

South India Boy Scout.

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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

CONTENTS.

Thought for the Month	...	71
Ourselves: The Eleventh Annual Meeting	...	71
Cubs: The Jungle books	...	74
P. O. R.	...	74
Patrol Competitions (<i>Adapted</i>)	...	75
Games (<i>Hiswatha</i>)	...	77
Scouters and their elder brother	...	78
In Memoriam	...	78



BOYS' SECTION

CONTENTS.

A Scout is clean	...	79
Doings of Scout Groups	...	80
A Good Turn by a Tenderfoot	...	80
Group Good Turn Competition	...	80
A Hike to the Red Hills	...	81
"B—P." on World Brotherhood	...	81
What Scouts did in Canada during 1932	...	82
Shots from the Annual Report	...	83
Felling a tree	...	83
Gave up a Race to Help	...	83
Sea Scouting's Progress, Reminder Ceremony on the "Victory"	...	84

The ' South India Boy Scout ' Magazine

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TO LET

THE SOUTH INDIA BOY SCOUT

SPECIAL SUPPLEMENT.

Rover Section

A Week End at Gilwell.

The Rover Team Conference.

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

By the courtesy of the Overseas Commissioner at Imperial Headquarters, to whose generosity both on this occasion and on others, I take this opportunity of publicly testifying, I was extended the privilege of attending a conference of all Assistant County Commissioners for Rover Scouts in the British Isles, held at Gilwell on the 28th and 29th January this year. While the gathering was very representative indeed, the ravages of influenza had, to a certain extent, thinned numbers, but, none the less, about 20 counties were represented from all points of the compass.

Gilwell is about as far from London as St. Thomas' Mount is from Madras and the railway to Chingford the nearest station, compares not unfavourably with the old S. I. Ry. steam train that used to do the same distance. London, curiously enough, like Madras, is well served electrically south but suffers as indeed, does Madras, from indifferent service from other directions, and more particularly north-east, the direction in which Gilwell lies.

Ultimately, with much weariness of the flesh, I arrived to find the major portion of the company assembled at tea, a handsome meal, at which I joined them. The old familiar method of giving each of us a label to hang on ourselves showing our names and places of origin served admirably, as an introduction, and had this formality ever been considered necessary, the communal washing up of dishes and

cutlery in which we all joined after meals would have broken down any reserve that remained. Madras Assistant Provincial Commissioner could have been seen had Madras Scouts televisory apparatus vieing with English and Scottish Assistant County Commissioners for the privilege of washing up, drying, or fetching and carrying, but to those Madras Scouts who have been in camp with their Assistant Provincial Commissioner, this would be no novel sight!

After tea we had our first session when the Headquarters Commissioner for Rover Scouts reviewed the year 1932. There was nothing of great interest to Madras particularly in this review. The progress of Rover Scouting, as we know, cannot be judged solely by statistics, and the Rover Commissioner very wisely both here and elsewhere pleaded for greater consolidation of our present strength before widening our ranks further. A point of general interest was revealed in the number of Rovers who were taking out warrants and adopting Scouter work as their form of service.

The next session was in the hands of the Camp Chief who is no stranger to South India, and whom many readers of these lines will remember.

After revising the results of Wood Badge Training, and particularly Part I which he said had revealed much greater knowledge of the principles of the movement than in the past, and which had, incidentally, been of

great practical value to the movement in accumulating the experience of workers in many fields, he advocated the establishment of more district training courses. He also circulated for information and criticisms, a suggestion for a programme for such courses which will, undoubtedly be of immense value to Rover Scout Leaders and all in any way connected with the Rover Branch of the movement. I will work on this suggestion while I am at home and by the time I get back to India, I hope to have a scheme more or less ready to put into practice.

The session was followed by supper and before we went to bed, we were treated to the official film of the Sea Scout Jamboree in Poland where the British team greatly distinguished themselves.

The following morning, after breakfast, we listened to a most interesting talk on 'The Purpose and Practice of Service' by the A.C.C. (Rover Scouts), London. It is not possible, to give briefly any idea of the beauty of the ~~idea expressed but he reminded us that we are in this world to fulfil God's purpose and the true fulfilment of that purpose lay in service; that all profound thinkers connected true happiness with service, and that in Rovering we set out to train ourselves, to help us to give service in its most complete form and thus attain truest happiness.~~

Every man and woman has a body, a mind and a soul, that while we have many institutions which concentrate on training the body or the mind or the soul, Rovering especially directed its attention to all three, and all Rover programmes should be formulated with a view to bringing all three to a like standard of perfection.

No true service can be given unless it is given inspired by love and as love is not a sentiment, but the practice of service prompted by the urge of one's heart, so must the appeal for service be made to the heart. Unless, therefore, the Squire has the desire for service in his heart he could never render true service,

and should, therefore, never be invested as a Rover.

During the discussion which followed, there was some difference of opinion as to the stage in a Rover's career when his duty of service should be put before him, some holding that many would-be Rovers might be frightened off by the word and ought to be led to it gradually until the desire to help one's fellow creatures sprang spontaneously, and from the purest motives in the Rover's heart. Others held that the Rover badge being that of 'service' the necessity for emphasis on this object of Rovering, to which all others were subsidiary and auxiliary, existed at the very outset of the young man's life. The answer to this, is, of course, that it is impossible to dogmatise on this or any other subject in Rovering and each individual must be handled differently. The young man who wants to join because he likes camping and wants to play games or from any other purely selfish motive should of course not be allowed to join under any delusion, but many a good fish has been caught with queer bait and one thing may lead to another. On the other hand good Crews have been broken up by over insistence on service, and the practice of service which is not inspired by the heart but by other, not necessarily unworthy, motives. Again "Softlee, Softlee catchee monkey!"

The next session was to have been taken by the Camp Chief, but after struggling for some time to fight off the prevalent malady of influenza, he too, finally succumbed and retired to his bed, and at very short notice (a fine example of the Scout motto 'Be prepared') his place was filled most ably by Col. Birney, Development Commissioner (formerly on Indian Railways), who summarised the position of the movement with regard to unemployment.

The problems of India and England are very different in many ways in this matter, but both share the one unalterable fact that there is no solution of employment of surplus labour pending a return of the country to prosperity, but the Rover movement has a very definite

role to perform in mitigating the consequences of unemployment, the chief of which are loss of skill through lack of practice and depression. Apart, however, from the problems of surplus labour, there is the maldistribution of labour and here again the Rovers can fulfil a very important role which is played by the labour exchanges in England.

As regards the first problem, that of surplus labour, one must concentrate on building for the future. Among our unemployed there must be many who can carry the responsibilities of leadership and if we can find these men, we can throw open our dens to them during the day time and get them to carry out a programme of activity, which will serve the dual purpose of keeping up the spirits of the unemployed and that of turning their hours of enforced leisure, from being periods of gloomy inactivity into periods of constructive work when they can either learn a new trade or keep their hands in practice at their old one, ~~so that when a working period or good time return, they may be ready.~~

In the case of maldistribution of labour, the collection of statistics, regarding the unemployed is of value, so that when posts fall vacant, they can be filled by suitable candidates. Similarly, information is obtained from such figures of the types of labour which are surplus either locally or generally.

The necessity for co-operation with other bodies, such as the Y.M.C.A. Toc H, the Rotary Club, was emphasized.

In the afternoon, there was an open session where each member of the conference was asked to report on his area. The chief problem that emerged from the discussions was the dearth of Rover Leaders, the measures that had been adopted to solve it. These varied from the formation of what, for want of a better term, had to be called 'District Crews' to the working of Crews by County or District Officers, or by Group Scoutmasters. Again, no one solution can be offered as circumstances must dictate the measures suitable for each case.

The problem of the weak crew and the backward crew was discussed and the need for greater co-operation between crews either by frequent Rover moots or even by joint working of crews, was emphasized. In London, for instance, the Rover was taught that his loyalty was first to London, secondly to his District, and thirdly to his Crew.

The International Commissioner, Mr. Martin, then gave us a short account of Rovering in foreign countries, in which it was generally in a very embryonic stage.

After a short Rover's Own, when we remembered our duty to God, we were addressed by the Chief Commissioner, Lord Hampton, with whose 'Scouting Sketches' we all should be familiar.

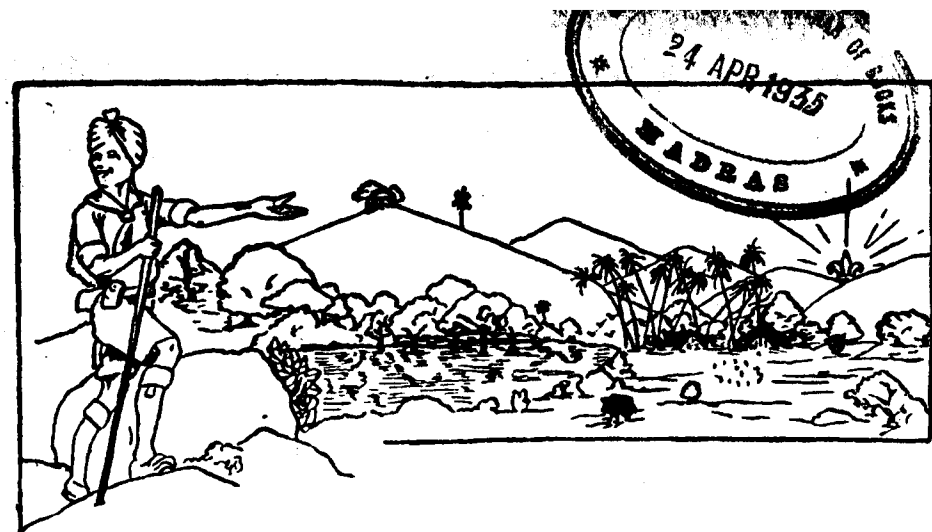
He reminded us that Scouting was essentially simple and that simplicity was the keynote of the whole movement; that had this not been so, it would never have spread so rapidly as it has done. He drew our attention to the fact that the object of education had become increasingly to train boys and young men for employment, and that as unemployment was with us, and to a more or less degree, with the constant extension of labour saving devices, would be always with us, the need for education for the employment of leisure time was becoming increasingly necessary. The world and especially the labour world was clamouring for less and less hours work per man per week, and while this might, or might not, increase the number of employed, it would certainly increase the number of leisure hours. There was grave danger to the world if no provision was made for this, and in this respect, the Scout movement had a great responsibility towards its members.

Finally, he foreshadowed a scheme for the 'damming of the Scout river'. He likened the Scout movement to a river, which, although tapped usefully at many points by the Rover movement, Scouters and Scout workers, who absorbed many ex-Scouts into their ranks, there were still a vast number who flowed past

these channels, and as the river flows, with no more result than of sweetening its water, into the sea, so scouts flowed out into the world, and were lost to the movement except where and to the extent that their Scout spirit sweetened the life of their districts. The Chief Scout was now at work on the details of a scheme for 'damming' this river and forming a reservoir of old Scouts, from which help could be drawn when needed, as water is drawn from a reservoir in times of drought.

It would be idle to anticipate the Chief's genius, but we can help meanwhile in every troop, group, or district, by trying to track down old scouts, wherever they may be, and gather up those loose ends, even now, before it is too late.

Thus ended a memorable week-end, packed with interest and instruction, sweetened with kindness and good-fellowship, extended not only to me, personally, but through me to all Madras Scouts, great or small, in the great bond of friendship.



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Thought for the Month.

We should have a great deal more contentment if we thought a little more of others, and how to help them, and a little less of ourselves.

Ourselves.

Boy Scout Association.

Annual Meeting.

THE eleventh annual public meeting of the Madras Province Boy Scouts Association was held on Saturday the 25th March 1933 evening at the Provincial Headquarters, under the presidency of His Excellency the Governor of Madras, the Chief Scout. There was a very large gathering of ladies and gentlemen.

After taking the salute, the Chief Scout inspected the cubs and scouts who had gathered in very large numbers.

The Honorary Secretary presented the report of the working of the Association during the last year. The following are short extracts:—

There is an appreciably larger number of 1st class Scouts and King's Scouts, there being 102 of the former and 21 of the latter during the year under report, as compared with 71 and 10 respectively for the previous year. There is also a larger increase in the number of Proficiency badge-holders, as 971 badges were won during the year as compared with 665 during the previous year. It is also an encouraging feature to note that the total number of Cubs has increased from 2,122

during the previous year, to 2,344 during the year under report. Cubbing being the real foundation of an efficient Boy Scout Movement, it is particularly noteworthy that the foundation is being strengthened and the benefits of cubbing are being increasingly extended.

Awards.

The Chief Scout, Lord Baden Powell, was pleased to confer the decoration of "Silver Wolf" on Dr. Annie Besant, Hon. Commissioner for India, and Sir C. P. Ramaswami Aiyar, ex-Provincial Commissioner of Madras Province, for meritorious services rendered to the movement.

Two awards for Gallantry were made during the year by His Excellency the Chief Scout for India, one to Scout Henry Devavaram of Chingleput and the other to K. Karunakara Menon, Assistant Scoutmaster of Kollengode. His Excellency was also pleased to award a Bar to the Medal of Merit to Mr. A. J. Leech, ex-District Commissioner of Madras South.

Public Service.

Service is the key note of Scouting and it is encouraging to note that the Scouts in various parts of the Presidency have responded to the call of service on every occasion, which presented itself. The Pushkaram Festival at Godavery in July 1932 was an event of very great importance and it gave excellent opportunities for our Scouts to do valuable public service.

The Provincial Commissioner on Scouting.

Our Provincial Commissioner, welcomed His Excellency and the other guests present. His Excellency's presence at their annual meetings was a mark of his keen interest in the movement and afforded great encouragement for them to carry on their work. He referred to the good work in Scouting done in the Borstal Schools and the efforts taken in connection with Scouting for disabled boys. He appealed for help to enable the Provincial Council to send a contingent of Scouts to the International Jamboree at Hungary.

Mrs. H. G. Stokes said: "When I see around me such a galaxy of people prominent in Scout work in this Presidency I do not know quite why I have been asked to speak this evening. Not ever having been a Boy Scout and not being likely to be one, I cannot speak about the movement with inside knowledge, but only with the appreciation of an outsider, as a representative of that elusive entity the general public, so that my tribute to the Scout movement will be on general rather than on particular lines.

The first thing that strikes an outsider about Scouting is the width of its appeal. There is a Boy Scout movement in almost every country in the world, and its appeal is universal, to boys as differently brought up as boys in a crowded industrial centre in England and in an Indian village. This internationalism is shown at the periodic Jamborees when scouts are collected from all over the world, each making his own national contribution to the movement and each learning from the other. In these days when economics alone are forcing us to think internationally, the value of such a movement, which teaches the boyhood of nations to be proud of their own country and its traditions without despising other countries and their traditions, is of incalculable value. Besides this these international camps promote real friendships between boys of different nations, and it is always difficult to dislike a nation among whom one has personal friends. One's sweeping generalisations are checked in mid-career by the thought of the individuals of that nation whom one has known and liked.

Besides its internationalism, Boy Scouting can and does render a particular service to India in one of her most difficult problems. I refer of course to communalism. "The aim of the Boy Scout Association is to help boys in India, irrespective of race, creed or caste to become good citizens of their Motherland and of the Empire" and here again personal contact between boys of India's different races, religions and castes, in Scout camps and in Scout Troops must gradually leaven the younger generation in India and make them intolerant of this stumbling block in the path of India's national development.

The other point that strikes the outsider is the emphasis the movement puts on personal service. There is no telling somebody else to do a job and considering you have done a meritorious act. The emphasis is on the act that you *yourself* have been able to do, the service you *yourself* have been able to render to an individual in need of help. Perhaps it is the enervating climate here which makes us all so inclined to consider we have done a meritorious act when we have told somebody else to do it—a very different thing from doing it ourselves—but in Scouting the emphasis is on what the Scout himself has been able to do, and not on what he has told some one else to do.

All reformers have realised the need of capturing the imagination of youth, and that changes in that elusive but all the more powerful thing we call public opinion, are chiefly due to the education of the young. But I know of no other movement with such an universal appeal to youth as Scouting. Scouting brings these valuable things such as internationalism, and service to others home to boys on lines which appeal to them, and which provide a healthy outlet for the energies and self-reliance of youth, so that the Scout thinks and does these things naturally and not because some one else, generally some one older than himself, has insisted on his doing them. Because I consider these three valuable things, international understanding, communal tolerance, and personal service to others embedded in the very textile of the Scout movement, I would wish the Scout movement in this Presidency every success."

The Rev. A. J. Boyd said scouting was a game and an interesting one too. It taught the boys always to be cheerful, loyal and useful. It was a good and a valuable game. He appealed to the boys to try to play the game in the spirit in which it was meant to be played. The uniform meant something more than that he was a scout. It meant a number of virtues and the speaker was sure that they would always be faithful to the spirit and law of scouting.

Mrs. A. Kuriyan stated that scouting was one of the most beneficent activities. The ever-increasing popularity of the movement was a sign that the younger generation was taking to it more and more. Scouting was a most powerful solvent to the many difficulties under which they were suffering. The boys had great opportunities to serve the public in many ways. They could do what others failed to achieve by their organised work and enthusiasm for service. In the Punjab due to the enthusiasm of a single Girl Guide a whole village which was dirty was turned into a model village. She therefore appealed to the Scouts to prove themselves useful citizens of the country.

Mr. G. T. J. Thaddeus referred to the growth of the movement in India and hoped that India would be represented by a large contingent at the coming Jamboree.

His Excellency then presented the Bar to the Medal of Merit to Mr. A. J. Leech, Ex-District Commissioner, Madras South and Gilt Crosses to Scout Henry Devavaram of Chingleput and Scouter K. Karunakara Menon of Kollengode for acts of gallantry.

A scout from H. M. S. "Hawkins" then presented a souvenir from the Deep Sea Scouts of H. M. S. Effingham to the Boy Scouts Association, Madras.

The flags and cups were then presented to the successful troops in the city.

His Excellency the Chief Scout in bringing the function to a close said it was a real pleasure to him to be amidst scouts and see their smiling faces. He had rarely seen a scout with a long face and crying. The report presented by the Association was satisfactory and it was stated that though there had not been an increase in numbers, efficiency badges had been distributed to a greater extent. This

was a start in the right direction. Quantity without quality was useless. It was perfectly true that scouting gave an international view point, but as Mrs. Stokes had said a scout could love his own country best and yet respect and love other countries. The movement would bring together boys of all nationalities and this was evident from the token of friendship given by the Deep Sea Scouts of "H.M.S. Hawkins" to the Madras Association. It had already been said that scouting was a game. There was no doubt about it. It taught boys to become good and useful citizens. It was up to them to play the game to the best of their ability. The scout motto was the best and they would not go far wrong if they followed it. He had been round the districts and had found scouting strong. He wished the movement great success and assured Mr. Thaddeus that Madras would march forward.

With a vote of thanks to the Chief Scout by Capt. T. W. Barnard, the function terminated.

At night there was a dinner at the Provincial Headquarters when the delegates to the Provincial Council's Annual Meeting, attended.

Early in the morning the same day the business session of the Provincial Council was held at the Scout Headquarters when the annual report was adopted and office-bearers for the coming year elected.

Scout Commissioners' Conference.

On Sunday the 26th, the annual Conference of Scout Commissioners of the province was held at "Gorleston", Chetput, with Rao Bahadur R. Krishna Rao Bhonsle, District Commissioner, Madras, in the chair. About 20 Commissioners from various parts of the Presidency were present as also a number of experienced Scouters, and the Deep Sea Scouts of H. M. S. Hawkins. A number of problems relating to the movement and its spreading were discussed and at the conclusion of the Conference, the guests were treated to a sumptuous breakfast by Rao Bahadur C. T. Alwar Chetti, District Scout Commissioner, Madras, who was the Chairman of the Reception Committee.

The proceedings commenced with an address of welcome by Mr. Alwar Chetti. He said that such Conferences served a very useful purpose in strengthening the work of spreading the movement and made the task easier for the Commissioners by a comparison of experiences and hoped they would all apply themselves to the task ahead in the true spirit of service and see that the record of the movement in the coming years was brighter than it had ever been.

Mr. V. S. Ratnasabapathi, Provincial Organising Secretary of the Conference, then read messages of good wishes for the success of the Conference from Sir C. P. Ramaswami Aiyar, The Camp Chief of Gilwell, Mr. Harold Legat of I.H.Q., Mr. E. Conran Smith, Mr. A. W. Hutton, Mr. A. J. Leech and Mr. G. S. Arundale.

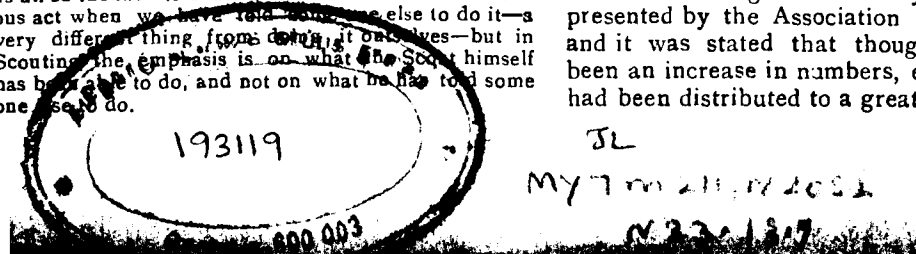
Mr. R. Krishna Rao Bhonsle then addressed the gathering.

In the course of his address, he traced the growth of the movement ever since its inception to this day when there are nearly three million Scouts of all ranks all over the world. He pointed out how the different Jamborees in different parts of the world served to prove the solidarity of the movement. Scouting was progressing in India and the reason for this was due to the fact that we had a rich heritage of Scouting and very good material to develop the movement with.

But they had their own problems in spreading the movement such as the need for more propaganda work and workers to demonstrate the universality of appeal of scouting and its consistency with national traditions, the question of finance and the enlisting of the active co-operation of parents, public men and institutions. Equally important as these was the need for securing of greater efficiency in their own selves as Scouts, and the promotion of an *esprit de corps* among the various troops in the same district. The Commissioners were expected to be at once inspirers, technical experts, administrators and great propagandists for the movement. Hence it was up to them to see how they could make themselves more and more efficient as Commissioners. They as Commissioners had to try to set an example to the younger generation whom they were called on to lead to glorious manhood. Nothing was too little in this great task, and as Commissioners who were the vanguard of the movement, he hoped they would go back after the Conference with that determination, born of true conviction and sincerity, to help the movement in its onward march.

Concluding, Mr. Bhonsle thanked His Excellency the Provincial Chief Scout, the the Provincial Commissioner, the Presidents of District Councils and Local Associations, the Honorary Secretary, the Organising Secretaries, and others for the great help given to them.

A number of Commissioners then addressed the Conference on the difficulties they had to face in carrying on their work both in the



matter of troop and crew work and of enlisting not only public sympathy and co-operation but the co-operation of local bodies and public institutions. After discussion of the subjects, resolutions were also passed as to the work ahead.

The Conference terminated after breakfast.

Many of the Commissioners and Scouters who were present for the Conference visited the

Flagship H. M. S. Hawkins in the afternoon and were entertained at tea by Mr. T. S. Ramaswami Aiyer, B.A., B.L., M.L.C., District Scout Commissioner, for which the Deep Sea Scouts were also invited.

As usual there will be no issue of the S. I. B. S. in May. Please look out for the June number. *Editor.*

CUBS.

The Jungle Books.

All Old Wolves *must* acquire a full knowledge of the Jungle Books. That has been said often enough, and still needs saying. A general idea of the run of the stories derived from one or two hasty readings is altogether insufficient. Sit down and really study the language of the stories, and you will be amazed at the number of passages you will want to mark as useful in connection with some aspect or other of Cubbing. Gilcraft's "Letters to a Wolf Cub" have shown us the way with many examples, but there are hundreds of others to be found. Your little pow-wow to the Pack, for example, when someone has lost his temper, will be far more effective if you illustrate it with the story of Mowgli being thrown out of the village and how foolish the Man-pack made themselves look. "The Man-pack are angry. They throw stones and talk child's talk," said Mowgli (The Jungle Book, p. 123). Or if there has been a case of bad manners—"They have no manners, these Men Folk. Only the Gray Ape would behave as they do" (The Jungle Book, p. 89). These are two examples chosen at random, but there are hundreds more. A

useful treasure hunt for an Old Wolf on a spare evening.

It is not even enough to know the stories. Knowledge is dead unless appreciation goes with it. If you yourself have no use for the stories, you need not be surprised if your Pack follows your example. I am sure that a closer study of them such as I have suggested above will lead you to a deeper appreciation of their value, if you haven't already attained to it.

Don't however, weary your older Cubs with too frequent repetition of the stories. Just sufficient to act as a reminder. At 10½ upwards they are beginning to grow out of the Jungle, and need rather less of it, although they will join in your Jungle matters because of their desire to help their younger brothers. Try to arrange to give the young ones their first taste of the Jungle stories by themselves, while the elders do something else. For the older ones, freshness will be added to the things of the Jungle if you read or tell the stories in "Jungle John" and "Further Adventures of Jungle John" (John Budden—published by Longman's at 6/- each), obtainable on loan from the Public Libraries if your pockets are as empty as mine. ("Scouting")

P. O. R.

6. General Headquarter: Officers hold Ex-officio Commissioner's rank and wear Badge as rule 48. (Rule 57).

7. Secretaries of Provincial or State Headquarters.

Secretaries of District, Divisional or Local Associations hold Ex-officio Honorary Scoutmaster's Rank and wear Secretary's pins as in Rule 58. (Blue pin for Provincial or State Secretary and Red for Divisional, District or Local Association Secretary).

Note: Whenever Uniform is allowed for adults, it is governed by Rule 41 namely the rule for the uniform of officials.

B. Ranks on whom Honorary Rank should be conferred by the Provincial Commissioner on recommendation of District Commissioner.

Presidents of Divisional, District or Local Associations.

C. Persons to whom badges are given, such badges being worn do not give right of membership.

Associates, Members of Provincial, State, Divisional, District, Local Association and supporters of the Movement wear only supporter's pins unless they hold other Honorary Ranks.

Thanks Badge may be presented to any one who does a good turn to a Scout and yet possession of it does not constitute membership.

It may not be, however, inappropriate to mention here that though Rule 9 (f) mentions salaried officials, the P. O. R. does not state their rank and uniform. It is essential that such mention is made of such salaried Scout Executive Officers under a separate head.

Note: Sam Browne (cross) belts and similar Military or Police accoutrements ought not to be worn by Scout officers.

3. Religious policy and General character.

This rule emphasises the following points:

1. The Association is non-sectarian.
2. Every Scout shall belong to some faith and practice the precepts of it.
3. If all the members of one group are of the same denomination common worship should be arranged.
4. If the members of one group belong to several denominations common service should not be held.

5. In Camps, Prayers should be of universal character and attendance voluntary (but prayer in the form laid down by a scout's own denomination is compulsorily encouraged.)

"Every one must be alive to the undoubted fact that in a movement in which religion is given definite place, the religious policy is of greatest importance" says Sir Alfred D. Pickford in his Notes for Overseas Scouters (1923). He continues later on the same as "I have formed the impression that the religious aspect of Scouting is insufficiently realised by many Scouters.....It is claimed for the Movement that it is a well balanced system of education providing for the physical, the mental, the moral, and the spiritual make up of the boy."

Therefore it is all the more important that further improvement should be made along this religious trail.

The other portions of the rule point out the General character of the Association.

The Association is non-political and so any demonstration or reception of a distinctly political nature should be avoided.

It should be stated here that sometimes the Scouters make posesses of welcome too cheap and a regular feature of every important man visiting the place, so that the value of the Scouty reception given by the Posse of Welcome is lost.

Further it is to be noted here that the Association is Non-military and Non-official and not directed by a Government Department.

4. Finance.

As a rule the Boy Scout Association makes no contribution to any Provincial or District or Local Association or to any individual Group. Finance is raised and controlled by the local bodies by their own self-efforts.

The reference made under this rule to Rule 61 is about begging. It is very bad for a boy to beg. It degrades one not only in other's opinion but also in his own estimate. But voluntary donations and subscription may be accepted by the Groups. The Boy Scout Association has no objection for a Scout earning for his Group funds or for his own uniform.

Here, the need for maintaining proper accounts cannot be over emphasised. Simple and easy accounts are given in any good book on "How to run a troop"

Reference should be necessarily made here and the attention of all Scouters drawn to the recommendations of the Accounts Committee of the Provincial Headquarters Executive and the circular, as published in South India Boy Supplement of November 1932 issue.

(To be continued.)

Patrol Competitions.

The most helpful of all the methods of fostering the Patrol spirit is by having a continuous competition between the various Patrols. By "continuous" is meant that as soon as one competition is over the next one has begun. In most Troops it will be found best to arrange things in the nature of a six-monthly or even three-monthly contest rather than a competition of a year's duration. If the period is too long, it is found that the Patrol which gets far behind in their points tend to lose interest and become slack. On the other hand, where the competition takes place twice or four times a year, the interest and excite-

ment is always kept alive, and a Patrol which gets far behind will not have to wait many weeks before making a fresh start in a new struggle for supremacy.

The important question to be considered is what the competitions is to be for. If a Scoutmaster decides this question by himself he will find that the Patrol Competition falls flat. It has already been pointed out that a Scoutmaster who is thinking what *he* wants and not what his boys want can hardly complain if he fails to find much scouting enthusiasm in his Troop. The question what the subjects for competition are to be is, therefore, one for the

Court of Honour. In fact where there is a Patrol Competition, a weekly meeting of the Court of Honour is almost indispensable.

The general principle of the Patrol Competition is that there should be points for every subject in which all the Patrols have an equal opportunity of competing, and points should be awarded in such a way that the youngest Patrol, or smallest physically, has as a good chance of winning as the oldest and biggest. It is certain that the Court of Honour will unanimously decide in favour of points for attendance. A good method is to give a maximum of 100 points for six months, and, perhaps, five points off for the non-attendance of any boy at a compulsory parade.

The Court will probably also decide that there should be points for badges earned during the six months. They might give five points for each badge earned. Perhaps more for a First Class or King's Scout Badge, and perhaps two points for a Tenderfoot. These are only suggestions, but it is often found that by giving a special mark for a certain badge the Court of Honour may encourage the Troop to work hardest for the badges which are the most important to get. Points may further be allotted for competitions in Knot tying, Signalling, First Aid, Fire-lighting, Relay Racing, and any other badge work. A good method of running a knot-tying competition is by presenting each boy with a piece of cord, by telling him to hold it behind his back, and then by giving the order that he should tie a bowline. At the end of a minute "time" is called. The Patrol that has tied seven Bowlines will have seven points and the Patrol that has tied two Bowlines will have only two. A Fire-lighting competition may be conducted by giving each Patrol a box of matches and a billy, and by awarding points for the Patrol which first produces a cup of boiling water.

Some member of the Court of Honour is sure to suggest points for smartness, but the marks for smartness should certainly be fairly small, for it is rather an invidious and difficult thing for either Scoutmaster or anybody else to decide fairly which is the smartest Patrol. Smartness in camp is easier to judge upon, and one may certainly have a competition for the best kept tent. It should be born in mind, however, that a smart Patrol does not so much imply one that has got military polish but rather a Patrol that is always workmanlike and alert. A good Patrol for instance, carries out order at the double.

In a Troop of fairly educated boys, it is an admirable thing to have a six-monthly examination on "Scouting for Boys." Each Patrol might select two of its members to compete. It might also be a good thing to have a competition for the best essay on Scout Law, or for the best Diary, one Essay or Diary to be sent in from each Patrol.

One Troop has a competition for the best record of Patrol good turns. It might be thought at first that this would tend to make the boys priggish, but as a matter of fact it has been found to have just the opposite effect. At any rate it does a great deal to remind the boys to do their kind actions every day.

There is no reason at all why the subjects for competition should always remain the same. The Patrol competition should be elastic, and its object should be to encourage the Patrols in their Scouting work and to keep alive their keenness and enthusiasm. Boys like competing against one another, and one can hardly have too many subjects for competition. Some of the best Troops find that the winning Patrol usually gets anything from 500 to 1,000 points by the end of the six months.

It will now be asked what is to be the reward of the winning Patrol. Some Scoutmasters arrange that the Scouts of the best Patrol wear special medals or decorations. This is contrary to the spirit of the Headquarters rules, and should, as far as possible, be avoided. There are plenty of official decorations for boys who are ready to work for them, and a multiplicity of unofficial badges is to be discouraged. When the boys are free to decorate the walls of their own headquarters it is an admirable thing to have an Honours Board. The name of the winning Patrol for every six months should be put upon this board, and perhaps the name of the Patrol Leader in brackets underneath. In some cases it may be a good thing to have a Patrol Cup or Patrol Shield. The winning Patrol Leader might be entitled to have this shield at his home for a fortnight, and other members of his Patrol for a week, and for the remaining weeks it would be kept at the Troop Headquarters. Another thoroughly practicable way of rewarding a Patrol is by allowing it the privilege of carrying the Troop colours until another Patrol defeats it.

If a Patrol Leader is not keen that his Patrol should win the competition, there is something wrong either with him or with his Scoutmaster. The Scouting spirit of one of them wants doctoring.—Extracted and adapted from *Patrol System*. (The Mysore Scout)

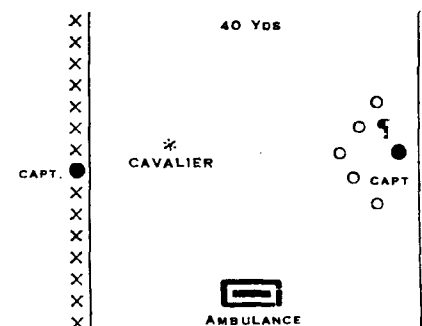
GAMES.

"Mounted Cavalier"

(A new form of Flag Raid).

Players are divided into two teams, the attackers and the defenders. Each side has a captain, whose orders must be strictly obeyed. The mounted cavalier is chosen by lot from among the attackers, and wears a clear distinguishing mark.

The ground is divided thus:



Supposing the Whites are the defenders. Their captain places six of them round the flag, which is planted about four paces in front of the White camp. The object of the Reds is to capture the flag and carry it to their camp.

The attack begins by the cavalier coming forward alone. He cannot capture the flag; his work is to put Whites out of action by touching them. They, however, cannot hurt him. He must first touch the flag, after which he proceeds to chase the defenders, so as to clear them away from the flag. The Red captain then launches an attack.

The Reds cannot capture the Whites—their only object is to seize the flag and carry it back to their camp, without being touched. The Whites can put the Reds out of action by touching them.

"Wounded men" of either side go to the ambulance station, and are out of action until the end of the game.

Directly a White has been wounded by the cavalier, his place is filled by another White, sent out by the captain, who may also call in a defender for a rest, and send out a reserve in his place.

Similarly, the Red captain sends out reinforcements, as he sees his men wounded by the defenders.

After wounding a White, the cavalier must touch the flag before he can again chase the Whites.

If the Whites put more than half the Reds out of action, before these have captured the flag, the Whites have won.

The sides then change over; new captains and cavalier are chosen, and a return game is played.

"Challenge"

Players are divided into two teams and numbered. The ground is divided thus:



Play is as follows: No. 1 of the Reds comes up to line A of Whites and challenges any White he chooses, by calling him by name. Directly the White's name is called he gives chase to the Red, who turns and makes for his own camp.

As soon as the White has started in pursuit, No. 2 of the Reds comes out to help the challenger by pursuing his pursuer. We now have Red No. 1 pursued by a White, who is himself pursued by Red No. 2. A White now comes out and pursues Red No. 2. Several more may follow in this way, each man chasing only his own quarry, and only in danger from his own pursuer. They may double and move about anywhere on the ground.

A player who takes refuge in his own camp is safe. His pursuer then has only to escape his own enemy and get home.

If any player is caught, the referee blows a whistle and all pursuit stops. The player who has been caught is placed in prison, a few yards in front of the enemy lines. He holds his hand out, in hopes of being rescued.

The game recommences by a White coming forward and challenging a Red. It proceeds as before, only that there is now an added object in coming out of the camp—the rescue of the prisoners. This is effected by a player of the same side touching the prisoner's hand, who may then return in safety to his own camp. If there are several prisoners, these hold hands, their line stretching out towards their own camp. They are all released if the first one's hand is touched.

When time is up, the side holding the most prisoners wins. ("Scouting," Birmingham)

The Scouters and their Elder brother.

Scouters in his area.

The essential point in the scout training is that it aims at developing the character of the individual boy. The individual boy is in the hands of the Scoutmaster who moulds his character as a man according to the methods suggested by the Chief Scout. Commissioner being the Chief Scout's representative, should see that such aim is always kept in view by the Scoutmaster.

It is needless to say that difficulties are bound to rise. The relations between a commissioner and his Scouters in the local area should be such that they will run to him when in difficulties not as to a commanding officer but as to a brother Scout. Naturally, if the commissioner wants to help the Scouter really, he ought to study the situation himself. It is a very great help if the Scouter can realise that the commissioner really knows something about Scouting work and the difficulties and interest of the training of boys. Such knowledge is acquired not by studying any book but by working with troops and "thus have an ounce of practice" and it is superfluous to say that it is worth more than a pound of theory.

"The chief has said that the letters S. M. do not stand for 'Snarling martinet' May we not also add that the letters D. C. do not stand for 'Damning Commandant' To get the proper atmosphere, there is need for tact and sympathy on the part of Commissioners in their dealings with Scouters and officials. The most certain way of securing harmony is to expect all Scout work to be carried on in the Scout spirit. Difficult at times as it may be, the example in this respect should be set by the Commissioner. If the Scoutmaster is, said to be the elder brother of the boy the Commissioner is the Big brother of the family. It is to be remembered that both the elder brother and the big brother are servants of the boyhood—bound in a common cause and a common brotherhood.

Sometimes it happens that several issues come into conflict and it may fall to the lot of the commissioner to point out very clearly the mistakes of the Scouters. "If the Scoutmaster realises that you know what you are talking about (it is hopeless if you don't!) and you are both good scouts he will rarely resent having faults pointed out and suggestions made for remedying them, especially if at the same time

you let him see that you realise the good points of his Troop." When you point out the mistakes be sure to congratulate the Scouter on his success.

That is why the commissioner never "inspects" the troop but only "visits".

Some of the commissioners seem to feel shy of the uniform. When we ask the boys to honour the uniform, is it not our duty to honour it ourselves? "The Scouters are not commanding officers or school teachers, but elder brothers, and there is valuable and practical symbology in a Scouter (which includes commissioner!) being dressed as like the Scout as possible." If the Chief can go in shorts as he has done, to receive the order of the G. C. V. O. at the hands of H. M. the King, there should not be any hesitation on our part in adopting the same kit. The Commissioner should do his best to visit a troop in uniform.

A commissioner to be a successful one should undertake better work in Scouting and 'before any enterprise is taken, the Commissioner should satisfy himself that he has a number of capable workers who will each undertake the responsibility for some particular branch of work and who can be trusted to carry it out' The larger and stronger the team is, the better would be the pull against odds. Let us unite and pull—all together, all together—that is the way to pull.

In short, a commissioner's duty is "to Inspire, to Organise and to Instruct" To inspire by his personal example, to organise by getting greater co-operation in the work and to instruct the slackers to put up a braver front. (N.)

IN MEMORIAM.

Called to Higher Service.

(on 12th March 1933)

In loving memory of **B. Satyabadi Das** of Sri Rajahs' Troop, Parlakimedi. One of the very best students of the College, the life of the Scout troop and a friend to all.

May his soul rest in peace!

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.

A Scout is Clean.

"Clean in Thought, Word and Deed" is simple—if you will follow the advice the Chief gives you below in his Yarn on the Tenth Scout Law.

By the Chief Scout.

A boy was once asked if he knew what was meant by the word "Gentleman".

He might have said, like most boys would have done, "He is a man with lots of money and nothing to do".

But he didn't. He said, "A gentleman is a bloke who is so clean that he keeps even his toenails clean."

Well, it sounds a bit funny, but nevertheless there is a good deal of truth in that description.

It is not necessary for a man to be rich to be a gentleman, but it is necessary that he should be clean, clean in body and clean in mind. So it is possible for every boy, however poor he may be, to be a gentleman if he keeps himself clean.

By "Clean in body." I mean, for one thing, well washed everyday. Even if you cannot get a bath you can always give yourself a good scrub over with a wet towel. Clean as to your clothes outside you, and clean inside by keeping your teeth clean, and also by cleaning your tummy of the rotting and poisonous remains of food in it by going to the rear at least twice a day. (This is a most important help to you in keeping healthy and strong. Don't forget it.)

By "Clean in mind," I mean, don't let your thoughts run on dirty things. Boys often think it very fine and manlike to talk smut, and to tell dirty stories, and laugh at dirty jokes. Really this only shows them to be dirty-minded little beasts. A Scout, because he is "Clean in thought, word and deed," will not let their kind of

talk come into his thoughts; and if he likes to tell them what he thinks of them, it will show him to be the manly fellow and them to be the little fools.

A great many Scouts write to me telling me how they often feel tempted to abuse themselves, and they want to know if there is any harm in this, and if so what ought they to do about it.

So I tell them what I am telling you now; It is a trouble that comes to every growing boy. It is nothing to be afraid of, provided that you don't give in to the temptation. If you do give in to it by abusing yourself it is bad for your health and strength, because you are just at the age when your body is growing towards becoming a man, and you want to take particular care of it if you mean to be a fine, strong and healthy man. For this purpose give yourself lots of open air games and exercise, give yourself good plain food (not too many sweets, which only make your teeth go bad) give yourself warm clothes and dry socks, give yourself rest and sleep, and—especially—keep yourself clean and don't let yourself give in to any temptation to make a beast of yourself.

There! These are rather a lot of things to remember, but if you make up your mind and carry them out you will find yourself all the better and stronger for it.

To avoid being tempted, keep your thoughts clean, don't eat a heavy meal just before going to bed, don't sleep with too many blankets over you, get up early and keep off smoking till you are twenty.

If you do these things you will find the temptation will not trouble you and if it should come you will be man enough to conquer it. But it all depends on **yourself**, nobody else can do this for you. If you do it for yourself, you will grow up healthy and strong—a man.

Remember this, God gave you your body to take care of and to make the best of. So

by making it strong and healthy you are not only doing yourself a good turn, but you are also doing a bit of service to God. Thus you are carrying out the Promise which you made **ON YOUR HONOUR**, to do your Duty to God, and at the same time to keep yourself clean in what you think about, in what you talk about, and in what you do.

The Scout.

Doings of Scout Groups.

2nd Villi Troop, Srivilliputhur, had a very enjoyable camp in March. The following extracts from their report is interesting.

One week, it took to make the necessary preparations. We being utterly tired of having camps both in the West and Southern directions, now we proposed to have this camp to the north of the Town at a distance of more than seven miles near a village called Valayapatty. After a General Meeting, the Leaders' meeting was held on the 28th of February in which it was passed that all the Scouts should appear in their full uniform to the Camp. Besides, the leaders undertook to collect the subscription from their respective patrols.

The Scouts of Nellore organised poor feeding during Sri Rama Navami festival.

The Scouts of 1st Attur attached to the Korava Boys' Home rendered service on the

occasion of the opening of the Korava Girls' Home at Attur in Salem District.

An interesting report of the work done by the Scouts of 1st Karvetnagar Troop, Chittoor District, has been sent to us.

We are glad to note that Social service has been given a very prominent place in the programme of work of the troop for the area.

1st Kadiri Troop, Anantapur District, rendered service during Sri Lakshminarasimha Car Festival at Kadiri. They guarded the water-supply, tanks and wells from being polluted, regulated traffic and prevented accidents at the crossings of roads, rendered First Aid and helped the pilgrims at Railway Station. The Taluk Board of Kadiri in recognition of their services, gave a grant towards their troop funds.

A Good Turn by a Tenderfoot.

While I was coming from my village, Kollangondan to Rajapalayam, a girl aged fourteen went to a well without wall around it to quench her thirst. At that time, I also went there to wash my face. While she was drinking water her feet slipped and she fell into the well. I did not know to save a person who is drowned in the water. But a thought came to my mind. At once holding one end of my

dothi in my hand I threw the other end to her and asked her to catch hold of it. She did the same and I dragged her to the shore. When she came out she vomited the water that she drank while she was drowning in the water. By this way I saved her life.

Tenderfoot, Scout, Lion Patrol,

C. M. S. High School,

Srivilliputhur, 13th March, 1933.

Group Good Turn Competition.

Why not tell us something about your troop activities? Don't tell us about all the badges and cups you have gained. Let us know of Good Turns, ideas of new stunts

that will be of interest to other troops. Each month we award a prize for the best Good Turn done in the month.

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

The competition is open to all the groups

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

A Hike to the Red Hills.

Merrily arrived the Patrol of six led by two leaders, the Scoutmaster and the Assistant Scoutmaster at 9 p.m. The hikers slept at Wenlock Park, very anxious about the coming hike.

We got up early in the morning, each having a haversack to carry, set out for the hike, taking our breakfast in a hotel. There was a bus ready awaiting us. We reached the central station, marched on to the Bangalore Passenger. The train started in a jolly mood.

Villivakkam, there we got down and marched along singing songs and telling stories on our way. Our paces were all quick but easy.

Then came in view the Red Hills. Red Hills, as the name implies explains the meaning. The raised ground, about 24 ft. higher than Madras, rather, is red to one's view. The travellers' bungalow is not far from the Power-house. The Power house can be recognised by a white tower standing at a considerable height on the lake-bund.

Mr. V. V. Menon was kind enough to send a servant, asking him to show us round. Led by the servant we went up the bund, down the steep dark stairs and entered the long tunnel constructed under water. We had to take a light with us lest we should dash against the pipes in the dark.

Now, a few lines about this power house. The long tunnel has two big pipes running inside it. Now the two pipes are construct-

ed at such a depth to allow the water to pass through the pipes. Two big circular stones are pressed on the water, the water then rises and flows through the pipes into the filtering tank. The flow of water is controlled by the flat circular stones. The filtering is carried out in various stages. The water from the two pipes rushes out, goes through the wire gauze, flows over the stone beds and again passes through the wire gauze. The filtered water is carried by a big underground pipe to the Kilpauk water works. It is from there that the Madras City gets its water-supply. At Kilpauk, the water is purified by the mixing of chemicals.

We had a pleasant bath and swimming in a tank near by. Water was rushing out into a small, narrow water-way feeding the village. Rice, sambar and curry formed our sumptuous meal. Then we all lay down for a while compensating rest for the long but merry journey.

Then we began our spare time activities. The Scoutmaster engaged us in an evening session on general subjects on Scouting. We had a second bath and then games. Our lunch was ready by this time, tea and bread. Packing up followed, and we set out bidding farewell to Red Hills. Marching through the villages we did good turns by picking up thorns and glass-pieces on our way. We returned home safe and sound after a good and pleasant hike to the Red Hills.

PATROL LEADER,

"PEACOCKS"

4th Triplicane.

"B.—P." on World Brotherhood.

Lord Baden-Powell, speaking in Liverpool on "World Brotherhood," said those promoting various methods of peace

exploited fear. But fear was not the best incentive to the making of peace. We must look higher than that. If God sent

the war we must turn to God for the remedy and Christ gave us that remedy to a large extent when He guided us to the service of God and of our neighbour; in other words, the cultivation and practice of the spirit of Love.

If our religion could govern our doings, public as well as private, the dawn of a new era would be here. The education we wanted to get into our lads should be education of character. We must teach lads team work in the service of their country. Such an education would do much to bring

about a change of spirit, which would lead people to think less of self and more of others, and thus do much for peace, nationally and internationally.

The Scout and Girl Guide Movements had been accepted in a large number of countries, and this opened up a tremendous vision of what was possible, for the young people looked on each other as comrades. There might be better ways of spreading good will amongst the countries, but that, at any rate, was one.

What Scouts did in Canada during 1932.

Increased in membership from 58,500 to 62,250.

Acted as Guards of Honour for His Excellency scores of times.

Acted as supernumerary messengers at the Imperial Economic Conference without pay, and travelled at their own expense from Alberta, Saskatchewan, Ontario and Quebec.

Ran playgrounds in Winnipeg when the city announced that regular supervisors could not be employed.

Acted as ushers at the opening of the Ontario Provincial Legislature.

Assisted McGill University scientists in tracing the path of sun during the eclipse.

Ran repair shops for broken toys in 155 places, in an unbroken geographical chain across Canada—and gave the toys to over 75,000 poor children, many of them immigrants.

Played a prominent part in the opening of the International Peace Garden on the Manitoba-North Dakota border and also at the Glacier-Watertown International Peace Park on the Alberta border.

Ran Scout Troops and Wolf Cub Packs in no less than ten of Canada's Schools for the Blind, Hospitals for Sick Children, etc.

Gathered eggs at Easter for hospitals and orphanages.

Collected vegetables and fruit and made special relief collections by means of Scout Relief Baskets placed in grocery stores. In

at least one instance took the leadership in local relief work for this winter.

At Fairs and Exhibitions acted as ushers and operated first aid and lost children stations.

Co operated with fish and Game Associations.

Assisted Local and Provincial Forestry Department planting trees on barren areas.

Aided local fire departments with fire prevention propaganda.

Ran Apple Days to raise money for provincial and local needs.

Qualified for over 53,000 Cub and Scout proficiency and badges of rank. Many of the badges were to fit them for public service, such as First Aid, Pathfinding, Firemanship, Rescue, Public Health, etc.

Seven were given letters of commendation for meritorious acts and good services.

Five got certificates of merit.

Six were granted Gilt Crosses for good work in cases of emergency.

Ten received Silver Crosses for saving life.

One obtained the Bronze Cross for special heroism.

Some 15,000 Scouts and Cubs camped under canvas for various periods during the summer with no serious accidents.

Collected papers and magazines for the Unemployment Relief Camps run by the Department of National Defence and the Parks Branch of the Dominion Government.

"Boy Scouts Weekly News Bulletin."

Shots from the Annual Report.

19 Training camps for Scout Officers were held during the year. Altogether about 400 men were trained to officer the movement, 85 men attending the Refreshers course.

10 New Local Associations were started during the year.

69 King Scout badges, 85 First Class badges, 24 All Round Cords, 1st grade and 678 Proficiency badges were won during the year under review.

250 Scouts at Rajahmundry, and 200 at Kovvur and another 150 Scouts at Tiru-

vannamalai rendered organised public service during the festivals.

25 Scout Commissioners attended the Commissioners' Conference and 24 Deep Sea Scouts attached to the "H. M. S. HAWKINS" which visited Madras during the Annual Meeting Week took part in the proceedings of the Provincial Annual Meeting and the Commissioners' Conference.

A Souvenir of the H. M. S. EFFINGHAM was presented to the Provincial Scout Headquarters by the Deep Sea Scouts.

Felling a Tree.

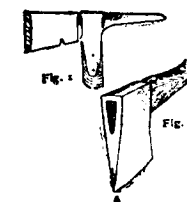
Having decided on the tree you wish to



cut down, first make up your mind in which direction you wish it to fall. If you decide to throw the tree to the North, first cut a notch on the North side of the tree, half way through the trunk. This notch should extend from "B" to "C" a distance equal to half the thickness of the tree. Cut big chips. Having finished on the North side now begin a notch on the opposite one (D) three or four inches higher than your first notch. When the tree begins to crack step aside. Never get behind a falling tree: it may shoot backward.

Your Axe.

Do not buy an axe as in fig. 1. The spike is dangerous and if when the axe is sticking into a tree, the spike is set upon it is unpleasant. Fig. 2, shows the axe you require. The two parts are: A, the head, and B, the helve or haft. Good axes are made of hard wearing steel with all the weight at the back of the head.



Gave up a Race to Help.

The Scout was well in the running in the Fulham Boy Scouts Association's cross country run across Wimbledon Common when he noticed a lady who had fallen from her bicycle. Without further thought about the race he fell out, ran for the first aid squad and did his bit in helping with the first aid before the lady was removed to hospital. He was out of the race, but he had done his job.

Saluting.



1. Saluting without Staff.
2. Saluting with Staff at the Halt.
3. Saluting with Staff when Marching.

Sea Scouting's Progress. Canals and Yacht Clubs Asked to Help. Reminder Ceremony on the "Victory".

As a result of the Sea Scout Commissioners' Conference held in January great strides are being made to extend the work of the Sea Scout branch and to give to a greater number of boys the Scout training in manliness and character combined with the practice of boat management and seamanship. Lord Baden-Powell, the Chief Scout, has written to the Canal Companies of Great Britain with this in view, asking for their assistance in giving sympathetic consideration to requests by Sea Scout Groups for facilities in carrying on their work on canals, the use of spare buildings as headquarters, permission to moor headquarters barges out of the way of traffic, and low fixed charges for Scout boats maintained on canals.

Lord Baden-Powell has pointed out that such facilities would give in return a wider realisation among the oncoming generation of the possibilities of the inland waterways for touring, travel and transport, and would be a direct contribution on the part of the Canal Companies to a work of national importance. Favourable replies have already been received from a number of the Companies and the Sea Scout Department at Imperial Headquarters, under Admiral A. V. Campbell, the Headquarters Commissioner for Sea Scouts, is acting as intermediary and clearing house for applications from Sea Scout Troops. Headquarters is also prepared to furnish itineraries and particulars for tours by inland waterways to Groups which require them.

Admiral Campbell has also approached the yachting and cruising clubs for their assistance in fostering Sea Scouting on the sea coast. He has asked yacht owners who are so disposed to run Sea Scout Troops of

their own, help Sea Scout Troops by giving them seamanship instruction or permit Sea Scouts to accompany them on short cruises. It is also being suggested that the clubs could be of great assistance by providing worn rope and canvas and old dinghies and gigs for Sea Scout Troops and financial assistance towards the local Sea Scout maintenance funds, since Sea Scouting is a much more expensive branch of the Movement than the land side owing to the need for the provision of craft and their accessories.

It was felt by the Commissioners at the Sea Scout Conference that if yachtsmen all over the country were prepared to help in this way it would give a tremendous fillip to those boys who have the sea sense latent in them—that sea sense which is hereditary in this country and only requires leadership and material to develop it into a great asset in Scout training for citizenship.

Two big Sea Scout events are being organised for the summer months. At Portsmouth on June 24th and 25th, Sea Scouts from all over the country will take part in a Reminder Ceremony and Week end. The Chief Scout will attend an impressive ceremony on board the *Victory*. when the Sea Scouts will renew their Scout Promise. Those who are staying in Portsmouth overnight will sleep on board the *Implacable*. Similarly, the whole country will be represented at the Sea Scout Meet to be held at Newtown, Isle of Wight, on July 8th and 9th. Arrangements are being made for those Sea Scout Troops unable to sail the whole distance to the Meet to be towed there by yachtsmen and motor cruiser owners. The week-end will be devoted to races and displays.

தென்னிந்திய வாலிபச் சாரணன்

தமிழ் அநுபந்தம்.

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

பள்ளிக்கூட டிப்டி இன்ஸ்பெக்டர், ஸ்ரீபெரும்புதூர்.

தோகுதி III.

ஏப்ரல் 1933.

பகுதி 7

சுகாதார அபிமானிச் சின்னம். (Public Health Man's Badge.)

I

சுகாதார அபிமானிச் சின்னம் பெற விரும்பும் சாரணன்,

(1) தொத்து வியாதிகளும், மற்ற விஷ நோய்களும் பரவும் விதம், அவற்றை விலக்கும் வழிகள் முதலிய வற்றையும்,

(2) பிளேக், காலரா, க்ஷயரோகம், முறைக்காய்ச்சல் முதலான வியாதிகளையொட்டிய சுகாதார முறைகளையும்,

(3) காற்று, தண்ணீர், உணவு முதலான சாதனங்களைச் சுத்தமாக வைக்கும் வழிகளையும்,

(4) குப்பைக் குவியல்களால் பொதுமக்களுக்குத் தீங்கு நேராதபடி அவற்றை அப்புறப்படுத்தும் முறைகளையும், அறிந்திருக்கவேண்டும்.

வியாதிகள் இரண்டு வகைகளில் பரவக்கூடும். வியாதிபுள்ளவர்களோடு வியாதி யில்லாதவர்கள் சொற்ப காலமோ, நெடுகாலமோ நெருங்கி பழகுவதால் வியாதியைப் பெறுவது ஒருவிதம். அப்படிப் பழகாமலே ஒருவருக்கு நோய்க்கண்டு அக்கம் பக்கங்களில் உள்ளவர்களுக்கும் ஊரிலும் அந்நோய் பரவுவது மற்றொரு விதம்; இதற்குக் காரணம் நோய்க்கிருமிகள் மிக விஷமுள்ளவானதால் காற்றின் மூலமாகவும், தண்ணீர் முதலிய பொது சாதனங்கள் மூலமாகவும் பரவுதலே. இவ்விதமாக விரைவில் பரவும் நோய்களை விஷ நோய்கள் என்றும், அண்டிப் பழகுவதால் காலக்கிரமத்தில் ஒருவரிடமிருந்து மற்றொருவருக்கு ஒட்டும் வியாதிகளைத் தொத்து வியாதிகள் என்றும் மேற்கூறிய பகுதி (1) இல் குறிப்பிட்டிருக்கிறோம்.

இவற்றில் மிகக் கொடியவையான பிளேக், காலரா, வைரஸ் அல்லது அம்மை, டைபாய்ட் (typhoid) என்ற விஷ ஜூரம், இந்நாளும் விஷநோய்கள் என்ற வகையில் சேரும். இவை உயிர்களைக் கொள்ளை கொண்டுபோகும் நோய்கள். க்ஷயரோகம், முறைக்

காய்ச்சல், சொறிச் சிரங்கு முதல் குஷ்டரோகம் வரையிலுள்ள தோல் சம்பந்தமான வியாதிகள் தொத்து வியாதிகள் இனத்தைச் சேர்ந்தவை. இவற்றால் பெரும்பாலும் உடனே உயிர்ச் சேதமில்லை. ஆனாலும் இவ்வியாதிகளால் பீடிக்கப்பட்டவர்கள் பிழைத்திருந்தும் நடைப்பிணங்களே யாவர். இப்படிச் சொற்பகாலமிருந்து பிறகு அற்பாபுளில் மரணமடைவர். ஆகையால் இவையும் கொடிய வியாதிகளே.

இக்கொடிய வியாதிகளினின்றும் மனிதரைக் காப்பாற்றும் பொருட்டு உலகத்தின் பல பாகங்களிலும் வைத்திய நபுணர்கள் பலர் பல வருஷங்களாக இடைவிடா ஆராய்ச்சி செய்துவருகிறார்கள். நோய்களின் காரணங்கள் பலவற்றை ஆராய்ந்து உறுதிப்படுத்தியிருக்கின்றனர். நோய் விலக்கு முறைகளையும் கண்டறிந்து பரிகரித்திருக்கின்றனர். தம் வாழ்நாளெல்லாம் இவ்வேலைக்குத் தியாகம் செய்திருக்கின்றவர்கள் பலர். தம் உடலையே பரிகரிக்கப் போய் உயிர் துறந்தவரும் சிலர் உளர். இவ்வகைகளில் எல்லாம் கண்டுபிடிக்கப்பட்டுள்ள நோய் விலக்கு முறைகளை அறிவதும், அறிந்து பிறர் நலத்திற்கும், தம் நலத்திற்கும் உதவுவதும் சாரணர் கடமையன்றோ?

இவ்வியாதிகள் பரவுதற்குக் காரணமாகியுள்ள உடை, உணவு, தண்ணீர், காற்று முதலியவற்றைச் சுத்தமாக வைத்திருக்கும் முறைகளையும், அசுத்தப்பட்டிருந்தால் சுத்தப்படுத்தும் முறைகளையும் சாரணர் அறிந்திருக்கவேண்டும். வியாதிகளுக்குக் காரணம் கிருமிகள் என்றும், ஒவ்வோர் வியாதிக்குமுரிய கிருமிகள் எத்தனையையானவையென்றும், அவற்றை எவ்வகையில் அழிக்கக்கூடுமென்றும் தெரிந்திருத்தல் வேண்டும். கிருமிகளை அழிப்பதோடு மற்றும் செய்யவேண்டிய பரிகாரங்களையும் உணர்ந்திருக்கவேண்டும். இப்பரிகாரங்களில் முக்கியமானவை நோயாளியைப் பிறர் வசிக்கும் இடத்திலிருந்து அப்புறப்படுத்தல், நோயாளியுடன் பிறர் பழகாதபடி காத்தல், நோயாளியின்

எச்சல் மல ஜலங்களால் பிறகு நோய் பரவாமல் அவற்றில் கிருமியுக்கும் மருந்துகளைக் கலந்து தக்க படி அப்புறப்படுத்தல் முதலியனவாகும்.

நோயாளிகளின் துணி முதலியவற்றையும், பாத்திரம் முதலியவற்றையும் கொதிக்கும் நீரில் அல்லது நீராவியில் நோய்க்குத்தக்கபடி அரைமணி நேர முதல் வேகவைத்துச் சுத்தப்படுத்த வேண்டும். நோயாளி படுக்கும் இடத்தைச் சுத்தப்படுத்த பீனில் (Phenyle) போன்ற மருந்தை ஒரு பாகத்திற்கு 200 பாகம் தண்ணீர் கலந்து நன்றாகக் கழுவி விடவேண்டும். எச்சல் முதலியவற்றையும் இம்மருந்தைக் கலந்து நெருப்பிலிட்டு எரிக்கவேண்டும். பீனிலைக் கொண்டு கழுவும் முறை எப்பொழுதுமே கைக்கொள்ளத் தக்க ஒரு சுகாதார முறையாகும்.

நோய்க்காலங்களில் மட்டும் என்றிராமல் எப்பொழுதுமே உணவுப் பொருள்களை மூடிவைத்திருக்க வேண்டும். பக்கத்திலுள்ள இடங்களில் ஈ முதலியன சேராமல் அவ்விடங்களையும் சுத்தமாக வைத்திருத்தல் அவசியமாகும். உட்கொள்ள உபயோகிக்கும் நீரைக்

நோய்	முற்றும் காலம். (Period of incubation)	பிறகுத் துப் பரவக்கூடிய காலம். (Period of infectivity)
நீர்க்கொள்வான் (Measles)	8 முதல் 16 நாள் வரை.	4 வாரம்.
தானம்மை (Mumps)	14 " 22 "	3 "
சுபவாத ஜூரம் (Influenza)	1 " 4 "	3 "
கீலநோய் ஜூரம் (Dengue fever)	3 " 6 "	2 "
வாந்திபேதி (Cholera)	சிலமணிநேர முதல் 5 "	3 "
வைகூரி அல்லது பெரியம்மை (Small-pox)	12 " 15 "	6 "
சிறியம்மை (Chicken-pox)	10 " 21 "	3 "
பிளேக் (Plague)	3 " 10 "	3 "
பித்தவாத ஜூரம் (Typhoid)	6 " 14 "	4 "
முறைக்காய்ச்சல் (Malaria)	1 " 3 வாரம் வரை.	இரத்தக் கலப்பாலன்றி பரவாது.

நோயாளியை விலக்கிவைத்தும், துணி முதலியவற்றைத் தக்க முறையில் சுத்தப்படுத்தியும், தண்ணீர் உணவு, காற்று முதலிய பொது சாதனங்களில் நோய்க் கிருமிகளை அழித்தும் நோய்ப் பரவுவதை தடுப்பதோடு, நோயை விலக்க இன்றொரு முறையும் வைத்திய நிபுணர்கள் கண்டறிந்திருக்கிறார்கள். இது ஊசி முதலிய கருவிகள் மூலமாக இரத்தத்தில் மருந்து கலக்கும் முறை. இதற்கு இனாக்குலேஷன் என்றும், வாக்கிலினைஷன் என்றும் முறைக்குத் தக்க படி பெயர் வழங்கி வருகிறது. இதனால் இரத்தத்திலேயே நோய்க் கிருமிகளை எதிர்த்து அழிக்கும் சக்தி உண்டாகிறது. வெளிப் பரிசாரங்கள் எவ்வளவு செய்தபோதிலும் அவற்றை மீறி மனித உணர்ச்சிக்குத் தெரியாதபடி கிருமிகள் பரவி ஒருக்கால் இரத்தத்தில் கலக்கக்கூடும். அந்நிலையிலும் வியாதியை விலக்க இனாக்குலேஷன், வாக்கிலினைஷன் முறைகள் உதவும்.

வாக்கிலினைஷன் என்பது அம்மைக்குத்தல். பெரியம்மை வராமலிருக்கவும், வந்தாலும் அதிக தீங்கிழைக்காமலிருக்கவும் அம்மைக் குத்திக்கொள்ளுதல் ஓர் கைகண்ட நோய்விலக்கு முறை. ஒரு தடவை அம்மைப் போட்டுப் பிழைத்தவர்களுக்கு பிறகு அம்மை

கொதிக்கக் காய்ச்சி வடிக்கடித் குடிக்கவேண்டும். வண்டிகள், ஆடு மாடுகள் போக்குவரவால் தூசுகளும் இடங்களில் அதிக கடமாட்டம் கூடாது.

நோயாளிகளைப்பற்றி உடனே தக்க வைத்தியருக்குத் தெரிவித்து சிகிச்சைபெறச் செய்யவேண்டும். நோயாளிகளுக்குத் துணையிருந்து உதவி புரிகிறவர்கள் மற்றவர்களோடு நெருங்கிப் பழகாமலும் வேறிடங்களுக்குப்போய் வியாதியைப் பரவாமலும் இருக்க வேண்டும். இப்படித் தனிப்பட்டிருப்பதற்கு 'குவாரண்டைன்' (Quarantine) என்று பெயர். நோயைப் பொருத்து வைத்திய சுகாதார நிபுணர்கள் நிர்ணயித்துள்ள குவாரண்டைன் காலம் இன்னினை வியாதிக்கு இத்தனைநாள் என்பதைச் சாரணர்கள் அறிந்திருக்கவேண்டும். இவை சாதாரண வியாதி களுக்கு இரண்டொருமுதல் பெரியம்மைக்கு ஆறு வாரம் வரையிலாகும். முக்கியமான சில வியாதிகளின் பெயரையும், வியாதிமுற்றும் காலத்தையும், நோயாளி தனித்திருக்கவேண்டிய காலத்தையும் அடியிற் குறிப்பிட்டிருக்கிறோம்:—

யால் ஆபத்து இல்லை என்று ஆராய்ச்சியால் கண்டறிந்திருக்கிறார்கள். அதையொட்டி, ஒரு தடவை அம்மைப்போட்டவர்களுடைய இரத்த நிலைக்கு அம்மைப் போடாதவர்களுடைய இரத்தத்தையும் சமமாக்கும் வழியே அம்மைக் குத்திக்கொள்ளுவதாகும். அம்மைக் குத்திக்கொள்ளுவதால் இரத்த நிலை அம்மைப் போட்டவர்களைப்போல் ஆகுமென்றாலும், சிரமம் அவ்வளவுவில்லை. சிறு பிள்ளையாயிருக்கும் போதே அம்மைக் குத்திக்கொள்ளுவதால் அம்மைப் பால் இரத்தத்தில் ஊறி, பிறகு அம்மையால் தீங்கு நேராமல் உடலைக் காக்கும். அம்மைக் குத்திக்கொள்ளும்போது சிறிது ஜூரம் கண்டபோதிலும் பிறகு பல வருஷங்கள் வரையில் அம்மையால் பயமில்லை என்ற தைரியத்தை அளிக்கிறது.

ஆனால் ஒரு தடவை அம்மைக் குத்திக்கொள்ளுவதன் பயன் ஐந்தாறு வருஷகாலமே நிலைத்திருக்கும். ஆகையால் ஐந்தாறு வருஷத்திற் கொருமுறை அம்மைக் குத்திக்கொண்டால்தான் எப்போதும் அம்மை பயமின்றி இருக்கலாம். அம்மைக் குத்திக்கொள்ளுவதன் பயனை யறிந்தே துரைத்தனத்தார் இதைக் கட்டாயப்படுத்தி வருகிறார்கள்.

அம்மைக் குத்தும் பாலானது நோயற்ற பசுக்கள்களின் இரத்தத்தில் ஊசியால் அம்மை மருந்தைக் கலந்து பழுக்கவைத்து சாஸ்திர முறையில் ஆராய்ச்சிச் சாலைகளில் வைத்திய நிபுணர்களால் தயாராக்கப் படுகிறது.

இதுபோலவே மற்ற வியாதிகளுக்கும் விலக்கு முறையாக இரத்தத்தில் கலக்கும் மருந்துகள் உள். இவற்றை ஊசியின் மூலமாக இரத்தத்திலேற்றி நோயினின்றும் மக்கள் தப்பலாம். விஷ ஜூரங்களுக்கும், வாந்திபேதி, பிளேக் முதலிய நோய்களுக்கும் இவ்வித விலக்குப் பரிசாரங்கள் உண்டு. இம்மருந்துகளை ஊசியின் மூலம் இரத்தத்தில் கலக்கவைப்பதற்கு 'இனாக்குலேஷன்' என்று பெயர். ஊரில் அந்தந்த நோய் பரவியுள்ள காலங்களில் அதற்கேற்ற இனாக்குலேஷன் செய்துகொண்டு கலம் பெறலாம்.

ஊசி மூலமாக மருந்தை ஏற்றுக்கொள்ள ஆகேற்ப முள்ளவர்களுக்கென்று வாயினால் உட்கொண்டு இரத்தத்தோடு கலக்கும் மருந்து மாத்திரைகளையும் இப்போது வைத்தியர்கள் செய்து வருகின்றனர். ஆகையால் பரிசாரம் பெற விரும்புகிறவர்கள் ஊசியின் மூலமாகவாவது, மாத்திரை மூலமாகவாவது இரத்தத்தை வியாதி அனுகூலப்படி உரமாக்கிக்கொள்ளலாம்.

சில மாதங்களுக்கு முன் கோதாவரி ஜில்லா இராஜமஹேந்திரவரத்தில் நடந்த புஷ்கர விழாக்காலத்திலும்,

கும்பகோணத்தில் நடந்த மகாமக விழாக்காலத்திலும் தேசத்தின் பல பாகங்களிலிருந்தும் திரளான ஜனங்கள் கூடியபோது மேற்கூறிய விலக்கு முறைகளைக் கையாண்டதன் பயனாக ஒருவித விஷ நோயினின்றி விழாமுடிந்தது. இக்காலத்து நோய் விலக்கு முறைகளின் பலன் இந்த விழாக்களில் விளங்கிற்று. இவ்விழாக்களில் சுகாதார இலாகா அதிகாரிகளுடன் சாரணர்களும் ஒத்துழைத்தனர்.

இதுபோல விழாக்காலங்களில் மட்டுமல்லாமல் எப்போதுமே சுகாதார விஷயங்களை மனதிலிருத்தி, அவற்றைத் தம்மளவிலும், பிறரளவிலும் பழக்கமாக்கி, சந்தர்ப்பம் நேரும்போது நோயை விலக்கச் சிறந்த முறைகளில் தாம் பாடுபட்டும் பாடுபடுவோருடன் இணங்கியும் உழைத்தல் சாரணர்களுடைய கடமைகளிற் சிலவாகும். தம்மூரிலுள்ள வைத்தியர்களையும், சுகாதார அதிகாரிகளையும், சுகாதார மருந்துகளைப் பெறும் இடங்களையும், விலை விரவர்களையும், உபயோகிக்கும் முறைகளையும் சாரணர்கள் நேரில் அறிந்திருக்கவேண்டும். இவற்றோடு சமயோசித புத்தியுடன் எக்காலத்திலும் நடக்கும் திறமையும் பெற வேண்டும். இது பழக்கத்தாலன்றிப் படிப்பால் மட்டும் வராது. ஆகவே சுகாதாராபிமானிச் சின்னம் பெற விரும்புவோர் இவ்வுழியத்தில் ஈடுபட்டிருத்தல் அவசியம்.

(தொடரும்.)

சந்தானகிருஷ்ணன்.

இரண்டாந்தரச் சின்னப் பயிற்சி.

VI

தீ மூட்டல்.

சாரணியம் திறந்த வெளிக்குகத்தென்பதை இச்சோதனை ஆதாரமாகப் பற்றி நிற்கிறது. வீடுகளில் சமையல் அறைகளில் தீ மூட்டுவது பிரமாதமான காரியமல்ல. ஆனால் இதுவே தெரியாதவர்கள் உலகத்தில் பலர் இருந்துவருகின்றார்கள். காற்று பலமாக அடிக்குமிடங்களிலும், பலவித பருவக் காலங்களிலும் சமையலுக்குத் தீ மூட்டும் திறமையைத்தான் நம் சிறுவர்களிடம் உண்டு பண்ணவேண்டும். பாடி வாழ்க்கையில் சந்தோஷமாய் இருக்கவேண்டுமானால் ஒவ்வொரு சாரணச் சிறுவனுக்கும் தீ மூட்டுவதிலும், சமைத்த விலும் அனுபவமிருக்கவேண்டுமெனவசியம். பல படைகளில் இவ்விஷயத்தைப் பற்றி எடுத்துரைப்பது மில்லை; நேரில் செய்து காண்பிப்பதுமில்லை. காற்று வீசாத கோடை நாட்களில் உலர்ந்த குச்சிகளைக் கொண்டு தீ மூட்டுவது மிகச் சலபமான காரியம். அந்நாட்களில் ஒருமுறை ஒரு சிறுவன் நன்கு தீ மூட்டிவிட்டால் அந்த சக்தி அவனிடமிருப்பதாக நினைத்துவிடுதல் கூடாது. ஒரு சாரணச் சிறுவனுக்கு எல்லாப் பருவக் காலங்களிலும் எவ்விடத்திலும் தீ மூட்டும் சக்தியிருக்கவேண்டும்.

இவ்விஷய சம்பந்தமாகச் சிறுவர்கள் கவனிக்க வேண்டிய விஷயங்களை இவ்விடம் குறித்தல் கலம்:—

(1) சிறு நெருப்பையுண்டுபண்ணி அதைக் கொஞ்சம் கொஞ்சமாக அதிகப்படுத்தவேண்டும்.

(2) இதற்காக முறையே உலர்ந்த இலைகள், பட்டை, குச்சி, வீறகு முதலியவற்றை ஒன்றின்மேல் ஒன்று அடுக்கவேண்டும்.

(3) இதற்கு எந்தெந்த சாமான்களை உபயோகிக்கலாம் என்றும், எவ்விதம் அவற்றை அடுக்குவதென்றும் தெரிந்துகொள்ளவேண்டும்.

(4) எந்தெந்த மரத்தின் குச்சிகளும், கிளைகளும் நன்றாக சூட்டோடு நின்றுப் புகையாமலும் எரியும் என்று தெரிந்துகொள்ளவேண்டும்.

(5) தீ மூட்டுவதன்முன் இடத்தைச் சுற்றிலுமுள்ள புல், சரகு முதலியவற்றை நீக்கி சுத்தமாக வைத்துக்கொள்ளவேண்டும்.

(6) நெருப்பு எரியும் இடத்தைச் சுற்றிலுமுள்ள இடத்தை பாதுகாப்பதற்கு வேண்டிய ஏற்பாடுகள் செய்யவேண்டும்.

(7) இரண்டு தீக்குச்சிகளுக்குமேல் உபயோகப் படுத்தக்கூடாது.

(8) காற்று அடிக்கும் திசைக்குத் தகுந்தாற்போல் தீ மூட்ட முயலவேண்டும்.

(9) சமைத்தபின் தீயை முற்றிலும் அணைத்துவிட வேண்டும். இடத்தை முன்னிருத்ததுபோல் செய்து விடவேண்டும். தீ மூட்டிய அடையாளம் ஒன்றும் தோன்றக்கூடாது.

இதற்கு வேண்டிய பயிற்சியை முதன் முதலாக வீட்டிலேயே கொடுக்கலாம். வீட்டிலேயே இதற்கு வேண்டிய சந்தர்ப்பங்களை அதிகமாக அளிக்கும்படி பெற்றோர்களுக்கும் அறிவிக்கலாம். இதனால் கொஞ்சம் சக்தி ஏற்பட்டவுடன் திறந்த வெளிகளில் இதற்கேற்ற சந்தர்ப்பங்களை அளிக்கலாம். குறைந்தது ஐந்து அல்லது ஆறு தடவையாவது தீ மூட்டெலில் பயிற்சிபெற சந்தர்ப்பங்கள் அளித்தபின் தான் சிறுவர்கள் சோதனைக்குத் தகுதியுடையவர்கள் என்று கருதுதல் வேண்டும்.

பாடி வாழ்க்கைக்காக வெளியில் செல்லும்பொழுதெல்லாம் தீ மூட்டுவதற்கு சந்தர்ப்பம் ஏற்படுத்திக்

கொடுக்கவேண்டும். சாரணர்களுக்குள் இவ் விஷயத்தில் அணிப்போட்டி நடத்தலாம். இவ்வாறு செய்வதால் தீ மூட்டெலில் சிறுவர்களுக்கேற்படும் சக்தி அதிகப்படும். ஒரு குறிப்பிட்ட நேரத்திற்குள் வேண்டிய குச்சிகளை சேகரிக்கச் செய்வதும், திரும்பி ஓர் குறிப்பிட்ட விடத்திற்கு வந்து சேர்வதும், சுள்ளி, விறகு முதலியவற்றை அடுக்குவதும், எல்லாரும் சேர்ந்தார்ப்போல் தீக்குச்சியைப் பற்ற வைப்பதும், ஜலம் கொதிக்கவைப்பதும் ஏதேனும் ஒரு குறிப்பிட்ட கால வரைக்குள் நடத்திப் பழக்கவேண்டும்.

(தொடரும்.)

K. S. சுந்தரேசன்.

சாரணர், குருளையர் விவளையாடத்தக்க சில விவளையாட்டுக்கள்.

(21) குள்ளர்களும், இராக்கஸர்களும்.

குருளையர்கள் வட்டமாக நிறுத்தப்படுகிறார்கள். அகேலா (தலைவர்) 'இராக்கஸர்கள்' என்று சொன்னவுடன் குருளையர்கள் கால் கட்டைவிரல்களை ஊன்றி அண்ணாந்து நின்று, கைகளை உயர்த்தி பின்புறமாக நடக்கிறார்கள். 'குள்ளர்கள்' என்றவுடன் குருளையர்கள் கால்களைக் கீழே ஊன்றி நாதாலியில் உட்கார் துள்ள பாவனையாக முன்புறமாக நடக்கிறார்கள்: இது அயர்வைத் தரக்கூடிய சிரமமான ஆட்டம்.

(22) 'காலை வந்தனம்'

சிறுவர்கள் வட்டமாக நிறுத்தப்படுகிறார்கள். ஒவ்வொருவரும் கைகளைப் பின்புறம் கட்டிக் கொண்டும், சற்றே குனிந்துகொண்டும் நிற்கவேண்டும். ஒரு சிறுவன் மாதிரி வட்டத்திற்கு வெளியில் நிற்கிறான். அவன் வட்டத்துக்கு வெளியிலே, சிறுவர்களைச் சுற்றி வேகமாக நடக்கிறான். நடக்கும்பொழுது ஏதேனும் ஒரு சிறுவனின் கையைத் தொடுகிறான். பிறகு திரும்பி, தான் வந்த திசைக்கு மாறாக வட்டத்தைச் சுற்றி வருகிறான். தொடரப்பட்ட சிறுவன் தன் சினேகிதன் திரும்பிப் போவதற்கு எதிர்ப்புறமாக நடந்து செல்கிறான். இருவரும் சந்திக்கும்படித் தின்று, வந்தனம் செய்து, இடது கையால் கை குலுக்கி 'காலை வந்தனம்' என்று சொல்லி வலக் கையால் சாரணவனக்கச் சைகை செய்துவிட்டு இருவரும் நடந்து செல்கின்றனர். காலியாயிருக்கு மிடத்திற்கு எந்த சிறுவன் முன்னதாக செல்கிறானோ அவன் வட்டத்தில் சேரலாம். மற்றவன் மறுபடி வட்டத்தைச் சுற்றி நடந்து வேறொரு சிறுவன் கையைத் தொடுகிறான். இவ்வாறே ஆட்டம் தொடர்கிறது.

(23) குதிரைகளும், சவாரி செய்பவர்களும்.

சிறுவர்களை இரு பிரிவுகளாகப் பிரித்து ஒரு பிரிவைக் குதிரைகளையும், மற்றொரு பிரிவைச் சவாரி செய்பவர்களையும் செய்யவேண்டும். ஒரு வட்டமாக

குதிரைகள் நிற்கின்றன. அவைகளின் முதுகின் மேல் மற்ற சிறுவர்கள் ஏறிக்கொள்கிறார்கள். ஒரு ரப்பர் பந்தை சவாரி செய்பவர்கள் தங்களுக்குள் எறிந்து கொள்கிறார்கள். கீழே விழாமல் பிடித்து விட்டால் சவாரி செய்பவர்களில் ஒவ்வொருவரும் குதிரைகளுக்கு முதுகில் ஒரு தட்டு தட்டுகிறார்கள். சவாரி செய்பவர்கள் பந்தைப் பிடிக்காமலிருப்பதற்குக் குதிரைகள் வேண்டியபடி அசையவோ, குலுக்கவோ செய்யலாம். ஆனால் வட்டத்தைவிட்டு வெளியிலோ உள்ளேயோ செல்வதில்லை. பந்தைப் பிடிக்கத் தவறி விட்டால் சவாரி செய்பவர்கள் குதிரைகளையும், குதிரைகள் சவாரி செய்பவர்களையும் மாறுகிறார்கள். ஆட்டம் முன்போலவே நடக்கிறது.

(24) நொண்டித்தாக்கல்.

சிறுவர்கள் இருகட்சியினராகப் பிரிக்கப்பட்டு கட்சிகள் ஒன்றையொன்று கோக்கி நேராக நிற்கின்றன. இருகட்சிகளுக்கும் மத்தியிலிருக்கவேண்டிய தூரம் 6 கஜம். இரண்டு கட்சிகளிலும் ஒவ்வொரு சிறுவர் நம்பர் வரிசையில் ஏககாலத்தில் புறப்பட்டு, ஒற்றைக் காலால் நொண்டியடித்துக்கொண்டு, முதுகின் புறமாக இரு கைகளையும் இறுகக் கட்டிக்கொண்டு வருகிறார்கள். அவர்களில் ஒவ்வொருவரும் மற்றவனைக் கீழே தள்ள முயல்கிறான்; அல்லது இரண்டு கால்களையும் கீழேவைத்து விடும்படி செய்கிறான்; அல்லது பின்புறமாக கட்டிக்கொண்டிருக்கும் கைகளைப் பிரிக்கும்படி செய்கிறான். நொண்டி யடிப்பவர்கள் இஷ்டப்படி கால்களை மாற்றிக்கொள்ளலாம். ஆனால் எந்த விஷயத்திலும் இருகால்களும் தரையில் சேர்த்திருக்கக் கூடாது. மேற்கூறிய மூன்று விதங்களில் ஏதேனும் ஒன்றின்படி ஒருவன் தள்ளப்பட்டால் அவன் ஜயித்தவர் கட்சியை அடைகிறான். ஓர் குறிப்பிட்ட நேரத்திற்குள் எந்த கட்சியில் அதிகச் சிறுவர்கள் தோற்காமல் இருக்கிறார்களோ அக்கட்சி ஜயித்ததாகும்.

K. S. சுந்தரேசன்.

குருவளையர் தோர்ச்சிச் சின்னங்கள்.

(Cub Proficiency Badges.)

(சென்ற மாதத் தொடர்ச்சி.)

நான்காம் தோகுதி—உடல்வலிமைச் சின்னங்கள். (Physical health).

(a) பயில்வான் அல்லது மல்லன் (Athlete).

இச்சின்னம் இருவகைப்படும். முதலாவது 8 முதல் 10 வரை வயதுள்ள குருளையருக்குரியது (A). மற்றொன்று 10 முதல் 12 வரை வயதுள்ளவர்களுக்குரியது (B). இருவகையும் தன்மை ஒன்றே யாகும். ஆனால் திறமையில்மட்டும் வயதிற்குத் தக்கபடி வித்தியாசப்படும்.

(தற்ப்பு.) முதற்பிரிவு (A). குருளையர் சராசரி உயரம் 3' 10" உயரத்தைத் தவிர வளர்ச்சியிலும் நன்றியிருந்தால், (B). வருப்பில் சேர்க்கப் படுவான்.)

(A) வதப்புத் துநாயனிடம் காணப்படவேண்டிய திறமை விவரம்:—

50 கஜம் தூரத்தை 10 செகண்டில் ஓடுதல்.

2' 6" உயரம் தாண்டதல். (High Jump)

6' நீளம் தாண்டதல். (Long Jump)

10' உயரமுள்ள ஒரு கயிறு அல்லது தூண் ஏறுதல்.

20 கஜம் தூரம் கிரிகட் பந்தை எறிதல்.

10 கஜம் தூரத்திலிருந்து எறியப்பட்ட ஒரு கிரிகட் பந்தைப் பிடித்தல், பின் வருபவற்றில் ஒன்று செய்தல்:—

தலைகீழாய் நிற்பது. (Stand on his head)

சக்கரம் உருட்டுவதுபோல் கைகளையும், கால்களையும் மாறி மாறி ஊன்றிப் பக்கவசமாகக் கரணம் போட்டுச் செல்லல். (Turn a cart wheel)

(B) வதப்புத் துநாயனிடம் காணப்படவேண்டிய திறமை விவரம்:—

60 கஜம் தூரத்தை 10 செகண்டில் ஓடுதல்.

2' 8" உயரம் தாண்டதல். (High Jump)

7' 6" நீளம் தாண்டதல். (Long Jump)

10' உயரமுள்ள கயிறு அல்லது தூண் ஏறுதல்.

30 கஜம் தூரம் கிரிகட் பந்து எறிதல்.

15 கஜம் தூரத்திலிருந்து எறியப்பட்ட கிரிகட் பந்தைப் பிடித்தல்.

பின் வருபவற்றில் ஏதாவது ஒன்று செய்தல்:—

தலை கீழாய் நிற்பது. (Stand on head)

சக்கரம் உருட்டுவதுபோல் கைகளையும், கால்களையும் மாறி மாறி ஊன்றிப் பக்கவசமாகக் கரணம் போட்டுச் செல்லல். (Turn a cart wheel)

இப்பயிற்சிகள் சிறுவனை திடசரீரமுள்ளவனாக்குவதற்காக ஏற்பட்டுள்ளன. திடசரீரமிருந்தாலன்றி ஒன்றாகும் பிரயோஜனமில்லை. சுவற்றை வைத்துக் கொண்டல்லவோ சித்திரமெழுதவேண்டுமென்ற பழ

மொழிபோல திடசரீரமிருந்தாலன்றி நாம் கற்ப தொன்றும் பிரயோஜனமில்லை. உற்சாகமும் உண்டாகாது.

(2) நீத்துபவன். (Swimmer)

25 கஜ தூரம் நீந்துதல் (எந்தமுறை வேண்டுமானாலும் உபயோகிக்கலாம்).

சுத்தத் தண்ணீரில் 30 செகண்டாவது உப்புத் தண்ணீரில் 60 செகண்டாவது மல்லாந்து மிதத்தல்.

15 கஜம் முதுகின்மேல் படுத்து நீந்துதல் தண்ணீரினுள் முழுகி நீந்துதல். (Dive)

அல்லது முழங்கால்களைச் சுற்றி கைகளைக் கட்டி தாண்டதல். (perform honeypot)

நீந்துவதால் தைரியம், பலம் முதலியன ஏற்படுகின்றன.

நீந்துவதால் சரீர பாகங்களுக்கெல்லாம் பலமேற்படுகிறது. சுவாச கோசங்களுக்கும் பலமேற்பட்டு இரத்தம் சரீர முழுவதும் பரவுகிறது.

(3) விளையாடுபவன் அல்லது கட்சியாட்டக்காரன். (Team player)

ஒழுங்காயமைந்த விளையாட்டுக் கட்சியில் வழக்கம் தவறாமல் விளையாடுவனாக இருக்கவேண்டும். (Must be a regular member of a properly organised team) இது காலால் உதைக்கும் பந்து, கிரிகட் அல்லது எந்த விளையாட்டாயாகிலும் இருக்கலாம். (football, rounders, cricket etc.) இவைகள் குருளைத் தலைவர் அல்லது பள்ளிக்கூட உபாத்தியாயர் மேற்பார்வையிலிருக்கவேண்டும். முறையறிந்து விதிகளுக்கடங்கி எப்போதும் விளையாடுபவன் (Sportsman) எனத் தன் தலைவன் நற்சாட்சி தரவேண்டும்.

இப் பயிற்சிகளால் சரீர திடமேற்படுவதோடுகூட பல நற்குணங்களேற்படுகின்றன. பொறுமை, ஒற்றுமை, கட்சியின் பெருமையைப் பாராட்டுதல், பெருந்தன்மை, அடக்கம் முதலியன ஏற்படுகின்றன. ஆகவே இப்பயிற்சிகளினால் இவ்வுலகில் நல்ல மனிதனைப் பெயரெடுக்கவேண்டிய நற்பழக்கங்களேற்படுகின்றன. இப்பயிற்சிகள் குருளையராயிருக்கையில் வேருன்றிவிடின் சாரணனாக வந்தவுடன் திடப்பட்டு நிலைத்துவிடும். உலகவாழ்க்கையிலே பெரும்கால் மேன்மை யடையலாம். தனக்கும் கன்மையுண்டு. நாட்டிற்கும் கன்மை யேற்படுகின்றது.

(தோர்ச்சிச் சின்னப்பயிற்சி முடிவுற்றது.)

G. சுந்தரம்.

திரிசாரணியம்.

தன்னளிப்புச் சடங்கு.

(Presentation Ceremony.)

திரிசாரணனொருவன் தொண்டினுக்கென்று தன்னைத் தானே அளித்துக்கொள்ளும் சடங்கைத்

'தன்னளிப்புச் சடங்கு' (Presentation ceremony) என்கிறோம். "இச்சடங்கு இரு பகுதிகள் கொண்டது.

“முதற்பகுதியாக அமைவது ‘தன் விழிப்பு’ (The Vigil) என்பதாம். தன் விழிப்பு என்றால் திரி சாரణனுக்குரிய மனநிலை தன்னிடம் இருக்கிறதா என்று தன்னைத் தானே ஆராய்ந்து கொள்ளுதல்; திரிசாரணியத்தின் கருப்பொருளைத் தனது மனத்தில் நாட்டி அறிவு விளக்கம் பெறுதல்; திரிசாரணிய ஒழுக்கத்தில் முதன் முதலாய் விழிப்புக் கொள்ளல். இதற்கென்று தலைச் சாரணர் சில வினாக்களை வகுத் துள்ளார்.” (இவை சென்ற நவம்பர்—டிசம்பர் இத் திழில் 12-ம் பக்கத்தில் வெளியிடப்பட்டிருக்கின்றன) “சடங்கை ஏற்போன் ஒரு இடத்திற்குத் தனித்துச் சென்று இவ்வினாக்களை ஒவ்வொன்றாகப் படித்துத் தன்னைத் தானே ஆராய்ந்து கொள்வான்; தான் தொடங்கும் கருமத்தின் மெய்நிலையினை முன்னதாகவே அறிந்து கொள்ளாதிருப்பின் அதனை இப் பொழுது தன் மனத்திருத்துவான். அப்பால் சின்ன மளிப்பு கடைபெறும். இதுவே சடங்கின் இரண்டாம் பகுதியாகும். திரிசாரணனுவோன் இங்குச் செய்வ தென்ன? தானாக முன் வந்து சாரணவாக்குறுதி அளிப்பான்; தான் கற்றுணர்ந்திருக்கும் விதிகளைக் கடைப்பிடித்தொழுத தன்னாலியன்ற அளவு முயற் சிக்கவும் உறுதி கொடுப்பான்.” (இச்சமயம் தலைவர் வினவும் வினாக்களும் அவற்றிற்குரிய விடைகளும் சென்ற பிப்ரவரிமாத இதழில் திரிசாரணியப் பகுதியில் வெளிவந்திருக்கின்றன).

“இனிச் சடங்கு முறையைக் கவனிப்போம். இச் சடங்குக்கென்று நமது தலைச்சாரணர் ஒரு சிறு நூல் வெளியிட்டெள்ளார்” (The Presentation of a Rover Scout). இதில் ஆங்கிலத் திரிசாரணருக் கேற்ற சடங்கு முறை ஒன்று விளக்கப்பட்டிருக்கிறது. புதிதாகச் சேறுகிறவன் தன் விழிப்பின் பயனாகத் தாய்மையடைவதைக் குறிக்க அனுபவம் பெற்ற திரிசாரணர் இருவரால் தண்ணீரைக் கொண்டு கை கழுப்பப்பெறும் சடங்கொன்றும், எந்நிலையிலும் இழக் காமல் காப்பாற்றக் கடைப்பிடிக்கப் பெற்ற செல்வம் மானம் ஒன்றுதான் என்பதைக் குறிக்க தலைவர் திரிசாரணனுடைய இடது தோளின்மேல் தன் வலக் கையால் தட்டிக்காட்டும் சடங்கொன்றும் இதில் இணைக்கப் பெற்றிருக்கின்றன. நம்முடைய நாட்டில் அங்கங்கே ஒவ்வொரு குழுவிலும் ஓர் முறை இருந்து வருகிறது. இம்முறைகளெல்லாம் தலைச்சாரணர் வகுத்துள்ள முறையின் பொதுத்தன்மையைப் பின் பற்றியவையே யாகும்.

ஒரு குழுவில் பண்டைய ராஜபுத்திர வீரர்கள் தக்க பக்குவமடைந்து நாட்டுத்தொண்டை ஏற்றுக் கொள்ளுங் காலத்தில் நடத்தி வந்த சடங்கைப் பின் பற்றி தன்னளிப்புச் சடங்கை அமைத்திருக்கிறார்கள். மற்றொரு குழுவில் சீக்கியவீரர் நடத்தி வந்த சடங்கை அனுசரிக்கின்றனர். பல குழுக்களில் ஆங்கில முறையையே கையாண்டு வருகின்றனர். சிற்சில குழுக்களில் திரிசாரணியத்தின் கருத்தை உணராமல் வாலிபச் சாரணருக்கு ஏற்பட்டுள்ள சடங்கையே நடத்தி வருகிறார்கள். தமிழ் நாட்டிற்குத் தக்க சடங் கொண்டு எங்கும் நடத்துவதாகத் தெரியவில்லை. அத் தகைய சடங்கு ஒன்றை ஆராய்ந்து அமைத்து உதவும்

படித் தமிழ்நாட்டுத் திரிசாரணத் தலைவரை வேண்டு கிறோம்.

சடங்கு நடத்தும் வேளை இன்னதென்பதிலும் வெவ்வேறு முறைகள் வழங்கி வருகின்றன. சில குழுக்களில் ஓர் இராப்பொழுதைத் தன் விழிப்பில் கழித்து விடியற்காலையில் தன்னளிப்புச் சடங்கை நடத்துகின்றனர். மற்றும் சில குழுக்களில் பாடித் தீயைச் சுற்றி முன்னிரவிலோ, நள்ளிரவிலோ தன்னளிப்புச் சடங்கை நடத்துகின்றனர்.

எம்முறையில் எவ்வேளையில் நடத்தின போதிலும் குழுவிற்கே சேரும் திரிசாரணனுக்கும் அவனை ஏற்றுக் கொள்ளும் குழுவிற்கும் திரிசாரணியத்தின் இலக்கியங் களில் மெய்யுணர்வூட்டத்தக்க முறையில் சடங்கு அமைக்கப் பெற்றிருக்கவேண்டும்.

சடங்கு நடத்தும் முறையும் வேளையும் இக் கருத் திற் கேற்றபடி அமைவதோடு, இடமும் உயரிய எண்ணக்களை எழுப்பத்தக்கதாயிருக்க வேண்டும். இயற்கை யழகு வாய்ந்த ஆற்றோரம், கடற்கரை, மலைச்சாரல் அல்லது மலைபுச்சி முதலியவை தக்க இடங்களாகும். சமய உணர்ச்சியை வளர்க்கத் தக்க கோவில் இருப்பின் இடத்தின் பொருத்தம் இன்னும் மிகும். ஆயினும் எப்போதும் ஜனத்திரள்கள் கூடும் கோவில்கள் திரிசாரணர் மனத்தில் புத்துணர் வுண்டாகும் காலத்திற்குப் பெரும்பாலும் ஏற்றவை யல்ல. ஜன சஞ்சாரத்தில்லாக் கோவில்களைத் தன் விழிப்புடன் கூடிய மனக்கிளர்ச்சிக்கு அனுகூலமா யிருக்கும்.

தன்னளிப்புச் சடங்கைப் பற்றிய ஒவ்வொரு ஏற்பாட்டிலும் திரிசாரணத் தலைவரும் திரிசாரணத் தோழர்களும் தக்க கவனம் செலுத்த வேண்டும். அதுவும் பல சடங்குகள் பொருளை யிழந்து ஊக்க மற்றுப் பெயருக்குச் சடங்கென்று நடத்தப்படும் நம் நாட்டில் இக்கவனம் மிக அவசியம். திரிசாரணியத்தின் கருத்துக்களை உணர்த்துவதன்றி தன்னளிப் புச் சடங்கின் மூலமாகவே நமது சமூக வாழ்க்கையில் பொருளற்றுப்போன சடங்குகளையுட்கூட ஈர் திருத்தும் வழி ஏற்பட்டாலும் ஏற்படலாம். ஆகவே, ஒருவனுக்குப் பயனளிப்பதோடு சமூகத்திற்கே உதவும் வழியும் முறையில் நடத்தப்படும் சடங்கால் ஏற்படக் கூடும், இவற்றையெல்லாம் ஆராய்ந்து தன்னளிப்புச் சடங்கை அமைக்கவேண்டுமென்பொழிய, ஏதோ பெயருக்கு ஒரு சடங்காகவோ அல்லது பொருளற்ற ஓர் விழாவாகவோ நடத்துதல் சாரண இயக்கத்திற்கும், சமூக வாழ்க்கைக்கும் பெருங்கேடு விளைவிக்கும்.

மேற்கூறியபடி ஆராய்ந்து ஓர் முறையை அமைத்து வேளை, இடம் முதலியன தீர்மானித்து அதன் பின் அவற்றைக் குழு வழக்கங்களில் இணைத்துக்கொள்ள வேண்டும். மன வுணர்ச்சியை எழுப்பி வாழ்க்கையை உயர்த்தும் சாதனங்களில் முக்கியமானவை குழு வழக்கங்களேயாகும். அவற்றில் முதலாவது தன்ன ளிப்புச் சடங்கு முறை. புதிதாகச் சேரும் திரிசாரணன் வாழ்க்கை அவன் தன்னளிப்பில் கொண்டுள்ள மன வுணர்ச்சியைப் பொருத்திருக்கும். ஆகையால் உயர்ந்த எண்ணக்களை எழுப்பும் வழியில் சடங்கை நடத்துவது குழுவினர் கடமையாகும். க.

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ప్రార్థన.

మ॥ పరిశోధావళి ఏనునట్లు, నిరంతం బన్యాయ చుక్కెప్పలన్
దరిన్ జేరగవక నడ్చు గతినిన్, ధైర్యంబు నుపేమయున్
నిరమా బుద్ధిని ఏను సేవకులమై దీపింపగా నల్పి, యా
స్థిరమేళా, మము దేశభక్త తలల బాలాందగా జేయనే ॥

(వె. సు.)

మన విశేషములు.

1. తెలుగు వీరోద్యమ ప్రచురములు (Telugu Scout Publications).

చెన్నై పురి రాష్ట్రీయ బాలవీర సంఘమువారి అనుమాదమునంది యీమధ్య ప్రచురింపబడిన ‘ఆంధ్రవీరుడు’, ‘(The Andhra Scout's Handbook)’, ‘కిరీర వీరులు’ (‘Wolf Cubs’), ‘కిరీరవీరుల తరీఖు విధానము’ (‘Methods of Cub Training’) అను మూడు తెలుగు పుస్తకములును, 1933 మార్చి 8-వ తేదీన జరిగిన సమావేశములో చెన్నై పురి లెక్చరులుకు కమిటీ వారిచే న్యూజ్ ట్రైబరీలోను ఉపాధ్యాయులును ఉపయోగించ అనుమాదింపబడినవి (Approved by the Text-Book Committee of Madras) 1933 ఏప్రిల్ 4-వ తేదీ ఫోర్స్ సెయింట్ జార్జి గెజిట్, పార్ట్ 1-వ, 182-వ పేజీలో ప్రచురింపబడినది. ఈ యనుమాదమును పొందుటచే ఏ మూడుపుస్తకములను ప్రతి యెలిమెంటరీ స్కూలు, ప్రతి సెకండరీ స్కూలు, ప్రతి ట్రైనింగుస్కూలు ట్రైబరీలోను, ఉపాధ్యాయుల ఉపయోగమును లేప్పించుకొని నిరభ్యంతరముగ సాధ్యమై నది. ఈ సమస్యములో ఏమూడు గ్రంథములను అన్ని తరగతుల పాఠశాలలలోని ఉపాధ్యాయులును, పాఠశాలాధికారులును లేప్పించుకొని, వినియోగించి, వీరోద్యమ విధానపు తరీఖును తమబాలర కందరకును అందజేయుచురని నమ్ముచున్నాము.

ఈ మూడు తెలుగుపుస్తకములలో నొకటియగు “ఆంధ్రవీరుడు” అనుదానిని చదివి, చి॥ వి. పేరా)జు (చెన్నై

పట్టణము—12 యేండ్లు— 8-వ ఫారము విద్యార్థి— వీరోద్యమములో నింకను ప్రవేశించలేదు) అను బాలుడు యిటుల వ్రాసెనట:—

“నేను ‘Andhra Scout's Handbook’ అనే పుస్తకాన్ని చదివినాను. పిల్లల చదువుకోడానికి చాలా స్థానాగా వుంటుంది. The author of the book peeped into every point and described them well. కొని, నక్షత్రజ్ఞానము క్రమక్రమముగా బోధపడవచ్చు. మిగతాదంతా సులభముగా నరమగును. Scouting గురించి తెలుగులో ఇంత సులభముగా వ్రాసినందును నేను చాల సంతసించుచున్నాను. నానంటి కుటుంబాళ్ళకు బోధపడునట్లుగా మరికొన్ని పుస్తకములు వ్రాయుచురు అని తలంచెదను”. బాలర కొరకు యేర్పరుపబడిన ఉద్యమము వీరోద్యమము; అట్టి వీరోద్యమ విధానమును నర్థించుచు వ్రాయబడిన “ఆంధ్రవీరుడు” అను పుస్తకమును చదివి యొక బాలుడు వ్రాసిన అభిప్రాయము చాలును, ఆ గ్రంథమునుగూర్చి చెప్పటకు.

2. “స్కౌట్ సమాచారములు”

(‘ప్రారంభవిద్య’).

ఆంధ్ర ప్రపంచములో వీరోద్యమ వ్యాప్తికి మరియొక సాధనము దొరకినందు కంతయు సంతసించుచున్నాము. ఎన్నేండ్లనుండియో ఆంధ్రవిద్యాలోకమున విద్యార్థి

పాటుపడుచున్న “ప్రారంభవిద్య” అను మాసపత్రికలో యీ మార్చి నెలనుండి “స్కౌట్ సమాచారములు” అను పేర ఆంధ్రదేశమంతటాని వీరవిశేషములు ప్రచురింపబడుచున్నవి. ఈ పత్రికాభాగమునకు బహుళః “ఆంధ్ర బాల పీఠం” అను నామము త్వరలో నిడబడునని తెలియుచున్నది. ఈ పత్రికాసంబంధమైన విషయము లన్నిటిని కీర్తయిత జ్యోతిషుల వెంకట్రావుగారు, స్కౌటర్, పవర్ షేట, ఏలూరు అనువాదినుండి తెలిసికొనవచ్చును. వీరోద్యమ ఫలములను ఆంధ్రదేశములోని ప్రతి బాలునకును అందజేయ నుద్ద్యమమైన యీ పత్రికకు చిరాయువును పురోభివృద్ధిని భగవంతు డొసగుగాక యని ప్రార్థించుచున్నాము.

3. స్థానిక బాలవీర సంఘములు.

(Local Boy Scouts Associations.)

వీరోద్యమ మెచ్చట నైనను స్థిరముగనుండి శ్రేష్ఠముగ పనిజేయ సాధనముగలకు స్వతంత్ర బాధ్యతాయుతముగు సంఘము, స్థానిక బాలవీరసంఘములే, అధారములు. రాష్ట్రమునకంతకు నొక రాష్ట్రీయ బాలవీర సంఘము గలదు. ప్రతి జిల్లాకును ప్రతి తాలూకాకును (సాధ్యమైన యెడల ప్రతి యూరికిని) ఒక స్థానిక బాలవీరసంఘము యేర్పరచబడియున్నయెడల, ఆ స్థానిక సంఘపు విస్తీర్ణములోనున్న అన్ని వీరసమాచారముల ఆభ్యుదయమునకు సర్వవిధములను తోడ్పడ నీ సంస్థల ధర్మమును అవకాశమునై యుండును.

ఆ ప్రాంతములలోని వీరోద్యమము విజృంభించి బాలుర నందరను మాతృదేశపు సత్పుత్రులుగ జేయ సాధ్యమగును.

ఇట్టి బాలవీరుల స్థానిక సంఘ మొకటి గడచిన మార్చి నెల 29-వ తేదీన, కడపజిల్లాలోని సద్దవట్లమును గ్రామ మందు యేర్పరచబడినదని తెలియజేయుట కొంతయు సంతసించుచున్నాము. ఈ సంస్థకు కార్యదర్శి ఆ యూరనున్న బాలవీరుల నాయకుడు కీర్తయిత కలిశిరి కొండయ్యగారు. ఈ స్థానిక బాలవీరసంఘమునకు శ్రీయోగివృద్ధులు కలిగి, ఆ ప్రాంతములలో వీరోద్యమము సుస్థిరముగ వ్యాపించుగాక!

ఇట్టి స్థానిక బాలవీరసంఘములను ఉద్యమాభిమానులు ప్రతిష్ఠాపను యేర్పరచి, మాతృదేశపు బాలుర కొరకు పాటుపడుచున్న బాలవీరుల నాయకులకు చేయూత నొసగుదురుగాక యని మనవిజేయుచున్నాము.

పరిగె వెంకటరమణరావు.

భగవత్స్మిన్నిధి జేరెను.

(1988 ఏప్రిల్ 3-వ తేదీన).

కిశోరవీరుడు చామర్తి రామమోహనరావు— పుట్టి నది 81-8-1928— 8-9-1981 నుండి ఏలూరులో కీర్తి రామకృష్ణ కిశోరవీరగణములో సభ్యుడు— ప్రథమ తార కిశోరవీరుడగుటకు సిద్ధముగ నున్నవాడు— తండ్రి రక్షించుగాత!

బాల వీరోద్యమము.

(శ్రీయుత దేశోద్ధారక కాశీనాథుని నాగేశ్వరరావు పంతులుగారు.)

పిల్లల సంరక్షణము, పోషణము, శిక్షణము సంసారము నకు మూలకందములు. పిల్లల యోగక్షేమములకై తల్లిదండ్రులు, సంరక్షకులు, గురువులు, సంఘములు, ప్రభుత్వములు ధర్మకాస్త్రముల నరయుదురు. బాల బాలికల యోగక్షేమము లవశ్యమైనను, సాధన సంపత్తి మాత్రమగవ్యము. పిల్లలు పెద్దల మార్గము ననువర్తించుచు నిండియులద్యారా జ్ఞానోపార్జనమును జేయుదురు. పిల్లలకును పెద్దలకును నాశ్రయమైన సంఘజీవనము పురుషార్థమునకు సాధనముగ నున్నది. పిల్ల లాదర్శప్రాయమైన సంఘజీవనమును బాల్యమునుండియును నభ్యసించుట కొదికాలము నుండియును జరుగుచున్న ప్రయత్నములను ప్రపంచేతిహాసములు తెలుపుచున్నవి. గృహములు, కులములు, గురుకులములు, బడులు; విశ్వవిద్యాలయములు, కర్మాగారములు, మతములు, శిబిరములు పిల్లల యభ్యుదయమునకు వివిధయోగపడగల విధమును నీ సంస్థల చరిత్రలు విశదము

చేయుచున్నవి. బాల శిక్షణ వికాసములకై ప్రారంభమైన యుద్యమములయందు బేడెక్ పవెలుగారు 1908 యందారంభించిన బాలవీరోద్యమము ప్రపంచవ్యాప్తమై బాల హృదయము నాకర్షించినది. బ్రిటిషు సామ్రాజ్యాంతర్యాగమైన హిందూస్థానము నందును బాలవీరోద్యమము 1909 సంవత్సరమునందారంభమై వ్యాపకమును గాంచినది. ఆంధ్రరాష్ట్రము నందును బాలవీరోద్యమము వ్యాపకమును గాంచిన విధమును కీర్తయిత పరిగె వెంకటరమణరావుగారు రచించిన “ఆంధ్రవీరుడు” గ్రంథము విశదము చేయుచున్నది.

సత్య సంశుద్ధి, దృఢ సంకల్పము, అత్యు విశ్వాసము, స్వయం సహాయము, కర్మయోగము, జీవయాత్రయందు సుఖప్రాప్తికిని మఃఖనివృత్తికిని సాధనములు. బాల్యము నుండియును స్వయంసహాయ యోగాభ్యాస మాతృవిశ్వాసము గలుగుటకు సాధనముగ నున్నది. జీవయాత్ర కౌధార

ములైన కర్మేంద్రియ జ్ఞానేంద్రియముల వికాస నిగ్రహములు స్వయంసహాయ సాధ్యమైన స్వయం వికాసమునకు సాధనములు. ఇంద్రియశిక్షణ నియమనము లింద్రియములను రాగద్వేషములనుండి మరల్చి, ఇంద్రియార్థములందు లగ్నము చేయుచున్నవి. బాల్యావస్థయందు కర్మేంద్రియ జ్ఞానేంద్రియ సంయమనము, కౌమార యౌవన వారకృదశలందు కర్మ జ్ఞాన యోగారూఢమైన ఆత్మయోగాభ్యాసమునకు సాధనముగ నున్నది. కర్మేంద్రియములు, జ్ఞానేంద్రియములు, మనస్సు, ఆత్మ యోగాభ్యాసమును చేయవలసిన విధమును “ఆంధ్రవీర” గ్రంథమునందు వీరశిక్షణవిధానము తెలుపుచున్నది. ఆట పాటలందును, పని పాటలందును, నిత్యకృత్యములందును, చదువు సంచలందును, అన్న పానములందును, నిద్రా విహారములందును, చేతులు కాళ్ళు చెవులు కన్నులు ముక్కు నోరు మనస్సు మొదలగు నింద్రియములు నియత కర్మానుష్ఠానమును చేయవలసిన విధమును సుపదేశముల మూలమునను, పనుల రూపమునను నిగ్రంథము చక్కగా చెలుపుచున్నది. సామాన్య పరికరములు, శాంతి శిబిరములు, వీర శిక్షణమునకు వినియోగపడగల విధమును “ఆంధ్రవీరుడు” సులభావగాహనము చేయుచున్నది.

జీవయాత్రయందు పురుషార్థమునకు శరీర మాద్యసాధనము; సకల పౌఖ్యములను, సకలార్థములను దేహము మూలాధారము. దేహేంద్రియములకు సత్త్వము, ఆయువు, ఆరోగ్యము, బలము, సుఖము సమకూర్చుటకు బాలవీరోద్యమము సాధనముగ నున్నది. పురుషునకు బాలజీవనము బ్రహ్మజీవనము. అభిమానానాంకార విరహితమైన బాల్యము ధర్మక్షేత్ర సంస్కారమునకు సరసక్షేత్రము. కోమల ప్రసన్న బాల్యక్షేత్రమునందు సంవర్ధింపబడెన సత్యసంశుద్ధి, నియత కర్మానుష్ఠానము జీవయాత్రయందు పురుషార్థమును సమకూర్చుచున్నవి. బాల వీరోద్యమమునకు వ్యక్తిజీవన ధర్మారాధనము బీజమైనను, విశ్వమానవ ధర్మారాధనము పరిణామము.

అభిమానార్జవమందు తల్లడిల్లుచున్న ప్రపంచమునకు బాలవీరోద్యమము తరుణోపాయముగ నున్నది. అభిమాన దేవత కులాభిమానము, ధనాభిమానము, విద్యాభిమానము, జన్మాభిమానము, జాత్యభిమానము, మతాభిమానము, అధికారాభిమానాది రూపములను విహరించుచు, మహాసంక్షోభమును గలుగజేయుచున్నది. ప్రపంచావృతమైన రాజస బల ప్రతిఘటనమునకు బాలవీరోద్యమ మారంభమైనను, వీర సంస్కారాధారమునను నిర్మితమైన బాల వీరోద్యమము వీరరస పోషణమునకు వినియోగపడుచు, రాజసబల ప్రతిఘటనమునకు నిరుపయోగమైనది. వీరచిహ్నములు, యోధవేషధారణము, యోధపరిభాష, సదండ వ్యాయామాదులు వీరావేశమునకు సాధనములగుచున్నది. నీనాధి పతియైన బేడెక్ పవెలుగారు రుపక్రమించిన యుద్యమము వీరోద్యమముగను వ్యాపించినది. ప్రపంచ పరిస్థితులందు వీరోద్యమము సాత్విక ధీరోద్యమముగను పరివర్తనమును బొందవలసిన శుభసమయము గలిగినది. మనస్సును, ప్రాణమును, ఇంద్రియములను, కర్మలను ఆత్మయోగపరముచేసి ధీరోద్యమము నుపక్రమించుటకు “ఆంధ్రవీరుడు” బోధించుచున్న వీరోపదేశములు, వీరధర్మములు, వీరకార్యములు సాధనములుగ నున్నవి. శ్రీ వెంకటరమణరావుగారు రచించిన “ఆంధ్రవీరుడు” వీరులకును, వీరోద్యమశిక్షకులకును, వీరోద్యమాభిమానులకును నుపయోగకరమై వీరోద్యమ వ్యాపనమునకు సాధనభూతము గాగలదు. ఆంధ్రు శ్రీగ్రంథము నాదరించి గ్రంథకర్తను ప్రోత్సహించుదురు గాక! “ఆంధ్రవీరుడు” గ్రంథమునకు తొలిపలుకును వ్రాయగల భాగ్యమును గలుగజేసినందులకు గ్రంథకర్తకు కృతజ్ఞుడను.

9-11-82.

మద్రాసు.

కా. నాగేశ్వరరావు.

శ్రీయుత పరిగె వెంకటరమణరావు గారు వ్రాసిన “ఆంధ్రవీరుడు” అను గ్రంథమునకు శ్రీపంతులుగారు వ్రాసిన ‘తొలిపలుకు’ యిది. సం||.

తెలుగు పర్యాయపదాలు — వాటిని నిర్ణయించటం.

(Telugu Equivalents for Scouting Terms).

1—స్కౌట్ (Scout):

తెలుగుషేర్లు అర్థం కావండి, యింగ్లీషు మాటలనే తెలుగుభాషలో కలిపేసి వాడండి, వాడుకలో ఉన్న పదాలే అర్థమాతాయి— అంటారు కొందరు; వేరు వేరు భాషలలో వేరువేరు పర్యాయపదాలు ఉపయోగించటం

అవుతూంది గనుక, ‘స్కౌట్’ మొదలగు యింగ్లీషు పదాల్ని భరతవర్షపు భాషలలోకి మార్చునేకూడదు— అంటారు ఉద్యమంలో అధికారులు కొందరు; ఏమిటికర్కం, మాతృభాషలో విద్యనంతనూ కాస్తాన్నిటిని నేర్చటానికి

విద్యావిధాన పరంపర తంటాలు పడుతుంటే, మాతృ భాషను మాత్రమే యెరిగినవారికి యింగ్లీషు పదాల్ని, వాని ఉచ్చారణను, అన్నిటిని బోధపడి పడకుండా ఉపయోగిస్తూంటుం యెన్నాళ్ళు— చాలు, చాలులేండి, యిప్పటికైనా మాతృభాషలో అర్థయ్యుక్తంగాఉండి, శ్రేష్ఠమైన భావాల్ని ఉత్పాదించి పురికొల్పి, మాతృదేశ మానవ ఉదరణకు తోడ్పడేపదాల్ని మానుకొని యేర్పరచి వాడండి— అనేవాళ్ళు కొందరు.

ఒక ఇంగ్లీషుపదానికి తెలుగుపదము నాకు యిది బాగుందని తోస్తుందనిచెప్పి దానిని ఉపయోగించేవారొకరు; అదికాదు, యిది బాగుంటుందని యింకొక పదాన్ని చెప్పి వాడేవారు యింకొకరు. ఈ విధంగా కొంచెము స్వబుద్ధి ఉపయోగించేవాళ్ళ ఉపయోగాల్లో ఒకే యింగ్లీషు మాటకు వాడుకలో కనుపించేవి తెలుగు పర్యాయపదాలు అనేకములు. మరి, తెలుగుభాషలో క్రొత్తగా యీఉద్యమాన్ని గూర్చిన పుస్తకాలు కొగిరితాలు వ్రాయవలసియున్న సమయంలో, దేశమంతలోను వాడటానికి ఒకే పర్యాయ పదం ఒక్కొక్క యింగ్లీషు మాటకు కలిగి యుండటం అవసరంకదా అని, 1932 జనవరిలో విశాఖపట్టణంలో జరిగిన అఖిలాంధ్రదేశపు స్కౌట్ల సమావేశములో, ఒక సభాకమిటీని యేర్పాటు చేశారు (అందులో నేనుకూడా ఒకణ్ణు); యెందుకు? ఇంగ్లీషు పదాలకు తగిన తెలుగు పదాలను అలోచించి సంప్రదించి నిర్ణయించి, సర్వుల ఉపయోగానికి నిర్ధారణచేసి ప్రచురించటానికి.

ఈ సభాకమిటీలో సభ్యులుగా అటు గంజాం మొదలు యిటు దత్తమండలం లోపల మధ్యనున్న 4, 5 గురిని యేర్పాటు చేశారు. వారు కలుసుకోవటంగాని, యీ సందర్భంలో ఉత్తర ప్రత్యుత్తరాలు జరుపుకోవటంగాని యేమైన జరిగినవంటారా? లేదు. పాపం అబ్రాహ్మడు యేదో తంటాలుపడి 'అంధ్రప్రదేశ్' వ్రాసి ప్రచురించటానికి ముందు, తాను ఉపయోగించటానికి, యితరుల ఉపయోగానికి స్థిరపరచటానికి, చాలా యింగ్లీషుమాటలకు అనేకులనుండి రాబట్టిన తెలుగు పర్యాయపదాల్ని యీ కమిటీ సభ్యులకు— ఉత్తరాలద్వారానైనా చుట్టును పంపి నిర్ణయించటానికి—పంపిలే, జవాబులేదు. ఇది యీ తెలుగు పర్యాయపదాల సభాకమిటీకర్మమే కాదులేండి; యిలాటి సభాకమిటీ అనేపేర యేర్పరచబడే అన్ని సంస్థ కర్మము యింతే. అందుకనే లోకోక్తి అయిపోయింది—ఒక సభాకమిటీకి యే విషయాన్ని నా రిఫర్ చేశారంటేచాలు, యింకాదనిపని అంతే అని. దూరం, ధనం, ఉత్సాహం—యీలాంటివన్నీ కారణాలే యిట్టి సంఘాలు నిద్రోతుంటానికి.

అందుకోసం యేమి ప్రశస్తిగా తోస్తుందంటే మాబుద్ధికి తోచిందాన్ని యీమన తెలుగు అనుబంధంద్వారా అందరకు తెలియపరచటం—స్వబుద్ధిని యీ విషయంలో వినియోగించ తలుచుకున్న ప్రతి ఉద్యమాభిమానియొక్క సలహాలను యీ ప్రతికూ ముఖానే వెలిబుచ్చుతూంటుంది—చివరకు, అయ్యా మీ మాట యేమిటి— అయ్యా, మీ మాట యేమిటి— అని నిరంతరంగా అంటూ ఉండకుండా, యీ సలహాలనుండి బయటపడే శ్రేష్ఠమైన పర్యాయపదాల్ని నిర్ణయించి, ఉద్యమంలోని అధికారుల సమ్మతిని రాబట్టి, అందరి ఉపయోగానికి తెలియపరచటం— అందరు యేకముఖంగా వీటినే ఉపయోగించటం— సాధ్యమైన విధంగా కనుపిస్తుంది. ఈ పద్ధతిని ఉపయోగించటానికి ప్రారంభిస్తున్నాము.

స్వబుద్ధిని యీవిషయంలో ఉపయోగించ తలుచుకున్న సోదరులందరూ యీ ప్రయత్నానికి, తమ సలహాలను పూర్తియైన వాదప్రతివాదముల రూపమున వ్రాతమూలకముగా మాకు తెలియజేయుటద్వారా, తమ తోడ్పాటును కలుగజేయుదురని విన్నవించుచున్నాము. ఈ మాటను మరచిపోకండి— ఈ సందర్భంలో వ్రాయబడే విషయాల్నిగూర్చి మీకు తోచిన సంగతుల్ని వెంటవెంటనే మాపేర వ్రాసి తెలియచేయించండి. దేశానికి, మాతృభాషకు, మీ బాలరకు, శాశ్వతపు ఉపకారాన్ని చేసిన వాళ్ళారారు— మరువకండి. ఇంకను—

స్కౌట్ (Scout).

'స్కౌట్' అనేమాటకు తగిన తెలుగు పదం యేదో విచారితాము. ఒక యింగ్లీషు డిక్షనరీలో చూస్తే యీ మాటకు అర్థాలు యీవిధంగా ఉన్నాయి: "సమాచారాలను తెలిసికొని తీసికోరావటానికి బయటకు పంపబడు వాడు—విశేషంగా, శతృవుల కదలికలనుచూచి వారిని గూర్చిన సంగతులను గ్రహించుటకు పంపబడువాడు; అప్పు ధర్మలో కాలేజీ బంట్రోతునకుగాని సేవకునకుగాని ఉపయోగించుపేరు; క్రికెట్టు ఆటలో బంబిని కొట్టేవాళ్ళుగాక, చుట్టూ విస్తరించియుండి బంతిని పట్టుకొనే వాళ్ళలో ఒకడు."

ప్రపంచపు ఛీఫ్ స్కౌట్ ఆగు బేడెక్ పవెల్ ప్రభువు "స్కౌటింగ్ ఫర్ బాయిస్"లో యిలా వ్రాశాడు:

"స్కౌటింగుకు సైనిక సంబంధమైన యెటువంటి అన్వయమూ లేదు. పురుషుల్లో పురుషులనుగా చేసే సమయ స్ఫూర్తి, తమమీదనే ఆధారపడుట మొదలగు అనేక లక్షణములు శాంత సమయములలోని స్కౌటింగులో

కొన్నించును— యితే దేశాంతర విషయముల లక్షణములుగ నుండును. బాలరను సైనికులుగా చేయుటగాని, వారికి రక్తమనిన దాహమును కలుగజేయుటగాని యిందు ఉద్దేశ్యము కాదు."

"1914 లో ప్రారంభమైన విరోపా మహాసంగ్రామమునకు చాలామందే, మన దేశంలో (ఇంగ్లాండులో) ఆవసరంగా కనుపించిన సమయంలో, స్కౌటింగ్ ప్రారంభింపబడ్డది. ఆ సంగ్రామము తరువాత, ఆ అవసరం పది రెట్లెక్కువైంది.... ఈ ముసలి దేశాన్ని సుడిగుండంనుంచి రక్షించటమో లేక అందులోకి జారనివ్వటమో అనే బాధ్యతను వహించవలసియుండు మన భవిష్యత్ పురుషుల శిలమును యేర్పరుచుటలో ప్రత్యేకమగు విధానము యింతకుముందుకున్న యెక్కువ అవసరం అయింది. యుద్ధానికిముందు దేశమునకు తోడ్పట్టానికి కొంచెమైనా ఆవకాశం స్కౌట్లకు ఉండనుననేవాళ్ళము; యీనాడు ఆ ఆవకాశం దేశానికి అత్యవసరమైన ధర్మము అయింది.

"ఆ సంగ్రామమో, డంబాలు కొట్టుకొనుచున్న నాగరికతకు క్రొత్తమతానికి సిగ్గుపాటైంది. ఆ అనుభవంనుంచి మనమేమైనా లాభంపొంది, అలాంటి అనుభవాన్ని మరల కలుగకుండా తప్పిద్దామంటే, శాంతమయమైన అన్వేషణ సద్భావము సహకారభావములలో లేత మనస్సును తరిచి తొనర్చు ప్రత్యేక విధానమును అవలంబించటం మనధర్మం అవుతుందనక తప్పదు."

"ఏ కోశంలోనైనా హృదయాన్ని తనలో కలవాడు యుద్ధవిముఖుడు కాకపోడు. బాయ్స్ స్కౌట్ తరిచితుప్పవ్వుగా శాంతజీవనమునకే తగినది."

ఇలా అంటాడు ప్రపంచపు ఛీఫ్ స్కౌట్— ఈ స్కౌట్ ఉద్యమానికి అదిపురుషుడు— బేడెక్ పవెల్ ప్రభువు.

ఇది యిట్లాఉంటే, తెలుగు దేశంలో మొన్న మొన్నటి వరకు 'బాయ్స్ స్కౌట్' అనేమాటకు తెలుగులో ఉపయోగించబడుచున్న మాట 'బాలభటుడు.' ఈ మధ్యనే 'బాల పిరుడు' అనేశబ్దం క్రొత్తగా తయారయింది.

పైవిషయాల్ని పట్టి— ఛీఫ్ స్కౌట్ వ్రాసిన మాటలను పట్టి— 'స్కౌట్' అనేమాటకు తగిన తెలుగు పదము యేదాకుందో చూదాము.

బాయ్ స్కౌట్ కు యుద్ధవిధానాలకు యొట్టిసంబంధం లేదని నిస్సంశయంగా తెలిందనే అనుకోక తప్పదు; తెలుగుదేశంలోని యే కాలేజీలోను బంట్రోతు కాదు అప్పుధర్మలోలాగ; క్రికెట్టు ఆటగాళ్ళలో ఒకడుకాదు. ఇంక యెవరికి యీతడు భటుడు? యావన, ప్రాధ భటుడుగా తయారవటానికా, యీ బాలభటుని తరిచితు? 'సమయమూర్తి, తన మీదనే ఆధారపడుట మొదలగు లక్షణములను' వానిలో పెంపొంద పొందు తరిచితును గ్రహించువాడు యేరికి భటుడు? భగవత్సేవ, దేశసేవ, మానవసేవనుజేయ తరిచితును పొందుచున్నవాడు గాన, ఆతడు వీరందరికి భటుడందురా? 'భట' శబ్దమునకు సామాన్య అన్వయము సేవకొవ్వత్తి నున్నవాడనిగాని, అంత కన్న ఉత్తమమైన స్వార్థత్యాగ లక్షణమును నూచించు అర్థమున్నదా? ఎవరికో భటులను తయారచేయటం యీ ఉద్యమపు ఆశయమా?

ఈ యుద్ధమపు ఆశయములు యీ క్రింది విధంగా, ఉద్యమంలో ఇండియన్ బ్రాంచి అధికారులు, అనుబంధించియున్నారు:—

"దైవభక్తిని దేశభక్తిని కలిగి, స్వార్థతను మరచి పరోపకారబుద్ధి నలవరచుకొని తమ మాతృదేశమునకును సామ్రాజ్యమునకును తగు నుత్తమ పౌరులగుటకును, మనోవాక్కాయ కర్మలలో దౌర్జన్యమును లేకుండుటకును, పరిశీలన ఆజ్ఞానువర్తన స్వయంసహాయములలో నభ్యాసమును కలుగజేయుటద్వారా వారి సత్ శిలము నేర్పరుచుటకును, పరుల కుపయోగించు నుపకారమార్గములను తమ కుపయుక్తముగ నుండు చేతిపనులను వారలకు నేర్పుటకును, శ్రేష్ఠముగు నేనైకవీరసోదర బృందములో ప్రయోజకులగు సభ్యులుగ నగుటకు వారి శరీరారోగ్య శక్తుల వికసింపజేయుటకును, జాతి మత వర్ణ విభేదములేక భారతవర్షములోని బాలర కందరకును తోడ్పడుటయే బాలవీర సంఘముయొక్క పరమాద్దేశ్యము."

ఇంకో మాట జ్ఞాపక ముండుకోవాలి— బాలభటుడు 12-18 యేళ్ల వాడైతే, 18 యేండ్ల పైవాడు యావన భటుడు, 12 యేండ్లకు లోపువాడు అర్చక భటుడు అవాలి. అట్లే, అర్చక భటుని వాక్యము "ఏక క్రికెట్ చేయుము"

అని, బాలభటుని వాక్యము “సంసిద్ధముగ నుండుము” అని, యావనభటుని వాక్యము “నిజమై ననేవ” అని ఉన్నాయి. ఈ మూడుకలిపితే, “నిజమై ననేవ” చేయుటకు “సంసిద్ధముగ నుండుట”కు “నిశ్చక్తికొలది చేయుము” అనునది చిన్నబాలుడుగా 8 యేండ్లప్పుడు యీ ఉద్యమంలోచేరి, యీ ప్రత్యేకపు తరిబీతును పొందేవాని ముందుంచే ఆశయముగా ఉంటుందని గ్రహించవచ్చు.

“సరే, ‘భటుడు’ అని ‘స్కాట్’కు తెలుగుమాట తగకపోలే, మరి ‘వీరుడు’ అనేమాట యెట్లా తగుతుందయ్యా? అబ్బో, వీరుడుగా తయారౌతాడు కాబోలు యీ ఉద్యమంలో చేరే పిల్లవాడు! ఏమీ వీరోచితపు పనులు చేస్తాడు యీనా? ఈ పేరుకు తగిన స్థితియున్నదా యీ ఉద్యమంలోని బాలునిలో?”, అనేవారు లేకపోరు.

వీరకార్యములు యుద్ధభూమిలోను యుద్ధసమయములలోను మాత్రమేనా కనుపించటానికి వీలుండేది? పైనెల్లా చెప్పినట్లుగా ‘స్కాట్’ అనేవాడి పని యుద్ధసమయంలోకన్నా శాంతసమయంలో విశేష అవసరంగా ఉంటుందని, ‘వార్ స్కాట్’ పనికన్న ఉత్కృష్టమైంది ‘పీప్ స్కాట్’ పని అని, ప్రధానవీరుడైన బేడెక్ పవెల్ గూడా అంటూనే ఉన్నాడే!

క్రియుత ఆంధ్ర దేశోద్ధారక కాశీనాథుని నాగేశ్వరరావు పంతులుగారుకూడ, “ఆంధ్రవీరుడు” అను గ్రంథమునకు వ్రాసిన ‘తొలిపలుకు’లో “నేనాధిపతియైన బేడెక్ పవెలుగా రుపక్రమించిన యుద్ధమము వీరోద్యమముగను న్యూపించినది. ప్రపంచ పరిస్థితులందు వీరోద్యమము సా

త్విక ధీరోద్యమముగను పరివర్తనమును బొందవలసిన శుభ సమయము గలిగినది” అని వ్రాసియున్నాడు.

మన భారతభూమి చరిత్రలో, సంగ్రామసమయములలో బుద్ధికాశలము శౌర్య సైర్యముల జూపిన వీరులేగాక, సామాన్య జీవితములో చూపిన స్వార్థత్యాగము, శాంతము, ఓర్పులచే వీరులని యెన్నబడిన స్త్రీపురుష శ్రేష్ఠులెందరు లేరు? ఇట్టి భరతవర్షమందా, స్వల్ప స్వల్పములైనను శక్త్యానుసారములైన ఉపకారముల జేయ ప్రారంభించి, పరార్ చింతనాభ్యాసముల నలవరుచుకొనుచున్న బాలురను, భావి దేవ దేశ మానవ సేవాతత్పరులను, వీరులని పేరిడ వెనుక దీయుట? నామము, సార్థక నామధేయులగుటకు వోడ్చుడు మంత్రాక్షరము కాదా? ఉత్సాహమును కలిగించి, ఉన్నత భావములను స్ఫురింపజేసి, దేశ దేవభక్తులనుగా జేయగల నామమును ధరించి, అందుకు తగు జీవితమును గడుప ప్రయత్నించుటెంతయు సముచితముకదా! ఆలోచింపుడు, ఆంధ్రదేశమున ‘బాలవీరుడు’ (బాయ్ స్కాట్), ‘కిరోరవీరుడు’ (ఉల్ ఫాకబ్), ‘యావనవీరుడు’ (రోవర్ స్కాట్) అను పదముల నుపయోగించ మొదలిడి, ఆంధ్రదేశపు బాలురను అందరను వీరులజేయ నిష్పటి నుండియైన నుద్యమింపుడు: ఆంధ్రమాత నుద్ధరింపుడు.

పరిగె వెంకటరమణరావు.

వీరోద్యమములో, వీరకార్యజీవిత కలాపములలో విశేషముగ నుపయోగించు నితర తదములకు తెలుగు పదముల గూర్చి, తరువాత సంచికలలో వ్రాయబడును.

ప|| వెం|| ర||

కిరోర వీరులకు.

హాగ్లి - షేర్ ఖాన్ ఆటవిక సృత్యము - నటన పాటల సమ్మేళనము.

(షేర్ ఖాన్ - తండ్రితోడేలు సంభాషణ.)

షే:— తెండు తెండు హాగ్లి నిండు
ఈయకున్నను చెటుమూడు.

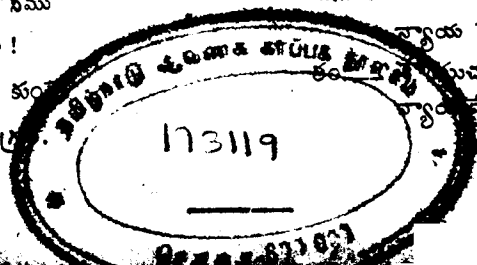
తం:— లేము లేము హాగ్లి నిము
చేటు లేదు పోవరా!

షే:— నాదు ఎరను ఈయ కుం
చేటు మూడును జాగ్ర

తం:— లేము లేమిక హాగ్లి నిము
చేటు లేదూ పోవరా.

షే:— కాను కొండిక హాగ్లి ని
నాయ మేమిటా జరుగును.
తం:— ముందుటిమి హాగ్లి ని
నాయ మేమిటా చూతము.

(టానిఫర్.)



My 7/11/2021
17311317

Badges available at the Provincial Scout Headquarters, Madras.

WILL BE ISSUED ONLY TO REGISTERED GROUPS.

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.)		
	Rs.	A. P.		Rs.	A. P.
Tenderfoot	each	0 2 0	Chaplain	each	2 4 0
Tenderpad	"	0 2 0	Examiners	"	2 0 0
Rover Scouts	"	0 6 0	Instructors	"	2 0 0
Patrol Leaders	"	0 4 0	Supporters	"	1 4 0
Cub Sixers	"	0 4 0	Secretaries	"	1 8 0
Commissioners	"	1 8 0	Scout Proficiency Badges	"	0 4 0
Scoutmasters	"	1 0 0	Cub Proficiency Badges	"	0 4 0
Assistant Scoutmasters	"	1 0 0	Rambler—(for Rover Scouts)	"	0 12 0
Cubmasters	"	1 0 0	Stars.		
Assistant Cubmasters	"	1 0 0	Scout One year Service Stars		
Group Scoutmasters	"	1 4 0	Metal	"	0 3 0
Rover Scout Leaders	"	1 4 0	Scout One year Service Stars	"	0 1 0
Assistant Rover Scout Leaders	"	1 4 0	Cloth	"	0 1 0
Medical Officers	"	2 12 0	Scout Five year Service Stars	"	0 9 0
Old Scouts	"	0 9 0	Metal	"	0 9 0
Secretary	"	1 0 0	Scout Five year Service Stars	"	0 12 0
Supporter	"	1 0 0	Enamel	"	0 12 0
Brooches.			Cub One year Service Stars	"	0 3 0
Tenderfoot Brooches	"	0 3 0	Metal	"	0 3 0
Tenderpad Brooches	"	0 3 0	Cub Five year Service Stars	"	0 9 0
Hat Plumes & Badges.			Metal	"	0 9 0
Patrol Leaders	"	0 8 0	Rovers One year Service Stars	"	0 3 0
Instructors	"	3 0 0	Metal	"	0 3 0
Scoutmasters	"	3 0 0	Rovers One year Service Stars	"	0 1 0
Assistant Scoutmasters	"	3 0 0	Cloth	"	0 1 0
Group Scoutmasters	"	3 8 0	Rovers Five year Service Stars	"	0 12 0
Rover Scout Leaders	"	3 8 0	Enamel	"	0 12 0
Assistant Rover Scout Leaders	"	3 8 0	Cub Gilt Proficiency Stars	"	0 3 0
Cubmasters	"	2 12 0	Lady Workers Badges (Silver)	"	4 0 0
Assistant Cubmasters	"	2 12 0	Embroidered Cloth Badges.		
Commissioners	"	4 0 0	Hon. Assistant Scoutmaster	"	6 0 0
District Scoutmasters	"	3 8 0	Hon. Cubmaster	"	6 0 0
District Cubmasters	"	3 0 0	Hon. Assistant Cubmaster	"	6 0 0
District Rover Leaders	"	3 8 0	Sea Rover Scout Leaders	"	4 0 0
Rover Bars (R.S.) metal	"	0 5 0	Sea Assistant Rover Scout	"	4 0 0
Cloth Badges.			Leaders	"	4 0 0
Tenderfoot	"	0 3 0	Sea Scoutmasters	"	4 0 0
Tenderpad	"	0 3 0	Sea Assistant Scoutmasters	"	4 0 0
Second class	"	0 3 0	All Round Cords.		
First class	"	0 6 0	1st Grade (Green & Yellow)	"	1 8 0
King Scouts	"	0 9 0	2nd Grade (Red & White)	"	1 8 0
Rover Instructor	"	0 5 0	3rd Grade (Gold)	"	3 0 0
Chaplain	"	0 9 0	Thanks Badges.		
Sea Scout Badges	"	0 5 0	Gold	"	14 0 0
Cub Instructor	"	0 4 0	Silver	"	4 0 0
Rover Shoulder Straps (Pair)	"	1 4 0	Bronze	"	0 12 0
Pin Badges.			Embroidered Cloth Badge for	"	1 0 0
Cub Officers	"	0 3 6	• Sports	"	1 0 0
Scout Officers	"	0 3 6			
Commissioners	"	2 4 0			

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Articles in English and photographs intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19, Audiappa Mudali Street, Vepery P. O., Madras, excepting matter relating to the Boys' Section which should be sent to Mr. V. S. Ratnasabhapathy, the Editor, Boys' Section of the South India Boy Scout, Guindy Road, Adyar, Madras.

Matter intended for publication in the Tamil Supplement should be sent to Mr. T. P. Santanaprishna, 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.

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