాగ్లతో పలుమారు తనసభ్యులయొక్కయు, వ్యష్టిసంఘ విధానముయొక్కయు, బాలవీరోద్యమముయొక్క ప్రశ్నతను గూర్చియు తెలుపుచు, వలయునప్పుడు వారి సహాయమును పొందుటకు సంసిద్ధుడగు మండవలయును. ఇతను క్రొత్త విషయములను కనిపెట్టి వానిని తనసోదరులకు నేర్పింపవలయును.

ఆలూరు నారాయణశాస్త్రి,
కడప,
బాలవీరుల నాయకుడు.

ప్రకృతి విచిత్రములు.

పి. లి.

ఎగుటివారికన్నులు పోవునట్లు దేవుని ప్రార్థించుచు పోయినవని భావించి మార్జాలము తనకన్నులు మూసికొని నిర్భయముగా పాలు త్రాగును. వేడిపానీయని మాత్రముచే నావ్చిచేయును. పాచుకన్నులుగా భావించి, అడుగొను మండు జిడ్డుకన్నుల పొడిచి బొత్తులుచేయును. ఎలుకలకు వెరచి పిల్లల చాకురుకు కొని చాకినవానికి అట్టి లాభ

ముండదు. పాపమది దొంగిలించక తనయజమానుని యింటి మృష్టాన్నభోజనములచే తనివితీరదు. చెరుకుకు వెన్నువలె యజమాని గొప్పతనమునకు కళంకముచెప్పును. కడుపు నిడుగు తనిన నెలుకల నేటాడుటమానును. కొన మా ర్జాలు దెంతయు కృత్తునుడు.

పీక బా.

“భారత వీరోద్యమమును స్వజాతీయ మొనరింపుడు!”

(‘Indianise Indian Scouting!’)

I—(గతనంచిత తరువాయి)

వీరోద్యమము లోని లోపములు.

అక్కడక్కడ నియుద్యమములో నున్న వను లోపము తెచ్చియో కొన్నిటిని పరిహరించుము:—

1. పరదేశపు పతాకమునకు వందనము లర్పించుట— ప్రతివీరసమాహమ నొక పతాకము నేర్పరుచుకొని సకల కార్యములకు నుపయోగపరుచుకొనవచ్చు. నమచున్న నే యుద్యమనిబంధనల! వీరులు సంయుక్తపతాకమునకుగూడ యితర దేశముల వీరుల పతాకములకువలెనే నమస్కరింతురు. మనదేశమునకు స్వంతపతాకమున్నదా! బాలురకు దేశము, పతాకము, పరిపాలించుచున్న ప్రభుత్వాధికారియు పై భక్తి శ్రేమి గౌరవముల నివృత్తినుండి యభ్యాసపరుపవలెను. అటుల నేర్చుకున్న నిక ముంతైనను భారతదేశము తన స్వతంత్ర పతాకమును నెలకొల్పినపుడు యిప్పటి బాలురు అభ్యాసలోపమున దానిని గౌరవింప గలుగుదురా! ఏదోయొక పతాకమునా, బాలురు గౌరవింపవలసినది, లేక నెప్పుడైనను తమను పాలించుచున్న ప్రభుత్వాధికారి మునెడల భక్తి విశ్వాస గౌరవముల గలిగియుండుటా కావలసినది!

2. పతాకము సామ్రాజ్యభావము మాత్రము సూచించును, దేశభక్తిని పురికొల్పుట లేదు—మనమీ సంయుక్త పతాకమునందలి చరిత్రాంశములకు మాత్రమే వక్కాణించుచున్నాము. ఇకముందు భారతదేశము స్వాతంత్ర్యము నొందినపుడు అవిషయముగూడ నటులనే బోధింతుము.

3. పక్షులు జంతువుల ఆరపులు—విద్యావిధానకర్తలు దీని కుపయోగమున్నదని యనుచున్నారు. బాలురు వీనిని తమాషా యనుచున్నారు. వీరోద్యోగులు వీరుల యారవ నిబంధనయగు ‘వీరుడు జంతువులకు న్నేహితుడ’ ను భావమును నిరపరుచుటకై యేర్పరుపబడి, వాటి జీవితములను పరిశీలించు వాటియరపుల నరచుచు బాలురు ఆనందింపరని చెప్పుచున్నారు. అట్టి యభ్యాసములయందు ప్రవ

ణుడు యుద్ధసమయములందుగూడ దేశమునకుపకరించును. బుద్ధి సూక్ష్మత, సూక్ష్మదృష్టి, చాతుర్యము మొదలగు గుణములలో ప్రావీణ్యమును కలగజేయుటకే వీని నియుద్యమములో నుపయోగింతురు.

4. వీరోద్యమము రాజ్యాధికారాల చేతిలోనున్నది—రాష్ట్రాధికారి మాత్రము రాష్ట్రపు ప్రధానవీరుడుగనున్నాడు. కాని వీరోద్యోగు లెల్లరు రాజకీయోద్యోగులుకొరు.

రెండువిషయములు స్పష్టమగుచున్నవి—మొదటిది, వీరోద్యమము ప్రజలయొక్క స్వంతవిషయముగా కాలేదు; రెండవది, తప్పు వీరోద్యమమందు లేదు. సుహృద్భావము, శ్రేమి, యితరులనిన యాలోచన—వీటియాచరణను పునాదిగ గర్హియున్నదియు, జీవితములో సౌమ్యతను సలక్షణమును కలిగియుండ నుద్బోధించునదియు, ప్రకృతితో నేస్తమును, మనుజులలో నేకోదర భ్రాతృభావమును కలిగి యుండుదని ప్రబోధించునదియునగు వీరోద్యమము భారత దేశములోని తల్లిదండ్రులకును, భారతీయ సమాజ స్వభావమునకును నచ్చుదనియు, నిది భారతీయేతర మనియు చెప్పుటెట్లు?

కాన, వాస్తవముగ హిందూదేశమే ‘పునః స్వజాతీయముగ’ మార్గకలసియున్నది; అట్టి మార్పుకు వీరమార్గ విధానమే సాధనము. భారతదేశము పూర్వమువలె గాక మిక్కిలి హేయమైన హింసాత్మక నచ్చినదని భారతీయకపి శ్వగుడగు రవీంద్రనాథ ఠాకూరు గారు తెలిపియున్నారు. వీరోద్యమమును స్వజాతీయ మొనరించుటకు చేయదగి యున్న దొక్కటే—వీరమార్గవిధానమును అదియిందని మార్చక, ఉన్నది యున్నటులుంచి, శక్తివంచనలేకుండ మన ముగ్ధునిగా నమనరించినచో ఫలమును పొందగలము. ఆ నెటులో మరల వ్రాయబడును.

[ఆచార్యపరిపక్షి] వెంకోబరావు భాగవత్, రాయచోటి.

కబ్ మాస్టర్లు! వినండి.

“క్రిశ్చియన్ విరుల తరి బీతు విధానము.”

(Methods of Cub Training)

(A Book for Cubmasters)

“క్రిశ్చియన్ విరులు” (Wolf Cubs) అన్న పుస్తకం ఉల్ ఫాకల్ టీ చు నేర్పరచిన విషయాలు నాల్గవ కవలపిన సంస్కారాలు అన్నింటిలో అత్యంతము విని బోధించుటల యెట్లా యేవగ్గాని ఆకల బెచాలి, యే ధానాలను అనుసరిస్తే కిష్టలకు నచ్చి ఫలక తలగా ఉండు అనే సమస్యలకు క్రిశ్చియన్ విరుల నాయకులకు కబ్ మాస్టరుల సలహాలను చాలా ఆనుక వలె చేసినవాటిని అన్ని నీ క్రిశ్చియన్ విరుల తరి బీతు విధానము! అనే పుస్తకంలో నాశారు. ఈ పుస్తకంకూడా యిప్పుడే అచ్చుపడింది. భామాప్రభు యెంతో సాయకరంగా ఉపయోగకరంగా ఉంటుంది. తెలుగులో వ్రాయబడ్డ యీ పుస్తకం లేదుగా ఉండటం తెలుగుదేశంలోవున్న యే కబ్ మాస్టరులైనా వ్యంగంగా ఉంటుందని యెవరంటారు!

ఇందులో పేజీలు 94, పేజీలు వ్రాసింది క్రిశ్చియన్ విరుల వ్రాసినది సోత్ ఇ డియూ బాయ్స్ అసోసియేషన్ సుబింధపు సంపాదకుడు. పదిగ వెంకటరావు.

ఇందులో అంతాలో! ద్రుష్టులు—క్రిశ్చియన్ విరుల ఫలితము: ఆశయములు, విధానము, క్రిశ్చియన్ విరుల నాయకుని మనోవీతి, క్రిశ్చియన్ విరుల తత్వ, క్రిశ్చియన్ విరులమును నడుపుటెట్లు గణనిర్మాణం, తరి బీతు, సమాప్తి.

స్వీతియభాషం—బోగ్గానావిధానము: మూగ్గి కభ, క్రిశ్చియన్ విరుల మార్గం చట్టం ప్రమాణం మృగుసాగుని నీకున్వీకాం. క్రిశ్చియన్ విరులమును నడుపుట [1, 2, 3 భాగాలు]. ఆంగ్లీకరణయాల, నాయకులకు ఉండవలసిన లక్షణాలు, శ్రేష్ఠుడగు అశేలా.

అనుబంధాలు: గుంపులో ఉపయోగించు కొన్ని ఆటల పేర్లు నామములు, వీరసమాహాన్ని రిజిస్టరు చేయించుకోటానికి దరఖాస్తునమూనా, స్కౌట్ లో చేరుటకు దరఖాస్తు నమూనా, స్కౌట్ లోని ఉల్ ఫా కబ్బుల ప్రోగ్రెస్ రిపోర్టు.

ఈ పుస్తకం కనిగూడే విద్యుల నాయకులకు తమ క్రిశ్చియన్ విరుల నడుపుటానికి విధానముతా కరతలా ముకలగా ఉంటుందంటే విశేషంగాను.

ఏలూరులో శ్రీరామకృష్ణ స్కౌట్స్ అసోసియేషన్ లో గోనట్ నీడర్ గారిని స్కౌట్స్ కు వెంకటరావు గారికి గాని లేక, తెనాలిలో కొత్తపేటలో వుండే పదిగ వెంకట రావుగారివలెగాని అయిదు ఆటలు పంపితే యీ పుస్తకం కాపి ఒకటి పంపబడుతుంది. తొందరపడండి! కలిగిన అవకాశాన్ని వెంటనే వినియోగించుకోండి!

[సం.]

“వెలువడుతోంది! త్వరపడండి!”

“ఆంధ్ర వీరుడు”

“The Andhra Scout’s Handbook.”

—(క్రిశ్చియన్ విరుల, చాల, చూచున విరులందరకు కావలసిన విషయము లన్నియు నిందు గలవు.)—

[Approved by the Provincial Boy Scouts Association, Madras.]

1932 ఆక్టోబరు ఆఖరులోగా అచ్చు

ఇందులో విషయా లేమిటంటారా?

ప్రథమ ఖండంలో:—

పూర్వపుతుంది. వేజీలు దాదాపు 300; బొమ్మల బాకులు దాదాపు 60; సామాన్యపు పుస్తకపు సైజు; ఖరీదు బహుశః 12 అణాలకు మించదు; దీనిని తెలుగున వ్రాసి కూర్చు ప్రచురమున్నది, “ది సోత్ ఇండియా బుక్స్ స్కాట్” తెలుగు అనుబంధపు సంపాదకుడు పదిగ వెంకటరావు, రావు, బి. యె., బి. యిడి.

దీనిని చదువు బాలుకు ప్రధానవీరుని (Chief-Scout) సలహా—వీరుని విశేషములు—స్వంతకొలతలు—తనాలావిధానములు—ప్రధానవీరుని జీవితచరిత్ర—చివర బాలురదేశములోని వీరోద్యమముల తత్వ—క్రిశ్చియన్ విరుల ప్రమాణము, చట్టము—వీరప్రమాణము; అనుబంధనాళి—చాల వీరోద్యమము, ఆశయములు, అపేక్షలు—కొన్ని ముఖ్యమగు నిబంధనలు.

MY 7m211, N 208T

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					
Assistant Cubmasters	"		1	4	0	metal	"		0	3	0
Group Scoutmasters	"		1	4	0	Scout One year Service Stars	"		0	1	0
Rover Scout Leader	"		1	4	0	Cloth	"				
Assistant Rover Scout Leaders	"		2	8	0	Scout Five year Service Stars	"		0	8	0
Medical Officers	"		0	8	0	Metal	"				
Old Scouts	"					Scout Five year Service Stars	"		0	12	0
Brooches.						Enamel	"		0	3	0
Tenderfoot Brooches	"		0	3	0	Cub One year Service Stars	"		0	3	0
Tenderpad Brooches	"		0	3	0	Metal	"		0	8	0
Hat Plumes & Badges.						Cub Five year Service Stars	"		0	8	0
Patrol Leaders	"		0	8	0	Metal	"				
Instructors	"		3	0	0	Rovers One year service Stars	"		0	3	0
Scoutmasters	"		3	0	0	Metal	"		0	12	0
Assistant Scoutmasters	"		3	0	0	Cub Gilt Proficiency Stars	"		4	0	0
Group Scoutmasters	"		3	8	0	Lady Workers Badges (Silver)	"				
Rover Scout Leaders	"		3	8	0	Embroidered Cloth Badges.					
Assistant Rover Scout Leaders	"		2	8	0	Hon. Assistant Scoutmaster	"		6	0	0
Cubmasters	"		2	8	0	Hon. Cubmaster	"		6	0	0
Assistant Cubmasters	"		4	0	0	Hon. Assistant Cubmaster	"		4	0	0
Commissioners	"		3	8	0	Sea Rover Scout Leaders	"		4	0	0
District Scoutmasters	"		3	8	0	Sea Assistant Rover Scout	"				
District Cubmasters	"		3	8	0	Leaders	"		4	0	0
District Rover Leaders	"		3	8	0	Sea Scoutmasters	"		4	0	0
Rover Bars (R.S.) metal	"		9	4	0	Sea Assistant Scoutmasters	"		4	0	0
Cloth Badges.						All Round Cords.					
Tenderfoot	"		0	3	0	1st Grade (Green & Yellow)	"		1	8	0
Tenderpad	"		0	3	0	2nd Grade (Red & White)	"		1	8	0
Second class	"		0	3	0	3rd Grade (Gold)	"		3	0	0
First class	"		0	6	0	Thanks Badges.					
King Scouts	"		0	8	0	Gold	"		11	0	0
Rover Instructor	"		0	4	0	Silver	"		4	0	0
Chaplain	"		0	8	0	Bronze	"		0	12	0
Sea Scout Badges	"		0	5	0						
Pin Badges.											
Cub Officers	"		0	3	6						
Scout Officers	"		0	3	6						
Commissioners	"		2	4	0						
Chaplain	"		2	4	0						

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