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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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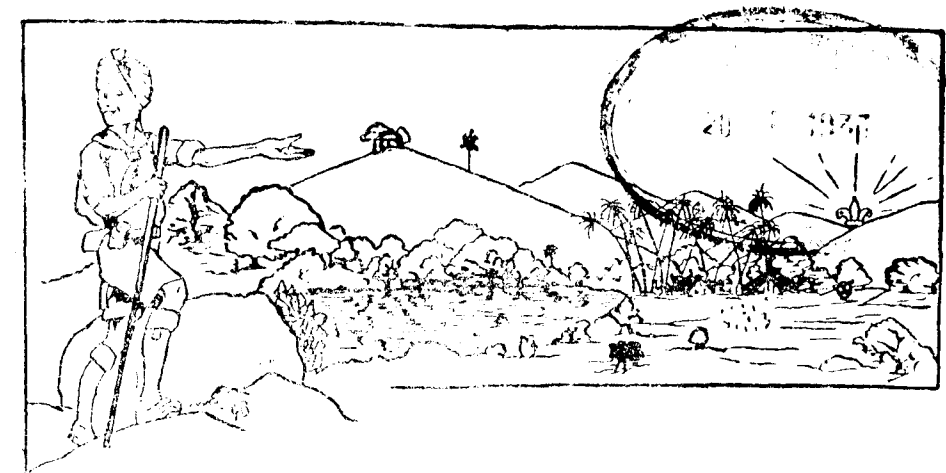
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Thought for the Month.

The Lord who gave to us command,
 Gave us wisdom, heart and strength.
 Who guided us in law and right

And turned our mind from unjust ways,
 Who can describe His power and state?
 Allahu Akbar—God is great.

—Faizi.

Ourselves.

Greetings. We offer to everyone of our readers our heartiest Good Wishes for a very happy, bright, and prosperous year of Good Scouting and Splendid Camping.

Congratulations. Mr. T. S. Ramaswami Aiyer, B.A., B.L., our popular District Scout Commissioner for the Madras Corporation Boy Scouts Association, has been awarded the Kaiseri Hind Medal, 1st Class, for his public work in the City of Madras and elsewhere. He is too well known to need our introduction and his work for the Corporation Schools has been very fruitful. We wish him many more distinctions in the years to come and Good Scouting.

Another great friend of the Boy Scout Movement and one of the greatest helpers of the boy Scouts in the Nilgiri District, Rao Saheb H. J. Belli Gouder Avl., has been awarded the distinction of "Rao Bahadur" in this new year's honours. The Provincial Training Centre at Coonoor owes much to his munificence and his generosity towards the Scouts Association is a household word in the

Nilgiri District. We offer him our heartiest congratulations and wish him all Good Things in 1933.

The Rural Cub Palaver, Chingleput District. Thanks to the active and sympathetic help constantly rendered by the president of the Chingleput District Board, M. R. Ry. Dewan Bahadur M. K. Reddiar Avl., Cubbing has come to stay in Chingleput District, and the district is unique in having the largest number of Packs of all districts in our Province.

During the early part of December last, 500 Cubs belonging to various villages in the Northern area of the District met together at a Grand Palaver in Arani Village, about 27 miles from Madras.

The Cubs were lodged and fed by M.R.Ry. Doddi Subrayulu Chettiar Avl., a rich landlord of the village. The gathering was probably the first of its kind in our Province and the Cubs had altogether a most enjoyable time and gave a wonderful display of

Cub-craft in the evening to an audience, consisting of prominent District Board Members, Government Officials and village folk for an hour. There was a Conference of Rural Cubmasters also during the day. The whole function served to show to the villagers, the value of the Cub Training to children in giving them discipline, smartness and laying the beginnings of training in habits which go to form Good Character. It was an eye-opener to the village folk and we congratulate the District Scout Officer on the success of his efforts and thanks to Mr. Reddiar for his great and active interest in the movement.

We understand that about a 1,000 Cubs belonging to the District will have what is called "A Peace Rock Gathering" very soon near Madras and we wish the function every success.

A Timely Telugu Scout Publication: Mr. P. V. Ramana Rao, our Editor of the Telugu Supplement has been kind enough to send us a copy of his book "Andhra Scouts Handbook." The Book is intended to help the boys in the movement primarily and generally to serve the purpose of giving accurate and

reliable information on Scouting to lay men and workers. Scouting is for the boy and we welcome this book, as it will be a source of great help to the Andhra Boy Scouts and to the prospective Scouts as well. We publish below the opinion given by a 12 year old Andhra boy who is not yet a Scout, after a perusal of the book.

"I have read the Andhra Scouts' Handbook. It is very fine. It will certainly be very interesting for Andhra boys like me to read. The author of this book has touched upon many topics and has described them clearly and well. The portion dealing with finding time by the stars is not so easy to understand at first, but after careful reading a number of times, I was able to follow it well. All the rest of the book is very easy and clear. I am glad that the author has given us information about Scouting so well and I hope that he will give us more books of the same kind, soon."

I. PERRAZU,

'Aged 12 years, A student of the III Form.

The above has been translated from the Telugu original sent in by the boy and there could be no better commendation for the book than that of the boy himself and we wish the author Good Scouting.

Editor, S.I.B.S.

CUBS.

Pageants of the Jungle (Contd.)

Scene 4.—The Laws of the Jungle.—1. Baloo and Bagheera lying down and Mowgli jumping about between them.....frolic and fun.....In the meantime a good choir to sing "The Laws of the Jungle," through.....

2. Now follows the following combination of the Dances of Baloo and Bagheera, for which we are indebted to 'The Scottish Scout' Magazine. Cubs in circle formation with Baloo (sixer) in centre (Howl if desired.)

Baloo:—'What are the Laws of the Jungle, I have taught you?'

Cubs:—'Now this is the Law of the Jungle, As old and as true as the sky, And the wolf that shall keep it may prosper,

But the wolf that shall break it must die..... Baloo then joins the circle, and they dance the Baloo Dance as described in Page 40 of W. Cubs Handbook "marching very slowly and stiffly, as proud as punch, tummy forward, elbows stuck out, chin in the air, looking left and right in a haughty way—and repeating the Laws twice.".....

The cub gives in to the old Wolf—The cub does not give in to himself.

The cub gives in to the old Wolf—The cub does not give in to himself.

Now all the cubs squat; Bagheera creeps stealthily to the centre of the circle..... "Hark, my brothers,.....all jump up and holding hands form a circle round Bagheera....

Bagheera:—Hark to what Bagheera the Black Panther will teach you;

If you kill before midnight be silent, and wake not the jungle with your bay,

Lest you frighten the deer from the crop, and your brothers go hungry away..... Bagheera raises hands and motions them to sit.

Bagheera:—"As the dawn was breaking, the Wolf pack yelled.

Cubs:—Once.....twice...and again.....(very softly and mysteriously.)

Bagheera:—Feet in the jungle, leave no mark;

Eyes that can see in the dark...

Cubs:—The dark.....(mysteriously).....

Bagheera:—Tongue, give tongue to it, hark! Oh hark.'

Cubs:—A-Kay-La—we'll do our best..... (Bagheera joins the circle)

Does (two cubs) creeping towards the centre as they speak.

"We are the doe in the woods where the wild deer sup."

Here follows the Dance of Bagheera..... Bagheera and cubs creep forward slowly and silently round and back.

Bagheera:—"Forward spring".....and all spring forward on the does with a yell and seize them and tear them to pieces...turn round and run back sit on hunches munching imaginary lumps of meat.....Does rejoin the circle and Baloo goes to the centre.....

Baloo:—"Wash daily from nose tip to tail tip (Cubs imitate cat licking paws and washing face.

Drink deeply but never too deep (place hands on ground and drink from imaginary stream....

And remember.....(Pause) the night is for hunting (Cubs move round hunting for grass-hoppers, etc.)

'And forget not.....(Cubs look up to Baloo as he says this.....the day is for sleep...(and over they go...place hands round legs and curl up in sleep).....

Baloo:—Pack.....pack.....pack.

All (alert round Baloo) "Wood and water, wind and tree,

Jungle favour go with thee.....Salute. Break off.

Special Pack Evenings.

The Mowgli Stories are the basis of all good Cubbing.. In the Wolf Cubs Handbook the chief indicates how to correlate his scheme with these yarns. They, as Old Wolves know, prove an inexhaustible source of inspiration and practical suggestion. A cursory survey of any one talk alone gives hints superabundantly. Ideas rise both from and behind its sentences. When recording these, it is useful to note each suggested activity on a separate slip of paper; then when we start "planning our work", to play a kind of "patience" with them and when we have them in programme order, to write down final arrangement. In addition to activity suggestion, Kipling's work provides programme themes and repetition opportunities. Change can be overdone. There is a real need for iteration. A number of *Scouters* are too often too timid in this respect. During any season's programme we should endeavour to make six items thoroughly familiar. In twelve weeks we can make the changes in such a way that this half dozen be repeated three times. Practical considerations dictate the placing of such employment. The programme may lead up to or away from it. The theme will suggest which, and order change and balance. Programmes should be recorded. After the performance of each, we should compare what actually happened with the original and ponder and note our observation thereon.

In the story of *Kaa's Hunting*, we read how the young Wolves learn and repeat the Hunting verse, and of the days when Baloo was teaching

Mowgli the Law of the Jungle. These lines being once employed as a ground work, the actual outline may be instructive:—

"Getting going"

Quickener: "Exchange" (*Games for Cubs*, 1929, page 65)

Jungle Dance: "Baloo and the Wolves" (*The "Scouter"*, Aug, 1931)

Grand Howl:

Sense Training Games: (Hearing): "Stalking" (*The Wolf Cub's Handbook*, 1931, page 87)

(Eyesight): "Needle in Haystack" (*Games for Cubs*, page 67)

(Touch): "What is it?" (*The Wolf Cubs Handbook*, page 87)

(Hearing): "Steps" (*Games for Cubs*, page 87) Test Game (Hygiene): "Toothbrush and Germ" (*The Wolf Cubs Handbook*, page 109) Jungle Dance: Mowgli's dream (*The Scouter*).

Even an Old Wolf will enjoy every bit of such a "special" Pack evening, assuredly will his Cubs. Every meeting should be, in a measure, a *special evening*. The means to ensure this have been indicated. 'Men of action' may make use of them, but they remember it is the practical part that makes a good *Scouter*; it is assiduity, industry, vigilance, observation, practice and an ambition to be the best. They "Know, then Do".

("Scouting" Birmingham).

Rover section.

The Place of the Rover Crew in the Community.

IT is somewhat difficult to say precisely where a Rover crew comes in in the Community, but I feel a Crew has no place in a community until it has found one for itself by its own efforts. The community is slow to give recognition and support to a movement, unless it is of the definite use. A Rover Crew has, therefore, a task of immense difficulty, especially at its inception. It will perhaps find in its work of goodwill and desire to help, a certain amount of opposition owing to a blind prejudice of a part of the community due to its ignorance of the value and the aim of the Movement. Just as difficulties are meant to rouse, so obstacles are meant to be overcome. Therefore it is up to the Crew to work with perseverance and confidence. As I have said before, a Rover Crew must be of definite use to the community. To carry out this ideal it must first attain a high standard of efficiency. A Crew has to go through two kinds of training—INDIVIDUAL AND COLLECTIVE. Individual Training, which is necessary to make the Rover a better and more useful citizen, should be directed towards the improvement of the physique and the development of the intellect. The former should include physical exercise, outdoor sports like soccer, rugger, tennis and swimming, and also hiking and walking. For the latter the Rover could spend some time in the reading of healthy books and the study of Nature. He could acquire much knowledge by visits to Museums and Zoos and hikes using his powers of observation on the way. It would also be an excellent thing for a Rover to take up some handicraft as a hobby, thereby rendering himself more useful as a citizen. As regards training as a Crew, in order to raise its standard of efficiency, the Rovers should devote their attention to the study of subjects dealing with Rovering and the ways and means by which they could best be of service to their country. To take an active interest in the affairs of their country, the Rovers should study local conditions and local government.

Service.

From the practical point of view, the Rover Crew could render noble service in running Accident Corps, Children's Welfare and Play Centres and helping the cause of education by assisting at night schools and training Scout Troops and Cub Packs.

It is worth while mentioning here a real service adventure which has recently been started by a Crew in England, the 1st Leyton Rovers. About 24 strong, they have established an information bureau for use by all and sundry. A handbill which they have issued reads:—

Can we Help?

YOU MAY NEED:—A Doctor, Nurse or an Ambulance.

REQUIRE SKILLED HELP FOR:—A Fire, Water Burst or a Gas Escape.

YOU MAY WANT TO KNOW:—Details of Train, Tram, Omnibus, Motor Coach or Airplane Service.

OR NEED DIRECTION TO:—Such-and-such a Road, Place, or Person.

YOU MAY LIKE:—Somebody to Mind your children, Household Pets, or any of your possessions.

OR MAY REQUIRE:—Somebody met, taken or brought to or from anywhere. Avail yourself of the assistance gladly given by the 1st LEYTON ROVER CREW.

"The Quest" 476 High Road LEYTON.

At present this Bureau is open from 6.30 to 11 each evening, but later they hope that someone will be found to keep the service going during the day while the Rovers are at work. One special point on which they lay stress is that they are most anxious any job they take on shall not be likely to rob anyone of a job for which he would be paid.

The "Quest" was officially opened last September.

This is a useful service job which Rover Crews in our Province can well copy. Such a scheme is sure to be appreciated by the communities everywhere and may we hope that in the not distant future one of our Crews will be able to speak of such a venture, of course with a few modifications to suit local conditions?

There is one important asset a Rover should possess—CHEERFULNESS. In addition he must always be thorough in his work. When the Crew by its efficiency in Service has created an impression on the public and the Rover by usefulness has become the ideal citizen, then and then only can the Rover Crew gain recognition by the community and the Rover find a place in the hearts of his countrymen.

(in "Outdoor Life")

A Suggestion to Rovers.

It is still possible for you to spread yourselves in the villages, and become centres of culture and usefulness. I am not painting a mere Utopia. I make a practical suggestion, which I should like to carry out. Go and settle in a village, where you are not altogether unknown. Take some beautiful books, pictures, and a gramophone with good plates of good music with you, take also a chest of medicines, learning how to use the medicines. Learn the art of spinning and weaving, and the art of teaching it to others. Learn something about agriculture. Settle in the village, help the village folk to spend their evenings or their leisure moments with some happiness. Cure

their ordinary ailments. Read the books, show the pictures, and play the gramophone to them. Take interest in their affairs, help them to resist the petty tyranny of the small revenue, irrigation, and police officials. Represent their grievances to the higher authorities, help them to keep the village clean and sanitary, help them to fight epidemics, teach their children in a small pial school; by and by, you will find a place in their hearts, and also in their purses. It is not going to be easy work to begin with. But I am confident that, if tried on a proper scale and with sufficient patience, it is bound to yield very good results. ("The Hindu")

Catholic Tribute to the Boy Scout Movement.

Address to Catholic Priests.

AT a Conference of the Rev. Father Superior and the other fathers of the Catholic Mission of Wennappuwa the Rev. Fr. J. B. Gregory, O.M.I., gave an exhaustive exposition of the Boy Scout Movement and its relations with the Catholic Church.

The Chief Commissioner occupied the chair and introduced the lecturer as an authority on the Boy Scout Movement and one who spoke with conviction after practical experience of the Movement for over 15 years. In the course of his address, Father Gregory said that the Boy Scout Movement was a world wide organisation counting within its fold not less than ten million souls. According to the authority of His Eminence The Cardinal Bourne of Westminster the majority of Boy Scouts in the World were Roman Catholics.

It was distinctly a non-military organisation controlled by recognised people throughout the World. The Movement met with a certain amount of opposition very largely because its aims and methods were misunderstood or because its laws were misapplied by ignorant people. The Movement was started in collaboration with Cardinal Bourne and the Catholics filled an important role in the organisation from the very beginning. It taught the boys the right use of leisure and the town boy particularly who was anemic in body and soul found in the Movement a ready cure for his ills.

Camps played an important part in the training but they were subsidiary to the great

ideals for which the Movement stood. Religion was the foundation of the training. The Scout promise required duty to God as an essential part of the training. Then came loyalty to the King and country. A Scout was expected to help other people at all times and to obey the Scout Law. There was no room in the Movement for a boy without religion. A Scoutmaster's first obligation was to see that every boy had a religion. No Scout was forced to attend any worship which was not his own.

Troops were organised into two classes: open and controlled. The latter came immediately under the control of some School or Church authority. All officers were appointed or removed by that authority. Headquarters and the Local Associations only exercised general control. A Parish Troop was in charge of the Parish Priest. The Scout chaplain or the authority responsible for the spiritual training of the Scouts was an honoured man in the Movement. No Troop could be started or recognised without the express permission of the educational or the church authority concerned. Catholic authorities were particularly careful about the morals of the boy and his home life. They will not tolerate anything that will go against spiritual authority. Through over-enthusiasm, a Scoutmaster may have taken the initiative without consulting the proper authority. Such mistakes were not common but they were against the Scout spirit or Scout methods. A properly organised Scout Camp will not come in conflict with a boys' religious duties. Though camping

was a necessary activity in Scout training no Troop or Scout will be required to attend camp if the requisite permission of the religious authority was not obtained. Any independent action by Scoutmaster without the approval of the proper authority was the surest way of killing the Movement. As a rule, the chaplain always attended camp and saw to the religious needs of the Scouts. His Holiness the Pope admitted that the Scout training had produced a number of men in Italy for religious vocations. There was no conflict between Scout principles and Catholic teachings. On the other hand Scouting helped a boy to be a good Catholic. The Scout Movement was based on the Catholic faith and it was run on Catholic lines. The Catholic Scout cannot be a good Scout unless he was a good Catholic. And the Scout training was an additional help to the boy to become an ideal Catholic. The speaker here referred to the Scout pilgrimage to Rome in 1925 when His Holiness the Pope gave the Scouts an audience and an inspiring message. That pilgrimage dispelled once and

for all the lingering hesitation which some Catholics had shown towards the Movement. After that magnificent demonstration of the Catholicity of the thousands of Boy Scouts well nigh of every Nation and tongue in the presence of the Holy Father and the unstinted praise and encouragement with which His Holiness Blessed them, only those who would not see or listen, could remain unconvinced.

At the conclusion of the lecture many questions were asked by the Rev. Fathers present and many misunderstandings were cleared. Those present undertook to give their backing to the Movement in the District.

The Chief Commissioner thanked Rev. Fr. Gregory for his magnificent contribution to the progress of the Boy Scout Movement in Ceylon. He admitted many mistakes had been done in the past and he was personally responsible for some but the Scout principles were capable of universal application and he hoped that it would prosper in the District.

(The "Outdoor Life").

Games.

Test of Strength: Tell one of your friends who is bigger than you that you can pull him across the room with some one else on your back at the same time. He will not believe you, especially as you propose to carry weight as well. Try it. It is easy. The very fact that you have added weight makes it easy, although it does not appear so.

Another strength impression: Lift some one your own size as though you were hoisting them over a wall. Tell them to stand face to the wall with their hands touching the wall. They then stand on tip toe and you place your hands under their heels. Try to lift and you will find it is no easy matter. Tell the one to be lifted to take a deep breath and keep it. Then lift and up he will go

quite easily. This is something worth knowing if you want to get over a wall quickly.

Lay across three chairs face up, with heels on one chair, back of the head on another, and one in the middle. The idea is to take the middle chair away, and you have to remain quite stiff and steady. This causes much amusement as most will fall flop.

"Cut the string". A small prize, e.g. an apple or a sweet, is tied to the end of a bit of string, which hangs in the doorway of the tent. A scout is blindfolded and given a pair of scissors. He crawls toward doorway, kneels up and tries to cut the string. He may have three snips. If he succeeds, he keeps the prize. If not, another Scout takes his place.

Advice to Scout Officers.

The Assistant Provincial Commissioner, Punjab Boy Scouts, says:

1. **Stockings.**—These are costly and rapidly wear into holes and become unsightly. Scouts should definitely be discouraged from wearing them except on such ceremonial occasions for which the Scoutmaster or Scout Officer organising the parade shall actually order stocking to be worn.

2. **Shoe laces.**—Boys in the Punjab are not taught at home to tie shoe laces and as this is not a tenderfoot knot, shoe laces on Scout parades are always bad. In view of local conditions the reef bow or shoe lace knot should be learnt by Scoutmasters and taught to the Scouts and at every inspection of the troops attention should be paid to the shoe laces.

3. **Ornaments.**—In Scout uniform no ornament may be worn except a wrist watch or a signet ring, even wearing of ear-rings is unnecessary; wearing of ornaments is definitely against the 9th Scout Law.

4. Commissioners when visiting troops, among other things, should particularly see (i) the troop register and note if it is kept up-to-date (enlistment, discharges, badges, etc.) and if the names in the book correspond with the boys present; (ii) find out if the boys know their laws, knots, etc.; (iii) are the badge-holders keeping their knowledge up-to-date? (iv) has the troop any definite objective, (a) in the matter of games, (b) in the matter of badge-earning, and (c) in the matter of social service?

5. Scoutmasters should try to recruit boys at the lowest possible age and the recruiting of bigger boys should be quite exceptional. The present temptation is to put big boys into the uniform for the purpose of getting credit at Jamborees and big parades, as little boys can never be quite so useful as big ones. This should be very much discouraged and in all competitions this should be watched and extra marks given for younger boys or boys who have grown up in troops. The enlistment of older boys in preference to the younger does little good to the boys or to the movement as they leave school before Scouting has become second nature, and it accounts, I think, for the little effect Scouting seems to have on so many of our lads.

IN MEMORIAM.

Scouter V. Subramanian, of the Antony's Troop, Tanjore, called to higher service on 29.12.32. A true, sincere, and willing scouter of the Tanjore Local Association area.

May his soul rest and peace.

Using one's imagination.

(For Scoutmasters).

THERE is a Troop in Nottinghamshire whose weekly programme for some months consisted chiefly of joyous imaginary desert island. The series was commenced by a carefully prepared yarn told by the Scoutmaster. A wealthy friend of the Troop had made arrangements to send officers and boys alike for a trip to Australia by air, the Scoutmaster said. The farewells, the selection of kit, the thrills of "going up", the sights and experiences of the journey were convincingly and accurately narrated—instructively narrated too.

Then came the storm, engine trouble and descent into the sea. The flying boat battered into pieces by the waves, was perforce abandoned. An unknown island loomed ahead. How would the non-swimmers reach it?

Here let there be an explanation of the method behind the Scoutmaster's mid-summer madness. His four patrols, each provided with a log book were expected to deal with every difficulty as it came along. So that the problem of getting the non-swimmers ashore had to be tackled and solved ere the story could proceed. Each patrol was confronted with an emergency in which imagination, resourcefulness and a

certain efficiency in handicrafts was called for. The patrol then decided upon a raft had to state how the raft would be improvised, and with what materials, how these would be obtained, what lashings would be used, etc. More, a demonstration of the lashings was called for.

Once upon the island, each patrol had to solve the problems of food, water and shelter. In the continuation of his yarn, the Scoutmaster described the geography of the island and took a rest while the maps were drawn satisfactorily. Time and again he brought his eager listeners face to face with every conceivable difficulty and emergency, giving them opportunity to utilise and perhaps demonstrate all types of Scoutcraft. The attributes of pioneers, back woodsmen and explorers were in constant demand right to the end of the yarn. Knots and lashings, bridge building, hunting, fishing, stalking, tracking, first aid to the injured, handicrafts, outdoor cooking, pathfinding and compass work—all these and many other diversions constantly entered into the game. There was a brush with the cannibals, a fight with a shark and an octopus; and finally hidden treasure to be found by the solving of a code!

The possibilities and variations of the "indoor desert island" programme are amazing. A good deal of careful preparation by the Scoutmaster is of course essential. Also it is very essential that there shall be activity—that is, demonstrations, as against descriptions, of how certain things would be tackled. ("Scouting" Birmingham.)

Scrawls for Scouters.

When making up a programme a Scoutmaster should remember that the troop is not divided into Patrols, but that it is built up of Patrols, the Patrol being the Unit and the troop a collection of Units."

Scribbler believes there are not many troops in the Province which use the Patrol System in its entirety. The reason for this probably lies in the fact that many people do not appreciate the true meaning of Patrol System. Most of them imagine that they are actually adopting it.

It is the only correct method of running a troop, that is if it is to be run according to the Chief's own idea.

Those troops which have Patrol dens are extremely fortunate, but the possession of these does not in itself constitute the system, any more than forming your boys up in patrols at the beginning and end of a troop meeting would do.

Don't you see, Scouters, that there is an enormous scope for you, a new field of venture ahead? Can't we get out of the rut of old methods? The boy of to-day does not want the ideas of yesterday—he should be able to benefit from the errors of years gone by.

In the very early days 1908, when the Chief brought forth the idea of the Patrol System, people said: "the man's mad." To-day we have seen it employed all over the world with the same success, and have heard it acclaimed as a revolution in education. How many of us make use of this? In what way does the average troop differ from any other boy-organisation?

Start by bearing in mind that a Scouter is being privileged to Scout with a boy, and not a man who runs a Troop. The Court of Honour does that. Give the Patrol Leaders a chance to lead, and don't butt in unless it is

The above extract has been published in the S. I. B. S. with the hope that some enterprising Scouter will try the scheme with his boys, of course with local variations. The Editor will be glad to give publicity to such tried schemes of a local character, if sent on to him—Editor, S. I. B. S.

imperative—that is, in the case of a grave mistake being made.

Have Patrol competitions, Patrol hikes, Patrol camps, and camping, and if you cannot have Patrol Dens or Patrol corners screened off, then use the corners as they are, or let a shady tree be your Scout Room.

Suppose you are running a Troop that has been reared on ping-pong, pyramid-building and the like—everyone comes up against it sometimes—and the boys do not want things changed; they prefer to go on their old hum-drum way, playing games and acting the fool generally, unhampered by any irritating responsibilities, such as they, in ignorance, might consider their duties would be on a properly running Court of Honour. Do you think you should take the plunge and break the old idols and set up new gods, or allow things to drift on as before?

The answer is surely go ahead, give your Patrol Leader's added responsibility, and expect a standard of Scouting all-round. Yours is a bigger task than keeping them off the streets, that is the ordinary teacher's job—all strength to his elbow—but you have an additional responsibility—to develop character in your boys.

They won't accept the new regime? They will leave? Not those who are Scouts at heart, you won't lose the boys that can be relied upon to back you, those who have the welfare of the Troop at heart.

Your work is concerned with helping the boy who wants to be a MAN, and in building up a Troop worthy to receive the boys of the future. Go ahead, and you will have a Troop which will develop in strength and numbers, until eventually when things begin to go smoothly, you will know that you hold an instrument capable of building-up character and turning your boys into fine, self reliant, thoroughly trustworthy young men. (Adapted).

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



GOVERNMENT HOUSE.

MADRAS.

14th January 1933.

NEW YEAR MESSAGE.

I wish a Happy New Year to all the Scouters, Scouts and Cubs in the Madras Presidency. I have had numerous opportunities of seeing the Boy Scouts at work and at play during the past year and I have been greatly impressed by their keenness and efficiency. I feel sure that they will add more successes to their past achievements during the year.

Provincial Chief Scout

1933 JAMBOREE.

Jamborees, held every four years, are stirring events for Scouts all the world over. They bring new improvements into evidence and thereby stimulate to further efforts. Besides being a milestone on the way towards world brotherhood, each jamboree is stamped by its time and the respective stage of development in Scouting. The first was the initiative step towards public recognition. The second (Copenhagen) was a display of strength by way of friendly contests. The third (Birkenhead) was a Jubilee, a mass demonstration to celebrate the coming of age of the movement.

An increase of strength and confidence, in the time of a world crisis, is expected from this fourth. All of us are eager to improve. We want to get rid of superficiality in order to save our full attention for things essential. Even Jamborees as stated by the Boy Scouts Sixth International Conference, gradually lose importance as mere factors of publicity and are developing into collective summer camps with comparative privacy, where campcraft, through strict adherence to national methods and international friendship, through personal contact between participants, are above all encouraged.

In Godollo Hungarian Scouts hope to have found the place where the Jamboree may be organised truly on these lines, not lacking the quiet charm of troop camps hidden in the country, yet with all the glamour of a Jamboree.

As an emblem of this Camp, we have chosen the Miraculous Deer of early Hungarian legends that was reputed to lure the warriors of old to camping grounds rich and new. Now the Miraculous Deer is once more abroad to attract Scouts, the chivalry of our time, from all points of the compass to Godollo, to pitch camp in the Royal Hunting Grounds there, heartily welcomed by their brother scouts of Hungary. In old times the appearance of the Deer, as an indication of change for the better, was considered a matter for rejoicing. Even so let us now be confident that the Jamboree of 1933 will be all for the good of not only scouting, but mankind in general.

COUNT PAUL TELEKI,
*Camp Chief, Honorary Chief Scout of
Hungary, Member of the Boy Scouts
International Committee.*

The Place of the Jamboree.

Godollo, situated 28 Kilometres (17 and a half miles) from Budapest, is a town of 12,000 inhabitants. Its castle, used between 1867 and 1918 as a summer residence by the Kings of Hungary and not by the Regent, dates from the 18th century. Its extensive parks and wooded surroundings (hunting grounds) make it an excellent site for any great camp. It is linked with Budapest by a double track Railway leading to the North and East of Hungary, two suburban electric railways and three main roads.

The actual camp site covers about three square kilometres (700 acres) of the park. It is divided into three separate parts by the track of the suburban railway and the grounds: (1) Immediately surrounding the Castle. Section one holds three sub camps, section two somewhat more extensive, six

sub-camps, and the sports ground. (2) Section three, the Railway ground. (3) the Camp theatre (4) and one sub-camp. The shopping centre, (12) is located between section two and the town. A few offices of the staff (Camp Police, Publicity, and Amusements dept.) (5) are housed in the town, while some store houses (6) near the Railway Station also serve Jamboree purposes. The Camp Chief and his staff, the International Conference, the International Bureau and some of the Delegates are accommodated in the Religious House and College, (7) of the Premonstrant Canonical Order on the otherside of the railway.

The number of participating Hungarian Scouts is limited. An Auxiliary Camp (10) is established at 1.5 km. (one mile) from the Jamboree camp. Its occupants attend the main events of the Jamboree. A Flying



His Excellency the Right Hon. Lieut.-Col.
SIR GEORGE FREDERICK STANLEY, P.C., G.C.I.E., C.M.G.,
Provincial Chief Scout, Madras, whose New Year Message appears overleaf.

camp 1.5 km (one mile) distant from the main, (11) accommodating about a hundred Scouts, is contemplated for practice and displays of gliding.

About 25 X 25 metres (80 X 80 ft) of camping ground is allotted to every 35 scouts (unit composed of 3 scouters and 4 patrols of 8) of the participating contingents. Water supplied by Camp Waterworks. One Water tap for each unit of 35. Washing in basins. Basins for hire. Shower baths and water-

ing hoses. Latrins (one for every 20 campers) near the camping grounds. Main arteries of the camp road system are paved and lit by electricity. Ambulance in each sub camp. Camp Hospital (8) Cooperation with Budapest hospitals. Hospital for contagious diseases.

Own post office, telegraph and telephones.

Postal Address should state name, contingent, and number of sub-camp.

"Preliminary Information"

Patrols Leaders' Page.

BY ARTHUR H. STERN, *Chairman, Troop Committee.*

THE Patrol Leaders' Council was again reviewing the Troop Program of regular and special activities for the coming Scouting year. Every year before the first Troop meeting after the summer vacation this had been the custom. The program had been carefully prepared and was ready to be presented.

"Shall we present each feature of our program as we are ready to proceed with it, or shall we present the entire program to the Troop Friday night?" the Scoutmaster questioned.

A silence fell over the group, and when suggestions were again heard there had been born the idea, which brought to our Troop Program a new tradition—THE ANNUAL OBJECTIVE NIGHT.

Each Patrol Leader agreed to hold his first Patrol meeting prior to the Troop meeting, that Friday night, that every Scout in the Troop might participate in having his objectives for the year presented.

Our Assistant Scoutmasters, our Junior Assistant Scoutmaster and our Senior Patrol Leader "told to" in preparing their presentation. Norman, an Assistant Scoutmaster, and Calvin the Scribe sent this notice to each Scout:

HELLO

Now that vacation days are over

Let's get together

Our first meeting will be our first

OBJECTIVE MEETING

It is to be held on Friday night, September 23rd
At 8 P. M. at the school

Your Patrol Leader will furnish details at the
Patrol Meeting to be called this week

Uniform 100% Attendance Dues
Calvin S., Scribe.

The night of the first meeting after the Senior Patrol Leader had conducted the opening ceremony, and the Scoutmaster had told the gang how glad he was to see them again as a Troop, the fellows sat around in a circle, to hear from the Chairman of the Troop Committee (who had joined the Troop as a Scout ten years before) the policies, it would be the objective of his committee to pursue during the ensuing year; budget system—subscription to BOYS' LIFE for every member—registration paid at no additional cost to the Scout over the payment of his regular dues—re allocation of duties, that each officer might have definite and purposeful responsibilities—more intimate contact with parents—more activity by individual members of the Troop Committee.

Then Norman outlined plans for the Parents' Night in March—of the more consecrated use of the "Songs Scouts Sing" books—and of the Troop newspaper.

Then Stanley, another Assistant, spoke of the Christmas Party we would hold in December—of the hikes—Good Turns—and of the added responsibilities to be vested in the patrol Leaders' Council of which he served as chairman.

Harry, our third Assistant, sketched in his department's activity—a Father and Sons Supper in November—a camera club

—followed by Frank the Junior Assistant Scoutmaster, with his objectives relative to the advancement program—Merit Badge talks—teams—and new instruction methods. Then Monroe, our Senior Patrol Leader, dwelt upon his plans of "bigger and better" prepared meeting programs.

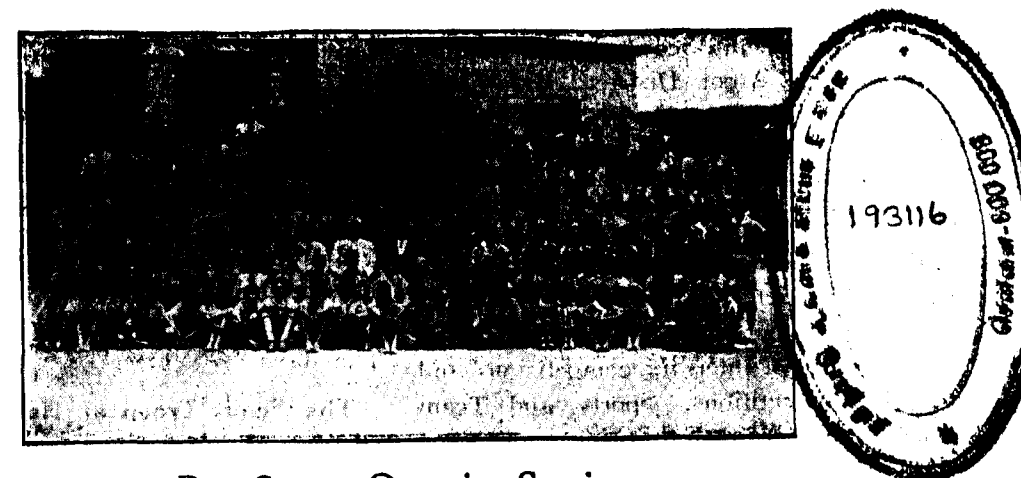
Our Patrol Leaders then "went into action." Alfred, of Blazing Arrows was going to attain advancement of all Scouts out of the Tenderfoot class by December, and also slyly informed the Troop that they were going to win the Patrol trophy the three times necessary to its permanent possession, while Leonard of the Fox Patrol was going after a perfect attendance record. Paul of the Beavers' was to try achieving a completely uniformed Patrol. All of these Patrol Leaders thereby endeavouring to correct weak points in their Patrol make-up.

When each officer of the Troop had declared his objectives and had been roundly cheered, the period usually devoted to Scoutcraft instruction had come to an end. Each one was left with an enlarged vision of what our accomplishments might be during that year. We then went on to an hour of a regular, varied program and under Monroe's capable handling of "poison," and other "old reliable" unity and good-fellowship was renewed.

At the conclusion of the closing ceremony, the Chairman of the Troop Committee stepped forward. "Fellows, you have heard the objectives of all our Troop officers, which now become your objectives, to be made into achievements. Do you think we will be able to achieve these objectives?"

And the shout that rose right up from the twenty-four throats of those twenty-four Scouts said SURE—and they did.

"Scouting"



Boy Scouts Organise Service.

Under the auspices of the Tiruvannamalai Boy Scouts Association.

Organised Public Service was undertaken, during the Karthigai Deepam week in December last, when more than 150 Scouts drawn from the district of North Arcot and the neighbouring districts, representing more than a dozen groups attended and rendered service. Their service consisted in doing Ambulance duty, regulation of traffic at the Railway station and at different centres in the town, pickets duty

at important bathing places, Sanitary duty and duty at Enquiry and lost children and property office, both day and night during the week.

The Service organisation was such that they won the high appreciation of both the public and the authorities of the temple and the Government. To the many thousands of pilgrims, the Scout was a friend and a useful lad.

MY 7 m 211, N2031

To mention a little detail about one particular activity, namely the lost children office, Scouts on duty were able to restore 115 lost children to their parents. This itself is a big achievement. Well done! Tiruvannamalai Local Association!!



By Courtesy of]

["The Hindu" Illustrated Weekly.

Rover Wood Badge Camp, held at Bangalore at which Madras, Bangalore, Mysore, Cochin and Travancore Associations were represented, the first of its kind held in South India.

Doings of Scout Groups.

1st Ramakrishna Scout Group, Wandiwash, North Arcot District, did useful service during the Health and Education week and each day was set apart for such topics as Health, Scout Service, Scoutcraft Exhibition and Scout Day.

1st Yellamanchilli Scout Group, Vizag. District, observed a Scout week during December last. Renewal of Promise and Investiture, Inter-Six competitions and Patrol Competitions, Sports and Team games, Scoutcraft Exhibition and Good Turns Day were some of the important activities in which the Troop took part.

Scouts of Tanjore Local Scouts Association celebrated a Scout Week in November last. The week was divided into Scouts Day, Scouters' Day and Parents' day and finished with a variety entertainment programme.

Sri Chandranathaswami Troop, attached to Digambar Jain Anglo-Sanskrit Patasala, Moodubidri, S. Kanara District, is doing

service by running a free Night School, in the locality, a sustained activity to be copied by others.

1st Kuppam Troop, Chittoor District held a very enjoyable camp at Vasanadu.

2nd Tuni Gajapathy Rover Crew rendered service during festival of Sri Pandurangaswami on the banks of the River Thandava.

The Scout Troop at Nattam, Madura District, observed Good Turn Day when Scouts were given opportunities to do little acts of services.

1st Nellikuppam Troop, S. Arcot District, held a very successful Annual Camp at Palur, near the Gadiland Anicut.

Sri Krishna Group, Triplicane, Madras held their annual Cub and Parents' Social, on 15th January, 1933 in which a large number of Parents of cubs and officers in the movement took part.

தென்னிந்திய வாலிபச் சாரணன்

தமிழ் அநுபந்தம்.

ஆசிரியர் : த. ப. சந்தானகிருஷ்ணன், பி. ஏ., எல். டி.,

பள்ளிக்கூட டிப்டி இன்ஸ்பெக்டர், ஸ்ரீபெரும்புதூர்.

தோகுதி III.

ஜனவரி 1933.

பகுதி 4

பாடிச் செல்லல்

(Camping.)

இம்மாத முதல் ஒன்பது மாதங்கள் சாரணர்கள் பாடிச் செல்வதற்குக் காலம்.

பாடிச் சென்று பயிற்சி பெறும் வழக்கம் நம் மாகாணச் சாரணப்படைகளுள் நாளுக்கு நாள் அதிகப்பட்டு வருகிறதென்றாலும், பாடி வாழ்க்கையில் பெறத்தக்க முழுப்பயனையும் பல படைகள் பெறுவதில்லை. இதற்குக் காரணங்கள் பல. சில படைகளில் முன் யோசனையில்லாமையால் சிறுவர்களுடைய வேலை அதிகப்பட்டு, அவர்கள் பாடி வாழ்க்கையின் இன்பங்களை யறியாமல் துன்பங்களைப் பெருக்கிக்கொண்டு 'பட்டது போதும், இனிமேல் வேண்டாம்' என்று ஊர் வந்து சேருகிறார்கள். மற்றும் சில படைகளில் பாடிச் செல்வதை ஓர் பயிற்சியாகக் கருதாமல், எதோ ஓர் வன போஜன மாக்கிவிடுகிறார்கள். பாடி எப்படி இருந்ததென்றால் சாப்பாட்டின் சுவையையும், சமையற்காரர் திறமையையும் புகழ்த் தொடங்குவார்கள்!

சில படைகள் இவ்விரு வகையினரையும் கண்டு, பாடி யென்றால், ஒன்று, ஓயாத வேலை, —அல்லது— ஏராளமான பணச்செலவு செய்யவேண்டுமென்று எண்ணி, பாடிச் செல்வதேயில்லை.

இன்னும் சில படைகள் பெற்றோர் ஆகேப்பனை, பரீகைக்காலம் முதலான காரணங்களால் பாடிப் போவதில்லை.

சாரணராளர்களும், அணிமுதல்வர்களும் பாடி வாழ்க்கையின் நோக்கங்களையும், முறைகளையும் நன்றாய் அறிந்து, பொறுப்புடனும், ஊக்கத்துடனும் தம் வேலைகளைச் செய்வார்களானால் மேற்கூறிய தடைகளெவையும் ஏற்படா. நோக்கங்களையும், முறைகளையும் நன்றாய் அறிந்தவர்களுக்கூட அவசரப்பட்டுக் காரியங்களைச் செய்வதால் அவர்களுடைய அறிவு பயன்படாமற் போகிறது. ஊக்கமிருந்தும், ஒற்றுமையும் வேலைப் பாடுபாடும் இல்லாமல் பல பாடிகள் பயனற்று முடிகின்றன. இவற்றையெல்லாம் நினைத்துப் பார்த்தால் சாரணப் பாடி நலம்பெற நடப்பதற்கு

அறிவுடன் வேலைப் பாடுபாடும், ஊக்கத்துடன் ஒற்றுமையும், ஆற்றலுடன் முன்யோசனையும் இன்றியமையாதவையென விளங்கும்.

பாடிச் செல்லுவதென்றால், அது நினைத்தவுடன் ஆகக் கூடிய காரியமல்ல. சாரணர்கள் பாடிப் படியாகப் பாடி வாழ்க்கையில் பயிற்சி பெறவேண்டும். முதல் முதலாக, ஒரு மணி நேரம் படைக் கூடிப் பயிற்சி நடப்பதற்குப் பதிலாக, ஒரு மாதத்தில் ஒரு நாள், சாயங்கால முழுவதும் இரண்டொரு மைல் ஊருக்கு வெளியிற் சென்று பயிற்சி நடக்கலாம். ஊருக்கு வெளியிற்போய், உத்தேசித்த இடம் சேர்ந்த பிறகுதான் பயிற்சிகளைத் தொடங்கவேண்டுமென்று இருக்கக்கூடாது. போகும்போதே ஆய்ந்து நோக்கும் திறமையைப் பரிசோதிக்கவும், தூரம், உயரம் முதலியன நிதானிக்கும் திறமையைப் பரிசோதிக்கவும், மற்றும் செடி கொடி வகைகளின் பெயரையும், உபயோகத்தையும் கற்பிக்கவும் பயிற்சிகள் நடைபெறலாம். இதுபோலவே திரும்பி வரும்போதும் சிற்சில பயிற்சிகள் நடக்கலாம். போன இடத்தில் பாடிக்கனுசுலமான சில பயிற்சிகள் நடக்கலாம். சாதாரணமாக, சுள்ளி சேகரித்தல், அடுக்கல், தீ மூட்டல், நீர் காயவைத்தல், சிறுண்டி சமைத்தல் முதலியன பழக்கலாம். ஊருக்குள் இடவசதியில்லாமல் நடக்கத் தடைப்பட்ட விளையாட்டுக்களும் இங்கு நடைபெறலாம். பிறகு அடுத்த மாதத்தில் ஒரு நாள் முழுவதும் வெளியிற் சென்று பாடிப் பயிற்சியைச் சிறுவர் பெறலாம். ஆனால் இப்படிப் போய் தங்கவிருக்கும் இடத்தைச் சாரணத் தலைவரும், உதவித் தலைவரும், அணி முதல்வர்களும் முன்னால் சென்று பார்ப்பையிட்டிருக்கவேண்டும். விளையாட்டுக்கள், சாரணச் சின்னப் பயிற்சிகள் முதலியவற்றிற்கு வசதி உண்டா என்றும் சமையலுக்கும், குடிக்கவும் ருளிக்கவும் தண்ணீர், தயிர், பால், விறகு முதலியவை சலபமாகக் கிடைக்குமா என்றும் கண்டறிந்திருக்கவேண்டும். ஒருநாள் பொழுது கழியவேண்டியிருப்பதால், பிறகு பலநாள் பாடியில் தேடியும், அமைத்தும்

பெறவேண்டிய பல வசதிகளைச் செய்துகொள்ள இப்பொழுது முதலே சிறுவர்கள் பயிலுவார்கள். பலநாட் பாடியாயிருந்தால் சமையல் கெட்டுப்போய் விட்டால் பட்டினி கிடக்கவேண்டுமென்ற பயத்தில், தெரிந்தவனை சமைக்கட்டும் என்று சொல்லத் தோன்றும். ஒரு நாள் பாடியாயிருந்தால் சோறு குழைந்து போனாலும் அடுத்தவேளை வீட்டில் சாப்பிடலாம் என்ற தைரியத்தில் சமைக்கத் தெரியாதவர்களும் சமைத்துக் கற்றுக்கொள்ளலாம் சமைக்கத் தெரிந்தவர்கள் பிறருக்குக் கற்றுக்கொடுக்கப் பொழுது இருக்கும்.

ஆனால் இங்கு குறிப்பிடவேண்டிய விஷயம் ஒன்று உண்டு. அதாவது பகலெல்லாம் சமையல் வேலையாயிருக்கக்கூடாது. புறப்படுவதற்கு இரண்டொரு நாட்களுக்குமுன் அவரவர்கள் கொண்டுவரவேண்டிய பதார்த்தங்கள், பாண்டங்கள் முதலியவற்றைத் திட்டப்படுத்தி, முன்னால் மாலையில் அவற்றைச் சரிபார்த்து, மறுநாள் செய்யவேண்டிய வேலையைப் பங்கிட்டுக் கொடுத்து, பால், தயிர் வாங்கப்போகிறவர்கள் இன்னொன்றும், இடத்தைச் சுத்தப் படுத்துவது இன்னொன்றும் ஏற்படுத்தியிருந்தால் பாதியில் இவற்றிற்கெல்லாம் அதிகமாகப் பொழுது செல்லாது. இதுபோலவே மற்ற வேலைகளையும் முன்னமே திட்டப்படுத்தியிருக்கவேண்டும். அணி முதல்வர்கள், அணித்துணைவர்கள், சாரணர்கள் முதலிய ஒவ்வொருவரும் தத்தம் வேலையை முன்னால் அறிந்திருக்கவேண்டும். இப்படியிருந்தால் நியிஷத்திற்கு நியிஷம் சாரணத் தலைவரைத் தேடிக்கொண்டிருக்க வேண்டியிராது. வேலையும் சுறுசுறுப்பாக நடக்கும். பற்பல பயிற்சிகளுக்கும், வெயில் நேரத்தில் இளைப்பாறவும் பொழுதுதிருக்கும்.

ஆனால் ஒரே மாதத்தில் ஒருநாள் வெளியிலிருந்து வருவதால் எல்லாப் பயிற்சிகளையும் பெற்றுவிட முடியாது. பிறகொரு மாதத்திலோ, வாரத்துலோ மற்ற பயிற்சிகளைப் பெறவேண்டும். ஊரிலுள்ள நாட்களில் கூடாரமடிக்கவும் அல்லது வேறுவித விடுதி அமைக்கவும் பழகவேண்டும். கூடாரங்கள் கிடைக்குமானால் அவற்றை முன்னாலே பரிசோதித்து, பழுதுபார்க்க வேண்டியிருந்தால் பழுதுபார்க்கவும் வேண்டும்; முளை, கொம்பு, கயிறு முதலியன குறைவாயிருந்தால்

அவற்றைச் சேகரிக்கவேண்டும். 'இஞ்சினியர் ஆபீஸில் ஒரு கூடாரம் கட்டிப் போட்டிருந்ததைப் பார்த்தேன். போகும் வழியில் வண்டியை நிறுத்தித் தூக்கிப் போட்டுக்கொண்டு போவோம்,' என்றிருந்து விட்டால் பெரும்பாலும் கோலும், கொம்பும் குறைந்த வெறும் சுமையைத்தான் சுமந்து சென்றுத் திரும்ப வேண்டியிருக்கும்.

இவ்வகையாகப் பல வாரங்கள் வரையில் பழகிய பிறகு, இரண்டு மூன்று நாளோ அதிகமாகவோ பாடிச் சென்று தங்கியிருத்தல் எளிதாகிவிடும். கொஞ்சம் கொஞ்சமாகச் சாரணர்களுக்கு அனுபவம் முதிரும். வேறொருவர் குறித்த பட்டியைப் படித்து அறிவதைவிட அனுபவத்தில் அறிந்த விஷயங்கள் சுலபமாக னனைவிலிருக்கும். 'அதை மறந்துவிட்டோம், இதை மறந்துவிட்டோம்,' என்றிராமல் அமைதியுடன் பாடி வாழ்க்கையின் இன்பங்களை உணரலாம்.

இடையிடையே சாரணர்களுடைய பெற்றோரையும் வரவழைத்து, பாடியேற்பாடுகளின் குறைவற்ற தன்மையை நேரில் காண்பித்தால், அவர்களும் கொஞ்சம் கொஞ்சமாகப் பாடி வாழ்க்கையினிடம் கொண்டுள்ள ஐயம் நீங்கி அதன் நன்மைகளை உணருவார்கள். தாமும் வேண்டிய உதவியைப் புரிவார்கள்.

பாடி வாழ்க்கையைப்பற்றிய சில முக்கிய விஷயங்களை இங்கு சுருக்கமாகச் சொன்னோம். அவற்றில் ஒவ்வொரு விஷயமும் தனித்தனியாய் விரிவாக ஆராயத் தக்கதாகும். ஆனால் இம் முக்கியமான விஷயங்களை மனத்திலிருத்தி ஒற்றுமையோடும், முன் யோசனையோடும் பாடி நடத்திவரும் சாரணராளர் தாமே நாளுக்கு நாள் நல்லனுபவம் பெறுவர். அவ்வனுபவத்திலிருந்து தம்மறிவைப் பெருக்கிக்கொள்ளுவர். அனுபவமும், அறிவும் பெருகப் பெருக சாரணர்களுடைய பயிற்சியும் மேன்மேலும் பயனுடையதாகும். பாடி வாழ்க்கையின் இன்பத்தையுணர்ந்து, காரணமற்ற ஐயங்கள் நீங்கி, சாரணர்கள் மேன்மேலும் பாடிச் சென்று உடல் நலமும், அறிவுப் பெருக்கும் பெற்று தாம் சாரணராகச் சேர்ந்ததன் நோக்கத்தை முற்றிலும் நிறைவேற்றிக் கொள்ளுவர்.

சந்தானநிஷணம்.

இரண்டாந்தரச் சின்னப் பயிற்சி.

III

சைகை முறை.

சைகை முறைகள் பலவகைப்படும். அவற்றுள் கைகாட்டிச் சைகை முறை (Semaphore Signalling) யும், 'மோரிஸ்' சைகை (Morse Signalling) முறையும் முக்கியமானவைகள். இரண்டாந்தரச் சாரணர்கள் மேற்கூறிய முறைகளில் எதேனும் ஒன்றின் எல்லா எழுத்துச் சைகைகளையும், சைகைகளையும் அறிந்திருத்தல் வேண்டுமென்று விதிக்கப்பட்டிருக்கிறது. அவர்கள் சைகை முறை

களை நன்கு அறிந்திருந்தால்மட்டும் போதாது. பிறர் தெரிந்துகொள்ளும்படி சரியான முறையில் சைகை காட்டத் தெரிந்துகொள்ளவேண்டும்.

கைகாட்டிச் சைகை முறையில் ஒருவன் நன்றாகப் பழகினால் புஜங்களிலும், கால்களிலுமுள்ள தசைநார்கள்ளுக்குப் பலம் ஏற்படும். 'மோரிஸ்' சைகை முறையில் பழகுவதனால் புஜங்களுக்கும், மணிக்கட்டுகளுக்கும் பலம் அதிகம் ஏற்படும். கைகாட்டிச்

சைகை முறை கற்றுக்கொள்ளவும், ரூபகத்தில் வைத்துக்கொள்ளவும் சுலபமானது. திறந்த வெளிகளில் சாரணப் பயிற்சிகள் செய்வதற்கு இது மிகவும் உபயோகமுள்ளது. ஆனால் 'மோரிஸ்' சைகை முறையில் பழகித் தேர்ச்சி பெற்றால் சாரணப் பயிற்சிகளில் பயன் பெறுதான் பிற்காலத்தில் ரயில்வேகளிலும், தபால் ஆபீஸ்களிலும் தந்தி மூலமாய்ச் சமாச்சாரங்களை அனுப்பும் வேலையை ஏற்றுக் கொள்ளவும் பயன்படும். சாரணத் தலைவர்கள் சாரணச் சிறுவர்களை இந்த முறையில்தான் பழகவேண்டுமென்று வற்புறுத்தல்கூடாது. எம்முறையில் தனிப்பட்ட சாரணச் சிறுவர்களுக்கு நம்பிக்கையும், பிரியமும் இருக்கிறதோ அம்முறையில் பயிற்சி பெறும்படித் தாண்டித் தல் நலம். தலைவர் இரண்டு முறைகளையும் அறிந்திருக்கவேண்டும்.

கைகாட்டிச் சைகை முறையில் இங்கிலீஷ் எழுத்துக்களில் பலவற்றிற்கும் பிரத்தியேகமான பெயர் கொடுத்திருப்பதற்குள்ள காரணத்தை எடுத்துரைக்க வேண்டும்.

சைகை முறைகளில் பிறருக்குச் சமாச்சாரத்தை அனுப்பும் ஆற்றல் அடைவதோடுகூட, பிறரிடமிருந்து சைகை முறை மூலமாகச் சமாச்சாரத்தை அறியும் சக்தியும் ஏற்படவேண்டும். சமாச்சாரங்களைச் சைகை முறைகளில் பிறருக்கு அனுப்பும்பொழுதும், பிறரிடமிருந்து பெறும்பொழுதும் உபயோகப் படுத்தும் தனிப்பட்ட சைகை முறைகளையும் அறிய வேண்டும். சாரணச் சிறுவர்களை இம்முறைகளில் சோதனை செய்யும்பொழுது மேற்குறிப்பிட்டபடி அவனுக்கு சாமர்த்தியம் இருக்கிறதாவென்று பார்க்க வேண்டும். ஒவ்வொரு படையிலும் இச் சோதனைக்குத் தயாராகி வருபவர்களும் குறைந்தது ஐந்தாறு தடவைகளிலாவது சாரணத் தலைவராலோ அல்லது அணி முதல்வராலோ சோதிக்கப்பட்டபின் தான் முடிவான சோதனைக்குப் பாத்திரன் ஆகிறான் என்பதைப் படை வழக்கமாகக் கொள்ளுதல் நலம். இதற்காக வார நாட்களில் எவ்வெந்தேரங்களில், எவ்வெவ்விடங்களில் சைகை முறைகளில் பயிற்சி பெறுவதென்பதைத் தீர்மானித்து அதற்குத் தக்க ஏற்பாடு செய்யவேண்டும். படை கூடுதல்களில் பயிற்சி பெறுதலைத் தவிர வாரம் ஒழுகுறை ஒழமணி நேரமாவது வெளிகளில்

பழகவேண்டும். சைகை முறைகள் சம்பந்தமாக ஸோலண்டே பிரிஸிஸ் எழுதியுள்ள கடிதங்களையும் வாசிக்கும்படிச் செய்தல் நலம்.

விதிகளின்படி அந்தந்தப் படையின் சாரணத் தலைவரே இம்முறைகளில் சோதனை செய்பவராயிருக்கலாமென்றாலும் படையிலுள்ளவர்களல்லாமல் வேறொருவராயிருத்தல் விசேஷம். சோதனை செய்பவர்கள் சாரணச் சிறுவர்கள் சைகைக் கொடுக்களைச் சரியாக குறிப்பிட்ட கோணங்களில் பிடிக்கிறார்களாவென்றும், சமாச்சாரத்தைச் சைகை முறையில் அனுப்பும்பொழுதும், பெறும்பொழுதும், அனுஷ்டிக்க வேண்டிய சில குறிப்பிட்ட சைகைக் குறிகளை அவர்கள் உபயோகிக்கிறார்களாவென்றும் கவனிக்கவேண்டும். படையிலும் நன்றாக உழைத்துப் பயிற்சி பெற்று பிறதொருவருடைய உண்மையானதும், கடினமானதுமான சோதனைக்குட்பட்டு தேறுவதில் சிறுவர்களுக்கு மிகுந்த திருப்தி ஏற்படும்.

வட்டம் வட்டமாக எழுத்துக்கள் கற்றுக்கொள்ளும் காலமுதற்கொண்டே சைகை முறைகளில் போட்டிகளும், விளையாட்டுக்களும் நடத்தல் நலம்.

சைகைப் பாஷையிலேயே சமாச்சாரங்களை எழுதும்படித் தாண்டிவதால் சாமர்த்தியமும் சுறுசுறுப்பும் அதிகப்படும்.

நாலாந்து தப்படிகளுக்குள் இருவரை நிற்கும்படிச் செய்து சைகை முறையில் பழகுவதில் பயனில்லை. எவ்வளவுக்கெவ்வளவு திறந்த வெளிகளுக்குப் போய் வெகு தூரத்தில் நின்று சமாச்சாரங்களை அனுப்பியும் பெற்றும் பழகும்படிச் செய்கிறேமோ அவ்வளவுக் கவ்வளவு நன்மையுண்டு.

இரண்டாந்தரச் சின்னச் சோதனையில் சாரணச் சிறுவர்களிடமிருந்து அதிக திறமையை எதிர்பார்க்கலாகாது. மிகுந்த வேகத்துடன் சமாச்சாரங்கள் அனுப்பப்படவேண்டுமென்பதில்லை. எழுத்துக்களையும், எண்களையும் சரியாக அனுப்பவேண்டிவதுதான் முக்கிய அம்சம். ஆனால் சிறு வார்த்தைகளையும், வாக்கியங்களையும் அனுப்பும்படிச் செய்தால் சிறுவர்களுக்குச் சைகை முறையில் விருப்பமுண்டாகும்.

(தொடரும்.) K. S. சுந்தரேசன்.

சாரணர், குருளையர் விவராயாடத்தக்க சில விவராயாட்டுக்கள்.

(7) நெருப்புப்பெட்டி பந்தயம்.

சம எண்ணிக்கையுள்ள இரண்டு அணிகள் ஒன்றை யொன்று நோக்கி நிற்கும்படி செய்யவேண்டும் ஒவ்வொருவரிடம் முதல்வனும் தன் மூக்கில் ஒரு நெருப்புப் பெட்டி மூடியை இருத்திக்கொள்ளவேண்டும். ஆட்டத்தின் ஆரம்பத்திற்குரிய சைகை கொடுத்தவுடன் அணி முதல்வன் தன் மூக்கிலுள்ள மூடியை இரண்டாவதாக நிற்கும் சாரணனின் மூக்கிற்கு

மாற்றவேண்டும். இவ்வாறே ஒவ்வொருவரும் அவ்வரிசையில் அடுத்தபடியாக நிற்பவன் மூக்கிற்கு மாற்றவேண்டும். மாற்றும்பொழுது சைகைகளை உபயோகித்தல் கூடாது. மாற்றும் சமயத்தில் 'மூடி' கீழே விழுமானால் மறுபடியும் எடுத்து தன் மூக்கில் பொருந்தும்படி வைத்துக்கொண்டபின் தான் மற்றவனுடைய மூக்குக்கு மாற்றவேண்டும்.

அணிகளை இரட்டை வரிசையாக நிறுத்திக் கொண்டு உணிமுதல்வர்களை முதலில் நிறுத்தி அவர்களிடம் நெருப்புப்பெட்டி மூடியைக் கொடுத்துத் தயாராயிருக்குப்படிச் சொல்லி ஊதற்குழாயினால் ஊதினவுடன் ஆட்டம் ஆரம்பிக்கிறது.

(8) தப்படிகள்.

விளையாடுமிடத்தில் சிறுவர்கள் பரவி செனதரியம் போல் நிற்கிறார்கள். ஒரு சிறுவன் மாத்திரம் கண் சுட்டி நிற்கிறான். எவன் ஒருவனை அவன் தொடுகிறானோ அவன் பறுபடி கண்ணுக்குக் கொள்ளவேண்டும். இவ்வாட்டத்தில் சிறுவர்கள் பிடிபடாமலிருப்பதற்கு பின்புறமாகவோ, முன்புறமாகவோ அல்லது பக்கங்களிலோ ஒவ்வொரு தடவையிலும் ஒரு தப்படிக்கதிகம் நகரக்கூடாது. அப்படி நகருவதும் மூன்று தடவைதான் நகரலாம்.

முதல் அடி எடுத்து வைத்ததற்கு அடையாளமாக இடது கையை இடுப்பில் வைத்துக்கொள்ளவேண்டும். இரண்டாவது அடி எடுத்து வைத்தபின் வலது கையையும் இடுப்பில் வைத்துக்கொள்ளவேண்டும். மூன்றாவது அடியும் எடுத்துவைத்தால் கைகளை மார்பின்பேல் பின்னிச் சுட்டிக்கொள்ளவேண்டும். ஒவ்வொருவனும் ஆட்டத்தில் எங்கிலையிருக்கிறனென்று அவன் கைகளைக் கண்டு அறியலாம்.

ஒருவன் தொடப்பட்டு அவன் கண் சுட்டிக் கொண்டுப் பிறரைப் பிடிக்க ஆரம்பிக்குப்போகிறது மறுபடியும் எல்லாச் சிறுவர்களுக்கும் முன்போலவே மூன்று தப்படிகள் நகர உரியவாய்கிறது.

(9) இடம் மாறுதல்.

விளையாடுமிடத்தில் ஒரு பெரிய வட்டம் வரைந்து அவ்வட்டத்திலேயே ஒருவர் தாராளமாய் நிற்கக் கூடிய பல சிறு வட்டங்கள் வரைந்து ஒவ்வொன்றி

னுள்ளும் ஒவ்வொருவன் நிற்கிறான். மத்தியில் ஒரு சிறுவன் நிற்கிறான். ஆட்டம் ஆரம்பிப்பதற்கு ஏற்பட்ட சைகையைச் செய்தவுடன் ஒவ்வொரு சிறுவனும் இடம் மாறுகிறான். இடம் மாறி மற்றொரு வட்டத்தை ஒரு சிறுவன் அடையுமுன் மத்தியிலிருப்பவன் அவனைத் தொட்டுவிடலாம். தொடப்பட்டவன் மத்தியில் வந்து சேர்கிறான்.

இதையே இன்னொருவிதமாக ஆடுவதுண்டு. ஒவ்வொரு மாறுதலுக்குப் பின்னும் ஒரு சிறு வட்டம் அழித்துவிடப்படுகிறது. பிடிபட்டவர்கள் மறுபடி ஆட்டத்தில் சேர்வதில்லை.

(10) கோடிப் பந்து.

விளையாடுமிடத்தில் ஒரு பெரிய வட்டம் வரையப்படுகிறது. மூன்று சைகைக் கொடுகள் ஒன்றாகக் கட்டி மத்தியில் நிறுத்தி வைக்கப்படுகின்றன. பெரிய வட்டத்தில் எல்லோரும் நின்றுகொண்டு ஒருவனை மாத்திரம் கொடியினருகில் நிறுத்துகிறார்கள். கொடியினருகில் நிற்பவன் கொடி பந்தாலடிபட்டுக் கீழே விழாமல் பாதுகாக்கவேண்டும். அதற்காக அவன் சன் கைகளையும், கால்களையும் உபயோகப்படுத்தலாம். பெரிய வட்டத்தில் இருப்பவர்கள் ஒரு காலாலுதைத்து விளையாடும் பந்தைக் கொண்டு கொடுகளைக் கீழே வீழ்த்தப் பார்க்கிறார்கள். அந்த முயற்சியில் பந்தைக் காலாலுதைத்ததலும் வட்டத்தினுள் வருதலும் கூடாது. எவனொருவன் கொடுகளைக் கீழே வீழ்த்திப் செய்துகிறானோ அவன் மத்தியில் சென்று கொடுகளைக் காக்க ஆரம்பிக்கிறான். முன் கொடியைக் காத்தவன் பெரிய வட்டத்திற்கு வந்து மற்றவருடன் சேர்ந்து கொடுகளை வீழ்த்த முயல்கிறான்.

K. S. சுந்தரேசன்.

குருளையர் வனக்கூத்துக்கள்

டபாகி ஆட்டம். (Tabaqui dance)

முதலில் கிரையிலுள்ள குருளையரை இரு பிரிவாகப் பிரிக்கவும். ஒரு பிரிவு கரிகள் (டபாக்கி), அவர்கள் தலைவன் வேழ்கான் என்ற புலி. மற்றொரு பிரிவு ஓசாய்கள். மௌக்ளி இவ்வேளாய்களைச் சேர்த்தவன் இரண்டு பிரிவுகளும் தனித்தனி விளையாடுமிடத்தில் அல்லது கிரை கூடுமிடத்தில் சுமார் 20 முதல் 30 தப்படி தூரத்தில் இருக்க வேண்டும். முதலில் கரிகளும், வேழ்கானும் தங்கள் பாகத்தை நடிக்கவேண்டும். கரிகள் வேழ்கானைச் சூழ்ந்து நின்று ‘கரி! கரி!’ என்று சொல்லிக் கொண்டு சுற்றி வருகின்றன. வேழ்கான் எதிரில் வரும்போது கரிகள் மரியாதையாயிருப்பதுபோல பாவனைசெய்தும், பின் மறைவில் செல்லுங்கால் வேழ்கானைப் பரிசுசித்தும் செல்லுகின்றன. இவ்வீதம் செய்துகொண்டு இக்கூட்டம் முன் செல்ல வேண்டும். திடீரென ஒரு கரி முன்னால் சென்று

வேழ்கானை வணங்குவதுபோலப் பாவனை செய்யும். வேழ்கான் அகம்பாவமாக அதை உதைக்கும். உதை படாமல் அங்குரி ஏமாற்றம் செய்துவிட்டு வணக்கி விட்டு இடம் செல்லும். வேழ்கான் மத்தியில் கர்வமாய் “நான்தான் புலியரசனான வேழ்கான்” என்று சொல்லிக்கொண்டு தன்னை யெதிர்க்க வருபவனுடன் சண்டை செய்யத் தயார் என்பதுபோலத் தோன்றும் படி மெதுவாகச் செல்லும். வேழ்கானைப் பார்க்கும் போது கெஞ்சியும் மறைவில் பரிசாசம் காட்டியும் கரிகள் செல்லுகின்றன. சுற்று நேரம் சென்றதும் ஓசாய்கள் மெதுவாக முன்னோக்கிவர ஆரம்பிக்கும். கரிகள் சமீபம் வந்ததும் கரிகளுடன் எதிர்த்து ஒவ்வொரு ஓசாயும் ஒரு கரியைத் தாக்கிச் சென்று விளையாடுமிடத்தின் ஓர் ஓரத்தில் தங்கி விடுகின்றது. வேழ்கானும், மௌக்ளியும் மட்டும் தங்குகின்றனர். சண்டை நடக்கும்போது வேழ்கானுக்கு மனக்

கலக்க மேற்படினும் அதை வெளிக்குக் காட்டாமல் சுற்றிலும் பார்த்துத் தான் தனியாயிருப்பதாய் நினைத்துத் தன்னை காட்டிலுள்ள மற்ற யிருகங்கள் நம்புவார்களென மதித்து ‘நான்தான் புலியரசனான வேழ்கான்’ என்று மெதுவாகச் சொல்லிக்கொண்டிருக்கிறது. மௌக்ளி இதை நம்பமாட்டான். மௌக்ளி தன் வலது கையை முன்னீட்டி, கண் பார்வையைப் புலியின்மேல் செலுத்தி மெதுவாய்ச்

சென்று வேழ்கானை அணுகுகிறான். வேழ்கான் மனிதனைக் கண்ணெடுத்து எதிரில் பார்க்கமாட்டாது. மிகவும் பயந்தபோதிலும் ‘நான்தான் புலியரசன்’ என்று சொல்லிக்கொண்டே கடைசியில் மௌக்ளியின் சக்திக்கு அடங்கி மௌக்ளியின் பாதங்களில் அபய மடைகின்றது. இத்துடன் ஆட்டம் முடிவு பெறும்.

G. சுந்தரம்.

குருவளையர் தோர்ச்சிச் சின்னங்கள்.

(Cub Proficiency Badges.)

(சென்ற மாதத் தொடர்ச்சி.)

முதற் தொகுதி—சீலச் சின்னங்கள்.

(Character Badges.)

இத்தொகுதியிலுள்ள சேகரிப்போள், ஆரங்கு நோக்கினோன், தோட்டக்காரன் ஆகிய மூன்று சின்னங்களில் முதலிரண்டைப் பற்றிய விவரம் சென்ற மாதப்பத்திரிகையில் 10-ம் பக்கத்தில் வெளி வந்திருக்கின்றது. இம்மாதம் தோட்டக்காரர் சின்னத்தைப் பற்றிக் கவனிப்போம்.

பின் வருபவற்றில் நான்கு பயிரிடவேண்டும் :

(1) வெங்காயம் போன்ற லசுனம் (Bulb), கொட்டைகள் (Chestnut), தண்ணீரில் பயிரிடுதல். (லசுனத்தின் பருமனுக்கு மேற்படாததாயுள்ள ஒரு கண்ணாடி ஜாடியை எடுத்துக்கொண்டு தண்ணீர் ஊற்றி நிறப்பி ஜாடியின் வாயில் லசுனத்தை வைக்கவும். வேர் கிளம்பும்வரை அதை வெளிச்சத்திற்குக் கொண்டு வராமல் இருட்டில் வைக்கவும். வாரத்திற்கு கொருமுறை தண்ணீரை மாற்றவும்.)

(2) கடுகு, கிரை, அவரை அல்லது மொச்சை, பட்டாணி (Mustard, Cress, Beans, Peas,) கம்பளி அல்லது மரத்தாளில் பயிரிடவும். (ஒரு பீங்கான் கண்ணத்தில் கம்பளி (Flannel) அல்லது மரத்தாள் போட்டு தண்ணீர் தெளித்து நனைத்துப் பிறகு விதைகளை அதன்மேல் விதைக்கவும். கம்பளி அல்லது மரத்தாள் காய்ந்து விடாமல் கவனித்து தண்ணீர் தெளித்து வரவேண்டும்.

பயிரிட்டு வளரும் தாவரங்களையும், அவற்றின் பாகங்களையும் பார்த்து அவற்றின் பெயர்களைக் கண்டறிந்து சொல்லவேண்டும். குறைந்தது நான்கு வகைகளைக் கண்டறிந்து சொல்லும் திறமையாவது இருக்கவேண்டும். இப்படிச் கண்டறியத் தக்கவை மரங்கள் அல்லது செடிகள், பூண்டுகள், பூக்கள், காய்கறிகளாயிருக்கலாம். இவற்றைத் தவிர,

(a) தோட்டத்தின் ஒரு பாகத்தை மூன்று மாதம் பயிரிட்டுக் கவனித்திருக்கவேண்டும் ;

(b) நான்குவகைக் களைகளைக் கண்டு தெரிந்து கொள்ளும் திறமை பெற்றிருக்கவேண்டும்.

(a), (b), க்குப் பதிலாக பட்டணங்களிலுள்ளவர்கள் தோட்டத்திற்குப் பதில் ஒரு பூத்தொட்டியில் பயிரிட்டுக் கவனிக்கவும்.

வருடம் முழுமையும் தோட்டத்தைக் கவனித்து வருதல் மிக நலமானதாகும். சாதாரணமாய், தோட்டம் தயார் செய்யும் காலம், விதை விதைக்கும் காலம், பயிரிடும் காலம், களை பிடுங்கும் காலம், பூத்துக்காய்க்கும் காலம் ஆகிய தாவரப்பருவங்களை அனுபவத்திலிருந்து அறிந்து அவற்றிற்குத் தகுந்த படி வேலை செய்யவேண்டியதவசியம். வருஷ வேலையை முன்பே வகுத்து வைத்துக் கொள்ளவேண்டும். தோட்டத்தைச் சுத்தமாயும், அடசலின்றியும் வைத்துக்கொள்ளவேண்டும். தோட்டத்தின் ஒரு புறம் ஒரு பள்ளம் வெட்டி அதில் கழித்துப் போட்ட செடி தழைகளையும் பிடுங்கிய களை முதலியவற்றையும் போட்டு மண் போட்டு மூடி விடவேண்டும் அல்லது எரித்து விடவேண்டும். பல தோட்டங்களுக்குச் சென்று அங்கு நடக்கும் வேலைகளைக் கவனித்தறிந்தும், கேட்டறிந்தும் அனுபவம் பெறவேண்டும். அதிக கிழலான இடம் தோட்டவேலைக்கு பிரயோஜனமில்லை. களி மட்டும் அல்லது மணல் மட்டும் கிறைந்த இடமும் பிரயோஜனமில்லை. களியும், மணலும் கலந்த பூமியே சிலாக்கியமானது.

தோட்டம் தயாரித்தல்.—நன்றாய் மண்ணைப் புரட்டிப்போடவேண்டும். இரு முறையாவது ஆழமாய் வெட்டிப்போட்டு ஆறப்போட்டு சுட்டிகள் முதலிய

விதைத்தல்.—விதைகளுக்குத் தகுந்தபடி விதைக்க வேண்டும். தென்னைபோன்ற பெரிய விதைகளானால் 2 அடி ஆழம் வரை ஊன்றலாம். அவரை போன்ற பருமனுள்ளவற்றை அரை அங்குல ஆழத்தில் ஊன்றவேண்டும். கிளைபோன்றவற்றைத் தெளிச்சவேண்டும். பின்பு கொஞ்சம் மண்ணைத் தூவலாம். தெளிக்கும் விதைகளேமட்டும் காற்றுக் காலத்தில் ஊன்றினால் விதைகளை காற்று அடித்துக் கொண்டு போய்விடும். சிறிய விதைகளை வெகு ஆழத்தில் ஊன்றிப் பூ முளையாது. விதைத்தவுடன் தண்ணீர் ஊற்றவேண்டும். விதைகளைக் காட்டிலும் புல் பூண்டுகள் வேகமாய் அங்கு முளைத்துவிடும். அவைகளைப் பரித்து வேருடன் பிடுங்கிவிடவேண்டும். அனுபவத்திலிருந்தும், பிறரைக் கேட்டறிந்தும் பூண்டுகளைக்

கீலக் சின்னங்கள் (character badges) நிறம் நீலம்.—மேலே சொல்லிய பிரிவுகளைக் கற்றபின் பரீட்சைப் பரீட்சை செய்து திருப்திகரமாயிருப்பின் அவர்கள் சிபார்சின்படி சின்னங்கள் அளிக்கப்படும். இச் சின்னங்களைப் பெறுமுன் இவற்றிற்குரிய வாக்குறுதியை ஏற்கவேண்டும். அதாவது: “சின்னம் பெற்ற பின்னும், முன்போலவே பயின்றுவர என் முழுத்திறமையோடு உழைப்பேன்.”

தீர். அமைப்பலம் வா. திமாகராஜன் அவர்கள்
சோயுற்றமையால் இம்மாதம் தீர்சாரணியம் பகுதி
வெளியிடக் கூடாமை பற்றி வருக்துதிரும வாசகர்
கள் மண்ணிப்பார்களாக, ப-ர்.

పాఠకులకందరకు మాతనవత్సరము శుభదాయక మగు
గాక ! పరిగె వెంకటరమణరావు.

“భారత వీరోద్యమమును స్వజాతీయ మొనరింపుడు” గనియు మొదటి భాగములో వివరించితిమి. హిందూదేశ అను నామము అసంతృప్తికరమైనదనియు, ‘వీరోద్యమ ముద్ధారా హిందూదేశము నుదరింపుడు’ అనియుంట బా ములో నీయద్యమమును హృదయ పూర్వకముగ నను సరించలేదనియు, యిప్పుడున్న బాలవీర సమాహములు

దృశ్యమాత్రములే యనియు, ఉద్యమమును యెక్కువ నూత్నత తీవ్రతలతో నడిపించవలయుననియు నా యభిప్రాయము.

ఉద్యమము ఉత్పత్తియైనది అత్యంత సౌఖ్యదాయకమైనది గనుక అందెలాటి మార్పులగాని అవసరమనినా దృఢనమ్మకము.

ఉద్యమ జోన్యత్యమనున ముఖ్యముగా తల్లిదండ్రుల ఆదరమును ఆధారముగా కాలగమనము, పితృమృత్యులముఖ్య బిడ్డను అన్ని విధముల సమద్యమము తోడ్పడుననియు, ఎల్లప్పుడు చుట్టటకంటె యిట్లదాగ్గులు ట్టిన చాలా మేలుకలగ జేయుననియు తల్లిదండ్రులు తలచెను. పితృద్యమము అట్టిలాభమును ప్రహర్షితులయేగాక సదా అనుసరించ తగినంత, మానసిక దేహ విద్యాబలముల ప్రకారమున్నది గనుక, యిట్టి మాధులగు తల్లిదండ్రులను దర్శి, యీ ఉద్యమము బాగుపరచగలననియు విద్యాకోశలమును చాతుర్యమును బుద్ధిని పొందజేయగలననియు వారలకు నచ్చచెప్పగల నాయకులు కావలెను.

వీరసమూహములు తమసమూహపు కార్యనిర్వహక సంఘములు (గ్రూప్స్ మిటీలు) లేకనుండి, స్కూల్స్ మినక ఆధారపడి యుండుటచూడ, వీరసమూహములు వాని ఆశయముల సాధించుకొనలేక విఫలమగుచున్నటుల తోచుచున్నది తల్లిదండ్రులు పయదగిన పనులను విద్యాధికారులు చేయవలసి వచ్చుచున్నది. తమ స్కూలుపనిగాక యితరమును అధికము నగు పనిగానుండుటవలన, వీరులనాయకులు కొంత ఆయిష్టముగానే పనిచేయుటవలన, యీ పనియందు కొంతయుండిక తప్పదు. స్కూలువారల తనిఖీలకై వీరబృందము లేర్పరుపబడి, స్కూల్స్ ఉపయోగార్థమై నడుపబడుచున్నవేగాని, దేశోద్ధారముగా కార్యముగా తలచెట్లబడుటలేదు. అటుగాక, ఆలోచన ఆభిమానముగల కొందఱు తల్లిదండ్రులు వీరబృందముల నేర్పరచి, మొదటినుండి తామే ఉద్యమమును నడిపియుండిన, భారతదేశములో ప్రతిపత్తయందును గ్రామమందును పితృద్యమశాఖలు ప్రబలి, బాలుర శిలము శక్తి సామర్థ్యవైపులముల నభివృద్ధిపరచుటకేగాక ఖద్దరుబట్టల ఉపయోగ ఆభివృద్ధికిని ఆమృతమునకును, హిందీభాషా వ్యాసకమునకును, యితర దేశోద్ధారక మార్గముల యందును తోడ్పడి సాధ్యమై యుండును. అట్టి యనుభవముల గలిగిన వీరులు యిక్కాలమున జాతీయోదయములలో భరతఖండమును వన్నెకు లేగలిగినవారై యుండురు.

తండ్రి లీబాధ్యతను వహించి ఉద్యమమును చక్కగ నడిపిన, అందరి ఆభ్యాసములు బోధనలే, వీరిపుడు భయపడుచున్న రాజద్రోహ ఆరాజక మతాచార భయముల నుండి వీరిని గట్టెక్కించు గలుగును. ఉత్తరోత్తరబాలురను గొప్ప దేశీయులుగా చేయగలిగి యుండుటయేగాక, వివిధ

ఆచారపగులయందును—అనగా, తురుష్కులు వర్ణాశ్రమ పగులు కైస్తవులు మొదలగు వీరులు అను భేదభావములు లేక, ప్రేమ, ప్రేమము (తాటిపైబంధముండి, వీరప్రమాణ నిబంధనల ననుసరించివారై యేకభావించి మెలగుటకు యీ బాలపితృద్యమము లేక, వేరునియును కావరాదు. హిందూసాని నేనాచరిములలో గూడ పితృద్యమ ప్రమాణ నిబంధనల వ్యాప్తిని జీవనయెడల, నాకును నాకు పనులయందు అతి నిపుణులగుచును. పరు నెనుమిదియేడ్చి ఆలోచన పొందువారికి వర్ణాచార విచక్షణ చాలకు గనుక, వారికి పరమత, సుల, దేశములపై అనుయ విరోధభావములను నేర్పరాదు.

ఒకానొక కాలగ్రెసు ఉద్యమములు చెప్పినట్లు, మనదేశములు 'దేశాభిమానము', 'స్వదేశీయత' అను రెంటికిని సరియైన అభిముఖగ్రహించలేదు. 'దేశీయత' యనునది యితర దేశముల చూచి నటించుటగాదు; తనదేశములో నుత్పత్తియై, తనదేశముల ఆశయముల నెరవేర్చగలిగిన కార్యములను ఆచరణలోగూడ దేశముగా జరిపిన నది 'దేశీయత' యన బరగును. 'దేశీయత' యని చెప్పటకు విరుద్ధముగా కలకత్తా కాలగ్రెసు సందర్భమున అంగులకు సర్వసన్నాహములు ఏర్పట్టకొరకై వీర్యుపపబడిన నాలంత్యోద్దేశములనుక సులభముగా చేర్చలేదు. (డెల్టాతోను, అట్లహాసముతోను జరుపడము సరదేశములవలె నటించటము గాన, యిందు స్వదేశీయతలేక విదేశీయత కావబడుచున్నది.

ఇంక, 'దేశాభిమానము' అనునది ప్రజలయెదుట డాంబికము లాడుట కాదు; అనుభవము లేనివారు యిట్టి గౌరవములకై ఆసించకయే పాటువడుచురు, అట్టివారిని నిర్విఘ్నములని గుర్తులులని ఆలోచన లేనివారని తప్పుత్రోవల ద్రోయక, తగురీతి వారి యోగ్యతలను ప్రాముఖ్యము నిచ్చుటకై వారిని సత్కరించుచు, ఒకప్పుడు ప్రజలకు వారి గుణావళియులగుర్ని వెల్లడిపరచుచు, మంచిచెడుగులను యోచింపగలట్టి గుణములను ప్రతిబాలునిలో గలుపవలయును. సాధారణపు దేశమునికిని అనుభవశాలియైన పౌరునికిని అన్ని విధముల తారతమ్యముండవలెను. అనుభవశాలి దేశాభిమానులమను డాంబికుల ప్రచారములకు లోబడక, ఆలోచించి నడచును. అట్టి అనుభవము ఏయ సామర్థ్యము గలది యీ బాలపితృద్యమము.

హిందూదేశ మెప్పు డీయద్యమమును మనస్ఫూర్తిగా ననుసరించునో, నాడే యది స్వజాతీయమయ్యె నవచ్చును. ఉద్యమములోని యుద్వ్యోగుల లోపములు ఉద్యమమందలి వని భావించబడినవి. స్కూల్స్, విద్యాధికారులు యీ ఉద్యమమును సంకుచిత మనస్సులతో ననుసరించుటకంటె పూర్తిగామాని, యీ బాధ్యత తల్లిదండ్రులదేగాన, వారికే యుప్పుజెప్పిన బాలపితృద్యమము ఆత్మోత్తమమైనదికా గలదు.

ఇది కష్టమైన పనిగాదు; ప్రతి వీరబృందములోను కనీసము ఆరుగురు తండ్రిలు, ఉద్యమ లాభముల కనియెరింగినవారు, బృందపు కార్యనిర్వహక సంఘముగా నేర్పడి తగిన సహాయమును చేసిన చాలును. స్కూల్స్ గూడ యీ కార్యమును తామే నిర్వహించ గలమని స్వేచ్ఛముండిన వహించవచ్చును; స్కూలుపనికి యే అభ్యంతరమును కలుగజేయక సహాయభూతిముగా నేర్పరుచుకొనవలెను.

పైనిచారణలో రెండు విషయములు ముఖ్యముగ తేలినవి -

1. పూర్తిమనస్సుతో, తండ్రిల ఆధారముతో ఉద్యమమును జరిపిన దేశోద్ధారణ ప్రయత్నములకు తగిన సహాయము లభించును.

బాలవీరులనిబంధనలు.

వాటి పవిత్రమతభావములు, ఆచరణవిధులు -

6. అహింస (సర్వభూతదయ.)

"బాలవీరుడు జంతువులకు మిత్రుడుగానుండును" అను నదియే బాలవీర స్వప్రమనిబంధనయై యున్నది. నాలవనిబంధనకూడ దీని కనువదించును. అనిబంధనయందు మిత్రునిలక్షణము లెవ్వియో పేర్కొనబడినవి. కావున నటులే పశువులకును సహాయమొనర్చుచు వాటి యాహారవిషయమునను స్వేచ్ఛావిషయమునను తగినశ్రద్ధ వహింపవలెను. నాలవ నిబంధనలో తెల్పినరీతి ప్రజలలో జాతిభేద మెంచక వీరుడందరికి నెట్లు మిత్రుడుగా నుండవలెనో నట్లే జంతువుల యందును జాతిభేద మెంచక, అవి నోరులేనివగుటచే మనుజులపైనున్న ప్రేమకన్న నెక్కువప్రేమ జూపవలయును. దేవుడు మనలపృష్ఠించిన విధముననే వాటినిగూడా పృష్ఠించెను; కావున జీవితములో మనలో పాటు పాల్గొనుటకు వాటికిని హక్కుకలదు. ప్రపంచములోనున్న భూతములన్నిటియందును సోదరప్రేమగలిగి వాటిని గౌరవముగను దయతోడను చూడవలెను. మానవులవలె జంతువులును గృహముల నిర్మించుకొనుటయు, బిడ్డలగుటయు, పెంచుటయు, ఆహారము సంపాదించుకొనుటయు, ప్రపంచమున సంసారజీవనము గడుపుటయు జనులుచేయు విధముననే చేయుచున్నవి. కావున వాటిని మనుజులవలె ప్రేమించుట పరమధర్మము. అందువలననే దేశభాగవతమున "ప్రజల జంతుల హింసించు పాతకుండు కాలకింకరగ దలచె కష్టమందు" ననియు, "సమతను సమస్తమును దావిమలాత్తుడు గాంచుచుండు" ననియు, అన్ని తపములకు బెద్దభూతదయ యనియు చెల్పబడినది. జంతువుల హింసించువాడును హింసజేయించువాడును నొకటేయని తెల్పబడినది. "పాపము జేసినవాడును, పాపము జేయించువాడు బాంధవకాకటే" (దే. భా). హింసకంటటికిని రాగముకారణము

2. ఆభ్యాసములు ఆచారములు జీవనములు స్వజాతీయత నొలగుచున్నవి. సిరముగ నాటియున్న పూర్వాచారపు పద్ధతుల తొలగించుట త్వరలోజరుగజాలదు. కాని, నెమ్మదిగా బాలవీరబృందముల ననేకములను తండ్రిల ఆధీనమున చేర్పరచి, మనస్ఫూర్తిగా వీరమార్గవిధానముల నవలంబించిన, వీరులను పూచీదారులగు దేశీయులుగా జేయుట సులభసాధ్యము. కాన, తండ్రి లీపితృద్యమమును పూనికతో స్వంతముగా ననుసరించి యవలంబించగోరదను.

(అనుసరింపబడినది).

వెంకోబరావు భాకర్లే,
రాయచోటి.

దాని సభ్యాసమున దగ్గించినగాని హింసాగుణము నశింపదు. అట్లుచేయుటకు యింద్రియనిగ్రహ మవసరము. "అఖిల భూతంబులందు దయాద్యుడగుట" శిష్టగుణమని భారతమున చెల్పబడినది:—

అ|| విను మహింస ధర్మవితతికల్లను మేటి

అదియు సత్యయుక్తమైన వెలయు

ననఘ శిష్టచరితలందు సత్యమ కడు

నధికమనిరి శ్రుతులనరసి బుధులు ||

కాని యీప్రపంచమున హింసజేయకుండ జీవితము గడుపుట కష్టము. సమయ సందర్భములబట్టి మనుజులందు వలెనే హింసకడముగా బోవలయును. శ్వాసము విడిచినంతనే చచ్చుపురుగు లెన్నియోగలవు. కావున యీ విషయము తెలుపవలసినవిన్నది. అందువలననే భారతమున:—

గీ|| హింసజేయనివాడు లేడిజగమున

నొక్కడైనను, తమతమ యోషినట్లు ।

హింసతెరువున కెడగలి యేగవలయు

నదియమావె యహింసనా యతిశయిల్లు ||

"ఆత్మవత్సర్యభూతాని" సర్వభూతముల తనవలె చూచుట ధర్మమని వేదములందు గలదు.

భగవదీతయందుశ్రీకృష్ణు డర్జునునితో నిట్లు చెప్పెను:—

శ్లో||విద్యావినయసంపన్నో బ్రాహ్మణగవిహస్తిని ।

శునిచైవ స్వపాకేచ పండితాస్సమదర్శనః ||

తా|| జ్ఞానులు, విద్యాంసుని వినయ సంపన్నుడగు బ్రాహ్మణుని గోవును ఏనుగును కుక్కను చందాలుని సమముగా చూచుచుండురు.

అపింస యమములో నొకటి.
 శ్లో||సర్వభూతస్థ మాత్మనాం సర్వభూతాని చాత్మని
 ఈక్షతే యోగయుక్తాత్మా సర్వత్ర సమదర్శనః ||
 తా|| సర్వభూతములయందు సమభావమును గలిగియుం
 డునట్టి యోగి తన్ను సమస్తభూతములయందును సకల
 భూతముల దనయందును జూచుచున్నాడు.
 శ్లో||సర్వభూతసితంయోమాంః భజత్యేకత్వమాసిత్ ||
 సర్వభూ వర్తమానోపి సయోగీ మయివర్తతే ||
 తా|| ఎవడునాయందు లీనుడై నన్ను సకల భూతముల
 యందుండువానిగ నెరిగి భజించునో, అట్టియోగి ఎట్లు
 వర్తించుచున్నను నాయందే రతుడయి యుండును.
 జంతువులకును తగిన యవయవముల నిచ్చియు తగినయా
 హారమిచ్చియు దేవుడు కొపాడుచుండుటచే దేవుడు
 జంతువుల మనవలె ప్రేమించుచుండుట విశదము. జంతు
 హింస కేమతమును నేర్పడును నొప్పుకొనడు. ప్రపంచ
 జీవితమున మనకు సాయమొనర్చుటకే దేవుడు వాటిని
 సృష్టించియున్నాడు. మూర్ఖులెందరో జేయుజంతుహింసను
 వీరులు సాధ్యమగునంతవరకు నాప ప్రయత్నింతురని నా
 యభిలాష. అట్టిజంతుహింస నాపుటకే స్రాధానవీరు డీనిబం
 ధన నేర్పరచెను. జంతువులపై ప్రేమగల్గినగాని హింసశీల
 పరు. ఇట్టి పవిత్రభావము చిన్నతనమునుండి బాల్యమన
 మున నాటినుగాని యౌవనమున రాజించును. అందరును
 పరస్పర ప్రేమతో వర్తించుచున్న ప్రపంచజీవిత మెంత
 యానందదాయకమగునో గ్రహింపుడు. మనబాలవీరులకు
 జంతువులపై ప్రేమకలిగింపవలెనన్న నీ క్రిందియంశముల
 వారించేనభ్యసించజేయవలెను. సాధారణముగా జంతువులపై
 కఠినముగా నుండుట బాలురనే జను.
 గనుక వాటి జీవితచరిత్రలను గమనింపవలెను. వాటి
 ఆలవాటులను చూడవలయును. చదివి గ్రహింపవలెను.
 బాలురకు జంతువులపై దయగల్గిరితీ యుపాధ్యాయులు
 వీరనాయకులు బోధింపవలయును. క్రూరత్వము తెలివిహీ
 నతలన గలుగును. బాలురు ఎగతాళిగా కప్పల గొట్టుట
 గుర్రములతరుముట, కుక్కలపై రాళ్లువేయుట, వీటితో
 కల కేనైనకట్టుట, యిట్టివి చెయుచుండురు. ఇట్టిపనులేవి
 యు బాలవీరుడు చెయకూడదు. అట్టిబుద్ధినికూడ మనంబున
 చొరనియుకూడదు. తనమిత్రులుగాని క్రోధవారుగాని జం
 తువుల హింసించుచున్న సాధ్యమగునంతవరకు ఆపుదల
 చేయవలెను. మాంసమును తినరాదు. కొన్ని సమయముల
 కొందరు గ్రుడ్లను తీసివేసి పక్షిగూళ్లను తీసుకొందురు.
 అట్లు బాలవీరు లెన్నటికిని చెయకూడదు. ఇతరు లట్లు
 చేయుచున్నను ఆపవలెను.
 సృష్టిపరిశీలనకై యొక పుస్తకమునుంచి, పక్షిగూళ్లను
 పక్షులను మృగములనుగురించిన వర్ణనల వ్రాయవలెను.

మెల్లగా నొకచోట దాగుకొనియుండి వాటిచెట్లల గమ
 నింపవలెను. జంతువులతో నెక్కువగా పరిచయము గలిగి
 యున్న నవి మనల నమ్మును. ఎక్కువగా ప్రేమించును.
 అవసర సమయముల తోడ్పడును. అంగుననే ప్రధానవీ
 రుడు వ్యష్టిసంఘములకు జంతువుల నామముల నేర్పరచి
 వారాయా జంతువుల స్వభావముల గ్రంహించునట్లును ఆర
 వుల సభ్యాసము చేయునట్లును నియమించి యున్నాడు.
 చిన్న చిమనుండి పెద్దయేనుగవరకు నుండు సర్వభూతముల
 హెచ్చుతక్కువ లెంపక నిష్కలముగ ప్రేమించు క్రూర
 జంతువులు సహితము భూతదయకులొంగి మనుష్యులప్రే
 మించుననుట మనము వినుచున్నాము. వివేకానందస్వా
 ములవారు హిమాలయపర్వతమున బోవుచుండ నొకసిం
 హము గర్జించుచు మీదికి వచ్చెననియు, నంతనతడుచేయ్యె
 నంతనే అగి మరలిపోయెననియు మనము వినియున్నాము
 భూతదయ కెంతటి విలువగలదు! మనబాలురు సర్వభూత
 దయగలవారగునో భావిదేశస్థియెంత యానందదాయక
 ముగనుండునో గ్రహింపవచ్చును. బాలవీరులు కొన్నిజం
 తువుల బెంచుచు వాటియాహారముల విషయమై రోజుకు
 కొంతకాలము వినియోగించుట మంచిది. వ్యష్టిసంఘము
 నకు విశ్వాసముగా వర్తంపవలెనన్న జంతువుల బెంచుచు
 వాటి కవసరసాయముల నొనరింపవలెను. అవి యడుగ
 జాలవు. వాటి అవసరముల మనము గ్రహింపవలెను. శున
 కముల బెంచువారు వాటి నెప్పుడు కట్టివేసియుండకూడదు.
 తగినవ్యాయామ మియవలెను. సాధ్యమైనంతవరకు నేజం
 తువును బాధింపకుండా బాలవీరులు నడువవలెను. జంతు
 వుల బాధించిన అవి జ్వలించుకొని మరల కీడుకలుగజే
 యును. ఎలుకలను, ఈగలను నశింపజేయవలసిన సమయ
 ముల వాటికి బాధకలుగనియక ఒకేపర్యాయము చంప
 వలెను. జంతువులకు మేలుచేయవలెను. బండియాడ్డలేక
 కప్పపడు జంతువునకు చక్రము త్రోయుటద్వారా తోడ్ప
 డుట, వాలుస్థలముల బండి జారకుండునట్లు రాళ్లుపెట్టు
 ట, జంతువులు జారిపడకుండా దారిలోని రాళ్లనుతీయుట
 మొదలగు మేలుల చేయవలెను. జంతువుల విషయమై
 ఎక్కువగా నేర్చుకొనవలెను. బాలవీరులెల్ల రీనిబంధన
 ననుసరించి భూతదయాపరులై వర్తించెదరుగాత.
 గీ|| బాలురల్లరు వీరులై ప్రతిదినంబు
 నఖిల భూతంబులను దయగాంచు నెడల |
 వైరమెల్లను క్షణమాత్ర ధరనశించి
 సంతతానందదాయక సరణిగలిగి |
 జీవితము సౌఖ్యదంబునై చెలగుగాడ ||
 బేస్తవారపేట. వెలుదండ సుబ్బరాయుడు.

ఓ తల్లి దండ్రులారా!

మీ అబ్బాయిని ఏంజెయ్యను? (12-వ పేజీ తరువాయి)

బాలవీరోద్యమములో పరిసితులు.
 ఇక్కడ ఆరోగ్యకరమైన ఆటలూ, పనులూ మొదలైన
 వాటిద్వారా కుర్రవాడికి నచ్చేలాగ పరిస్థితులను సమకూర్చి
 ఆతనికి వుండవలసిన పైనచెప్పిన నాలుగు గుణములూ అల
 వడేలాగా, జీవితంలో ఉత్తీర్ణత పొందడానికి తయారయ్యే
 లాగా, చెయ్యడానికి ప్రయత్నిస్తాము. ఈ ఉద్యమంలో
 వున్నదల్లా కుర్రాళ్లని ఆనందమయలుగానూ, పనికివచ్చే
 వారుగానూ వుండే దేశసేవకులుగా చెయ్యడమనేది ఒక్క
 టే ఉద్దేశ్యము. మాకు సిపాయిడ్రిల్లు ఆక్కర లేదు.
 కుర్రాడి మతంవలగానీ, ఆతని హోదావలగానీ. మా దృ
 ష్టిలో ఆతనిని ఛేదంగా చూడడానికి వీలేలేదు. మాకు.
 మాకు రాజకీయ పక్షపాతాలూ లేనేలేవు.
 ఈపుద్యమంలో యిప్పుడు 6,90,586 మంది వున్నారు,
 ఒక్క బ్రిటిషు సామ్రాజ్యంలోనే. యింకా 42 విదేశా
 ల్లో వ్యాపించివుంది యీ పుద్యమం. ప్రపంచం అంతాలో
 దాదాపు 20 లక్షల బాలురున్నారు యీ పుద్యమంలో
 సభ్యులు.
 ఉద్యోగాలు.
 ఈ ఉద్యమం కుర్రాళ్ళకి చాలావిధాలుగా ఉపయోగి
 స్తోంది. దీనిఫలితంగా యిప్పుడు గవర్నమెంటు అధికా
 రులూ, మేనేజర్లు, ఇతర యజమానులూ అంతాకూడా
 బాలవీర తరఫీరు పొందినవారే కొవాలి ఉద్యోగాలకి, ఆ
 తరఫీరు పొందనివారూ తప్పని సరి ఆయితేనేతప్ప అక్క
 రేదంటున్నారు. విద్యాశాఖాధికారులూ, మతగురువులూ
 కూడా దీనివల్ల చాలాలాభాలు ఉన్నాయని గ్రంహించియీ
 పుద్యమానికి చాలా సహాయం చేస్తున్నారు.
 చాలామంది నన్ను “యీ పుద్యమంవల్ల ఏకేమిలాభం?
 నువ్వెందుకు దీనివ్యాప్తికి శ్రమపడతావు?” అని అడుగుతు
 న్నారు. లెక్కలేనంతమంది కుర్రాళ్ళు, అయ్యో!, తగిన
 తరఫీరులేక తమ జీవితనావను తామునడుపుకోలేక తమకు

గాని, యితరులకిగాని ఎందుకూపనికిరాకుండా మర్చరజీవి
 తాలు గడుపుతున్నారే, అన్న నిరంతరానుతాపం తప్ప,
 నిజంగా, నాకేకారణం కనబడలేదు ఈపుద్యమాన్ని నడప
 డానికి. కాస్తతరఫీరులో తమదేహాలవల్ల, మనస్సులవల్ల,
 ఆత్మలవల్ల, తాము ఆనంద స్వరూపులయి, జీవితంలో
 ఉన్నతస్థితికి రాగలిగిన మనుష్యులై సంపూర్ణ దేశారాధకులు
 అయిపోగలరే!
 కనుక, మీరు మాసంఘమూ, ఉద్దేశాలు, వివిధమార్గా
 లూ, మొదలిన ఒప్పుకుంటే మీకురాజ్ఞి దగ్గరగా ఉన్న
 బాలవీరుల బృందములో చేర్చి, చిహ్నాలు పొందమని ప్రో
 త్సాహించెయ్యండి.
 ఆనందము, ఆరోగ్యము, అక్కజపాటు.
 ఆతనికి ఈ ఆనందమయ సోదర సంఘంలో చేరడానికి
 సరదాయే. ఆతని ఆటకాలము వృధాచెయ్యడం లేదని,
 ఉపయోగకరమైన సంగతులు నేర్చుకుంటూ, సచ్చిలాన్ని
 వృద్ధిపరుచుకుంటూ ఉన్నాడని, ఆనందముగానూ, ఆరో
 గ్యముగానూ, ఉపకారిగానూ ఉన్న దేశారాధకుడుగా
 తయారవుతున్నాడని, జీవితంలో ఉన్నతస్థితి పొందుతా
 డని మీరు నిశ్చింతగా వుండవచ్చు.
 మారినపరిస్థితులలో, అధికమవుతున్న ఆవకాశాల్లో,
 అడవాళ్ళకి గర్ లోగిడు ఉద్యమం కొంచెం యిందుమిందు
 బాలవీరోద్యమం పద్ధతులపైననే సాపేక్షపడింది. ఫలితం,
 అడవిల్లల విషయంలోకూడా చాలాబాగావుంది.
 ఈ విషయాలనుగురించి మీరు యింకా తెలుసుకోవా
 లంటే నాకు వ్రాయండి. ఇట్లు
 లండను. బేడెక్ పవర్ (గిర్ వెర్ ప్రభువు.)
 (ఆయన తరపునే పనిచేస్తున్న యేలూరు లోకల్ స్కూ
 ట్స్ అసోసియేషన్ కార్యదర్శి పేర వ్రాసి అన్ని విషయా
 ల్ని తెలుసుకోండి. సం).
 సోమంచి లింగయ్య,
 (అనువాదకుడు.)

ప్రకృతి విచిత్రములు.

చెవులపిల్లి.

జీవ జంతువులలో మిక్కిలి సాధునయినది తాచేలు నిండుడు. అడవిలో పెట్టి యాపదసమయమున నడవనీడ
 అలదురు. తొని, కుండెలుయొక్క నడకలు కొంచెముగమ జాతచే నాటిన కంచెను చాటును. స్వభావముగ నీకొక

గను; కాని, మర్యాదకొరకు కొండంత కోపగించుకొనును. వాండ్లు", అని బహుకోపమట. కాన, మరొక్కసారి అజెట్లన:— "కుండేలు" అన్న దానికి గొప్ప కోపమట. యీ జంతువును పూడగల్గిన, "అక్కా! గుడ్లగురక్కా! అందుకై, "చెవుల చెన్నక్కయినరాదా, లేక గుడ్లగురమ్మ చెవుల చెన్నక్క!" యని ముద్దుగాపిలువండి సుమీ! యనరాదా! మనుజులేసినఅల్లెదాటేనా, వాండ్లుకట్టినచెరువు లేకున్న నాకు కోపముగాగలగు. పీర్ బా, ఏరు త్రాగేనా! కుండేలు, కుండేలు అంటారు, కున్ని నాకొని

బాలవీరులకు పాట.

(పడన పాట వలె.)

బలేముందు, నిల్చువారు,	బాలభటులు,	విలసా.	శంకలేక, దీర్ఘచుంగ్రు.	"	"
ఖులాసాగ, నుండువారు,	"	"	చిత్తశుద్ధి, గలియుండ్రు,	"	"
హుటాహుటిగ, నడచువారు,	"	"	మే తనగు మనమ్మువారు,	"	"
దిటవుగమేల్, చేయువారు,	"	"	బీదలంగ హీనులకును,	"	"
సమ్మికగల, వారలెపు,	"	"	బాధదీర్చి కీర్తిగాంతు,	"	"
సామ్యసిల్లి, విసుగరెపు,	"	"	మౌనము ములకుతోర్చి,	"	"
మై త్రిజేయ, తగినవారు,	"	"	బీదలకు మెలగుచుంగ్రు,	"	"
ధాత్రివోరె, శాంతనిడలు,	"	"	విలసా విలసా విలసా విలసా		
దేశ రాజ, భక్తులెన్ను,	"	"	యెం. రంగస్వామి,		
ఈశునెంచి, గడగుచుంగ్రు,	"	"	బాలవీరుల నాయకుడు, కుప్పం.		
సంకటములు, గలుగనపు,	"	"			

కీర్తన వీరులకు—

ఆటవిక నృత్యములు—నటన పాటల సమ్మేళనము.

బాలా నృత్యము.

కీర్తన—ఆటతాళము.

పల్లవి|| బాలువంటి ప్రభువుమనకు పృథ్వివొరుకడు।

కానమీరు బాలులార బాలా గొల్వడి||

1 చ. సర్వసముడు సర్వజ్ఞుడు శాంతమూర్తియు||
అగునాతని గొల్వమనకు ముఖ్యకార్యము ||బాలు||

2 చ. గురువులెల్ల విద్యలకొ దర్శనయులు
గాన ఒజ్జల గొల్పివిద్యలరయుటచితము ||బాలు||

3 చ. బాలుగారు సర్వశాస్త్ర విమలగునుకను
మనము వారి నడవడికకు ఆలవడవలెను ||బాలు||

4 చ. బాలులార వినుడి మీరు బాలునాట్యము
కరమువెన్న కాశ్యప్రక్క కడుపు ముందుకు||
పెట్టిమీరు మందమంద గతుల కడలుడి||బాలు||

5 చ. అటులపోవు నపుడుమీరు అల్లరేమియు||
సల్పకూడ దదియు వినుడి సాదరంబుగా||బాలు||
(ఫెరాబ).

బహీరానృత్యము.

పల్లవి|| బిడ్డలార రండి

బలే బొడ్డయెరదిగో పట్టుదాము

1. ముంగు వెళ్ళకండి! బిడ్డలార మీరలెవరు ముంగు వెళ్ళకండి
మంద గతిని మీరలంత! సందడేమి చేయకుండ
అందరునూ కూడకూడా నాతో యిపుడె రండి||బిడ్డ||

2. పైకి చూడకండి! బిడ్డలార మీరలెవరు పైకిచూడకండి
శిరము సగము వంచియిట్లు! తిరిగి మరల పైకిచూచి
యెరను పరీక్షించి మరియు! అడుగు వేయుడోయిమీరు
||బిడ్డ||

3. అగుడోయి మీరు! యెరచె యటూ కడలుచున్నది ఆగు
డోయిమీరు
రండు రెండు అడుగులిటు! వచ్చి శిరము వంచుడోయి
వంచకుంటె నదియు మనల! చూచి పారిపోవు నండి||బి||

4. అనుచు చూచు కోండి! బిడ్డలార మీరలంత! అనుచు
చూచుకోండి
పిల్ల నడకతోను మీరు! మెల్లగాను నాతోవస్తే
తెల్లనట్టి గట్టియెర! చల్లగాను మనచె యాను ||బిడ్డ||
(టానిఫర్)

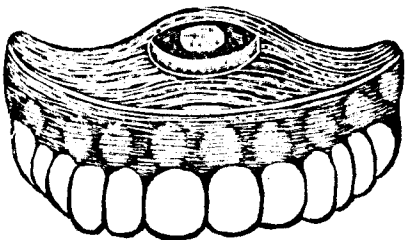
[మాట:—ఈ రకపుపాటలను కీర్తనలను వీరులు, వారల
నాయకులు తయారుచేసి, తాముపయోగించి, మాకంపిన
అందరకొరకు విందు ప్రచురింప గలవారము. గం.

||బిడ్డ||

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