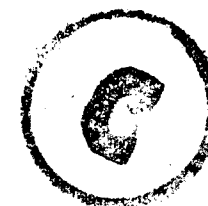


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The Magazine for all Scout Workers, Officers and Boys.

VOLUME XIII, No. 6.

MARCH 1933.

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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Editor: MR. P. V. RAMANA RAU.

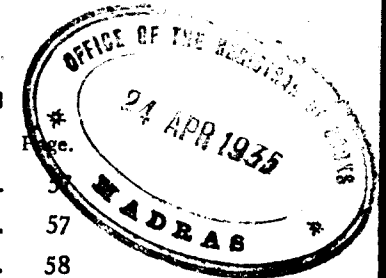
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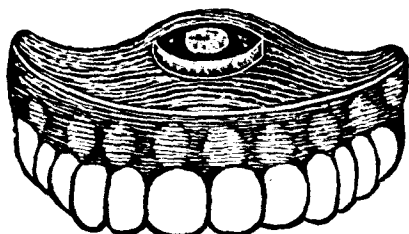
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The Chief Scout Says: A Scout with bad teeth is no use at all for Scouting Work, because he has to live on hard biscuits etc., which he cannot possibly eat or digest if his teeth are not good; and good teeth depend upon how you look after them.

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The 'South India Boy Scout' Magazine

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Diary of Training Courses.

(Summer—1933)

Scout Wood Badge Course (Part II Camp)

Early in May 1933, near Ellore (West Godavery District).

Scout Wood Badge Course (Part II)

Latter part of May 1933, near Periyakulam (Madura District).

Applications stating name, full address, Scout experience, Educational attainments, group to which attached at present, and recommended by the respective Commissioners to reach the Deputy Camp Chief, c/o P. O. Box, 424, Triplicane, Madras, on or before the 20th April, 1933. No special application forms are necessary. Camp fees: Rs. 12. Applications should be accompanied with a deposit of Rs. 2 which will be returned in the case of non-selected candidates.

PRELIMINARY COURSES.

Month of March, 1933.

Madras. Corporation Boy Scouts Association, Cub Course, (Preliminary). Apply to Mr. S. M. A. Samad, Organising Secretary, Ripon Buildings, Madras.

Month of April, 1933.

Koilkatti, Tinnevely District. Cub Course (Preliminary). Apply to Mr. S. Venkatesan, B.A., L.T., Secretary, Local Scouts Association, Koilkatti.

South Kanara District. Refreshers and Scout Course (Preliminary). Apply to Mr. B. Venugopala Rao, B.A., L.T., Secretary, District Scout Council, Mangalore.

Month of May, 1933.

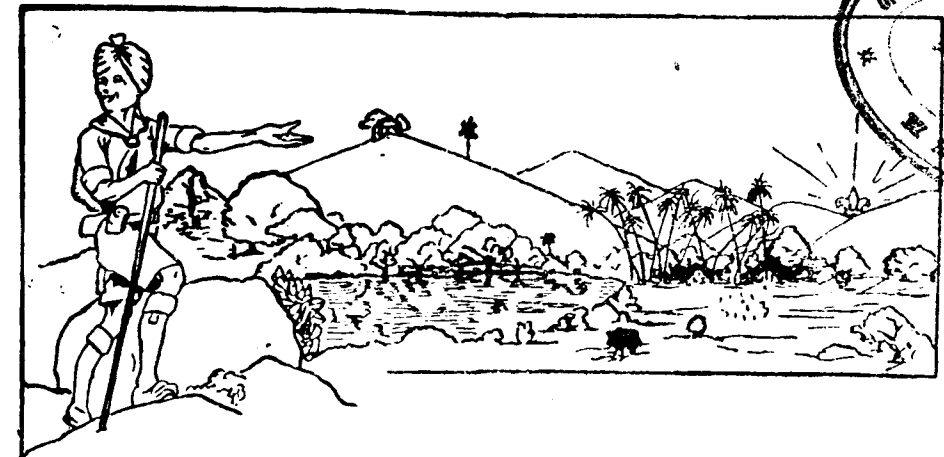
Nilgiris, Salem and Coimbatore Districts. Scout and Rover Courses (Preliminary) and Refreshers Courses, at Stanley Park Training Centre, Coonoor. Apply to Mr. N. Devanesan, Secretary, District Scout Council, Coonoor R. S.

Madura, at Periyakulam. Cub, Scout and Rover Leader Courses, (Preliminary). Apply to Mr. T. S. Venkatramanan, District Scoutmaster, Madura.

Month of June, 1933.

Chittoor District. Scout Course (Preliminary). Apply to Mr. A. S. Venkatramanan, B.A., L.T., Secretary, District Scout Council, Chittoor.

North Arcot District. Cub Course (Preliminary). Apply to Mr. T. S. Krishnaswami Mudaliar, Secretary, Local Scout Association, Tiruvannamalai.



THE SOUTH INDIA BOY SCOUT

THE OFFICIAL JOURNAL

of the Boy Scouts Association : Madras Province

Vol. XIII. No. 6.

MADRAS, MARCH, 1933.

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Thought for the Month.

Remember that as the first Scoutmaster's Handbook puts it—"Our purpose in this Boy Scout Movement is not to exploit methods, not to glorify organizations, not to honour Scoutmasters, but to lead boys into useful lives."

The Cubs' Adventure.

(I)—The Adventure of the Jungle.

BY the term "Scouting" is meant the work and attributes of backwoodsmen, Explorers and frontiersmen." So runs one of the first sentences by the Chief Scout in *Scouting for Boys*, and that is the method of Scouting, however we tend to forget it when surrounded by brick walls and concrete factories. In seeking to become a backwoodsman the Scout finds his adventure. But what of the Cub? The Chief saw that it would never do to provide the same methods for him, and so he sought for another inspiration. He found it in THE JUNGLE BOOKS and the Mowgli stories.

Why the Jungle?

"Why all this jungle atmosphere?" some folk are apt to ask. There are a number of answers of which the most important is: "Trust the Chief's genius." That is sufficient for most of us; but if you seek further reply,

it is to be found in the fact that the Jungle Stories provide in a unique manner the combination of qualities necessary for success in training the small boy—a setting of romance on which the Cub's imagination can feed, and at the same time a story which introduces family spirit, loyalty, unselfishness and resistance to evil, by means of which we lay the foundations of our training. The unrelenting combat between Mowgli and the Wolves, Baloo and Bagheera on the one side, and Shere Khan, Tabagui and the Bandar-log on the other, carries its own moral into the small boy's mind.

The Jungle stories are the foundations of our Cubbing, and cannot be ignored or shelved without serious damage to the structure. How can the new chum catch the spirit of the Cub Law if he is not told the story of the Old Wolf? The Grand Howl becomes meaningless unless the Cub has been thrilled with the

picture of the wolves howling their loyalty to Akela, the old grey leader of the pack, at full moon in the Seonee Hills. These are but two of many examples.

Let us agree, then, that the Chief was right in giving us these stories as our foundations, and proceed to consider how best to use them. Let us first clear out of the way one common misunderstanding. The jungle atmosphere is

not the be-all and end-all of Cubbing. It is an important part, but still only a part; Akela is not expected to live at a constant strain to bring the Jungle into every moment of Pack meetings. Variety is the spice of Cubbing and there are thousands of adventures to be had outside the Jungle Books.

(The I. H. Q. Cub Commissioner, in "Scouting.")
(To continue).

CUBS.

Jungle Tales (Contd.)

The scene changes.....It is the Council rock again...Akela has missed his kill.....Revolt in the Jungle.....Shere Khan attempts to speak...Mowgli, (incited by Bagheera) 'Free people, does Shere Khan lead the Pack? What has a Tiger to do with our leadership?...Shere Khan attempts to speak.....and says 'The leadership is still open.....Mowgli butts in on his speech. "What, are ye all jackals to fawn on this cattle butcher? The leadership of the pack is with the pack.

Yells of 'Silence thou man's cub,' 'Let him speak, he has kept our Law,' 'Let the Dead Wolf speak,' etc.....

Akela:—"Free people and ye too jackals of Shere Khan, for 12 seasons have I led you safely to and from the kill.....Now I have missed my kill.....ye cunningly plotted my downfall.....Yours is the right to kill me.....Come.....who comes to make an end of the Lone Wolf.....For it is my right by the Law of the Jungle that ye come one by one".....(dead silence.....)

Shere Khan:—"Give me my man's cub."

Chorus of Voices:—"What has a man's cub to do here? Drive him away....."

Shere Khan:—"Give him to me.....If he goes to the village he will only incite the people to come with their sticks and staves to molest us.....No, No.....Give him to me. He is mine by right....."

Akela:—"No, No, we are not so stony hard. He has eaten food with us, he has slept with us, he has driven game for us, he has

broken no word of the Law of the Jungle"....."Babel of voices.....hot dispute.....they scramble and fight.....a regular scrap.....Finally Mowgli with a fire brand in his hand, beats Shere Khan....."

"This cattle stealer said that he will kill me in the council, because he had not killed me when I was a cub.....Thus and thus, then, we beat a dog when we are men.....Stir a whisker, Lungri, and I ram the Red flower down thy dirty throat.....Pah.....sing'd jungle cat.....go now.....But remember when next I come to the council rock as a man should come, it will be with Shere Khan's hide on my head.....As for the rest Akela is free to live as he pleases....."

Mowgli goes down the hill to meet those mysterious things that are called men.....

Scene 6.—The Abode of Man.—Mowgli the Shepherd boy.....Big brother visits.....Akela.....The Hunting of the Hunter by the Hunted.....Shere Khan stalks Mowgli.....Mowgli stalks the Tiger.....The Death of Shere Khan under the hoofs of the cattle.....a dog's death.....The skinning.....Buldeo the Braggart.....The Tiger Skin.....The Trail Back.....The Council Rock.....The Dance of Victory.

Scene 7.—The Last.—Mowgli the Mighty.... Lone Hunter of the Jungle....."Chil the Kite".....Finale.....Sing-song if possible.

Nada.

For Rover Scouts. Rover Scouts and Service.

By D. SAMPATHKUMARAN, A. D. C. FOR CUBS, SHIMOGA.

is an attitude of mind towards life as a whole which finds expression in the good that man does by his thoughts, influence and example.

There has been a tendency to overwork the ideal service: there are some persons who expect the scouts and rovers to be at their beck and call and to do all and sundry jobs

such as for instance arranging in a public meeting chairs, benches, buntings, etc. Now such a thing could be done in one place only and that is the place where there is absolutely no help nothing whatsoever. If done anywhere else, we are only interfering with the legitimate duty of some others. A cooly for instance who would have earned is prevented and a servant of the place is turned lazy by such acts.

The first and foremost kind of service is service to oneself—the mental and moral and physical training must be given foremost of all, thus enabling one to be self-reliant and not a burden on his parents or guardians; until and unless one is fit, it amounts to building castles in the air when one dreams of doing good to others. It will be like a blind man leading another blindman. I have heard many remarking when they see boy scouts of tender age, "Look, of what use will that fellow be, will he render First Aid? will he carry me if I am hurt?" (a two hundred pounder). To them I must say that the boy has become a scout to improve himself and be fit to do some service which he is capable of doing. The fact that a young man becomes strong mentally and physically and self-reliant is in itself an asset to the nation at large. A young man instead of standing on his own legs, should never become a parasite. Hence the ideal of service to oneself is more important than the ordinarily conceived idea of service. In all the nation building works every individual must try to do his best first to himself and then to others. This does not mean selfishness but self-improvement.

Service to others.

A rover scout has a far wider opportunity of doing good to others than a scout. They should be not watching for epoch-making good turns but must do also the little acts of kindness, mercy and help which is needed so much in every day life.

Service must begin at home as the age-long saying "Charity begins at home." When you have plenty of work at home, where is the fun in your running away in search of service outside? The home of a rover scout must be something different and congenial. As much of service which your home demands and requires do it with a willing-heart and get your reward by your father's "well done my son."

Service within the movement.

Rover scouts could render assistance to the cub packs and scout troops in a number of

ways, and a few serving as models have been detailed below:—

1. By arranging for scouts camping and hiking; some have to find out by experience the best camping places in their district and submit the list to the district headquarters to be available for all the troops and packs.

2. By conducting cub and scout parades in places where the cubmasters and scoutmasters are absent.

3. By qualifying themselves to become badge Instructors, Secretaries and Examiners.

4. By engaging the cubs and scouts for displays, sports, and drama in order to raise troop funds.

5. By carrying on scout movement propaganda work and to remove the misconception if any, about their unique movement.

The Rover scout who is an outsider to a cub pack or a scout troop brings a breath of freshness into the institution; he is young and vigorous and these characteristics are a tonic in themselves.

Rovers could go in to form an old scouts' association in their locality and invite cubs and scouts for some sort of team-games, planned and organised by them with a purpose.

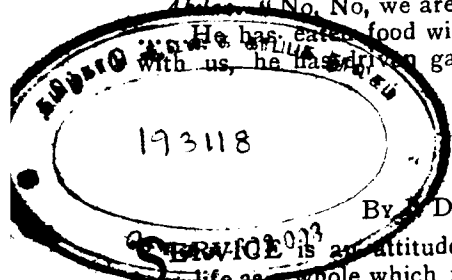
The loyalty which the rover scouts owe to the movement is great; they have got to discuss this in their dens and find out how best they could help the movement in its ordinary task. The colours of their shoulder knot (yellow for cubs, green for scouts and red for rovers), constantly remind them of the intense interest they must have in the core of their heart to the welfare and unity of the triple branches of this unique movement. They must ever and anon be on the alert to lend their helping hands to the troop or pack which needs them. If rover scouts could only keep this in view, many leakages in the movement may be remedied.

Service outside the movement.

There are many ways open for the rovers to do service outside the movement and a few have been detailed below for convenience sake.

1. Organise games for poor boys in slums, and in the neighbouring villages.

2. Introducing the "Que" system in the Railway stations, helping the Railway authorities during Jattras and other festive occasions when the passengers crowd in uncontrollable numbers.



MY 7 MAR 1933

3. Rovers becoming members of the Red Cross Society and working in their different branches.

4. Visiting slums and getting the correct information to the authorities concerned, regarding their lives, sanitation, wants, etc.

5. A band of Rovers forming a "Vigilant" Committee, their function being to see that in

their locality they give Vigilance and prevent criminal atrocities.

6. Rovers entering the village panchayats and helping them to run them smoothly.

7. To influence the villager to sustain them from having fantastic sacrifices, etc.

8. Organising a festival for the poor.

The Mysore Scout.

P. O. R.

[From this month onwards, it is proposed to publish a series of notes on the various sections and rules of the Policy, Organisation and Rules for the Boy Scouts Association in India. This is done with a view to encourage workers to study that most invaluable volume so that they may be able to play the Game of Scouting for Boys in India with a greater zest and a greater regard to the letter of the law. Many of the rules are vague as compared with the rules obtaining in England and we hope these articles will serve the purpose of making the implications of those rules definite and clear. Suggestions are welcome and they will be thankfully acknowledged and published. It may be pointed out at the same time that we, the players in the game are not entitled to criticise. Any criticism of these rules by the men in the Movement, actually trying to play the game according to these rules would not be fair to the Movement. Let us accept the criticism offered by outsiders and try to evolve the rules so that they stand above all criticism, ultimately. It is for us to build up the rules for India and let us put all our efforts into the task.

Editor, S. I. B. S.]

1. **Aim:** The aims of the Boy Scouts Association clearly stress the following points.

1. Membership is open to all irrespective of race, creed or caste.

2. Development of citizenship.

3. Subordinating personal interests to those of others or in short, unselfishness.

4. Development of mind, body and character.

5. Development of handicrafts, resourcefulness and self-reliance.

In fact, to make the boy a real man of the future.

Every member of the Boy Scouts Association should take the Scout promise and anyone who fails to do so is not a full member.

Except for the slight difference in the Cub Promise and the Officer's promise every one takes the identical promise. So the common ideal is enforced.

In fact, the Officer's promise demands more of self-reliance and judgment in the promise "to carry out the spirit of the Scout Law."

Therefore it is clearly shown that no one has any right to refuse admittance to any individual on the basis of caste, creed or race.

The Boy Scout Movement is essentially universal and international.

2. **Membership:** Mention is made of the following types of membership.

1. **Ordinary:** Who are really in the field, Cubs, Scouts and Rovers, Scouters, Commissioners, etc.

2. **Associate:** Who pay subscriptions or enrol themselves as supporters of the Boy Scouts Association or Local Scout Associations.

3. **Honorary Members:** Open to Aliens but restricted with regard to issue of badges, etc.

Uniform is worn by all Members of the Boy Scouts Association. Though its main details are the same, yet various changes with regard to issue of badges and style of uniform according to rank are seen.

While Scouts and Scouters, all warranted ranks and several non-executive ranks as Instructors and Examiners *ipso facto* wear the uniform, there are several ranks as Presidents of District or Local Associations on whom honorary ranks must be conferred before they wear the uniform. (Refer Rule 56).

Again it is pointed out that co-operation and co-ordination with kindred organisations is essential. *The Boy Scouts Association always maintains cordial relationship with other Boy Organisation.*

Scouters should see that such cordial relationship is maintained not only by General Headquarters and Provincial Headquarters but also by every Scout and Scouter.

The bodies that are mentioned in the footnote, that can apply for registration of "controlled Groups" is very narrow, (Educational Department and the Y. M. C. A. are mentioned). In view of the recent development of Associations, etc, it would be of very much use if this footnote is enlarged or the General Headquarter issues notices from time to time giving list of such organizations, Associations or Clubs that can apply for registration of controlled groups.

Further, it would also be very useful if an addenda is given of the list of ranks that can wear the uniform of the Boy Scouts Association. An attempt however is made here.

N. B.—Those who can wear the Uniform of the Boy Scouts Association.

By virtue of their ranks:

1. Ordinary: Cubs	Rule 18.
Scouts	" 16.
Rover Scouts	" 37.

with their distinctive badges of rank.

2. **Executive ranks:**

Provincial or State Chief Scouts.

Provincial or State Commissioners and Associations.

District Divisional or Local Association Commissioners.

Scouters like group Scoutmaster, Scoutmaster, Assistant Scoutmaster, etc.

Lady Scouters.

District officers like District Scoutmaster, District Cubmaster, District Rover Scout Leader.

3. **Honorary:** For persons ceasing to hold a warrant e.g., as Honorary Scoutmaster, etc. Honorary District Commissioner, etc.

4. **Non-Executive ranks:** While the ranks are conferred by the Local Association and District Commissioners jointly, their uniform is allowed ex-officio. Lady worker; Surgeon; Chaplain; Instructor; Examiner.

5. Presidents of Provincial or State Council hold Ex-officio Honorary Commissioner's Rank (Rule 56); but do not wear Commissioner's badge.

Parents' Night.

(Some hints on how to organise one)

The essentials of a Parents' Night are

1. Demonstration of Scouting and its principles.
2. A visual representation of what Boy Scouts do.
3. Awarding of Badges of efficiency and Proficiency.
4. A presentation of boys happily occupied.

The success of the Parents' Night depends upon the amount of preparation put in. To be thorough, such preparation must commence weeks before the actual date fixed for the event to take place.

The programme must be of interest to an adult audience which, though charitable, expects value in return for time spent. It must be truly representative of scouting as a character building programme for boys. It must carefully balance instruction with entertainment and must avoid the slightest possibility of offending good taste. One even slightly off-color joke or stunt may ruin the impression made by an otherwise excellent programme.

It is absolutely essential that the programme should neither be too long nor too short. It is

a good rule to fix two hours as the maximum limit but an hour and a half would be nearer the ideal. Every activity in the programme should be so timed that the programme starts right to time and closes right to time. Each item should be allotted enough time as judged by its likely appeal to the audience. This of course will be known by previous experience. Every one of the participants should be strictly told that they should on no account exceed the limits of time allotted to each of them.

Securing a good audience:

The common complaint is that attendance at such functions is generally very poor. But careful planning may remove the trouble. Here are a few hints which you might try in your next attempt.—

Word of mouth invitation to parents of boys, followed by a personal letter signed by the Chairman of your Troop Committee and the Scoutmaster, followed by printed or better still, cyclostyled invitation tickets, distributed by the Scouts, these to go out not more than two weeks before the event.

Supplementing the above efforts, the head of the Controlling body of the Troop announcing the event by means of attractive, preferably handwritten or hand painted posters exhibited at prominent places in the institution itself and also themselves sending out invitations to parents of boys, to be present at the event.

For you to have a perfect programme, you should assign responsibility. Remember the show is the Troop's own and not a 'One man' show. *So assign full responsibility.* Not merely that, define the full scope of duties to be discharged in each case when you depute different people to take charge of different items of the programme. Here are a few suggestions:

(a) **Executive Committee** Consists of one or more members of the Troop Committee, the Scoutmaster and all the following persons in charge of sections:—

(b) **Programme Chairman** (with a committee of three scouts) Responsible for planning and timing programme together with the Patrol Leaders and others concerned. Works in close co-ordination with the Scoutmaster. May or may not act as Master of Ceremonies of the programme.

(c) **Attendance Chairman** (with a committee of three scouts) Plans and brings into execution means of promoting attendance.

(d) **Property Chairman** (no committee) secures and has ready all equipment and properties needed during the evening, and also all badges, etc., to be awarded. The Assistant Scoutmaster might suit very well.

(e) **Reception Chairman** (with a Committee as needed) meets guests, sees that all persons are properly seated; is on the look out for honored guests or participants in the programme.

(f) **Stage Manager** is in full charge of the stage. Sees that it is ready as needed and is in charge of the opening or closing of the curtain.

A model Programme for a Parents' Night.

Granting that everything is ready and the audience waiting, we can have some programme as the following:—

Event I—10 minutes

Commencing time to suit the locality

(a) Rally call by horn or bugle or whistle: Assemble:

(b) Entrance of Troop with Troop Colors

(c) Bugle call: Hoisting of Scout Flag

(d) Salute: Reaffirmation of Scout Promise (Ask the audience to rise).

(e) Welcome to the Parents by the Scoutmaster

Event II—5 minutes

Scouts spread out in open formation. As the boys enter, each has a set of semaphore flags in his belt. These are removed and the following message is sent in perfect time and order:—

"WELCOME TO OUR PARENTS AND FRIENDS." As each letter is sent, a Scout with a good voice calls the letter. At the end of each word, he gives the word. At the end of the message, he gives the entire message.

Event III—15 minutes

"The Evolution of Signalling" By the Patrol. A demonstration of the evolution of signalling from smoke signals and tom tom to Telegraphy or even wireless if possible.

Event IV—15 minutes

"Knot tying applied" by..... Patrol. One on one side of the stage the two smallest scouts of the Patrol tie knots of different kinds in a large 1½" rope—knots which can be seen.

A placard naming the knot as it is tied may be displayed with each knot as also its uses. On the other side of the stage, the remainder of the Patrol constructs a signalling tower or some similar pioneering project of scout staves. The two activities are timed to end simultaneously.

Event V—15 minutes.

The Chairman of the Troop Committee or the head of the Controlling institution to make a brief address on Scouting and end by awarding Badges or other awards. When invited to speak, he is told the exact time allotted to him; on arrival to the function, he is given a programme copy with the time allowed to him heavily marked and a list with the names of the boys to receive the badges or awards so that he may familiarise himself with the names before calling them.

Event VI—15 Minutes.

The whole Troop to take Part in some display on scouting activities such as Camping by Patrols and Camping activities. (It is necessary that every item of equipment and every activity in this item of the programme should have been kept ready and rehearsed many times before the actual exhibition, so that no time is lost or the allotted time exceeded. This if well done is really a very catching stunt.

Event VII—20 Minutes, Two short scout playlets.

Utilise local talent and prepare the boys well ahead and assure yourself that the acting and makeup are excellent.

Event VII—20 Minutes, Camp Fire.

If on the stage itself, build up a mock camp fire with an electric torch and strips of red tissue paper and darken the stage and auditorium.

Programme should be Stunts and songs (Group items only) 15' Scoutmasters' Thanks 2'

Closing Prayer and silent personal devotion (3'). When the boys round the camp fire have bent their head in silent meditation, slowly lower the curtain. Let there be darkness for a moment and then switch the lights on.

The evening is over.

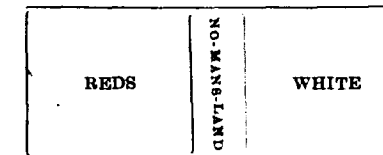
Note: The above programme and suggestions are adapted from the excellent journal "Scouting" (America). Our scouters will see the necessity of modifying the programme to suit local conditions. But it can be taken for certain that the parents will appreciate the whole show if everything is done crisply, and right to time, showing perfect discipline in every activity. (N.)



(Hiawatha)

"Enemy's Camp"

Two teams, the Reds and Whites, play on a ground divided thus:



Players of each team must be clearly designated. The object of the game is for all the members of one team to have crossed over into the enemy camp.

Play is as follows:

A Story Game for Cubs.

Make a large card board picture of a tiger, complete with stripes and with a circle cut out of his body. Over the back of the circle paste a piece of thin paper. Now, off you go to the nearest thickly wooded jungle.

The pack is divided into two teams, one lot to be hunters and the other tigers, with the model as the tiger king.

The tigers, with their scarves tucked through their belts, go out with the tiger king to a pre-arranged lair where they set him down. Ten minutes after, the hunters, with their scarves tied round their arms, have to follow.

Now the hunters' object is to break the piece of paper or "Target" in the body of the tiger king, and the tigers have to defend him.

Say Reds with the toss. A Red throws a football with all the force he can into the White camp. If a White manages to catch it full pitch, he may cross into the Red camp, after tossing the ball to one of his own side. If the ball is not caught full pitch, but touches the ground, no-one crosses over, but the White who picks it up, throws it into the Red camp.

If a Red catches it, he then crosses over into the White camp. A Red who has passed into the enemy camp helps his own side by catching the ball thrown by the Reds, and throwing it back in such a way that it can be easily caught by them.

Various Rules.

1. Players may not run with the ball; it must be thrown from the point at which it was caught.

2. If the ball goes into no-man's-land, it must be fetched by the referee, who rolls it into the nearest camp.

3. The ball may not be snatched from a player's hands, or knocked away as he is about to catch it.

4. Players may not hold or jostle their opponents.

5. Players must not enter no-man's-land. Penalty for breaches of the rules: A free throw to the other side.

(Scouting "Birmingham")

The best way is to creep up slowly and quietly, and attack the tiger king while the other tigers aren't looking.

A hunter is "killed" if a tiger takes his scarf from his arm, while a tiger is "Polished off" if his scarf is taken from his belt by a hunter. Then they are out of the game.

If the hunters succeed in breaking the target of the tiger king, they win the game, but if the tigers successfully defend their king until the end of a given time, they win.

When the target is broken a new piece of paper can be stuck on the back of the tiger king.

L. W.

Scrawls for Scouters.

It ought to be no strange experience to us to come across people who offer criticisms of the right as well as the wrong kind.

We should not feel hurt when they happen particularly to be of an understanding character.

Scout methods and principles are somewhat subtle and they require close study and some practical touch to be understood perfectly. It is no wonder, therefore, that most criticisms coming from people, however responsible otherwise, strike us as sweeping or superficial.

Rolland Philipps has said :

"Some people think that a scout is a bloke with dirty knees and a big hat; other people believe that he is a boy with a clean mind and a big heart."

"As you go about the world wearing your Tenderfoot badge in your buttonhole, you will find that people have mixed ideas as to the meaning of Scouting; but so long as your own ideas are not mixed, it does not much matter about those of any one else".

Particularly in the matter of Public service we have to be very careful.

We cannot afford to forget whatever other people might say, that we are committed to an important service to society in our undertaking to run a Troop of Scouts. This is service of a special character. Other people may praise us or blame us. We must be sure that we do not swerve from our post of duty.

As regards enlisting our boys in Public service, we have to look upon every piece of such work and every such opportunity as a Troop Good Turn, or Patrol Good Turn, or individual Good Turn.

A Good Turn is a good turn only if the party who does it performs it willingly. We ought

to be sure that our boys willingly undertake it. The Court of Honour should decide for a Troop, not the Scouter. Before we offer the opportunity we have got the responsibility of considering whether the service will redound to the betterment of the boy's character. We welcome only such opportunities as have a character-training value.

It is up to us to reject all other kinds of offers.

Secondly, we must be sure that we have the approval of our Commissioner with us for enlisting our boys in such service. In most cases we will be wise in directing the party offering the service, to our Commissioner.

Lastly, let us not be unprepared for our Troop rejecting it on the ground of the inconvenience of the time at which the opportunity has come. Our duty is only to make sure that the offer is not rejected out of sheer unwillingness, even in which case, we may not force it down their throats, but we shall have to wait for a suitable time to set the spirit of the boys aright.

Remember always that service matters to us only as one of the devices for developing boys' character.

We will, more often than not, be unwise in undertaking to run any social service organisation as continuous service for any length of time. But there is no harm in assisting in the propaganda and spread of any good work like Public Health measures.

Collective voluntary services of this nature are approved of by the Chief Scout. The Chief Scout in one place observes with reference to School Troops: "Service can be practised and tested by voluntary work about the School-promises in out-of-school hours and collective voluntary services to the community also through organised entertainments, games, etc."

(Scribbler.)

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.

The Eleventh Law.

"Were there fewer fools in the world there would be fewer knaves"—so said Butler in *Hudibras*.

The rage for money-grabbing is upon us, and is threatening to wreck the nation. Football companies, and, I am sorry to confess it, cricket companies, are vying with race-course companies in drawing crowds to pay gamemoney into their pockets through well-advertised games by highly advertised and highly paid players.

The mass of people, lured by these advertisements and carried away by the herd attraction, flock like sheep to pay. The only fly in the ointment to the company is the fact that the dog-racing companies have come in to compete with them, and the Tote clubs and Tote companies are pushing in for their share in rooking the fool crowd. Also the Dublin Sweep company has not done badly in raking in a few millions of pounds from England in the course of a year. All this at a time when we have over two millions of people, insured and uninsured, out of work and degenerating.

The president of the Board of Trade has estimated that a thousand million pounds are spent in a year on unproductive expenditure. Some £ 600,000,000, goes in

betting and drink. This sum, if spent on productive expenditure, such as food, housing, clothing, etc., is estimated by Sir George Paish as sufficient to give work to twelve millions of people. With such monies wisely directed, agriculture might be put on a paying basis, and England be made to a large extent self-supporting.

As a remedy it has been suggested that betting should be made illegal, except under definite restrictive legislation, and drink, the same. But, as in the case of war, crime, and any other kind of vice legislation, prohibition does not effect its purpose, however, well-meaning that purpose is; it is the will, the good sense, and patriotism of the people that must be invoked if the remedy is to be successful.

It will be a stupendous job to retrieve our nation from being led by the nose by clever money-getters, but in our Scout training we can at least open the eyes of a considerable number of the rising generation to the dangers that lie before them and, through them, before the country. We can impress upon them the fact that knaves are about, and that the Scout, if he obeys the eleventh unwritten law is not going to be their dupe. "A Scout is not a fool". Chief Scout.

The Jamboree.

THE camp is reached from Budapest by rail (main and suburban lines) and road (taxi cabs and motor bus service). Garage in Camp. For private cars one or more parking grounds near the gates, under necessary vigilance. By special permission of the Hungarian Government the Camp enjoys somewhat exterritorial rights and is under immediate control of camp authori-

ties (police, fire brigade, etc). Camp Chief, Count Paul Teleki, Honorary Chief Scout for Hungary, member of the Boy Scouts International Committee. He is assisted by special Committees for Supplies, International Service, Contracts, Press, Amusements, Scout activities, Tours, Budapest-Sea and Flying Scouts, Health, Religious Observances, Receptions.

Participation should be reported through National Headquarters. Guided by convenience in administration and the distribution of food. Jamboree Headquarters adopted for all calculations the unit of 35 and multiples thereof. Contingents consisting of more than 15 units (525 Scouts) are subject to subdivision among two or more sub-camps in order to enable them better to mix with Scouts of other Nations. Leaders of Contingents should present bill of health upon arrival.

Lower age limit. 14 years. Only recognised Scouts born 1919 or earlier are admissible.

Time limit for preliminary reporting. December 1st, 1932.

Time limit for final reporting. May 1st, 1933.

Camp fee for the whole period of the Jamboree. 60 gold Pengo. (\$ 10-15) including food from arrival till departure (1-16 August) tickets and meals for two excursions (to Budapest and another place of interest), entrance fees, Jamboree Cloth Badge and Camp Book. Fees must be paid either for one week or for the whole period.

Cousins. For communication with sub-camp Headquarters each contingent will have a cousin, a Hungarian scout who will also act as interpreter and shares their life during the Jamboree.

Equipment. Personal: Regular Scout uniform with official badges, Jamboree cloth badge, which all participants receive is compulsory on shirt. Otherwise usual camp equipment. Recommended: Bathing suit, canvas shoes, warm blankets, (nights comparatively chilly) Animals not admitted. Fire-arms strictly prohibited.

Patrol and Troop equipment should enable contingents independently to build and conduct a camp characteristic of their respective countries. Tents, tools, cooking utensils as in usual summer camps. To brighten the aspect of parades, displays and the camp in general, contingents should bring as many flags as possible.

One great flag-pole and name boards delivered to contingents at own camps. Tents and other insured camp equipment

may be sent in advance to Godollo and will be stored near the camp site. No responsibility is taken for possible delay at customs examination.

For hire during the Jamboree: a limited number of tents accommodating 2-8 persons, palliasses, blankets, pails and basins. Apply before May 1st, 1933.

For sale, material for camp building, flagstaffs, piles, boards, wire, rope nails, material for gates, and fences, Ironmongers and wood supplies with reasonable prices at the shopping centre.

Food. Packed for 35 scouts or the multiples of this unit to be fetched every morning in subcamps. Contingents have to procure receptacles. Pails for hire.

Rations. Milk 4 litre (7 pint) per day and per person, raw meat (veal, beef, pork, mutton) 120-200 grammes (4-7 oz.) bread 500 grammes (1 lb. 1 oz.)

On busy days (parades) tinned food requiring little or no cooking. Liberal rations of fruit and vegetables (cabbage, beans, Hungarian specialities as melons, and tender maize (sweet corn). Also: flour dough, lard, oil, bacon, sugar, salt, spices, potatoes, eggs, curds, cheese, butter, marmalade, cocoa, tea.

The complete Bill of fare for the 14 camp days with full instructions for cooking will be mailed in advance to contingents. Contingents requiring different quality or rations of food please state this before May 1st, 1933. Every effort is made to meet special demands. If this involves an excess of costs, a proportionally higher participation fee is charged.

The daily fare is to consist of four meals, three of them substantial (breakfast, lunch, dinner).

Fuel for the first three days delivered at the single camps, later to be fetched in subcamps.

Single Scouters may take their meals in the Shopping Centre and in selected restaurants. Meal tickets may be booked in advance.

Patrol Leader's Page.

An Exchange of Patrol Leader's Ideas.

Patrol Camping.

ONE of your greatest services as a Patrol Leader is to try to make your Patrol into a Camping Patrol, trained in the ways of the experienced campers. This takes time. It takes also patience and perseverance. But it can be done, and you are well under way toward doing it, the day you have made your boys into real hikers.

Camping is really just an advanced form of hiking. The planning has to be more elaborate. The amount of equipment necessary is increased. Sleeping out under primitive conditions enters into it, making things more complicated. Yet the general plan and purpose are the same. In camping as well as in hiking you must follow the same safety precautions, you must decide upon your time and your place, means of getting there, ways of filling the day with a varied programme and the like.

The Patrol hikes are all training for the greater adventure—the Patrol Camp.

When to Start Patrol Camping

Two things are required before your group starts its Patrol camping.

1. The Patrol must be in possession of the equipment necessary.

2. You, as the Patrol Leader, must be in possession of the experience necessary.

Equipment is specially necessary for the inexperienced camper. An old camper may go out in the wilderness, build his own shelters of material found on the spot and spend the night in comfort. But it wouldn't be wise to take out beginners on an adventure of this kind. It might forever set them against camp life.

However, it isn't necessary that much new equipment be purchased for the first few camping trips. Cooking utensils may be taken from the homes. Most families have extra blankets that the boys may bring along. Just one thing must be gotten: the tent. But how? That is the problem which must be solved.

A certain Patrol Leader was asked by his boys: "When do we go camping?" His answer came back with a snap: "The day we have earned the money to get our own tent!"

And this is precisely the right attitude.

You may be able to borrow a tent from another Patrol or from the Troop. May be some well-meaning philanthropist might even think of presenting your Patrol with one. Resist the temptation. Such a tent would never be more than just a tent, while a tent earned by the Patrol itself will be a treasure in which every boy will be proud to share ownership.

In this case as in many other cases it is not the path of least resistance that takes you the farthest.

If you encourage your Patrol to earn and save its pennies and make its own equipment you will be building Patrol Spirit and traditions at the same time, which as we have said elsewhere is vitally important.

Just imagine what an incentive it is for your Scouts to know that "we go camping the day we have earned our own tent. It will make them work to achieve the adventures. If you are the right kind of a Patrol Leader you will start the work early. If you begin your preparations for camping soon after the start of the Patrol the equipment will be there the day the Patrol is ready to go camping. Start a special equipment fund. Inspire your boys to bring pennies they earn by their own small jobs, take up Patrol Handicraft, and find other ways of a most fascinating subject.

The day the tent is acquired the Patrol goes camping. Later on it will earn and get together its own cooking utensils and other things that will make the equipment complete.

—From "Handbook for Patrol Leaders."

Troop Morale Through Patrol Morale.

THE morale in a Troop or Patrol is high when every member is proud that he is a member. He shows that he is proud by being present at every meeting (or if necessarily absent, excused in advance) on time, in Uniform, willing to do his share and a little bit more.

How are you fellows, leaders of Patrols, building that spirit of enthusiasm for your

Patrol? we usually are enthusiastic about membership in a *going* concern, a group that does things, that has a programme, that is so organized to give each of us some responsibility, a chance to have a part in its management. Is your Patrol this kind of a group? If it is, you're building Patrol Morale, which is another name for *Patrol Pep*.
—Walter McPeck.

Crippled, but not Disabled.

The Group of Boy Scouts at the Darwen Cripples' Training College has proved conclusively the inapplicability of the term "disabled Scouts." Last summer they performed the amazing feat of digging out a swimming pool, 15 feet by 50 feet, and diverting a stream to supply the water.

The authorities were so pleased with the work that they cemented the pool and added the finishing touches. Many members of the institution enjoyed a dip during the summer and one Scout gained his Swimmer's Badge.

Good Turn Campaign.

Borstal School Scout Group 9th Palamcottah.

Place: PALAMCOTTAH TOWN.

Date & Time: 19-2-33, 3-30 to 5 P.M.

1. Conducted a blind man to his house.
2. A cycle pump fell down from a bycycle and was not noticed by the rider. We shouted out to the rider to stop and handed over the pump to him.
3. A girl was leading a cow and its calf along the road. She was guiding the animal by holding a rope tied to its neck. The animal was frightened on seeing a Motor car and ran away. One Scout caught the cow and handed it over to her.
4. Rescued two boys struggling in water.
5. Saved a beginner cyclist from being dashed into by a car by stopping the car which came from a corner unnoticed by the boy.

6. A jutka driver was mercilessly beating his horse. The horse was apparently ill-fed and could not move on account of fatigue.

We collected some grass and gave it to eat. After a little rest, it proceeded slowly. We advised the cart-driver to be kind to the animal in future.

7. A cyclist who was being chased by a cow was about to be knocked down by a car which was coming in another direction. We directed the car to stop and drove away the cow.

6. A boy fell down from a cycle. We helped him.

Group Scoutmaster.

Doings of Scout Groups.

2nd Pakala, M. S. M. Railway Troop had a very enjoyable camp and 7 miles hike at Vallimalai in Chittoor District.

2nd Tuni Rover Scout Crew, East Godavery district celebrated the Birthday of the Chief Scout on the 22nd February last.

1st Wandiwash Troop attached to the Board High School held a special Rally on the 7th February 1933 at which Proficiency badges and 2nd class badges were presented to the Scouts.

Sri Krishna Troop, Polavaram, rendered service at the Mahasivarathri festival and at the temple and at the bathing ghats.

1st Kadiri Troop, Anantapur District celebrated the 76th birthday of the Chief Scout when a talk on the life of the Chief Scout was given.

The North Madras Boy Scouts Local Association held their Annual Meeting and rally in honour of the Chief Scout at which the Hon'ble Mr. Justice Packenham Walsh presided.



Scoutmasters' Training Camp: Tiruvannamalai.

By courtesy of]

['The Hindu' Weekly.

The Tanjore Local Scouts Association held the Birthday Rally of the Chief Scout with Mrs. Lorimer in the chair at the Kalyanasundaram High School grounds.

1st Rajapalayam Troop in Ramnad District went out on a camp for 3 days to Mudangial near the forest rest house. On the whole they had a very enjoyable camp which was utilised for doing Scout tests.

Shivaji Rover Crew, Government Training School, Ramnad, rendered Scout service at Dhanushkodi during Thai Amavasi Day. They detected pick pockets and traced out the missing children and

did picket duty at the bathing ghats and were severally useful.

The Rover Crew attached to the Pachaiyappas College, George Town, held their very successful Annual Meeting last month at which the Provincial Commissioner presided.

The Madras Corporation Boy Scouts held their Annual Camp for three days at the Pachaiyappas Hostel Grounds which was attended by nearly 300 boys.

1st Arni Troop of Scouts, North Arcot District held a Rally and investiture at which the Provincial Commissioner presided.

The Fireman's Lift.



The Fireman's Lift, Fig. 1.



The Fireman's Lift, Fig. 2.

Practise the "fireman's lift" for getting an insensible person on your shoulders. To do so turn the patient on his face, raising him into a kneeling posture. Kneel and place yourself across and under him, so that his stomach rests on your right shoulder, Pass your right arm between his legs and behind his right thigh. With your left arm draw his right hand forward under your left, and grasp the wrist with your right hand, then raise yourself to an erect position. This is called the "fireman's lift."

Reviving the Apparently Drowned.

If possible send immediately for medical assistance, blankets, and dry clothing. As soon as the victim is clear of the water, quickly feel with your fingers in his mouth and throat, and remove any foreign body, such as tobacco, false teeth, etc. If the mouth is tight shut, pay no attention to it until later.

Instantly proceed to the Restoration of Breathing.

Proceed as follows:—

Place the patient face downwards, with the arms extended. (Do not take time to loosen or remove the clothing.) Turn the face to the side. Kneel astride of the patient. Place the hands on the small of the back, one on either side, thumbs parallel. (See illustration.)

Schafer Method of artificial Respiration.



Down "Out Water!"



Up—"In Air!"

Swing forward slowly, arms straight, so that the weight of your body is gradually but not violently brought to bear upon the patient. The movement should occupy the time necessary to say slowly—"Out water!"

Swing backwards, relaxing the pressure, but without lifting the hands, saying slowly—"In air!"

Repeat deliberately, without any marked pause between the movements, making a complete respiration in four or five seconds. The movements may be timed by your own breathing.

Now, while continuing the breathing movements, have someone loosen any tight clothing about the patient's neck, chest or waist. If procurable, have dry, warm covering placed over the patient, and apply hot water bottles, or hot bricks, or stones wrapped in flannels, between the thighs and to the arm-pits and feet. The movements of artificial breathing must not be interfered with, however.

Yourself, or with help, continue the treatment if necessary for four hours, or longer, or until a physician has pronounced life extinct.

Do not move the patient until he is breathing normally. If it is absolutely necessary to move him, have him placed on some hard surface, such as a door, or the floor of the conveyance used, artificial respiration not being for an instant interrupted.

When natural breathing has fully resumed the patient should be allowed to lie in a

natural position, on his right side and treatment begun for the promotion of warmth and circulation.

Treatment After Natural Breathing Has Returned.—While disturbing the patient as little as possible, remove the wet clothing, wrap him in warm blankets or other covering, dry the hands and feet, and proceed to promote circulation and warmth by rubbing the limbs upward that is, toward the heart). Do this with a firm, grasping pressure, under, or outside the covering. The object is to drive the chilled blood along the veins towards the heart.

When the patient can swallow, administer small quantities of hot coffee, tea, milk or broth, or other light warm nourishment. Keep the patient in bed, and encourage him to sleep.

Laborde's Method.—When from any cause the above methods cannot be carried out, Laborde's Method of artificial respiration should be tried. It is especially useful in the case of suffocated children and when the ribs are broken.

The patient is placed on his back or side; the mouth is cleared, and the lower jaw is pushed down. The tongue is then closed (with the aid of a handkerchief or other piece of cloth), and pulled forward. It is held for two seconds, then allowed to recede into the mouth. These movements should be repeated about fifteen times a minute.

Appearances Which May Accompany Death.—Breathing and the heart's action cease entirely. The eyelids generally are half closed, and the pupils dilated. The jaws are relaxed (not clenched), and the hands partly open. The lips and nostrils are covered with a frothy mucus. Coldness and pallor of the skin increase.

General Cautions.—Prevent unnecessary crowding of persons around the body.

Avoid rough usage.

Under no circumstances hold the body up by the feet.

Do not place the body in a warm bath unless under medical direction, and even then it should only be employed as a momentary excitant.

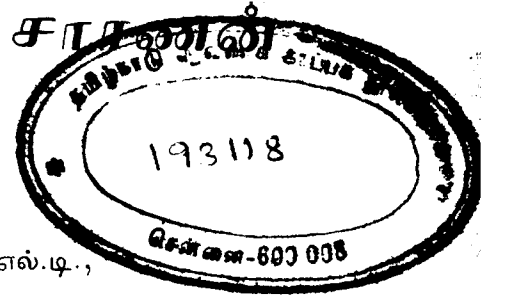
Spirits are on no account to be given without direct medical orders, as alcohol may lead to fatal results.

தென்னிந்திய வாலிபச் சாரணன்

தமிழ் அநுபந்தம்.

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

பள்ளிக்கூட டிப். இன்ஸ்பெக்டர், ஸ்ரீபெரும்புதூர்.



தொகுதி III.

மார்ச்சு 1933.

பகுதி 6

சாரணத் தேர்ச்சித் சின்னங்கள்.

(Scout Proficiency Badges.)

(இந்திய வாலிபச் சாரணச் சங்கத்தின் செய்முறை, அமைப்பு, விதிகளின் 91-வது விதியின் போருள்.)

பொதுத் தேர்ச்சி :—வாலிபச் சாரணர்கள் பெறுவதற்கு ஏற்பட்டுள்ள தேர்ச்சிச் சின்னங்கள் சுமார் எழுபது அவரவர் மனப்போக்குக்கும், திறமைக்கும், பயிற்சிக்கும் தக்கபடி இவற்றில் சிலவற்றை ஒவ்வொரு சாரணனும் பெறக்கூடும். ஆனால் இரண்டாம் தரச் சாரணன் ஆனபிறகுதான் இவற்றைப் பெறலாம். அப்பொழுதும் காங்கு சின்னங்களுக்கு மேல் பெறுவதென்றால் முதல்தரச் சாரணனுருக்க வேண்டும். ஆயினும் இந்த நிபந்தனை முதல்தரப் பயிற்சி சம்பந்தமாகப் பெறக்கூடிய தேர்ச்சிச் சின்னங்களுக்கில்லை. அதாவது, உடனுதவி, நீச்சு, நெருப்பலித்தல், பாடிச் செல்லல், இயற்கைப் பொருளியர், அறிவு, சைகை முறை, சமையல், நிலமாறு (Surveying) முதலான பயிற்சிகளுக்கு ஏற்பட்ட தேர்ச்சிச் சின்னங்களை இரண்டாம் தரச் சாரணரும் பெறலாம். இவற்றைத் தவிர, கூடை முடைதல், தச்சுவேலை, உலோகவேலை, கொத்து (கொல்லத்து) வேலை, நீர்க் குழாய் அமைத்தலும் செப்பனிடவது மான வேலைகள் ஆகிய கைத்தொழில்களில் ஏதாவது ஒரு சின்னம் மாத்திரம் பெற்றிருந்தால் அதுவும் மேற்கொள்ள நிபந்தனையில் அடங்காது.

ஆகவே இரண்டாம் தரச் சாரணர்கள் பெறக்கூடிய தேர்ச்சிச் சின்னங்கள் முதல்தரப் பயிற்சியை யொட்டிய எட்டு சின்னங்களும் கைத்தொழில் சின்னம் ஏதாவதொன்றும் இவையன்றி வேறு காரணம் ஆகும். முதல்தரச் சாரணன் ஒருவன் பெறக்கூடிய சின்னங்கள் இத்தனை யென்று நிபந்தனை இல்லையென்றாலும் அரசு சாரணப் பதவிக்குரிய சின்னங்களையே அவன் முதலில் பெறக் கருதவேண்டும்.

பரீக்ஷைகள் :—ஒவ்வொரு சின்னம் பெறுவதற்கும் குறைந்தது இவ்வளவு திறமையும், பயிற்சியும், அறிவும் வேண்டும் என்பதைச் சங்க விதிகளில் திட்டப் படுத்தப்பட்டிருக்கிறது. அந்தத் திட்டப்படி தேர்ச்சி பெற்றபின் சின்னம் பெற விரும்பும் சாரணன் ஓர் பரீக்ஷை முன் தன திறமையை நிரூபிக்கவேண்டும். பரீக்ஷை தன் படைையை (அல்லது 'தொகுதியை')ச் சேர்த்தவராயிருக்கக் கூடாது; ஊர்ச்சங்கத்தின் அங்கீகாரம் பெற்றவராயிருக்கவேண்டும். இதைக் கருதி ஊர்ச்சங்கத்தார் சாரணர்களுக்கு எளிதில் உதவக்கூடிய பரீக்ஷைகளை நியமித்திருப்பார்கள். இந்தப் பரீக்ஷைகள் தம் தொழிலை யொட்டியோ ஓய்வு நேர வேலையோ பற்பல கலைகளில் மிக்க தேர்ச்சியும், அனுபவமும் பெற்றவராயிருப்பர். ஊர்ச்சங்கத்தார் அவர்களை அணுகி சாரணர்களைப் பரீக்ஷிக்கும்படி வேண்டி அவர்கள் அனுமதி பெற்று அவர்களுடைய பெயர்களைப் படைகளுக்குத் தெரிவிப்பார்கள். சாரணச் சங்கத்தின் விதிகளின்படி சின்னம் பெறுவதற்குப் பரீக்ஷிக்கவேண்டிய விஷயங்களும், தேர்ச்சியளவும் இன்னவென்றும் சங்கத்தார் பரீக்ஷைகளுக்குத் தெரிவித்திருப்பர்.

பரீக்ஷை முறை :—சின்னப் பரீக்ஷைக்கென்று ஓர் ரூபா (Form) ஏற்பட்டிருக்கிறது. இந்த ரூபாக்கள் இருபது முப்பது கொண்ட புத்தகங்கள் சொற்ப விலைக்கு ஊர்ச்சங்கத்தாரிடம் கிடைக்கும். அவர்களிடம் கிடைக்காவிட்டால் மாகாணத்தலையிடத்திலிருந்து பெறலாம். சில ஊர்களில் ஊர்ச்சங்கத்தாரே இப்புத்தகங்கள் இரண்டொன்றைப் பரீக்ஷைகளுக்குக் கொடுத்து வைப்பதுண்டு. அப்படியில்லாத ஊர்களில் சாரணத்தலைவர் பரீக்ஷைக்கு அனுப்பும் சாரணர் கையில் ரூபாக்களையும் கொடுத்தனுப்பலாம். பரீக்ஷிக்கப்படவேண்டிய சாரணருடைய பெயரைக் குறித்து சாரணத்தலைவர் பரீக்ஷைக்கு ஓர் விண்ணப்பம் எழுதியனுப்பவேண்டும். பரீக்ஷை சாரணரைப் பரிசோதித்து, தேர்ச்சி திருப்திகரமாயிருந்தால் ரூபாளைப் பூர்த்தி செய்துக் கையொப்பமிட்டு அனுப்புபவார். அதைப் பெற்று சாரணத்தலைவர் அதில் தன் கையொப்பமும் வைத்து ஊர்ச்சங்கக் காரியதரிசிக்கு அனுப்புபவார். அதனோடு சின்னங்களுக்குரிய விலையையும் அனுப்பிச் சின்னங்களைப் பெற்று சாரணர்களுக்கு அளிப்பார்.

சின்னப் பெறுதல் :—அரசு சாரணருக்குரிய தேர்ச்சிச் சின்னங்களும் உடனுதவி புரிவோன் சின்னமும் தவிர மற்ற தேர்ச்சிச் சின்னங்களைச் சட்டையின் வலது புஜத்தில் தொகுக்கும், முழுவதும் கையில் வரிசை வரிசையாக அணியவேண்டும். அரசு சாரணத் தேர்ச்சிச் சின்னங்களை

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இடது புஜத்தில் அரசுக் காரணச் சின்னத்தை சுற்றிலும் அணியவேண்டும். உடனுதவி புரிவோன் சின்னத்தை இரு புஜங்களிலும் அணியலாம்; இச்சின்னம் தோளுக்கு அருகில் மற்றெல்லாச் சின்னங்களுக்குமேல் அணியப்படவேண்டும்.

அரசுக் காரணத் தேர்ச்சிச் சின்னங்கள் :— அரசுக் காரணத் தேர்ச்சிச் சின்னங்கள் அணியும் உரிமை வருஷா வருஷம் புதுப்பிக்கப்படவேண்டும். அதாவது, அவற்றிற்கு வேண்டிய தேர்ச்சி ஒவ்வொரு வருஷமும் பரீக்ஷிக்கப்படும். பரீக்ஷையில் தேறினால்தான் அதன் பின் ஒரு வருஷம் அச்சின்னத்தைச் சாரணன் அணியலாம். இப்படியே அவன் பட்டையில் இருக்கு மளவும் ஒவ்வொரு வருஷமும் பரீக்ஷிக்கப்படுவான்.

அரசுக் காரணத் தேர்ச்சிச் சின்னங்களெல்லாம் பொதுஜன ஊழியத்திற்குச் சிறுவரைப் பழக்குவதற்கு ஏற்றவை. ஆகவே அவற்றைப்பற்றி சிறுவருக்குள்ள அறிவும், திறமையும் எக்காலத்தும் மழுங்காமல் இருக்கவேண்டும். வருஷா வருஷம் அச்சின்னங்களில் சிறுவர் பரீக்ஷிக்கப்படும் கருத்து இதுவே.

அரசுக் காரணத் தேர்ச்சிச் சின்னங்களாவன :— உடனுதவி புரிவோன், சைகிள் ஏறி தூது செல்லு வோன், நெருப்பவிப்போன், குதிரைச்சவாரி செய் வோன், அன்னிய பாவை அறிந்தவன், துப்பாக்கிப் பிரயோகமறிவோன், ஊர்ப்பாத்தைகளை அறிந்தவன், சுகாதார அபிமானி, நீர்மீட்பவன், சைக்கிள்திறமை பெற்றவன், நீர்வழியறிந்தவன் (Pilot), கடற்கரைக் காவலன்.

மற்ற சின்னங்களில் சில அறிவைப் பெருக்கும் சின்னங்கள். அவையாவன :— ஆகாயவீமானி, தேனீ வளர்ப்பான், பறவைப் போற்றுவான், கணக்குப் பிள்ளை, பசு வளர்ப்போன், தர்க்கவாதி, மின்சார சாதனங்களில் பயின்றவன், இயந்திர அறிவு பெற்றவன், வினாவுகன், விவசாயி, ஆட்டக்காரன் (folk dancer), வனக்கலை பயின்றோன், பிராணிகளுக்கன்பன், தோட்டக்காரன், மூலிகை சேகரிப்போன், பத்திராசிரியன், உலோகச் சரங்க அறிவு பெற்றோன் (Miner), பாடகன், இயற்கைப் பொரு

ளுயிர் ஆராய்வோன், புல்லாக்குழல் அல்லது நாதஸ்வரம் வாசிப்போன், கோழி வளர்ப்போன், (தாதுப்பொருள்தேடி) மண்ணைப் பறிவோன் (Prospector), வாசகன் (Reader), கடற் செம்படவன், வான சாஸ்திரி, நிலமளப்போன் (Surveyor), மிருகங்களைப் பதுங்கித் தொடரவல்லோன் (Stalker), சீதோஷண நிலையறிவோன், கம்பியில்லாத் தந்தி சாதனங்களில் பயின்றவன், உலக கட்டி தேடுவோன்.

சில கைத்தொழில் திறமை விளக்கும் சின்னங்கள். அவையாவன :— சித்திரம் சிற்பம் அமைப்போன், கூடை முடைபவன், கருமான், படகு செலுத்துவோன், புத்தகம் தைத்துக் கட்டுவோன் (Book-binder), தச்சன், சமையற்காரன், சில்லரைச் சாமான் பழுதுபார்ப்போன், சக்கிலி வேலை செய்பவன், கொத்தன் (கொல்லத்துக்காரன்), உலோக வேலை செய்பவன், படகுத்துப்பைசைப்போன், புனைப்படம் பிடிப்பவன், குழாய்ப் பழுதுபார்ப்பவன் (Plumber), குயவன், அச்சடிப்பவன், ஓடப் பாய் மரம் கட்டுவோன், தட்டான், தையற்காரன்.

மற்றவை பெரும்பாலும் காரணப் பயிற்சிச் சின்னங்கள். அவையாவன :— பாடி யிருப்போன் (Camper), நோயாளிகளுக்குத் துணை யிருப்பவன் (Helper), புது வழி தேடுவோன் (Pioneer), நீர்த் பயின்றோன், தடம் பற்றிச் செல்வோன். அரசுக் காரணச் சின்னங்களில் பல சாரணப் பயிற்சிச் சின்னங்களே.

உடற் பயிற்சிச் சின்னங்கள் மூன்று. அவை உடற் பயிற்சி வல்லன் (Athlete), ஆரோக்கியவான், மல்லன் இம்மூவருக்குரிய சின்னங்களாகும்.

அறிவைப் பெருக்கும் சின்னங்களும், கைத்தொழில் திறமைச் சின்னங்களும் சாரணர்கள் அவரவர் மனப் போக்கிற்கும், கைத்திறமைக்கும், பயிற்சி வசதிக்கும் தக்கபடி பெறக்கூடியவை. சாரணப் பயிற்சிச் சின்னங்களும், உடற் பயிற்சிச் சின்னங்களும் எல்லாச் சாரணர்களுமே பொழுதிரும்பத்தகுத் தக்கபடி பெறப் பயிலக்கூடும்.

சந்தானகிருஷ்ணன்.

இரண்டாந்தரச் சின்னப் பயிற்சி.

V

சாரண கதி.

சாரணச் சிறுவர்கள் ஓரிடத்திலிருந்து மற்றோரிடத் திற்குப் போவதானால் சில தப்படிகள் நடந்தும் அதே எண்ணிக்கையுள்ள தப்படிகள் ஓடியும் போய் குறிப் பிட்ட விடத்தை அடைகிறார்கள். இப்படிச் செல்வது தான் சாரணகதி (Scout Pace) எனப்படுகிறது.

வயதிற சிறிய சாரணர்கள் சொற்ப தூரம் செல்வ தற்கு இருபது தப்படிகள் நடந்தும், இருபது ஓடியும் மாறிமாறிச் செல்லல் தகுந்தது; வயதிற பெரிய சாரணர்கள் அதிக தூரம் செல்வதற்கு ஐம்பது ஐம்பது தப்படிகள் மாறி மாறி நடந்தும், ஓடியும் செல்லல் நல மெனச் சொல்லப்படுகிறது.

ஒரு சாரணச் சிறுவன் தான் கடக்கவேண்டிய தூரம் முழுவதும் எட்டே செல்வதானால் காலதாமதமாகும்.

முழு தூரத்தையும் ஓடிக்கடப்பதானால் அதிக களைப் புண்டாகும். ஆகவேதான், சிறுவர்கள் மாறிமாறி நடந்தும் ஓடியும் தூரத்தைக்கடப்பது நலமென அனுபவத்தில் அறிந்து நிர்ணயிக்கப்பட்டிருக்கிறது. பண்டைத் தமிழ் நூல்களில் வீரர்கள் “ஓட்டாயும், நடையாயும் ஓடிவந்தார்” என்று அல்லியரசாணி மூலை, தேசிங்குராஜன் கதை முதலியவற்றில் காண லாம்.

இவ்வாறு சாரணகதியில் சரியாக 12 நிமிஷ நேரத்தில் ஒரு மைல் செல்லவேண்டுமென இரண்டாந்தரச் சாரணனுக்குரிய சோதனைகளுள் ஒன்றாக விதிக்கப்பட்டிருக்கிறது. 9, 10, 11 நிமிஷங்களில் ஒரு மைல் தூரம் போக முடியாதென்ப

தில்லை. ஆனால் அப்படி செல்வதினால் இந்த சோதனையில் தேறியதாகாது. 12 நிமிஷத்தில் ஒரு மைல் போவதானது 12, 13 வயதுடைய சாரணர்களுக்குரியது. அதிக களைப்பு ஏற்படாது. நடந்து சென்றால் சரீரத்திலுள்ள சில தசைநார்கள்க்கு மாத்திரம் வேலை ஏற்படுகிறது; ஒடுவதனால் வேறு சில தசைநார்களுக்குப் பலம் ஏற்படுகிறது. எல்லாத் தசைநார்களுக்கும் பலம் ஏற்படவேண்டுமானால் மாறி மாறி ஓடியும், நடத்தும் செல்வதே சிறந்த மார்க்கமாகும். 12 நிமிஷத்தில் ஒரு மைல் தூரம் போவதான சோக்கத்தைக் கொண்டதான் சிறுவர்கள் ஓடி, ஓடிப் பழகவேண்டும். இதில் தேர்ச்சி ஏற்படுமானால்தான் அவ்விதம் செல்வதில் செல்வழித்துள்ள நேரத்தைக் கொண்டு தூரத்தையும், தாம் கடந்துள்ள தூரத்தைக் கொண்டு நேரத்தையும் குறிப்பிடுதல் சாத்தியமாகிறது.

தனியாகச் சாரணர்களை இக்கதியில் பழகவிடுவது அவர்களுக்குருசிகரமாகத் தோன்றாது. அணியிலுள்ள யாவரும் வரிசையாக ஒருவர் பின் ஒருவராகச் சென்று பழகுதல் நலம். முதலில் செல்வதில் 20 தப்படிகள் நடந்து சென்று திடீரென்று 20 தப்படிகள் ஓட ஆரம்பித்தலும், 20 தப்படிகள் ஓடிக்கொண்டே யிருக்கும்பொழுது சட்டென நிற்பதும் கூடாது. அதாவது ஓட்டத்திலிருந்து நடைக்கும், நடையிலிருந்து ஓட்டத்திற்கும் மாறுமொழுது அதிக அவசரப்படக்கூடாது. அப்படிச் செய்வதானால் உணியில்

உணி முதல்வனுக்குப்பின் வருபவர்களுக்கு அவனைப் பின் பற்றுதல் அசாத்தியமாகும்.

பயிற்சிக்காலங்களில் அணித்தலைவன் தான் முன் போவது என்பதை எப்பொழுதும் வழக்கமாகக் கொள்ளுதல் கூடாது. இவ்விஷயத்தில் அணியை நடத்த அணியிலுள்ள ஒவ்வொருவனுக்கும் சந்தர்ப்ப மளித்துப் பழகச் செய்யவேண்டும்.

இக்கதியிலேயே கொஞ்சதூரம் சென்று, அணி களைப் படைத்திருக்கும்பொழுது அசிலுள்ள மிகச் சிறியவர்களை அணியை நடத்தச் செய்வதால் மற்றவருடைய ஆயாசம் குறையும்.

தவிர இப்பயிற்சியை வெவ்வேறு சந்தர்ப்பங்களில், வெவ்வேறு நிலைமைகளில் அடிக்கடி கொடுத்துவர வேண்டும். இவ்வாறு முயற்சி செய்வதிலிருந்தே எக்காரியத்தை எடுத்துக்கொண்டாலும் முற்றிலும் ஜயமடையும் வரையில் ஊக்கத்துடன் உழைத்துவர வேண்டுமென்ற பழக்கம் ஏற்படுகிறது. எதேனும் ஒன்றிரண்டு சமயங்களில் விதிப்படி 12 நிமிஷங் களில் ஒரு மைல் தூரம் சென்றுவிட்டால் சோதனையில் தேறியதாகக் கொள்ளக்கூடாது. எப்பொழுது போகச்சொன்னாலும் ஒரே சீராகச்செல்லும்படி பழக்க வேண்டும். சிலர் சோதனையில் தேறியபின்னர் இப்பழக்கத்தை விட்டு விடுவார்கள். அப்படிக்கில்லாமல் தேறியபின்னும் பழக்கத்தை விட்டு விடாமல் பயிற்சிபெற வேண்டுவது அவசியம்.

(தொடரும்.) K. S. சுந்தரேசன்.

சாரணர், குருநாயர் விவராயாடத்தக்க சில விவராயாட்டுக்கள்.

(17) கிம் ஆட்டத்தில் வேருருவதம்.

மேஜையின்பேரில் சீமைச்சுண்ணாம்பினால் (a piece of chalk) 20 சிறு சதுரங்கள் வரை. அவற்றுள் 18 சதுரங்களில் ஒவ்வொன்றிலும் ஒரு சாமானை வை. இரண்டு சதுரங்கள் காலியாயிருக்கும். அங்குள்ள சாமான்களைப் படையிலுள்ள சாரணர்கள் யாவரும் ஒரு நிமிஷ நேரம் பார்க்கும்படி விடு. பின் சாமான் களை எடுத்துவிடலாம். ஒவ்வொரு சாமானை எடுத்துக் காண்பித்து அணியிலுள்ளவர் ஒவ்வொருவரையும், வரிசையாக, அந்த சாமான் எந்த சதுரத்திலிருந்தது என்பதை சொல்லச் செய். சரியாகச் சொன்னவுடன் அந்த சாமானை அந்த அரையில் வைத்துவிடு. சரியான சதுரத்தைக் குறிப்பிடாவிட்டால் அணியானது ஒரு குறியை இழக்கிறது. எந்த அணி குறைவாக குறிக்கையிழக்கிறதோ அவ்லணி ஜயம்பெற்றதாகும்.

(18) ஓர் அணிப்போட்டி விளையாட்டு.

ஒவ்வொருவனுக்கும் ஒரே தேதியில் வெளிவந்துள்ள ஒரு பெரிய சமாச்சார பத்திரிகையைக் கொடு. பத்திரிகையில் வெளிவந்துள்ள சமாச்சாரங்களில் எதேனும் ஒன்றைக் குறிப்பாகத் தெரிவித்து அப் பத்திரிகையில் எவ்விடத்தில் அவ்விஷயம் காணப் படுகிறது என்பதை அணிகள் எடுத்துரைக்க வேண்டும். எந்த அணி முதலில் கண்டுபிடித்துச் சொல்கிறதோ அதுதான் ஜயமடைந்ததாகும்.

(19) சாரண கதியும், கிம் ஆட்டமும் சேர்ந்த ஓர் ஆட்டம்.

படைநிலையத்திலிருந்து சரியாக அரை மைல் தூரத்திலுள்ள ஒரு கடையைக் குறிப்பிடு. ஒவ்வொருவரையிலுள்ள சாரணச் சிறுவர்களும் படைநிலையத்திலிருந்து சேர்ந்து புறப்பட்பட்டு, சேர்ந்து திரும்பிவர வேண்டும். ஆனால் அணிகள் புறப்படுவது கொஞ்சம் முன் பின்னாக இருக்கலாம். போகும்பொழுது சாரண கதியில் கடையையடைந்து, ஒரு நிமிஷ நேரம் வரை கடையில் விற்பனைக்காக வைத்திருக்கும் சாமான்களைக் கவனித்து, சாரணகதியிலேயே படை நிலையத்திற்குத் திரும்பும். இவ்வாறு போய் வருவ தற்கு எந்த அணிக்கு சரியாக 13 நிமிஷம் ஆகிறதோ அவ்வணி 50 குறிகள் கொடுக்கப்பெறும். அக்கால வரைக்கு அதிகமாகவோ அல்லது குறைந்ததோ இரண்டாவதாக வரும் அணிக்கு ஒரு குறி குறைக்கப் படும். படை நிலையத்திற்கு வந்தவுடன் அணிகள் தனித்தனியாக அமர்ந்து கடையில் வைத்துள்ள சாமான் விவரத்தைக் குறிக்கும். சரியாகக் குறித் துள்ள ஒவ்வொருவரினத்திற்கு ஒரு குறி கூட்டப்படும், இல்லாத வஸ்துக்களைக் குறிப்பிடின் ஒரு குறியைக் குறைத்தும் கணக்கிடவேண்டும். எவ்வணி அதிக குறிகள் அடைகின்றனவோ அவ்வணி ஜயம் பெறு கிறது. இந்த ஆட்டத்தை இடத்திற்குத் தகுந்தாற் போல் மாற்றி ஆடுதலும் உண்டு.

(20) சமாசாரம் அனுப்பும் பந்தயம்.

ஐதை ஐதையாகச் சாரணச் சிறுவர்களை வட்டத்தில் நிறுத்து. ஒன்று, இரண்டு, மூன்று என்று வரிசையாகச் சிறுவர்களைச் சொல்லும்படி செய். முதல் நம்பர், இரண்டாவது நம்பர் சிறுவர்களிடம் ஒரேவித அமைப்புள்ள வெவ்வேறு சமாசாரத்தைச் சொல். விளையாட்டு ஆரம்பிப்பதற்கான குறி கொடுத்தவுடன் முதல் நம்பர் சிறுவன் மூன்றாம் நம்பர் சிறுவனிடம் சமாசாரத்தை இரகசியமாகக் கூறுகிறான்; மூன்றாம் நம்பர் பைன் ஐந்தாம் நம்பர் பையனிடம் சொல்கிறான். இவ்வாறே ஒற்றைப்படை எண்ணுடையவர்கள் வரிசையாக சமாசாரத்தைச் சொல்லிக்கொண்டு

போகிறார்கள். இதுபோலவே இரண்டாம் நம்பர் பைன் எதிர்ப்புறமாக, அதாவது கடைசியில் இரட்டைப்படை எண்ணுள்ளவனுக்கு ரகசியமாகத் தன் செய்தியைச் சொல்லவேண்டும். அவன் கடைசியிலிருந்து அடுத்த இரட்டைப்படை என்ன சிறுவனிடம் சொல்லுவான். கடைசியாகவுள்ள ஒற்றைப்படை யெண்ணுடையவனும், நான்காவது நம்பர் சிறுவனும் சமாசாரத்தை கேட்டுத் தெரிந்து கொண்டவுடன் தலைவரிடம் சட்டெனச் சென்று சமாசாரத்தைச் சொல்வார். பிசகில்லாமல் எந்த கட்சி சீக்கிரம் சமாசாரத்தை சொல்கிறதோ அது ஜயித்ததாகக் கொள்ளவேண்டும். K. S. சுந்தரேசன்.

குருளையர் வனக்கூத்துக்கள்

மௌக்ளியின் வேட்டையும், ஷேர்க்கான் மரணமும்.
(Mowgli's Hunting and Death of Sherekhan.)

இக்கூத்து மூன்று பாகங்களுடையது. முதலாவது பாகத்திற்கு குருளையர் வட்டமாக நின்று இடதுபுறம் திரும்பி பின்வருபவற்றைப் பாடி வரவேண்டும்.
Mowgli's Hunting
Mowgli's Hunting
Killed Sherekhan
Killed Sherekhan
Skinned the cattle eater

மௌக்ளிஸ் ஹண்டிங்
மௌக்ளிஸ் ஹண்டிங்
கில்ட் ஷேர்க்கான்
கில்ட் ஷேர்க்கான்
ஸ்கின்ட் த க்யாட்டிஸ்

Skinned the cattle eater ஸ்கின்ட் த க்யாட்டிஸ்

Rah! Rah! Rah! ர! ர! ர!
Rah!! Rah!! Rah!! ர! ர! ர!

ஒருமுறை இப்பாட்டை அயிர்பம் காட்டாமல் பாடி வந்தவுடன் எல்லோரும் எதிர்பக்கம் திரும்பி (about turn) அபிரயத்துடன் இப்பாட்டை மறுபடியும் பாடி வரவும்.

அபிரயம்—வரி 1. இடது கால் முன்வைத்து வலது கையை வலது கண்பக்கம் வெயில் கண்ணில் படாமல் மறைக்கும் பாவனையாக வைத்து சற்று குனிந்து வேட்டையாடுவதுபோல பார்க்கவும்.

வரி 2. முதல் வரியைப்போல் செய்யவும். வலது கால் முன்வைத்து இடது கையை இடது கண்பக்கம் வைக்கவும்.

வரி 3. இடது கால் முன்வைத்து வலது கையால் புலியைக் கொல்ல குத்துவதுபோலக் காட்டவும்.

வரி 4. மூன்றுவது வரிபோலச் செய்யவும். வலது கால் முன்வைத்து இடது கையால் ஜாடை செய்யவும்.

வரி 5. இடது கால் முன்வைத்து இரண்டு கைகளையும் முகத்திற்குமுன் தூக்கி தோலுரிப்பது போலச் செய்யவும்.

வரி 6. வலது கால் முன்வைத்து 5-வது வரியைப் போல நடக்கவும்.

வரி 7. இடது கால் உயர்த்தி வலது கையைத் தலைக்குமேல் உயர்த்தி வலதுபுறம் வட்டமாகக் கூத்தாடவும்.

வரி 8. 7-வது வரியைப்போலவே மறுபடி நடக்கவும்.

தலைவன் மெதுவாக வட்டத்தின் மத்தியில் வந்து நிற்பான். இப்போது மூன்றாம் பாகம் ஆரம்பமாகும். தலைவன் கைகளைத் தொங்கவிட்டுக்கொண்டு சிறிந்த நின்று முழங்கால்களை வளைத்துக் குந்துகிறான். (Kneels on his haunches) மற்ற குருளையரும் இவ்விதமே குந்துகிறார்கள். தலைவன் இரு கைகளையும் தலைக்குமேல் தூக்கி மெதுவாக 'ஷேர்கான் இறந்தான்' (Sherekhan is dead) என்று சொல்லி கைகளைப் பூமியில் படும்படி வீசுகிறான். பிறகு மூன்றாம் குருளையரும் கைகளைத் தலைக்குமேல் தூக்கி முன் குனிந்து கைகளை பூமியின்மேல் படும்படி வீசி "இறந்தான்—இறந்தான்—இறந்தான்" (dead—dead—dead) எனச் சொல்லுகிறார்கள். பிறகு எல்லோரும் குதித்து 'ஹுரா' (Hurrah) என மூன்று முறை காகோஷம் செய்து கீழே தரையில் விழுந்து சப்தமின்றி சுமார் ஐந்து செகண்டுகள் படுத்திருக்கவேண்டும். பிறகு எழுந்திருக்கச் சமிக்ஞை செய்தவுடன் இக்கூத்து முடிவடையும்.

குருளையர் வனக்கூத்துக்கள் இத்துடன் முடிவடைந்தன. இக்கூத்துக்களைப் பிழையின்றி குருளையருக்குப் போதிக்கவேண்டும். குருளையருக்கு வாயால் சொல்லிச் செய்வதுமட்டும் போதாது. தலைவர் தானே செய்து காட்டி, தானும் ஒரு குருளையனாகவே

நினைத்துக்கொண்டு உட நடித்து வருவது அவசியம். குருளையர் கைநூலில் ' (Wolf Cub's Handbook) சொல்லியுள்ள ஒவ்வொரு பாகம், குறிப்பு முதலியன சரிவர கவனிக்கவேண்டும். இவற்றைச் சந்தர்ப்பத் திற்கும், தங்கள் சாமர்த்தியத்திற்கும் தகுந்தபடி சில மாறுதல்கள் செய்து தங்கள் நிரையில் பழக்கி விசேஷ சம்பவங்கள்களில் (for displays and entertainments) காட்டலாம். அப்படிச் செய்வதில் குருளை

யருக்கும் சரி, பார்ப்பவர்களுக்கும் சரி ஒரே மாதிரி எப்பொழுதும் திருப்பித் திருப்பித் காட்டப்படுகிற தெனத் தோன்றுது. இம்மாதிரி மாறு முறைகள் (variations) காரணனர் (Scouter) பத்திரிகையில் வெளிவந்திருக்கின்றன. பல நிரைகள் கூடி இக் கூத்துக்களைச் செய்யுங்கால் எல்லாருக்கும் பொதுவான குருளையர் நூலில் காட்டியுள்ளபடியே செய்ய வேண்டும். G. சுந்தரம்.

குருவளையர் தோர்ச்சிச் சின்னங்கள்.

(Cub Proficiency Badges.)

(சென்ற மாதத் தொடர்ச்சி.)

மூன்றாம் தோகுதி—பிறகுதவிச் சின்னங்கள். (Service for others.)

இத்தொகுதிச் சின்னம் பெருமூன் "நான் சுய சேவம் கருதாது பிறருக்கு என்னாலியன்ற உதவியைச் செய்ய முயலுவேன்" என வாக்குறுதி செய்ய வேண்டும்.

(1) உடனதவி புரீவோன் (First aider).

பின் வருபவற்றிற்குச் சிகிச்சை செய்யத் தெரிந்து கொண்டிருக்கவேண்டும்:—

1. ஒரு புண்ணில் விஷக்கிருமிகள் அணுகாவண்ணமும், அது அழுதிப்போகாமலிருக்கும்படியும் பரிசாரம் செய்து நழுலாமலிருக்கும்படியான கட்டொன்றை அதன்மேல் கட்டுக் கட்டெல்.

2. சிராய்த்த இடத்தைக் கழுவிச் சுத்தஞ்செய்து சிகிச்சை செய்தல்.

3. சுருக்குக்குச் சிகிச்சை செய்தல்.

4. சுருக்கிய கணுக்காலுக்குக் கட்டுப்போடுதல்.

5. பெரிய புஜத்துளி போடுதல் (Large arm Sling).

6. மூக்கிலிருந்து இரத்தம் வருவதைத் தடுத்து சிகிச்சை செய்தல்.

7. ஆடையில் தீப்பிடித்தால் அணைக்கும் விதம்.

8. நெருப்புச் சுட்டபுண், கொதிக்கும் நீர்ப்பட்டு வெந்தபுண், சூரிய இடி (Sunstroke), பாம்புக்கடி, நாய்க்கடி முதலியவற்றிற்குச் சிகிச்சை.

குருளையர் முதலதவி பயிலுவதின் கோக்கம் பிறருக்கு உதவிசெய்யப் பழக்குதலேயாகும். மேலே சொல்லியிருப்பவை முழுவதும் தினசரி உபயோகத்திலிருப்பவைகளேயாகும். மேலும் குருளையர் வயதிற்கேற்ப விளையாட்டில் ஆவலதிக முன்னோராகையால் பயமறியாது ஒடியாடிக் காயப்படுத்திக்கொள்வது சகஜமாகும். ஆதலின் இவற்றின் சிகிச்சைகளைத் தெரிந்துகொள்வதவசியம். குருளையருக்கு முதற் சிகிச்சை கடினமானதே. ஏனெனில் அதற்கு றுப்புத்தி, செம்மையாயும், சரியாயும் செய்தல், சுய அறிவு முதலியன அதிகம் வேண்டும். எல்லாவற்றையும் தெரிந்துகொள்ள இயலாதாகையால் அவர்கள் வயதிற்கேற்ப இவருவில் பிறருக்கு உதவிசெய்யக் கூடிய சிறு ஊறுகளுக்குச் சிகிச்சை மட்டுமே அவர்கள் கற்க ஏற்பட்டுள்ளன.

(2) வழிகாட்டுபவன் (Guide).

பின் வருபவற்றைத் தெரிந்திருக்கவேண்டும்.

1. சமீபத்திய பெரிய நகரம் அல்லது பட்டணத் திற்குப் போகும் ரஸ்தாவும் அதன் தூரமும்.

2. சமீபத்திய மூன்று பெரிய கிராமங்கள் அல்லது பட்டணங்களின் திசை, தூரம்.

(நிரை கூடுமிடம் அல்லது குருளையர் வீடு மைய மாகக்கொண்டு இவற்றைக் கவனிக்கவேண்டும்.)

3. புதிதாய்வரும் பிரயாணி ஒருவனுக்குத் தெளிவான வகையில் மரியாதையாயும் தாமதமின்றியும் கேட்டவழி சொல்லியனுப்புதல்.

4. சமீபத்திய போலீஸ் ஸ்டேஷன், நெருப்பணக்கும் இயந்திரங்களிருக்குமிடம் (Fire Station) டாக்டர் வீடு, மருந்துக்கடை, ஆஸ்பத்திரி, கோவில், மாதாகோவில், பள்ளிவாசல், கொல்லன் பட்டறை, மோட்டார் ரிப்பேர் செய்யுமிடம், கிளப்பு முதலியன இருக்குமிடம்: ஒவ்வொன்றும் உள்ளதூரம்.

5. நிரை கூடுமிடமிருந்து கால் மைல் சுற்றளவி லுள்ள குறுக்குப்பாதைகள்.

6. தம்மூரின் சரித்திரம்.

பெரிய நகரங்களில் 1, 3, 4 இவற்றில் ஊருக்குத் தக்க சிறு மாறுதல்களைச் செய்துகொள்ளலாம்.

இப்பயிற்சியின் பயன் தன்னிருப்பிடத்தை கண்டு தெரிந்து எவருக்கும் எக்காலமும் எவ்வித உதவியும் செய்யத் தெரிந்து கொள்ளுதலாகும். இவ்விஷயங்களை ஆராய்ந்து அறிந்தாலன்றி நாம் பிறருக்கு வழிகாட்டியனுப்ப முடியாது. பிரயாணிகளுக்குச் சரியான வழி சொல்லத் திறமையில்லாமல் பலர் கஷ்டப்படுகின்றனர். பட்டணங்களிலும் சரி, கிராமங்களிலும் சரி இப்பயிற்சியின் உபயோகமதிக முண்டு. புதிதாய் ஒருவன் ஏதாவது விசாரித்தால் வெட்கப்படாமலும், வெறித்துப் பார்க்காமலும், கோபமாகப் பேசாமலும் அவன் கேட்பதைக் கவனமாய்க் கேட்டு தகுந்த விடை சொல்லவேண்டும். கேட்டதற்குச் சரியாயும், சுருக்கு வழியாயும் சொல்லவேண்டும். உதவிக்குப்பதிலாக யராவது பணம் கொடுக்கவந்தால் வாங்காமல் குருளையர் பணம் முதலியன எதிர்பாராமல் உதவி செய்யத் தயார் என்ற சொல்லவும்.

(3) வீட்டுக்கீழ்ப்பந்தி (House orderly)

பின் வருபவற்றைத் தெரிந்து கொண்டிருக்க வேண்டும்:—

(a) 1. ஒரு அறையைச் சுத்தம் செய்து இரண்டு நெருப்புக் குச்சிகளுக்குமேல் உபயோகிக்காமல் அடுப்பு மூட்டுதல்.

2. உப்புமா, சாதம், கறி, தயார் செய்தல் அல்லது ஒரு கோப்பை தேத்தண்ணீர் தயார் செய்தல், முட்டை

G. சுந்தரம்.

IV

அதையப்பலம்-வர். தியாகராஜன்.

(యెం. రం.)

సంపాదకీయము.

“సైక్లటర్, లోకల్ స్పాట్స్ అసోసియేషన్, ఏలూరు (పశ్చిమగోదావరి జిల్లా)” అనుపేర వ్రాసిన జవాబుల బడయగలరు.

తరుణమును పోగొట్టుకొనక, అనుభవజ్ఞానమును యీ శిబిరములో పొంది, ఆంధ్రవీరులందరు పరమోత్తమ వీరులగుటకు తోడ్పడ, ఆంధ్రదేశములోని వీరులనాయకులు వీరోద్యోగుల కందరకు నిందుతో ముందుగ హెచ్చరిక నిచ్చుచున్నాము.

వీరుల సంవత్సరపు జనాభా (Annual Census).

వీరుల సంవత్సరపు జనాభాను కూర్చుటకు సమయము వచ్చినది. గడచుచున్న ఒక్క సంవత్సరపు ఫలితములు బయటపడగలవు. ఆంధ్రవీరుల నాయకులందరును సకా

లమునకు సవ్యముగా జనాభా నమూనాలనుసరించి రాష్ట్రీయ వీరకేంద్రస్థానమునకు తమజిల్లా (లేక స్థానిక) అధికారుల ద్వారా పంపుదురని నమ్ముచున్నాము. సంఖ్యలలో నేగాక, ప్రావీణ్య వైభవ్య సామర్థ్యములలోగూడ ఆంధ్రవీరులు యితరులకు వెనుకబడరని, అందుకు ప్రయత్నించి యుందురని నమ్ముచున్నాము.

ప్రధానవీరునియొడ, ఆంధ్రవీరులందరియొడ భగవదనుగ్రహ ముండుగాక! రమణ.

“భారత వీరోద్యమమును స్వజాతీయ మొనరింపుడు!”

(‘Indianise Indian Scouting!’)

3 - వ భాగము.

భారతోద్యమమును పూర్తిగా విచారించిన, అందేయే విషయములను కొందరు ప్రాక్టలు తృణీకరించుచున్నారో, ఆయంశములే స్రాపంచిక సారసత్వమునకు ముఖ్యముగా కౌవలసినవని తేలును. భారత స్వాతంత్ర్యోద్యమము, దాని విధానములకు, యీ వీరోద్యమమునకు సంబంధములేదు. దేశాభిమానమునెడి ధర్మము కొందరివలన ప్రోత్సహింపబడుచున్నది. “భారత వీరోద్యమమును స్వజాతీయ మొనరింపుడు”ని గోలచేయు నాయకు లీ దేశస్థులైనను, పూర్ణవైరాగ్యముతో నవలంబింపబడని తప్పును ద్విధుపరచు సహాయమును చేయక, ఉద్యమమునే నిజముగా రూపుమాపజాచుచున్నారు.

మదనమోహన మాలవ్యా పండితునివంటినారే, “వీరోద్యమమువల్ల యితర విధానములకంటె నూటికి యేబది రెట్లు మేలుచేకూరును”ని తెలిపియున్నారు.

అనుభవము చాలక, అయిష్టముతో పనిచేయు స్కూలు మేష్టర్లపై యీ భావమును పడవైచి, కత్తిచేతుల తాళము చేయుచు మామమండుటవల్ల జనించిన దీనిందాఫలము.

ఉడుపులలో స్వజాతీయత గాంచవలయునని తలగుడ్డచుట్టుటకును, కాలిజోడు వీడుటకును ఉద్యమ నిబంధనలు ఒప్పుకొనుచున్నవి; కాని, విదేశముల జూడగలిన వారలింకను నూటికి అరుదవడవలెన స్వదేశభక్తి, ప్రేమ, స్వదేశోన్నత వాంఛలులేక, విదేశములందువలె వారి యుడుపుల ధరించుచున్నారు. పాట్రిలాగు, వీరచిహ్నుల విచారించిన, ఆటలకును నేవజేయుటకు సంసిద్ధుడుగ నుండుటకును మరి బాలుర కుశాగ్రహము కలిగించుటకును ఉపయోగపడుచున్నవి. ఇట్టి సితిలో వీరోద్యమాచారముల స్వజాతీయము గావింప వీలగు సలహాల నిచ్చినమేలగు; యిప్పుడు పనిచేయుచున్న వీరోద్యోగులకు తగు ప్రోత్సాహము కలిగించి, మనస్సుగ్గ పనిచేసిన యెక్కువమేలు తప్పక కలుగును.

4 - వ భాగము.

ఈ క్రింద కనుబరచిన బృందపు సమావేశ కార్యక్రమమును చదివినాచిన నిందు విదేశీయుల జేయు మార్గమేమాత్రమును లేదని తెలియగలదు:—

1-వ సమావేశము.

1. 10 నిమిషములు : ఒకరి నొకరు గుర్తరింగి మంచి చెడల నెరుంగుట.
2. ఒక ఆట.
3. వీరులు చేయుపని:— బృందముచేసిన విశేషమైన పనులు: బహిరంగ సంచారములు, ఉపకారములు, నేవ, ప్రథమ చికిత్స, మొదలగునాని గూర్చి తెలుపుట.
4. ఆట.
5. వీరచిహ్నాలు: మృచుచరణుని శోధన విషయముల గూర్చి యెరుకపరచుట.
6. జాతీయ గీతముతో ముగింపు.

రెండవ సమావేశములో సాధారణ కార్యక్రమ విషయములు గాక, విశేషముగా సాకుడు జంతువులగు కుక్క, పిల్లనిగూర్చియు, పక్షులు, వాని కూతలు, గూళ్లు, వ్యష్టి సంఘముల పేర్లనుగురించియు, ప్రకృతిని పరికిరించుట గూర్చియు ;

మూడవ సమావేశములో సోదరభావము, ప్రేమ, దేశాభిమానమునకై చేయు కసరత్తులును;

నాల్గవ సమావేశములో వీరుడెల్లరకు సహాయపరుడును, దూరదృష్టి గలవాడనియు ;

ఐదవ సమావేశములో బృందపుఖర్చులకు పైకమును కూర్చుట, వాని లెఖలు మొదలగు విషయములును:—

విశేషముగా జరుపబడినవి: బాలురకు ఆయాసమును కలిగింపక ఆటలు పనులు సమానముగ చేర్చబడినవి:

సమావేశములలో నొకప్పుడు భీష్మ హనుమంతులయొక్కయు, మరొకప్పుడు విభీషణ కుంభకర్ణుల యొక్కయు జీవితములును, లక్ష్మణుని సోదరప్రేమయు, యింకొకప్పుడు స్వబుద్ధి స్వబలములతో గూడిన యితర చరిత్రాత్మిక పురుషులయొక్క జీవితములపై వివాదములు తర్కములును జరుపబడి, వీరుల నాయకుని సలహాలతో నంత మొందినది.

కాన, స్వదేశాభిమానులగు వీరోద్యోగులు బాలురను తగువిధమున తరిమితుచేసిన, విడ్డలు సత్ప్రవర్తన నవలంబించి తప్పక శ్రేష్ఠులగు పౌరులగుదురు.

(అనుసరింపబడినది).

వెంకోబరావు భాకాన్లే,

రాయచోటి.

కి శో ర వీ ర వి జ య ము.

(A Drama for Cubs).

ద్వితీయాంకము.

రంగము—1

(సమయము:—మధ్యాహ్నము ఒంటి గంట;

స్థానము:—మైదానము).

(“కిశోరవీరులృచ్చితానో నేను, కిరు)గంటలు అడతానో” అని పాడుచు గంటలువేయుచు చిట్టి (పవేశించును.)

చిట్టి:—(తనలో) తాజాసాహేబు ఒంటిగంట కొట్టినా కేలంగాడు కుర్రాళ్ళని తీసుకొని రాలేదేం, అగమ్యుత్తు అటలు అడుకోదానికి! కాకిలాగు, కాకిచొక్క తో దుక్కుని యీవేళవస్తే అడవిస్తానన్నా దా. మరి: లాగు, చొక్క తెచ్చుకోలేకపోయినా డబ్బు తెచ్చుకున్నాను గా, ముప్పుతిప్పులాపడి. నిన్నటినుంచి యీడబ్బెప్పుడు లాగేస్తాడో అని చిన్నడబ్బిలోపెట్టి పడకటింటి గూట్లో పెట్టి పదిలంగా కాపాడుతున్నా. ఈవేళ పొద్దన మానాన్నకన్ను దీనిమీదపడింది.

నాకు పాఠంచెపుతూన్నవాడు తక్షణంలేచి ఈడబ్బాలోదేమిటి చెప్పా యని వెళ్ళిపోయాడు. నాగుండెల్లో రాయిపడింది. ఏంజెయ్యను! వెదుతూ వెదుతూన్నవాడు చట్టన వెనక్కితిరిగి చావతన్నడం మొదలెట్టాడు. ఎందు? 16x4=67 అన్నాస్త, 69 అంటానీకిబదులు. ఎక్కాలవాడిదా, నాదాతప్ప! వాడల్లాంటి నేనెంజెయ్యను. కొట్టడంలో ప్రెగ్గిఉండి కనుక పుసుకు పుసుకున వచ్చి కొట్టేశాడు. (చేతికేకిమాచి) చేతిమీద యెంతగాయపడిందో. బండవెధనలన్న నాన్నలందరు మానాన్నకి మల్లేనే కొడుకున్నారా? తప్పుచేస్తేనేగా “పు”, “దామ్” అని రెండురూపాయలు జరిమానా వేసేస్తారని పోలిస్తే. పడ్డవాడెప్పుడు చెడవాడుకాదు. నాలోపెట్టు తన్నా నాలుగురూపాయలు దక్కాయి, అంతేచాలు. కేలంగాడు నన్ను న్యాయంచెయ్యలేనుకదా! ఆలాచెయ్యకుండా అంజనేయస్వామీ, తండ్రి, ఏకోకొబ్బరి కొడతా. అన్నట్లు మరచిపోయాను, కేలం అవేళసాయత్రం 5 గంటలకు గా వచ్చింది. ఈవేళకూడా అల్లాగేవస్తాడేమో! ఈలోపుగా ఒకమాటు గోరీకాయలాడుకొనివస్తా (అని వెళ్ళిపోవును.)

రంగము 2.

[సాయంత్రము 5 గంటలు—

కిశోరవీరుల క్యాంపు: బాలురు కా ‘కా’ సృత్యమాడుచుందురు.— చిట్టివచ్చి వారిలోజేరును.]

పిల్లవాడు:—మొన్నవచ్చిన పిల్లవాడు మళ్ళీవచ్చి అల్లరిచేస్తూన్నాడండీ.

అకేలా:—ఈలాతీసుకురా? (చిట్టివచ్చినతరువాత) అబ్బాయీ, నేనుచెప్పినప్రకారం కాకిలాగు కాకిచొక్క తోడుక్కురాలేదేం!

చిట్టి:—అవిలేవుగాని డబ్బుమాత్రం తెచ్చుకున్నా, వాటిని కుట్టించుకోదానికి.

అకేలా:—ఏమి డబ్బెక్కడిది!

చిట్టి:—ఏమయ్యా కేలం. ఏమి నన్ను చేర్చుకుంటే చేర్చుకో, లేకపోతే లేదని చెప్పవయ్యా, గొడవపెట్టక. డబ్బెక్కడైతే ఏకండుకు! కాకిలాగు కాకిచొక్క గా ఏమి కావలసింది.

అకేలా:—(కాంతముతో చిట్టిని కేరదీసికొని) చిట్టి నాపేరు కేలంగాదురా. అకేలారా. కొపపడకు. యీడబ్బు మీనాన్నయిచ్చాడా లేక పెట్టిలోనుండి దొబ్బుకొచ్చావా?

చిట్టి:—అకేలా! అమావస్యకి అమ్మ నాన్న నాలుగురూపాయ లిచ్చారు. మొన్న కిశోరవీరులలో చేరతానంటే మానాన్న ఒప్పుకోలే. అంచేత, ఆ నాలుగురూపాయలు నాన్నకు కనపడకుండా దాచుకొని ఏచేత కుట్టించుకుందామని పట్టుకొచ్చాను.

అకేలా:—సరే, నేనుచేర్చుకుంటాను. కాని, మీనాన్న దగ్గరకువెళ్ళి చెప్పివద్దాము, నడు.

చిట్టి:—ఏకో దణ్ణమయ్యా! నాచేతిమీద గాయాలుమాడు. నాన్న కొట్టినవి. నన్ను మరికొస్త కొట్టించడానికి తీసికొని వెడతానంటున్నావు! వేను రాను, పో!

అకేలా:—చిట్టి: నిన్ను కొట్టినందుకు నాలుగు చివాట్లుపెట్టి ఆయన్ని నేను ఒప్పిస్తాను, పడ.

చిట్టి:—నాన్న ఒప్పుకోకపోతే నా సరదా అంతా ఏవేచంపేస్తావు. ఆ వుసురంతా ఏకే తగులుతుందిలే. నడు, వెడదాం. (అని యిద్దరు నిష్క్రమింతురు).

రంగము 3.

[చిట్టిబాబు తండ్రి వ్రాసుకొంటు ఉండును. ఇంతలో ఆకేలా వచ్చును.]

ఆకేలా:—అయ్యో, ననుస్కారము.

తండ్రి:—దయచేయుడు. ఏమి పనిమీద వచ్చితిరి?

ఆకేలా:—ఈపూర్వో కిశోరవీరులగుంపు స్థాపించేసాము.

మీ కుర్రవానిని పంపించవలెనని ప్రార్థనయ్యి న్నాను.

తండ్రి:—(విసుగుతో) చదువులేని బండవెధవకు యిట్లాంటి పన్ని యెందుకు పోయిరూ!

ఆకేలా:—అయ్యో, నే జెప్పబోవునది శ్రద్ధతో నాలకించండి.

మానవునకు బాల్య యావన కాలమర జరావస్థలున్నవి కదా. అందులో బాల్యవస్థయే జీవితమునకు మొట్ట మొదటి మెట్టు. అట్టి బాల్యవస్థలో నెట్టి మార్గముంద్రోక్తి న నట్టిఫలితమే మానవుడు జీవితాంతమువరకు పొందుచుండును. మీరు సర్వజ్ఞులు. మీకు తెలియని దేమున్నది. బాల్యవస్థయందు భావనాశక్తియు శరీరము నభివృద్ధియు జరుగుచుండును. వీటి యభివృద్ధికొరకే బాలురెప్పుడును ఆటలాడుచుండురు. అట్టి శక్తులను రాత్రింబవళ్ళు చదువను శృంఖలములచే బంధించివైచినచో బాలుని జీవితమును చెరపినవారము కామా మనము! ఇవన్నియు నాలోచించియే బేడెడ పవలో అను మహాశయుడు “కిశోరవీర గణము” (Wolf Cub Pack) ను స్థాపించి, దీనిని గూర్చి యిటుల చెప్పినాడు: “కిశోరవీర గణమును స్థాపించుట బాలురను బాగుచేయుటకేకాని చెరువుటకుకాదు. బాల

జీవన శాస్త్రవేత్తలు బాలుర జ్ఞానము అభివృద్ధి ఆటలవల్లను కథలవల్లనే కలుగుచున్నది యని చెప్పిరి. అట్టిజ్ఞానమును కలుగజేయుటకే నేటి గుంపును స్థాపించితిని”, అని చెప్పినాడు.

అయ్యో: విసుగుజెందకుడు. కీరిచంద్రికలను దిగంతములకు వ్యాపింపజేసి, సర్వసహా చక్రవర్తియగు సారంగజేబు నకు బ్రక్కలో బల్లెమై స్వాతంత్ర్యాభి నోలలాడిన శివాజీ మహారాజు మాతయగు జీజీబాయి చెప్పే కథలవల్ల నేకదా గొప్పవాడయ్యెను! మహానుభావులగు మహమ్మదు గురు నానకు మొదలైనవా రెట్టిచదువును చదువగలిగి? చదువను కొరణమున మీరు కుర్రవానిని కొట్టిన దెబ్బలు చూచితిరా? (అని చిట్టిని కేకవేయును.)

చిట్టి:—(వణకుచు) నేనేమి ఎరుగనునాన్నా; వాళ్ళాడు తుంటే నేనుకూడా అడుకుందామని వెళ్ళా. కాకిలాగు కాకిచొక్కా కావారి అన్నాడు ఈయన. తరువాత నిన్నుడిగితే నువ్వు వొడ్డు అన్నావా! ఆటలాడిస్తారని నువ్వు అమ్మ అమావాస్యకిచ్చిన రూపాయిలు ఈయనచేతి కిచ్చాను. ఇంతకన్న నేనేమి యెరుగనునాన్నా.

తండ్రి:—అయ్యో, టీమించుడు. Though I am an educated man, I am a great dunce. నేను చాలా పశ్చాత్తాప పడుచుంటిని. నేటినుంచి కుర్రవానిని మీ హస్తముల నిడుచున్నాను. నీటముంచి నను పాలముంచినను మీదే భారము.

(అందరు నిష్క్రమించుదురు.) (సశేషము.) టూమాయ్.

బాలవీరుల నిబంధనలు.

వాటి పవిత్ర మతభావములు, ఆచరణ విధులు.

7-ఆజ్ఞాను వర్తన.

“బాలవీరుడు తల్లిదండ్రులయొక్కయు, వ్యష్టిసంఘ నాయకునియొక్కయు, బాలవీరుల నాయకునియొక్కయు ఆజ్ఞలను ప్రశ్నింపకుండ శిరసావహించును” అను నదియే బాలవీర స్వప్రమ నిబంధన.

బాలవీరుడు తల్లిదండ్రుల కనుగుణముగా మెలగుటకు నేర్చుకొనవలెను. లేనియెడల గృహజీవితము యుఖభాజన మగును. తల్లిదండ్రులు తన కయిష్టమగు నాజ్ఞల జేసినను యుద్ధభటులరీతి వెంటనే బదులుచెప్పక నెరవేర్చి, తదనంతరము దానిలోని చిక్కులనెల్ల వారికి నివేదింపవలెను. వారును వాటిని గ్రహింతురు. ఆజ్ఞను తక్షణము నెరవేర్చుటయే బాలవీరుని ధర్మము.

“ఇంటగెలిచి రచ్చగెలుపు” మనురీతి ప్రథమమున తన యింటిలో ఆజ్ఞానువర్తన మలవరచు కొనవలెను. “నూరు శ్రతము లొక రంకునబోయె” నన్నట్లు ఎన్ని పరోపకారము లొనర్చినను తల్లిదండ్రుల యాజ్ఞల తిరస్కరింతుటచే

నన్నియు నిష్ప్రయోజనము లగును. తల్లిదండ్రుల వివేకముతో ప్రవర్తించుచున్న, వారు అనుభవముచే దెల్పుసంగతుల యోచించి తన ఆత్మకు తృప్తికరమగునట్లు నడుచుచుండవలెను. ప్రపంచ జీవితములో గృహజీవితమే ప్రధానము. అట్టి గృహము యుఖప్రదమైన, మనుజుని జీవితమంతయు యుఖమయమగును. అట్టి గృహమును సుఖిదాయకముగ నొనర్చుటకు గృహధికారులగు తల్లిదండ్రుల యాజ్ఞానువర్తనమే ప్రధానము. వీరమార్గము Tug of War తో సమానము; ఏలనన, ప్రపంచమున నెవరైన వీరమార్గ మవలంబింప ప్రయత్నించిన యర్హులుగనియు ప్రక్కనే వేచియుండి సమయము దొరకిన వెంటనే నతని మనంబున ప్రవేశించి సుగుణంబుల వెడలగొట్ట ప్రయత్నించును. వాటికి లొంగిపోవువారెన్నటికిని పురుషులు కానేరరు. కావున సంఘమును ప్రవేశమొనర్చునప్పుడే యివన్నియు బయలుపెడలి మనస్సును మార్పుజేయు ప్రయత్నించును.

ఎవ్వడట్టిసమయమున నోర్పుతో పట్టుదలతో చుస్వభావములకు లొంగడో, ఆతడే వీరుడు, ఆతడే పురుషుడు: అందువలననే, యెందరో ప్రథమమున నుత్సాహముతో నీయుద్ధమునుజేరి, క్రమముగా శోధనలకు లొంగి యుద్ధమ భావములు ఆత్మ పీకరములని బల్కుచున్నారు. కావున, వీరులట్టిశోధనల జయించి గృహమున మెలగవలెను. ఇంటిలో పెద్దవారి ఆజ్ఞలకు చిన్నవారు లోబడని యెడల సంసారము కల్లోలమగును.

తాము జేయున్న సంఘమునకుగూడను అపయశస్సు రాకుండ బాలవీరుడు చూడవలెను. సంఘ సభ్యులందరు వికమత్వమున మెలగవలెను. అట్లు మెలగుటకు నాయకుని ఆజ్ఞలన్నిటికి లోబడి నడువవలెను. అటుల లేనియెడల సంఘమునకును వంశమునకును యశోహని యగును. వ్యష్టి సంఘపు బాలురెల్లరు తమసంఘనాయకుని యాజ్ఞల ననుసరింపనియెడల సంఘము అపకీర్తిపాలగును. ప్రపంచము లోని వీరులకందరకు అపకీర్తి చెచ్చినవా రగుదురు. వీర మార్గానుసరణ మోక్షసామ్రాజ్య మార్గము నిర్మించుట యనుకొనుడు. ఒకకట్టడము కట్టుట కెట్లు కూలీలు కంట్రాక్టరునకు లోబడినదుచుకొందురో చూడుడు. అటుల నాజ్ఞలకు లోబడి నడువనియెడల ఆకట్టడము పూర్తికాజాలదు. కాలము ధనము వ్యర్థమగును. సంఘము వన్నె గాంచుటకు ఆజ్ఞానువర్తనయే ముఖ్యసాధనము. వీరమార్గము విహితమున్నీక సుఖములనిచ్చు ఆటయనుట మరున కూడదు. ఉద్యమమున ప్రవేశించినంతనే దాని నిబంధనల

భావముల గ్రహించవలెను. కొంత అనుభవముగలిగి పనిని చక్కగా నెరవేర్చినతర్వాత నిన్నే నాయకునిగా శ్రేష్ఠునిగా జూతురు. ‘కష్టే ఫలే’ అనువాక్యము మరునకూడదు. వీరితరులకు (పైయధికారులకు) లోబడి నడచుకొను విధము నేర్పనియెడల, వీరితరబాలుర కాజ్ఞలనిచ్చుట తనర్పడవగుచువు. సంఘములోని ప్రతిబాలునకును సంఘమునకు కీర్తి గౌరవములు తెచ్చుటకై పాటుపడుట ధర్మమైయున్నది. ప్రతినాయకుడు తనబాలుర చురుకుగలవారలుగను, ఎప్పుడును బాలవీరధర్మము ననుసరించుటకు సిద్ధముగ నుండునట్లుగను, రెండుపర్యాయములు తెల్పినంతనే ఏపని నైన నెరవేర్చువారిగా నుండునట్లును తర్కితు చేయవలెను. ఏదైన ఆజ్ఞ అందినపుడు బాలవీరుడైనను దిక్కులజూడక ఏమిచేయుచునని ఆలోచించుచు గూర్చుండక వెంటనే శిరసావహించవలెను. ఆజ్ఞ తీసుకొనుటకై నాయకునికడ కేగునపుడును, తీసుకొని బయలుపెడలునపుడును, వినయమున వందనము లాచరించుట యాచారము. ప్రతిదినము నాయకుడిచ్చు నాజ్ఞలుగాక, బాలవీరు డాచరింపవలసిన పది స్థిరమైన ఆజ్ఞలు కలవు. అవి ప్రపంచపు ప్రధానవీరుని ఆజ్ఞలు. అవే బాలవీరుని పది నిబంధనలు. వీరప్రమాణము గైకొనిన రోజునుండియు వీరనిబంధనల చక్కగా నిర్వర్తించుచు, శత్రులతో నైతము మిత్రత్వమున మెలగుచు, ప్రథమ చికిత్సనుగూడనేర్చి పరోపకారమునకై సంసిద్ధముగా నుండవలెను. (సశేషము.)

మొదటి భీముని పట్నం వీరబృందమువారి

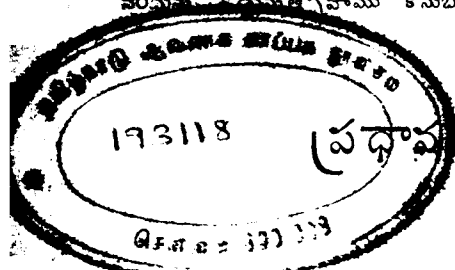
శిచిరవాసము.

వ్యష్టిసంఘనాయకులు వారి వారి వ్యష్టిసంఘములలోని వీరులను అంతకు ముందురోజుననే కలుసుకుని వలయు సాధన సంపత్తులను చెబుచున్నవని 1933 ఫిబ్రవరి 4వ తారీఖు ఉదయం గం. 6-30 నిమిషములకు వీరకేంద్రస్థానము వద్ద సమావేశమై ప్రయాణమునకు సంసిద్ధులైరి. వీరిసామానులన్నియు రెండు సైకిళ్ళతో కట్టబడిన బండిమీదవుంచి

3 మైళ్ళదూరముననున్న శిచిరవలమునకు పయనమైరి శిచిర స్థానముచేరిన తోడనే గుడారము నిర్మించి వారివారి సామానుల నుచితస్థానములందుంచి పతాకద్వజారోహణము చేసిరి. వ్యష్టిసంఘములకు ప్రత్యేక స్థానములు ఏర్పాటు చేయబడెను. విద్య నేర్పు సమయములలో శిచిరవాసుల జాగ్రతమాచనల గూర్చియు, ‘టైసిలు’ కట్టుటను గూ

భియు, చెట్లపత్తును కనిపెట్టుటను గూర్చియు, పరిశీలన, చూచినవాటినుండి ఎట్లు పూహించుటయు, మొదలుగా గల విషయముల గూర్చి బాలవీరులకు వీరులనాయకులు బోధించిరి. 4వ తారీఖు సాయంకాలము పురప్రముఖులు కొందఱు శిబిరమునకు విచ్చేసి ప్రోత్సహించిరి. వీరులు లటలలోను, శిబిర శిక్షణములోను, శిబిరాగ్నిసమయము నందును కడుచూహము కనుబరచిరి. వీరసమూహపు

నాయకుడు మహారీ కోదండరామ దీక్షితులుగారును, బాలవీరనాయకుడు యేలేశ్వరపు ప్రసాదరావు గారును కలిసి యీ శిబిరమును జయప్రదముగా కొనసాగించిరి. శిబిరవాసమునకు మంచిప్రదేశము నిచ్చి శిబిరవాసులకు అగ్రీకవిధముల తోడ్పడిన మ. రా. రా. శ్రీ పుసులూరి చిన్న ఎల్లయ్య పంతులుగారు వీరులందరి మన్ననకు పాత్రులు.



ప్రధానమంత్రి జన్మదినము—మహాశివరాత్రి.

వీరుల సేవ.

ఏలూరుస్థానిక వీరసంఘము—బలివెత్తేత్రము.

1933 ఫిబ్రవరి 22వ తేదీ సేవాతత్పరులైన మన స్కొట్లకు కడు సుదినము. ప్రపంచ ప్రధానవీరుడైన శ్రీ బేడెన్ పవలు ప్రభువుయొక్క పుట్టినరోజునూ, మహాశివరాత్రియు అనాడేకమైనవి.

ఏలూరునకు సుమారు 11 మైళ్ళదూరముననున్న బలివె అనునోట నాడొక గొప్పతీర్థము. ఏలూరు లోకల్ స్కొట్సు అసోసియేషనుకు చెందిన స్కొట్సు ట్రూపులు నూ, రోవరుక్రూలును వాటివాటి ఆఫీసర్లతో కాలినడకను 24వ తారీఖు రాత్రి ఏలూరులో పయనమై తెల్లవారు లోపల బలివె జేరినవి.

నూజివీడు హెల్త్ యిన్స్పెక్టరు గారైన శ్రీయుత నూర్యప్రకాశ రావుగారు దయతో స్కొట్లకై ముందుగానే సిద్ధముచేసియుంచిన పాకలో స్కొట్లునూ, దానికి చెంతనే లోకల్ అసోసియేషనువారు వేసిన గుడారము లో స్కొట్లు ఆఫీసర్లునూ బసచేసిరి. ఫలహారములను తయారుచేయుటకునూ, వంటలు వండుటకును ఏర్పరుప బడిన రోవర్లు కొందరుతప్ప మిగిలిన రోవర్లునూ, స్కొట్లునూ, ఆఫీసర్లునూ ఉదయం 7 గంటలు మొదలు సాయంకాలము 4 గంటల వరకునూ ప్రజాసేవచేసి సరిగా 4 గంటలకు ప్రధానవీరుని జన్మదినోత్సవమును జరుపుటకు ఆఫీసర్ల గుడారమువద్ద సమావేశమైరి. లోకల్ అసోసియేషను అసిస్టెంట్ కమిషనరుగారైన శ్రీయుత పోపూరి కామేశ్వరరావు గారునూ, కెక్రటరీగారైన శ్రీయుత సోమంచి లింగయ్యగారును ప్రధానవీరుని జీవితచరిత్రను క్లుప్తముగా స్కొట్లకు తెలియజెప్పి స్కొట్లందరునూ ఆ నాడుచేసిన ప్రజాసేవద్వారా ప్రధానవీరుని గౌరవించి

నందులకు తమ సంతసమును వెలిబుచ్చిరి. సాయంత్రమే తిరిగి బయలుదేరి యిండ్లకు రాత్రిభోజనములకు చేరుకొనిరి.

కారణాంతరములవల్ల బలివె తీర్థమునకు రాలేకపోయిన స్కొట్లునూ, ఆఫీసర్లునూ, మరియు లోకల్ అసోసియేషనుకు చెందిన కబ్బుప్యాకులునూ ఏలూరులోనే మ్యునిసిపల్ హైస్కూలు మైదానములో సమావేశమై ప్రధానవీరుని జన్మదినోత్సవమును జయప్రదముగా జరిపిరి.

పోలవరము శ్రీకృష్ణ బాలవీర బృందము—
పట్టిసాచలక్షేత్రము.

మహాశివరాత్రి సందర్భమున పట్టిసాచల క్షేత్రమందు జరిగిన యుత్సవమునకు పోలవరము బోర్డుహైస్కూలు లోని శ్రీకృష్ణ బాలవీర బృందమువారు, వారి బాలవీరుల నాయకుడు చిల్లరిగె గోపాలకృష్ణరావు గారును, సహాయ నాయకుడు నేమాని సీతారామయ్యగారితో, పట్టిసమున కేగిరి. ఇసుకవైచిన రాలకుండవచ్చు యాత్రికులు రేవును దాటుటలో ఒకవ్యక్తిసంఘము సహాయమిడెను. ఇతర గర్భాలయమందు స్వామిదర్శనము సులభముగా నగునటుల మరియుక వ్యక్తిసంఘము తోడ్పడెను. మరికొంతమంది బాలవీరులు యుత్సవములో తప్పిపోయిన పచ్చనైనుగురు పిల్లలను వారివారి తల్లితండ్రులకు ఒప్పజెప్పిరి. మరికొంత మంది రాకపోకలను చక్కగ జరిపించుచుండిరి. ఈసందర్భమున శ్రీకృష్ణబాలవీర బృందమునకు వసతి యిచ్చిన రెవిన్యూయిన్స్పెక్టరుగార్ని మాకృతజ్ఞ తాళి వందనములు. మరియు బాలభటులకు భోజనసదుపాయములు కల్పించిన మహారాజశ్రీ శ్రీపాదనారాయణమూర్తి, నేము వెంకట రమణ గార్లకు మాకృతజ్ఞ తాళి వందనములు.

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

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Matter intended for publication in the Tamil Supplement should be sent to Mr. T. P. Santanarajakrishna, Deputy Inspector of Schools, Sriperumbudur.

All Telugu matter intended for publication in the Telugu Supplement should be sent to Mr. P. V. Ramana Rau, B.A., B.Ed., Scouter, Powerpet, Ellore, M. S. M. Ry.

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

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

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