

The Magazine for all Scout Workers, Officers and Boys.

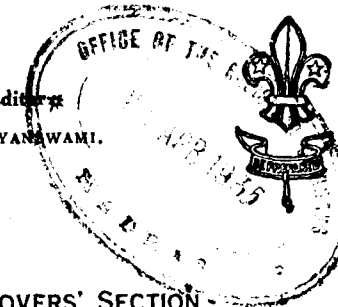
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OCTOBER 1933.

The South India Boy Scout (With the Vernacular Supplements)

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE

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தமிழ் அனுபந்தம்.
அட்டவணை.

SCOUTERS' & ROVERS' SECTION

CONTENTS.

	Page.		பக்கம்.
Ourselves: The late Dr. Annie Besant ...	1	"ஆண்டவன் தான் உன்னைக் கொண்டுவந்து சேர்த்தான்!"	1
The Wood Badge Part I—Cub, Scout and Rover—2nd Study ...	2	முதல்தரச் சின்னப்பயிற்சி சாரணர், குருநாயர் விளையாடத்தக்க சில விளையாட்டுக்கள்	2
Cubs' Section: The Cubs' first days in the Troop ...	2	நிறைக் குறிப்புப் புத்தகங்கள்	3
P. O. R. ...	3	பாடி இடங்கள்	4
How to run a Troop: Programme (V) ...	4	செய்தித் திரட்டி	5
Games ...	5	திரிசாரணியம்	6
Rover Scouts: How to help in a Pack ...	5		
Teaching your boys camp planning ...	6		
In Memoriam ...	6		
The "District" and the "District Com- missioner" ...	7		
Unemployed Boys and Scouting ...	8		

தேலுగు అనుబంధము.
విషయ సూచిక.

BOYS' SECTION

CONTENTS.

	Page.		பக்கம்.
The Jambooree (From the "Scouter") ...	9	ప్రభాత ప్రారణ ...	1.
Making things: Boot Polishes ...	12	వీర ప్రమాణము ...	1.
		వీర ధర్మములు ...	1.
		మన తెలుగు అనుబంధము— పంచా! కామ!...	2.
		నిర్ణయపరిచిన తెలుగు పర్యాయ పదములు (1)	2.
		డాక్టర్ అనిబెంటుగారి నిర్మాణము ...	3.
		ప్రాటెక్టర్ అనిబెంటుగారి లేఖ అఖిల భారత బాలవీరుల సంఘములోని వీరులు వీరోద్యోగులకు!	4.
		కీలకవీరులకు ఉపయుక్తముగు క్రీడలు (1-6)	5.

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THE SOUTH INDIA BOY SCOUT

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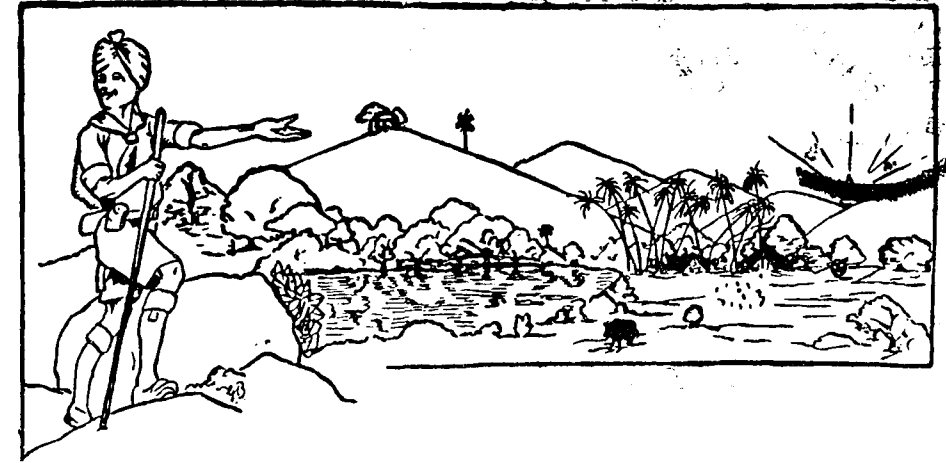
సంపుటము 3.

1932 అక్టోబరు మొదలు 1933 సెప్టెంబరు వరకు.

విషయ సూచిక.

	పుట:
‘ఆంధ్ర వీరుడు’—(సం.)	5.
ఓ వీరకార్య నిర్వాహక అధికారులారా! (పోపూరి వెంకట కామేశ్వరరావు)	39.
కిశోరవీర మార్గము (పద్యములు—గుండు నృహృద్వ్యము)	11.
కిశోరవీర మార్గము (అంశము 2, 3, 4) (తణిక్కల్ల వెంకట్రావు—టూమోయ్)	28, 27, 47.
కిశోరవీరులకు:— ఆటవిక నృత్యములు. నటనపాటల సమ్మేళనము.	18, 36, 42, 54.
కిశోరవీరుల తరిబీతు (పద్యములు— ఎన్. వి. జి. ఆంజనేయులు.)	54.
‘కిశోరవీరుల తరిబీతు విధానము’ (సం.)	5.
కిశోరవీరుల నాయకులకు:— అకేలయొక్క సుబోధ	53.
కిశోరవీరుల నాయకులారా! మనకు ప్రశ్నలు	46.
తెలుగు పర్యాయపదాలు— వాటిని నిర్ణయించటం (1, 2, 3) వరిగె వెంకటరమణరావు)	32, 51, 58.
తోడేలు పత్రిక! (జ్యోత్స్నల వెంకట్రావు—టూనీఫర్)	2.
నియామకము, నిర్మాణము, నిబంధనలు (సం.)	8.
పశ్చిమ గోదావరి- కృష్ణాజిల్లా స్కౌట్స్ రాల్సీ- ఆంధ్ర స్కౌట్స్ కాఫరెన్సు- (వీర విలేఖరి)	20.
ప్రధానవీరుని జన్మదినము- మహాశివరాత్రి: వీరులసేవ	30.
ప్రకృతి విచిత్రములు (వీర్ బా)	4, 17, 42.

ప్రార్థన	...	...	పుట:	13, 19, 25, 31, 37, 43, 49.
ఆంధ్రమాత స్తుతి	...	...	...	1.
వీరుడు—నా మతము (సోమంచి లింగయ్య)	...	...	...	7.
వీరులారా! (పప్పు నేతురామశర్మ)	...	...	...	55.
బాలవీరుల నిబంధనలు- వాటి పవిత్రమత భావములు, ఆచరణ విధులు- (5, 6, 7, 8, 9, 10, (వెలుడండ సుబ్బరాయుడు)	...	...	...	10, 15, 28, 38, 43, 49, 55.
బాలవీరులకు పాట (ఎం. రంగస్వామి)	...	...	...	18.
బాలవీరుల నాయకుల తరిబీతు శిబిరమునుండి వియోగము (పద్యములు—గుండిమెడ వెంకటసుబ్బారావు)	...	...	...	53.
భారత వీరుడు సహదేవుడు—3-వ వీరినిబంధన (ఎం. రంగస్వామి)	...	...	...	24.
భారత వీరోద్ధ్యమమును స్వజాతీయ మొనరింపుడు! (భాగములు 1, 2, 3-4, 5: వెంకోబరావు భాగస్లే.)	...	...	...	4, 13, 26, 41.
మకాము కార్యక్రమము (మద్దూరి కోదండరామ దీక్షితులు)	...	...	...	45.
మహామూల్యమున కాలనిన సామగ్రి (" ")	...	...	...	40.
మన విశేషములు (సం.)	...	...	...	31.
మా అబ్బాయిని ఏం జెయ్యను (సోమంచి లింగయ్య)	...	...	...	12, 17
మొదటి భీమునిపట్నం వీరబృందమువారి శిబిరవాసము	...	...	...	29.
వ్యష్టి సంఘనాయకులకు లేఖలు: (ఆలూరి నారాయణశాస్త్రి)	...	...	...	3.
(3): ఎట్లు నాయకుడు నడుపును	...	...	...	3.
(4): ఎప్పుడు నాయకుడు నడుపును	...	...	...	3.
వ్యష్టిసంఘనాయకులయొక్క ఉపనాయకులయొక్క శిబిరవాసములు, వాని యావశ్యకత (ఎం. రంగస్వామి)	...	...	...	39.
సందేశము—డాక్టర్ ఆస్టి బెసెంటుగారు ('ఆంధ్రవీరుడు' నుండి)	...	...	...	37.
సంపాదకీయము	...	...	...	1, 7, 13, 19, 25.



THE SOUTH INDIA BOY SCOUT

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Thought for the Month.

"In those days, to be called a *Tenderfoot* was the greatest insult that one scout could hurl at another."
(Major Wade, M. C., F. S. A.)

Ourselves.

Dr. Annie Besant.

The death of Dr. Annie Besant on the 20th of September last, has left a void in our midst. She occupied a unique position in the movement as the Honorary Chief Scout Commissioner for India and was a source of inspiration to all those who had the good fortune to work with her in the Movement. To no other single person in India, the Scout Movement owes so much as to Dr. Besant. In fact, it was she who gave the Indian Boys the first gift of Scouting and ever since, has stood by them in their endeavour to become better citizens of the Motherland. To every sphere of human life and knowledge she has made significant contributions and in the Scout Movement which was her special favourite, her inspiring messages and untiring efforts have left permanent landmarks for posterity to guide itself. So long as the Boy Scouts of India love their Motherland and sing her praise, the name of Dr. Besant shall live green as the composer of the famous Indian National Anthem—"God save our Motherland".



It is but fitting that a tree should have been dedicated to her memory in the Provincial [The Sunday Chronicle.]

DR. ANNIE BESANT.

[The Sunday Chronicle.]

Scout Headquarters, so that her name should live green in the minds of Indian Scouts for ever and ever.

She was a warrior for the cause of universal peace and goodwill and in her were embodied all the noble and chivalrous qualities of the

ancient knights. The warrior has gone to her eternal rest, but her spirit and example live to guide and hearten us all in our endeavours for the benefit of the children of the Motherland.

May her soul rest in peace!

Editor, S. I. B. S.

The Rover Scout Wood Badge—(Part I)—1933-34.

Study 2.—This must reach I. H. Q. by 15th January, but send it in as soon before that as you can.

6. Have you any unemployed Rovers in your Crew? In what ways are you helping them? OR, if you have none, how do you hope that training in your Crew would be a help to a member who became unemployed?

7. What is the purpose of having Sponsors for a Rover Squire? What is their function?

8. Write a brief description—with rough scale plan—of your Rover Den and say how and when it is used. If

no Rover Den exists, say what steps to remedy the deficiency you would propose to take.

9. In what ways should hiking make a fellow more self-reliant and develop new interests for him?

10. You find that attendance at meetings is falling off. What would you do about it?

(N. B.—As soon as you have sent off Study II, start preparing answers for Study III.)

The Scout Wood Badge—(Part I)—1933-34.

Study 2.—This must reach I. H. Q. by 15th January, but send it in as soon before that as you can.

6. In what ways is your Troop training the Scouts in the use of leisure? Consider the matter both from the point of view of present leisure, and of future leisure when they have left the Troop.

7. How do you bring home to your Scouts a realisation that they are members of a world-wide Brotherhood?

8. What advice would you give to a young Scouter on the making of Troop programmes for indoor meetings?

9. Describe the last wide game your Troop played. How often do you have this kind of activity? If your

answer is 'never' or 'seldom', what outdoor activities DOES your Troop indulge in?

10. You have taken over a Troop where there is a good Scout spirit, tradition and discipline, but no outdoor Scouting except for summer camp. Your attempts to stress the OUT in Scouting are not received with enthusiasm by the boys. How would you set about rousing such enthusiasm?

(N. B.—As soon as you have sent off Study II, start preparing answers to Study III.)

The Cub Wood Badge—(Part I)—1933-34.

Study 2.—This must reach I. H. Q. by 15th January, but send it in as soon before that as you can.

6. What is the function of a Sixer? Compare his position with that of a Patrol Leader.

7. How often do you tell yarns to your cubs? What value is there in yarning, and what kinds of yarns appeal most to your boys?

8. In what way can the pack life promote and strengthen the religious development of the Cub?

9. Compare the programme set out on page 233 of the Wolf Cubs Handbook with that given on page 77

Gilcraft's Wolf Cubs. Point out the differences and explain why both are good (or, if you think so, not good enough). Should this type of programme be constantly used? What variations would you suggest?

10. How can you help a cub who is awkward and clumsy? He is very serious about his cubbing, but as he is always "out of place" the others think him a nuisance.

(N. B.—As soon as you have sent off Study II, start preparing answers to Study III.)

Cubs' Section.

The Cub's First Days in the Troop.

First days in the Troop are testing times for the Cub, for the Troop and for the Scoutmaster. Have sympathy with the Cub's unsettlement and give him a little extra attention until he settles down. He has called upon you, for he has been one of the Scout Brotherhood for some years, and was greeted as such when he

was invested as a Cub. In investing him as a Scout, give him the form of greeting suggested by the Headquarters Commissioner for Scouts in the February, 1931, Scouter: "You are now a Scout in the great Brotherhood of Scouts."

Use foresight—leave room in the Troop for the Cubs that are due to come up, even if it means refusing a recruit from outside. It is

usually wise for two or three Cubs to come up together, and for them to be in the same Patrol if it can be arranged, or at any rate with some other ex-Cubs. And that brings me to the thought—how do you select the Patrol into which the Cub shall go? Do you just push him in wherever there is a vacancy? We do not always remember the enormous importance of getting the boy into the right Patrol, or rather under the right Patrol Leader. It may make all the difference between keeping and losing him.

The attitude of the Troop itself must also be studied. I have known Troops where the Cubs were definitely made to seem unwelcome. No wonder that they did not remain. The Court of Honour is, I suggest, the place where tradition is formed, and it should be the tradition of every good Troop to make its Cubs welcome in every possible way especially in the direction of easing the transition period.

The Transition Period.

Make this as short as you can. A Cub is a bit sensitive about his appearance, and feels like a fish out of water while he is in the Troop but still wearing Cub uniform. If arrangements have been made, as suggested in the last article, for the Cub to save up for his

Scout uniform while still in the Pack, it should not be long before he has his Scout kit, and he should not be long in passing his Tenderfoot tests.

Many Scoutmasters find it possible to arrange for the Cub to learn his Tenderfoot while he is still a full member of the Pack. Not that Akela or anyone in the Pack should teach him, but perhaps the Scoutmaster himself or his future Patrol Leader can arrange to do it. This period can serve as his probation period, and when he has passed his tests, while still attending Pack meetings as a Cub, he can be enrolled straight away as a Scout.

Adventure Again.

We have been considering various methods for easing the Cub's transfer from Pack to Troop. But, when all is said and done, the main thing is that the boy should *want* to come up, and he will want to come up if he knows that life in the Troop is an adventure. Dull, stereotyped programmes—little Scouting in the open air—little camping and that bad—these are the surest ways of preventing Cubs coming up.

It is up to us.

("Scouting", Birmingham.)

P. O. R.

28. Second Class:—The Second Class Scout Test, one would see after going through the list of tests, is balanced and remodelled so as to give a lead to the First Class Test and unless otherwise impossible, the Scout should not remain a Second class scout for more than a few months.

The Service test aims at the retention of the Scout's interest and also points out to the scouters the desirability of not hurrying through the test for 2nd class in a month. It should always be remembered that the second class test is but a step to the first class and not a goal by itself, and there should be real effort put in.

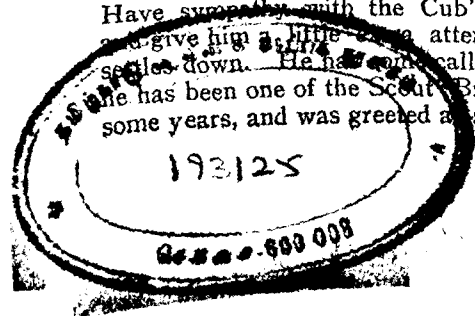
The alternative tests that are enunciated in the rule are to be attempted only if the original test is impossible of attempt. Such a definition is all the more important in the case of tracking. The tracking test should in every case be attempted before the alternative test is thought of.

29. First Class:—The scarcity of First Class Scouts and the deplorable inefficiency of

the 2nd class scout are due to the fact that the 2nd class training is prolonged beyond all imagination, so much so, the enthusiasm of the boy is dulled in the end.

(a) **Swimming:**—It should be noted that the Chief, in spite of repeated requests to alter it, is emphatically in favour of having the 50 yards swimming. He is perfectly right in holding this view, for no other activity in scouting gives a conclusive test of the boy's 'pep' than this. Swimming is an absolutely essential accomplishment if the boy should be of real service to others.

(d) **Journey:**—The statutory test of the 7 miles journey is in most cases finished on straight and well defined roads. This test is not intended to find out if a boy can walk 7 miles but to find out whether he has the capacity to look after himself and find his way about. If clause (g) is read together with this, we can find the usefulness of such a test. A cross-country journey would be appealing to the instincts of the boy rather than on a straight and well tarred road.



(f) **Axemanship**:—Handling an axe is another test that requires careful training on the part of the scoutmaster. The care that a boy scout takes of his axe is the first step in tidiness and attention to his things. It is not ability to fell a tree by sheer physical strength that counts, but the technique and care he takes in doing it correctly.

(h) **Training a recruit**:—Provides ample means of testing the powers of leadership and before he can complete his first class test, he should prove himself a good leader. Further, if he wants to be a member of the movement, he should be able to enunciate his views to the satisfaction of another boy. Further it is a practical demonstration of the good turn idea.

How to Run a Troop (V.)

Yarn No. 4.

Read Yarn No. 4. Prepare for the "Uniform" game. Weave into it all the useful information you can get about the uniform. Good points to be noted and the bad ones to avoid. Let it not be a lengthy one. Prepare also a plan of a track to be followed by your scouts. In teaching the Scout signs, never use the black board, draw the signs on the ground. The scouts would understand them better. Prepare a few hints about the neighbourhood and brace yourself up to parade with the boys along the streets.

Programme:—

1. Prayer and inspection.
2. A Game-Blind man's buff or a blind man in a forest. Sense training.
3. Alarm Race. Scouts keep their things at one end of the room and on the alarm run, and dress up ready for inspection. Inter patrol points may be awarded.

Yarn by the Scoutmaster on "Uniform" (Ref.: Scouting for Boys page 44 and Wolf Cub Hand Book, page 63 with special attention to para 4.)

5. "Uniform game" by the Assistant Scoutmaster.

6. Assistant Scoutmaster explains the scout signs and symbols. (Ref. page 53 & 54, Scouting for Boys.)

7. Scoutmaster gives a few hints on the locality—first step in pathfinding.

8. One patrol goes out for hiding the treasure. Track to be indicated by Scout signs.

30. King's Scout:—The annual re-examination of the badges for the King's Scout test is not in many places receiving the attention it should. It is essential to do this if we want to see our scouts are constantly up to the standard and if we want to assure ourselves that they are really capable of serving the public efficiently.

Every Local Scout Association should maintain a register of the King's Scouts in its area and mark in it the dates for repassing the respective qualifying badges and arrange for re-examination or re-call of the badge if not re-passed.

Another patrol follows the trail to get the treasure. Scoutmaster may follow one group to explain intricate ways of putting the signs and Assistant Scoutmaster who knows all the tricks to come with the other party to find out the details in case the scouts miss them.

9. After their return each patrol retires to its corner to discuss the patrol mottos and secret signs. Encourage each patrol to have its own secret code of calls and signs between themselves. It develops patrol individuality.

10. Song. Many Tamil and English songs are now available in print. Sing one dealing with the Scout law and signs.

11. Disperse after prayer.

12. After the meeting, the Patrol Leaders and seconds meet for the C. O. H. The Scoutmaster reads out the special para addressed to the Patrol Leaders in the Scouting for Boys. Ref. Page 47. Yarn on that for a few minutes.

The Scoutmaster may ask the Patrol Leaders to prepare and give each Scout a card with the items for the tenderfoot test against which there should be four columns for signature. After the Patrol Leader is satisfied that a boy is good at one of those tests he passes on the card to the boy after signing against the item about which he is satisfied. The Assistant Scoutmaster and Scoutmaster may collect the cards and note their own individual observations against the items before they allow a scout to complete his tenderfoot test.

GAMES.

The following games, introducing the use of hoops, will, for example, attract and hold enthusiasm when played in the form described:—

(i) **Hoop Race**: Teams in file; each has a hoop. Players in turn run to given point, pick up hoop, pass it over their body, leave hoop on ground and run to start off next player. Team finishing first wins.

(ii) **Hoop and Ball Race**: Teams arranged in halves, facing each other, in file, at extremes of play-ground (if not too far off!) A hoop and a ball are placed in front of each "starting line." At signal, front players pick up their hoop, pass it over their body, leave hoop on ground, pick up ball, run to meet opposite player, exchange balls, return to own file, start off next player and retire to rear of file. Team finishing first wins.

(iii) **Ball and Hoop Relay**: Teams in file. Three or more hoops, of various sizes, fixed at

different heights, are placed at equal distances down the course. A set for each team. At signal, players in turn run, pass ball through hoops, encircle given point, return and start off next player. Team finishing first wins.

(iv) **Hoop Bowling Relay Race**: Teams in file. Players in turn bowl hoop round given course. Team finishing first wins. (Players may be required to steer round obstacles, to bowl an enamel plate patted with the open hand, guide a tin or wheel with a stick.)

(v) **Bowling**: Two players, at fixed points, bowl a hoop between each other. The remaining players, standing at a fair distance, endeavour, in turn, to bowl one or more tennis balls through the moving hoop. Points are awarded for successes. (This game can be made into a team game.)

All these games can be varied in many ways. (Selected.)

Rover Scouts.

I have not attempted in the following to do more than make a bald list of possible ways in which Rovers can help with Packs. There are, no doubt, heaps of other ways, and I should be grateful if you would ask people to say in what other ways they have been able to give useful service.

1. We believe in keeping the balance between men and women working with Cubs. For this, we need Rovers, not only as Cubmasters and Assistant Cubmasters but as helpers in all sorts of ways.

2. Rover example in the matter of kindness, courtesy, and the wearing of uniform, has a great effect on the small boy's mind.

3. Where there is a woman Cubmaster, a male Assistant Cubmaster or Rover Instructor, is of the greatest help in such matters, as:

(a) Instruction in somersaults, the physical exercises and other athletic parts of the First and Second Stars.

(b) Swimming. (Women cannot go to most baths with the boys.)

(c) Football.

(d) Athlete, Swimmer, and Team Player Badges.

(e) Camp—getting the Camp ready and clearing up at the end. Perhaps helping during

Camp (provided that the proprieties are observed).

(f) Games of the most athletic kind in the Pack Den or out-of-doors.

(g) Demonstrating Jungle Dances, especially such a one as the Bagheera Dance, which, to be effective, demands some little knowledge of stalking methods.

4. Taking Pack or a few boys out on a Saturday afternoon to places of interest. For this purpose, getting some knowledge of local history.

5. Helping boys with Badges other than those mentioned in 3 (d), for example;

(a) Artist. Some Rovers can draw; perhaps the Cubmaster cannot.

(b) Toymaker. Many Rovers are handy with their fingers, and can show a boy how to set about this badge.

(c) First Aider. The ex-Scout can well tackle this, so long as he does not seek to teach the Cub things which trespass on Scouting.

(d) Guide.

(e) Gardener. Some supervision of the small boy's activities on his small patch in the country may be useful, but not if the parents are interested, and will do it themselves.

(f) Observer, and with First and Second Star Tests, if the Cubmaster is short of staff.

6. Nature Study, in an elementary and non-scientific form, the idea being not so much to teach details to the Cub, as to arouse his interest and sense of wonder. In other words, taking Cubs exploring.

7. Visiting parents, but only if the Old Wolves are prevented by business hours, etc., from doing so regularly.

8. Handicrafts of all suitable kinds.

9. Making things for the Pack, e. g., skipping ropes, splicing or whipping the ends of knotting ropes, Six boxes, Six totems, perhaps even a Pack totem (if very skilful), etc.

10. As a Crew or Patrol activity, collecting new games, songs and stunts suitable for the Pack.

11. The musical ones can help in showing the Cubs how to sing, run Camp Fires, etc.

12. Folk Dancers can also help with their own speciality.

13. Decoration of the Pack Den, also of Six corners. If the Cubs have no Pack Den of their own, constructing portable decorations which can be stowed away in a box or cupboard.

I should like to add three points: (a) Cub people very much welcome Rovers coming to help. (b) Frequently, within my experience, a Rover who has not made good with jobs with Scouts (and especially senior ones) finds himself happy and useful with Cubs; his self-respect is restored, his job is found, and he settles down. (c) Preliminary Training in Districts affords Rovers the opportunity of getting to know the rudiments of Cubbing, and seeing whether it appeals to them. (The "Scouter.")

Teaching your boys camp planning.

Scoutmaster K. Bernard of the 246th Liverpool writes as follows in the Scouter:—

"The following idea tried in my Troop Programme may interest other Scouters. This is the time of the year when we are preparing our plans for summer and week-end camps, as well as for Saturday afternoon Scouting, and scouts can learn much that is useful from some such scheme as this.

Some instruction is first given as regards arranging the camp site; water for drinking and washing; soil and its influence on drainage etc.; aspect and direction of prevailing winds; fuel including wood for fires and also pioneering and camp gadgets; addresses of the local doctor, shops, etc.

To each Patrol is given a sheet of paper and a series of gummed tabs with the names of various essential objects such as the direction of North and of the prevailing wind indications, of prevailing slopes of the ground, latrines, rubbish and grease pits, wash place, water-supply, incinerator, food, tent, kitchen, food-shelter, flag, camp fire circle, sleeping tents trees, etc.

Working together, with each boy giving his own opinion as to the best position for each tab, the Patrol Leader affixes the various labels in the places he and his Patrol think best. The Patrols have full control over the disposition of wind, water, etc.

This is of course good practice, but the real test comes when the Patrol Leader gets to camp, and has usually to adjust some of his ideas to suit the land on which he finds himself. Half the usefulness of this game is lost, if the Scouter does not take the trouble to go over the result with each Patrol, point out the mistakes and explain the why and the wherefore. In my own case one Patrol had a stream running up hill! Still, we learn from experience.

IN MEMORIAM

Scouter Ch. V. Rangarao of the Srimanthu Troop, Challapalli. A very keen scouter, imbued to the full with the spirit of service and keenness in playing the game. Beloved of his boys and their parents. May his soul rest in peace!

Scouter Samuel Maduram, Group Scoutmaster of the 4th Palamcottah. One of the pioneers of the movement in the District. Gave of his best to Scouting. Beloved of all who knew him. Called to higher service in June last. May his soul rest in peace!

Scouter K. Appalnarasimham of the Maharajah's College Troop, Vizianagram. The life of the Movement in the locality, loved by his boys, respected in the institution and admired by the parents. A good friend and an ideal scouter. May his soul rest in peace!

THE SOUTH INDIA BOY SCOUT THE BOYS' SECTION.

The Jamboree.

BY F. HAYDN DIMMOCK, Editor of *The Scout*.
(From the "Scouter.")

THE Jamboree of smiling faces and loving hearts! That, I think, sums up the fourth World Scout Jamboree at Godollo, Hungary.

Never has there been a happier gathering of the world's Scouts, and never has kindness been showered upon guests in such overwhelming abundance as by the Hungarian nation. I say that fearlessly, remembering all past Jamborees, and am confident that no one will deny it. From peasant to the Regent himself we received a welcome and an ever-flowing stream of kindness. To Count Paul Teleki, the Jamboree Camp Chief, to Dr. de Molnar, International Commissioner for Hungary, and to their gallant band of organisers, we owe a very deep debt of gratitude. They worked well and truly in the cause of world Scouting.

Having said that I must hasten to add that once again it was the boys themselves who made the Jamboree the tremendous success it undoubtedly was. The Hungarian Scouts set themselves out to make us feel at home; what we should have done without our "cousins" in the camp I do not know! They acted as interpreters and guides, and taught us how to cook the Hungarian food which was supplied to us.

The camp itself was delightfully situated, the majority of the tents being pitched under trees. The only complaint was the dust. Mud at Arrowe—dust at Godollo. In the neighbourhood of Sub-camp IX, where George Carter and his stalwarts from the Tyne held sway, the dust blew like a desert sandstorm whenever there was a high wind. The most delightful and peaceful (!) spot in the whole camp was British I. Q., the tents being pitched around a mall tree-bordered clearing—a really beautiful setting—and the most peaceful man, "G. F.," invariably to be found sitting in his camp chair reading. G. F. had a loyal

and hardworking staff and everything went according to plan. The Chief's tent, set up on a raised terrace in the shadow of a rocky monument, practically in the centre of the camp, commanded a fine view.

As at Arrowe, it was a camp of gateways and fences, some of them very elaborate affairs, and most of them telling a story of national or country industry. It would take pages of the *Scouter* to describe them. Again, as at Arrowe, there was a market of shops under a covered way which provided welcome shade from the blistering sun. Yes, it was a sunny Jamboree except for two days when we had showers, and one of these was the opening day, when the Chief was present, but the rain held off during the actual opening scenes. So the Jamboree became the "Sunboree."

Close to the market were several open-air restaurants, where one sat under the shade of a wooden roof and took much-needed liquid refreshment. The arena was set in an open field, the ground sloping gently away from the three huge stands, built specially for the occasion, to the edge of a thick wood, which provided a beautiful natural background. Facing the stands, and just in front of the wood, was a magnificent altar where the Roman Catholic services were held, and on the extreme right, towering a hundred feet, rose a great white cross.

The opening day was a day of triumph for the Hungarian Scouts, a realisation of all they had worked and planned for during the past two years. But it was also a triumph for us of the British Contingent. We glowed with national pride when the Chief entered the arena. He had brought the world of youth together in a common fellowship for the fourth time. We had a right to feel proud.

The welcome accorded to the Chief by the Hungarians was almost riotous. When

he had difficulty in dismounting from his horse there was an audible gasp of sympathy. The Chief limped rather badly to the dais, but stood for more than an hour and a half while the contingents marched past.

The March Past was a most impressive and picturesque sight. Many of the Scouts wore their national costumes—Belgian peasants, Polish fishermen with a huge net, Armenians in *hafayah* and *tabash*, and Czechoslovakians in quaint, colourful dress. The Cairo Scouts carried bunches of pampas grass, and each of the Swedish boys carried a coloured balloon; these were simultaneously released as they passed the saluting-base, to float gaily away over the stands and out of sight. Ireland marched to the skirl of its pipes, and secured a special cheer. Austria carried weird instruments made from tree branches and pieces of wood, and those from Tyrol a mighty crucifix of solid wood twenty feet high. It took more than an hour for the representatives of the thirty-four nations to pass the saluting-base.

The excited Hungarians, in the three stands, rose time and again to their feet to cheer the Scouts as they passed. The British Empire contingent received a tumultuous burst of cheering as they marched past the Chief, hats raised high, and shouting a welcome.

I have been to all but one of the International Jamborees, and each seems more splendid, more awe-inspiring, more thrilling—twenty thousand boys, white, black, tan, Catholic, Protestant, Mahomedan, Jew, marching along together towards a new world of hope and peace. As the van passed into the distance I felt that they were marching into the generation that is to be, when man will have learnt that human fellowship is more priceless than greed of gold or lust for power, and that national pride is useless without international understanding.

Then from the distance they came charging back, shoulder to shoulder, their voices rising to a crescendo as they raced madly back to the stands, twenty thousand boys telling the world that happiness comes from

love and goodwill. It seemed that they were trying to make the echoes of their voices circle the world, so that all might hear their mighty supplication that there be peace in our time.

"Oh, it is beautiful," murmured a Hungarian to me. "I am overwhelmed! These boys are so happy, so friendly. I have seen them in their camps. Would that all the statesmen of the world could come and live with them at this Jamboree. Much would they learn."

Indeed, we were all learning.

At a signal, the multitude was silent to listen to the address of the Regent of Hungary, Admiral Horthy, who, with the Chief, had previously inspected the Scouts, His Serene Highness first spoke in English, then in Hungarian.

You have come to Hungary from all parts of the world to testify to the magnificent and uplifting power of the Brotherhood represented by Scouting. The noble ties of friendship will, I believe, become stronger among you through the Fourth World Jamboree. I am convinced that the Jamboree will do much towards the promotion of human good-will and peaceful co-operation for the general good of humanity.

The Hungarian nation offers you these wood-girt fields with best wishes for your camping. The Hungarian nation welcomes you and your leader, the founder of the World Scout Movement, Lord Baden-Powell. Welcome to you all! I hope you will feel at home.

Then it was the Chief's turn. He spoke in English. There was not a movement in the vast crowd.

It is a real joy to me to see you all again, assembled here on the hospitable soil of Hungary.

His Highness the Regent has done a very high honour to us, and through us to our whole Movement, by coming here in person to greet. Further than this, he has also granted us the use of this beautiful camp for our camping ground. You would naturally want to show your gratitude by cheering His Highness and Count Teleki, but there is something they would value more highly.

It is up to all of us to show him, by our conduct here, that we do fully appreciate the honour he has done to us and the belief he has in us.

You have come together here to make personal friendships with your brother Scouts of other nations, as peace-makers in the world. There is no time to waste. Make the most of the few hours you are here in getting into touch with the other fellows. I hope that each one of you has a note-book in which to enter the names and addresses of the new friends you make each day, so that when you are back home again you can continue and keep up the friendship by letter and, if possible, by exchanging visits. I want to see men of all countries at peace with one another. You are the future men of your countries—so be friends.

You will notice that I haven't brought the rain to-day!

See all you can of this wonderful country while you are here, and, above all, make friends. Good luck, and good camping!

The Jamboree was opened. Crowds surged about the cars as the Regent and the Chief drove away, the Chief standing up that all might see him.

In the evening shadows the fires of many circles lit the dark sky and tinged the trees in a ruddy glow. As in primitive days, when Earth was young, these boys of many lands gathered round their fires to sing the joys of life and to make merry after the day's toil. From one to another I went, moving quietly through the trees. As the singing and laughter died away, other new sounds were born in the distance. The whole world was singing. The Jamboree spirit was working.

Day by day the merry round of activities went on—displays in the great arena, and on the sports ground; shows in the large airy theatre; cinema entertainments, auto-graph hunting (despite the ban put upon it); the constant clicking of cameras; swopping impromptu shows in the different camps; camp fires; and excursions.

Will our boys ever forget those wonderful trips, or the welcome they received wherever they went? Crowds lining the railway

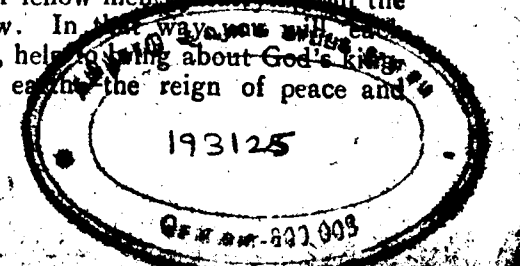
tracks to cheer them, brass bands blaring, civic receptions, feasts, dancing—the whole country stirred to a great emotion, inflamed with the desire to make us happy and to show us that we were among friends.

I am not attempting to write a full story of the Jamboree. The best I can do is to give you glimpses and impressions. To me, the greatest moment of the Jamboree was when the Chief bade us farewell.

In front of the stands, massed in close ranks, the Scouts sat to hear their Chief. From the saluting-base he thanked all those who had helped towards the success of the Jamboree—the Scouters who brought the boys, the Jamboree staff, the Regent and the Hungarian people—with a word about the friendship which had been made. A word of more solemn thanks—"Let us pause for one moment for each of us silently to thank God for bringing us together as a happy family at Godollo." The impressive silence was unbroken, save for the rustle of flags, until the Chief said good bye.

My brothers—Those of you who were at the last Jamboree in England will remember how the Golden Arrow was handed out to each country as a symbol of Goodwill flying forth to all the ends of the earth through the Brotherhood of Scouting. Now at Godollo we have another symbol. Each one of you wears the badge of the White Stag of Hungary. I want you to treasure that badge when you go from here and to remember that, like the Golden Arrow, it also has its message and its meaning for you.

The Hungarian hunters of old pursued the miraculous Stag, not because they expected to kill it, but because it led them on in the joy of the chase to new trails and fresh adventures, and so to capture happiness. You may look on that White Stag as the pure spirit of Scouting, springing forward and upward to leap over difficulties, to face new adventures in your active pursuit of the higher aims of Scouting—aims which bring you happiness. Those aims are to do your duty to God, to your Country, and to your fellow men by carrying out the Scout Law. In that way you will bring about God's kingdom upon earth—the reign of peace and goodwill.



Therefore, before leaving you, I ask you Scouts this question—Will you do your best to make friends with others and peace in the world?

Like a rumble of thunder the answer rang out, in a wonderful promise, as the figure of the White Stag was raised aloft.

How they cheered the man beloved of all the world. "Chief! Chief! Chief!" they shouted, and yell upon yell went up through the multitude. They pressed round the car as the Chief drove away.

That night there was a farewell camp fire when torches were carried to the many other camp fires in the mighty camp. It was a symbol of friendship that the fires of many countries should be kindled from the heart of Scouting as represented by the Chief's own fire.

When the Chief had gone from Godollo, more than one felt that the Jamboree had

ended. But the shows went on, the continued to draw thousands of visitors over 360,000 people passed through gates during the fortnight—the camp burned at night, the displays were on through, and the Jamboree breathed on Scout Spirit.

And so we came to the last day, with arena once again the scene, and thou upon thousands to see the Scouts bid bye, to hear their mighty shout "Brothers! Brothers! Brothers!"

We came we saw, and seeing thought it a We came, we heard, and hearing knew We had not journeyed here in vain. We came, we sang, united harmony; We came, we laughed, and laughing knew We met as brothers once again. We go, and going, offer you our hand; We part, and parting, say with all our hearts God bless us till we meet again.

Making things. Boot Polishes.

Black (Paste).

(1) 1 lb beeswax melted in an earthenware pot. Stir in 1 lb ivory black, 2 oz. Prussian blue (ground in any oil), and 2 oz. oil of turpentine. Lastly add 1 oz. of copal varnish. This is applied with a brush and polished with a cloth or pad.

Black (Liquid).

(2) A good liquid polish is made by mixing together 4 oz. of gum arabic; 1½ oz. coarse moist sugar; ½ pint of good black ink; 2 oz. of strong vinegar; 1 oz. of spirit of wine; and 1 oz. of any oil. Dissolve the gum in the ink, add the oil and shake together until thoroughly mixed. Then add vinegar and lastly the spirit. Keep in a corked bottle.

(3) A good liquid blacking may be prepared by mixing 3 lb lampblack with 1 qt. stale beer and ½ pt. sweet oil, adding thereto 1 oz. of moist sugar, ½ oz. green copperas, and ½ oz. logwood extract. This furnishes a blacking which polishes easily and well.

(4) Cheap and good shoe blacking is made thus: To 1 lb best ivory black add 1 lb treacle or moist sugar, 2 table spoonfuls of any oil, dissolve 1 oz. gum arabic in 2 qts. of vinegar with ½ lb vitriol (sulphuric acid).

Brown.

(5) ½ lb turpentine, 5 oz. white wax, water. Boil the wax in the water and add a good pinch of potassium carbonate. Stir till nearly cold, then add the turpentine (away from the fire). This is applied with a brush or sponge and rubbed with a pad.

(6) Put ½ lb pearl ash in a little water, boil and scrape into it 2 lb beeswax and 1 lb good yellow soap. Let the whole boil until all is dissolved. Stir well until the mixture is of even consistence and allow it to cool a little. Next mix in 4 lb of turpentine and lastly ½ lb methylated spirits. Water can be added if required to make a cream.

(7) Brazilian wax 8 oz., crude glycerine 14 oz. hardwhite curd soap 6 lb Bismark Brown, 4 oz. turpentine 3 p. water ½ gallon. Shred the wax and soap and dissolve in the turpentine and water (on a water bath, not directly on the fire), stir in the other ingredients.

(8) ½ lb yellow wax, finely shredded, 1 pint turpentine. Dissolve the wax in the turpentine over a water bath. Dissolve ½ lb hard white soap in a pint of boiling water. Mix the two solutions while hot, and add a little oxalic acid and liquid annatto.

Provincial Headquarters Notices No. 51.

Dated 10th October 1933.

Groups Registered.

Reg. No.	Names and Addresses of Groups.	Sections.	Reg. No.	Names and Addresses of Groups.	Sections.
Anantapur.			Malabar South.		
15.	1st Guntakal, M. & S. M. Railway Indian School	S R	9.	1st Kottayi, Board High School	S
Arcot North.			Salem.		
46.	7th Tiruvannamalai, Tiruvannamalai	R	19.	2nd Salem, Municipal High School	S
47.	1st Nembudu, Nembudu, Peranamallur Post.	S	26.	4th Namakal, Board High School	C
Chingleput.			27.	5th Namakal, Board Ely. School, Fort	C
1.	1st Chingleput, St. Columba's High School	C S	38.	1st Thopapatti, Gokula Vilas Patasala	C
14.	1st Poonamallee, Board High School	S	39.	1st Mohanur, Board Higher Ely. School	C
61.	2nd Conjeevaram, Pachaiyappa's High School	C S	43.	1st Paparapatti, Board Higher Elementary School	S
65.	1st Tiruppurur, Board Higher Ely. School	S	44.	1st Periyampatti, Board Ely. School, Palakode P. O.	S
Chittoor.			45.	1st Avadathur, Board Higher Elementary School, Jalakandapuram P. O.	S
32.	1st Irall, Board Higher Ely. School	S	46.	2nd Shevapet, Manturkala Devanga Charity School	C
Godavery East.			47.	6th Salem, Saraswathi Patasasala, Gugai	C
21.	1st Pithapuram, R. R. Bh. R. High School	S	Tanjore.		
Godavery West.			56.	2nd Tiruvannur, Board High School	R
46.	8th Ellore, Govt. Training School	R	Tinnevely.		
Kanara South.			1.	4th Palamkottah, St. John's College Middle School	C S
10.	1st Coondapur, Board High School	C S	33.	2nd Tinnevely, Hindu College	S R
30.	1st Byndoor, Board High School	S	42.	1st Shermadevi, C. G. H. E. School	C S
Kurnool.			Trichinopoly.		
9.	1st Atmakur, Board High School	S	31.	20th Trichinopoly, E. R. High School	C S
12.	2nd Nandyal, Municipal High School	S			
Madura.					
20.	1st Dindigul, St. Mary's High School	S			
29.	7th Madura, Y.M.C.A. Kremmerpuram	C S			

Warrants Issued & Renewed.

Anantapur.		Cuddapah.	
Group Scoutmaster.		Scoutmaster.	
W. No.		W. No.	
1. Subba Rao Karkhari, 1st Guntakal		6. Ch. K. Jacob, 2nd Cuddapah	
Scoutmaster.		Godaveri West.	
14. A. V. Ragavendra Rao, 1st Guntakal		Rover Scout Leader.	
Arcot North.		4. S. Gopalacharyulu, 8th Ellore	
Scoutmaster.		Kanara South.	
52. P. K. Margabandu, 1st Nembudu		Group Scoutmaster.	
Chingleput.		1. K. P. Narasimha Venkatesa Shenai, 1st Coondapur	
Scoutmaster.		Rover Scout Leader.	
27. T. Appavu Jain, 2nd Conjeevaram		1. K. Ramaya Naick, 9th Mangalore	
Chittoor.		Scoutmasters.	
Scoutmasters.		23. M. Vasudeva Prabhu, 4th Mangalore	
23. Y. Ramanatha Rao, 1st Irall		24. H. Gopalakrishna Rao, 1st Coondapur	
46. P. Krishnaswami Aiyengar, 1st Kallikiri		25. U. Amrita Rao, 1st Coondapur	

Cubmaster.

W. No.

3. B. M. Baliga, 1st Coondapur

Kurnool.**Scoutmaster.**

19. G. Pullaya, 2nd Nandyal

Madras South.**Group Scoutmaster.**

15. M. Rajagopalan, 6th Mylapore

Madura.**Group Scoutmaster.**

7. A. Israel, 1st Sholavandan

Scoutmaster.

53. E. S. Sundararaja Aiyengar, 1st Sholavandan

Assistant Scoutmaster.

16. A. R. Narasimha Aiyer, 1st Sholavandan

Cubmasters.

W. No.

13. K. Subramania Aiyer, 1st Sholavandan

14. T. S. Janakiraman, 6th Usilampatti

15. R. Savirimuthu, 4th Madura

Salem.**Cubmasters.**

20. K. R. Seshagiri Rao, 2nd Namakal

21. S. R. Ramarao, 5th Namakal

22. S. R. Kuppurao, 1st Thopapatti

Trichinopoly.**Scoutmasters.**

32. T. M. Srinivasaraghavan, 20th Trichinopoly

33. A. R. Rajagopala Aiyar, 1st Worur

Assistant Scoutmasters.

12. M. M. Vaithyanathan, 20th Trichinopoly

13. R. Saravana Pillai, 17th Trichinopoly

Warrants Cancelled.**West Godavari.****Cubmaster.**

3. S. Gopalacharyulu, 5th Ellore

Madras South Centre.**Assistant Scoutmaster.**

67. Mir ali Raza, 4th Royapettah

Cubmasters' Training Camp, Samayapuram, Trichinopoly District.

21-9-33 to 26-9-33.

List of Campers.**Brown Six.**

1. G. Albert Gnanamuthu, Trichinopoly
2. M. N. Subramanya Ayyar, Trichinopoly
3. S. Thanam Solomon, Trichinopoly
4. S. P. Subramanyan, Bitchandarkoil
5. P. Thangapragasam, Golden Rock
6. R. S. Swamidoss, Trichinopoly

Black Six.

1. J. B. Asirvatham, Madura
2. T. M. Srinivasaraghavan, Trichinopoly
3. S. Joseph, Trichinopoly
4. V. S. Sivasubramanyan, Kadavur
5. C. S. Ramaswami, Kadavur
6. M. Pakianathan, Madura

Grey Six.

1. A. Swaminatha Pillai, Samayapuram
2. R. Panchapagesan, Musiri

3. R. Srinivasam Pillai, Udayarpalayam
4. S. Ramanujam, Sendamangalam
5. N. S. Subba Rao, Namakal
6. N. Varadian, Namakal

Officers.

1. P. S. Narayanswami, Provincial Organizing Secretary—Akela
2. K. N. Rangarathna Sastri, Secretary, The Trichinopoly Local Scout Association—Baloo and Camp Secy.
3. P. V. Srinivasa Ayyar, Treasurer, The Trichinopoly Local Scout Association—Bagheera and Quartermaster
4. Dr. T. S. Venkatachalapathy, L.M.P., L. F. Dispensary, Manachanallur, Trichinopoly Dt., Honorary Camp Doctor

Shumaraswami

Provincial Commissioner

தென்னிந்திய வாலிபச் சாரணன்**தமிழ் அநுபந்தம்.**

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

பள்ளிக்கூட டிப்டி இன்ஸ்பெக்டர், திருவள்ளூர்.

தொகுதி IV.

அக்டோபர் 1933.

பகுதி 1

“ஆண்டவன் தான் உன்வணக் கொண்டுவந்து சேர்த்தான்!”

தஞ்சாவூருக்கு மேற்கே சுமார் இரண்டு மைல் தூரத்தில் ராவ் சாஸ்திரி ஆயிரஹம் பண்டிதருடைய விசாலமான தோட்டம் ஒன்று இருக்கிறது. சாரணர்கள் முகாம் போடுவதற்கு உகந்த இடம். இதையறிந்த அவ்வூர் சாரணப்படைகள் அடிக்கடி அங்கு முகாம் போடுவதுண்டு. 1930-ம் வருஷம் அக்டோபர் மாதத்தில் ஓர் படை அங்கு முகாம் போட்டிருந்தது.

முன் அப்படையிலிருந்து பயிற்சி பெற்று அப்போது வெளியூரில் வேலையில் அமர்ந்திருந்த சாரணன் ஒருவன் அந்தப் பாடியில் சேருவதற்காக வந்துக்கொண்டிருந்தான். இரவு எட்டு மணிக்கு இராமேஸ்வரம் எல்ஸ்பிரவிலிருந்து தஞ்சாவூர் ஸ்டேஷனில் இறங்கினான். ஸ்டேஷனிலிருந்து வெளியில் வந்து ஊர் வழியாகப் பாடிக்குப் போனால் அதிக நேரமாகும் என்று எண்ணி, இருப்புப்பாதைகளைக் கடந்து குறுக்கு வழியாகப் புறப்பட்டான்.

முன்னிருள் காலம். ஓரடிப் பாதை. உற்றுநோக்கி வழியறிந்து போகவேண்டியிருந்தது. தனக்கு முன் சற்று தூரத்தில் யாரோ ஒரு பெட்டியைச் சுமந்துக் கொண்டு கையில் லாந்தருடன் போவதைக் கண்டான். விரைவாக நடந்து தனக்கு முன் நடந்து போய்க்கொண்டிருந்த பிரயாணியை அடைந்தான்.

அந்தப் பிரயாணி சுமார் பத்து வயதுள்ள ஒரு சிறு பெண். தலையில் ஒரு பெட்டியையும், பக்கையையும் சுமக்க முடியாமல் சுமந்துக்கொண்டு கையில் லாந்தருடன் போய்க்கொண்டிருந்தான்.

சாரணன் தன்னுடைய மூட்டையைத் தன் முதுகின் மேல் மாட்டிக்கொண்டிருந்தான். கையில் கோலத் தவிர வேறு சுமையில்லை. ஆகையால் உடனே அந்தப் பெண்ணை அணுகி மூட்டைகளைத் தான் சுமந்து வருவதாகச் சொன்னான். பெண் சற்று தயங்கினாள். “லாந்தரையாவது கொடு, நான் எடுத்துக்கொண்டு வருகிறேன்,” என்றாள். லாந்தரைக் கொடுத்தான்; சாரணன் அதை எடுத்துக்கொண்டு வழிகாட்டி நடத்

தான். இருவரும் பேசிக்கொண்டு கொஞ்சதூரம் சென்றார்கள்.

அச்சிறுமி ரயில்வே கார்ட் ஒருவர் வீட்டில் தன் தாயாருடன் வேலை செய்து வருகிறாள் என்றும், அன்றுசாயங்காலம் அவளுடைய தாயார் வேலைக்கு வர முடியவில்லை என்றும், ஆகையால் சிறுமி ஸ்டேஷனுக்குப் போக நேர்ந்ததென்றும், பெட்டி முதலிய வற்றை அவளிடம் கொடுத்து அனுப்பிவிட்டு கார்ட் கடைத்தெருவுக்குப்போய் நேரக்கழித்து வீட்டுக்கு வந்து சேருவார் என்றும், சிறுமியின் தாயார் கார்ட் வீட்டில் அவளுக்காக வந்து காத்துக்கொண்டிருப்பாள் என்றும் தெரியவந்தது. பேச்சினால் பயம் தெளிந்து, சாரணன் வேண்டுகோளுக்கு இணங்கி பெட்டியையும் அவளிடம் கொடுக்க, அவன் அதையும் சுமந்து வந்தான்.

இப்படியாகக் கொஞ்சதூரம் சென்றதும் சிறுமி போகவேண்டிய வீட்டை அணுகினாள். “கண்ணம்மா! கண்ணம்மா!” என்று இருளில் அச்சிறுமியைக் கூப்பிடும் குரல் கேட்டது. தன் தாயின் குரலைக் கேட்ட சிறுமி அப்போதுதான் முழு தைரியமும் வரப்பெற்றாள். பதில் குரல் கொடுத்தாள்.

“அதோ, அந்த வீட்டுக்குத்தான் போகவேண்டும், நான் போய்வருகிறேன்,” என்று சொல்லி, பெட்டியையும், லாந்தரையும் வாங்கிக்கொண்டு வீட்டின் திசையில் அச்சிறுமி போய்விட்டாள். சாரணனும் பண்டிதர் தோட்டத்தை நோக்கித் திரிவழி நடந்தான். ஆனால் அதிக தூரம் விலகாமல் அச்சிறுமியின் தாய் அவளை வரவேற்ற வார்த்தைகள் அவன் காதுகளில் கேட்டன: “ஆண்டவன் தான் உனக்குத் துணையிருந்து உன்னை இந்த இருளில் வீட்டிற்குக் கொண்டு வந்து சேர்த்தான்!” என்று அத்தாய் சொன்ன வார்த்தைகள் அவனுக்குத் தைரியமளித்து வழி நடத்தின. தான் அன்று புரிந்த சிறு கற்பணி (good turn) யினால் பெற்ற ஆசீர்வாதத்தை நினைத்து நினைத்து அந்த ஆண்டவனை போற்றி வழி நடந்தான். சந்தானகிருஷ்ணன்.

முதல்தரச் சின்னப்பயிற்சி. பொதுக் குறிப்புக்கள்.

சாரணச் சிறுவர்களில் பலர் இரண்டாந்தரச் சின்னப் பயிற்சியைப் பெற்றவுடன் திருப்பதியடைந்து விடுகிறார்கள். சாரணர்களும் அவ்வாறே திருப்பதியடைகிறார்களெனினும் அது பெரிய தவறென்று அவர்கள் உணர்வது அவசியமாகிறது ஒரு சிறுவன் முதல்தரச் சின்னப்பயிற்சியை அடைந்து அச் சின்னத்தைப் பெற்றாலொழிய சாரணிய விஷயங்களில் அவன் நல்ல தேற்றம் அடைந்தவனெனச் சொல்வதற்கில்லை. சாரணியத்தினால் ஏற்படும் முழுப்பலனையும் சிறுவர்கள் அடைவதானால் சாரணத் தலைவர்களும் சிறுவர்களுக்கு ஊக்கம் அளித்துச் சரியான முறைகளில் சாரணிய விஷயங்களைக் கற்பித்துப் பயிற்றுவதில் வேண்டும். இதுதான் தன் கோக்கமென்று தலைச் சாரணரும் பல விடங்களில் குறிப்பிட்டுள்ளார்.

சாரணச்சிறுவர்கள் முதல்தரச் சின்னத்திற்கான விஷய விவரங்களைப் பார்த்துக்கால் அலை மிகவும் கடினமானவைகள் என்ற முடிவிற்கு வந்துவிடுகிறார்கள். இச்சோதனைகளில் பயிற்சிபெறுவதும் சோதனைகளுக்குப்பட்டு பரீட்சாதிக்காரிகளுக்கு திருப்பதி கொடுப்பதும் அவ்வளவு சிரமமான காரியமல்ல. ஆனால் மிகச் சலபமென்றும் எண்ணி விடுவதற்கில்லை. முதல்தரச் சின்னத்தைப் பெறாமல் இருப்பதில்லையென்று உறுதியான சங்கற்பமொன்று செய்து கொண்டு அதற்கேற்ற முயற்சியையும் செய்வதனால் நிச்சயமாக ஜயம்பெறுதல் கூடும். முதல்தரச் சின்னத்திற்குரிய விஷயங்கள் ஒவ்வொன்றிலும் பயிற்சி பெற்றுப் பரீட்சை கொடுக்குமூன் அவ் விஷயத்தைப் பற்றி 'இந்திய வாலிபக் காரணியம்' என்னும் நூலில் தலைச்சாரணர் கூறியுள்ள பணுவல்களைப் படித்தறிதலை முக்கியமாகக் கொள்ளவேண்டும். படித்தறியக்கூடிய சக்தியில்லாவிடினும் பிறர் வாசித்து எடுத்துச் சொல்லும்படிச் செய்யலாம்.

(1) 50 கஜம் நீந்துதல்.

நம் வாழ்நாளில் எப்போதாவது ஒரு காலமோ அல்லது அடிக்கடியோ, நாம் நதிகளைக் கடக்கவேண்டியிருக்கும்; நம் உயிரைக் காப்பாற்றிக்கொள்ள நீந்திப் போக வேண்டியிருக்கும்; பிறர் ஜலத்தில் மூழ்கியிருக்கும் தருவாயில் அவர்களைக் காப்பாற்றிக் கரையிலேற்றவேண்டியிருக்கும். எவ்வெச்சமயங்களில் இவ்வாறெல்லாம் நாம் செய்யவேண்டியிருக்குமென்று நிச்சயமாகச் சொல்லமுடியாததால் ஒவ்வொரு சாரணச் சிறுவனும் நீந்தத் தெரிந்த கொள்வது அவசியமாகிறது.

நீந்துதல் முதல்தரமான தேகப்பயிற்சி. இப்பயிற்சியில் நமது சரீரங்களிலுள்ள தசை நார்களுக்கெல்லாம் வேலையுண்டு. நீந்திக் கரையேறும்பொழுது சரீர சுத்தமும் ஏற்படுகிறது. நீந்தக் கற்றுக்கொள்வது அவ்வளவு சிரமமான காரியமில்லை. தவிச்சுக்கிரவண்டி (Cycle) சவாரிசெய்யப் பழகிக்கொள்வது எவ்வளவு சலபமோ அவ்வளவு சலபமானது நீந்தக்

கற்றுக்கொள்வது; சேக்கிரமாயும் கற்றுக்கொள்ளக் கூடியதே.

வாரம் ஒருமுறை சாரணச் சிறுவர்களைக் கூட்டி வித்து, நீந்துதலில் நல்ல தேர்ச்சியுள்ள ஒரு செகெடரை அழைத்து நீந்தக் கற்பிக்கும்படிக் கேட்டுக் கொள்ளலாம். சிறுவர்களும் நீந்தும் சக்தியை எவ்வாற்றாலும் அடைவது என்ற உறுதியையும் கொள்ளவேண்டும். இவ்வுறுதி யில்லாத சிறுவர்களுக்குக் கொடுக்கும் பயிற்சி பயனளிக்காது.

படைக் கூடுதல்களில் படையிலுள்ள நீந்தத் தெரியாத சிறுவர்களுக்கு ஒருவித ஊக்கம் உண்டாக்குவதற்கென ஒரு "நீந்தும் தமாஷா" நடத்தப்படுமென்று இரண்டு அல்லது மூன்று மாதங்களுக்கு முன்பே தெரிவித்துவிடவேண்டும். இவ்விதக்காரையைப் பிரசுரப்படுத்தும்பொழுது எவ்வெவர்களுக்குத் தற்சமயம் நீந்தும் சக்தியில்லையோ அவர்கள் மாத்திரம் இந்தத் தமாஷாவில் சேர உரிமை யுண்டெனத் தெரிவித்துவிடவேண்டியது. இது நிச்சயமாகச் சிறுவர்களை நன்றாக நீந்தப் பழகிக்கொள்ளத் தூண்டும்.

பொதுவாக ஆழமான நீர் நிலைகளைக் கண்டு அவற்றுள் இறங்கி நீராடக்கூட பயப்படுபவர்கள் பலர் உளர். அவைகளைக் கண்டு மலைப்பது எல்லோருக்கும் ஆரம்பத்தில் சகஜம் என்றும், ஆனால் அந்த மலைப்பு சீக்கிரம் நீங்கிவிடுமென்றும் சிறுவர்களுக்கு எடுத்தாரைத்தல் வேண்டும்.

நீரைக் கண்டு பயப்படுபவர்களைச் சிலர், அவர் விருப்பத்திற்குமாறாக, நிர்ப்பந்தித்து, நீரில் நீந்தும்படித் தொந்திரவு செய்கிறார்கள். இக்காரணத்தால் சிறுவர்கள் அந்த இடத்திற்கு அடுத்தமுறை வரமாட்டார்கள். ஆகவே அப்படிப் பட்டவர்களுக்கு நீந்துதலில் பயிற்சி கொடுக்க இது ஒரு சரியான முறையல்ல. பிறர் பரிசுதிக்க இடம் கொடுக்காமல் தாம் நன்றாக நீந்தத் தெரிந்துகொள்ளும் வரையில் சில சிறுவர்கள் தனிமையை நாடுவார்கள். அப்படிப்பட்டவர்களைத் தனியாக வேறு தினங்களில் நீர் நிலைகளுக்கு அழைத்துச் சென்று அவர்களுக்குப் பயிற்சி கொடுக்கவேண்டும்.

காலையில் வெறும் வயிறுடன் இருப்பொழுது ஆகாரம் சாப்பிட்டவுடனும், மிகக் களைப்படைந்திருக்கும் காலங்களிலும் நீரில் இறங்கி நீந்தக்கூடாதென்பதை எடுத்துச் சொல்லவேண்டும். நீர் நிலைகளில் மணல் அல்லது பாறைப்பாங்காக அடிநிலம் இருக்கிறதாவெனப் பார்க்கவேண்டும். ஒன்று அல்லது இரண்டடி கனம் சேறு இருக்கும் பட்சத்தில் அச்ச நிலைகளைத் தவிர்ப்பது நல்லது. ஆறுகளானால் நீரோட்டம் வேக வேகமாக இல்லாத விடங்களிலும், குளம் குட்டை, ஏரிகளானால் கொடிகள், சேறு இவ்வாறு விடங்களிலும் பயிற்சி கொடுக்கலாம்.

நீந்துதற்காக நீர் நிலைகளுக்கருகில் பெரிய வெற்றாட்டின் நீரினுள் இறங்காமல் அதிகநீரைக்

சிறுவர்கள் நிற்கக்கூடாது. நீந்த ஆரம்பிப்பதற்கு முன் ஒருதரம் முழுதி யெழுந்துவிடவேண்டும். நீந்தும்பொழுது வாயைத் திறவாமல் மூக்கினால் சுவாசம் விடவேண்டும். நீண்டகாலம் நீரில் நீந்தியிருக்கும்படி விடலாகாது. நீந்தி முடிந்தவுடன் உடம்பைத் துடைத்து உலர்த்த வஸ்திரங்களைத் தரித்துக்கொள்ளச் சொல்லவேண்டும். முக்கியமாக நீந்துதலில் தேர்ந்துள்ள சிலரை நீந்தக் கற்றிவர்கள் பயிற்சி பெற்றாக் கரையேறும் வரையில் விபத்து நேராவண்ணம் ஒத்தாசை செய்யுமாறு தயாராகக் கரையிலிருக்கும்படிச் செய்யவேண்டும். கற்றுக்கொள்ளுகிறவர்கள் நீந்திக் கரையேறிய பின்புதான் இவர்கள் நீந்தவேண்டுமென்று திட்டம் செய்யவேண்டும்.

நீந்துதலில் முதல்தரச் சின்னத்திற்காக தேறியவுடன் நீந்தும் பழக்கத்தை விட்டுவிடக் கூடாது. நீந்துதலிலும், நீரில் மூழ்கி இறக்க இருப்பவர்களைக் காப்பாற்றுவதிலும் தேர்ச்சி யேற்பட்டு அவற்றிற்காக வுள்ள தேர்ச்சிச் சின்னங்களை (Proficiency Badges) அடையும்வரை பயிற்சி பெறுதலோடுகூட மற்ற காலத்தில் சந்தர்ப்பங்கள் ஏற்படும் பொழுதெல்லாம் நீந்திப் பழகவேண்டும்.

நீந்துபவர்கள் பின் குறிப்பிட்டுள்ள விஷயங்களை ஞாபகத்திலிருத்தவேண்டும்:—

நீந்தக் கற்றுக் கொள்ளும்பொழுது தன்னம்பிக்கையுடன் ஆரம்பிக்கவேண்டும்.

சுவாசத்தை யடக்கிப் பிராணயாமம் செய்வதில் பயிற்சி பெறவேண்டும்.

நீரில் எந்த நிலையிலிருந்தாலும் தன் பூர்வநிலைக்கு வந்துவிடப் பழகவேண்டும். பலவிதங்களிலும் பல நிலைகளிலும் நீந்தப்பழகவேண்டும். இதுதான் சில முக்கியமான சமயங்களில் உதவும்.

சாரணர், குருவனாயர் விவனாயாடத்தக்க சில வினாயாட்டுக்கள்.

(38) ஈண்டுப் பந்தயம் (Crab Relay)

ஒவ்வொரு அணியும் இந்திய வரிசையில் நிறுத்தப்படுகிறது. அணியின் முதலிலுள்ள ஒவ்வொருவனும் புறப்படுமிடத்தில், தரையின்மேல், பாதங்களையும், கைகளையும் படுப்படி வைத்துக்கொண்டு, கால்களை வளைத்தும், தேகத்தின் முன்பாகம் மேல் கோக்கும்படி வைத்தும் நிற்கிறார்கள். ஆட்டம் ஆரம்பிப்பதற்கான சைகை கொடுக்கப்பட்டவுடன், ஒரு குறிப்பிட்டவிடத்திற்கு முன்புறமாகவே சென்று, அதே நிலைமையில் திரும்பவும் புறப்பட்டவிடம் வந்து, அடுத்தபடியாயுள்ள தன் கட்சியைச் சேர்த்த சிறுவனைத் தொடுகிறான். இம்மாதிரியே ஒவ்வொரு அணியிலுள்ள சிறுவனும் செய்கிறான்.

(39) அயலார்கள் (Neighbours)

சிறுவர்களை இரு கட்சிகளாகப் பிரிக்கப்பட்டு ஒரு கட்சியிலுள்ளவர்கள் தண்டனைக் கட்டிக்கொள்

மார்ப்புறம் மேலாக கட்டைப்போல் மிதக்கக் கற்றுக் கொள்ளவேண்டும். இது களைப்படைந்த வேளைகளில் களைப்பை யாற்றக்கூடிய ஒரு நிலை.

கரையிலிருந்து தாவி மூழ்கவும், ஆழத்தில் மூழ்கிக் கீழிருந்து சாமான்களை மேலே கொண்டுவரவும் பழகவேண்டும்.

இன்னின்ன விதமாக நீந்தினால் வேகமாய்ச் செல்வதற்கும், ஈன்று சிதானமாய் சுற்றிலுமுள்ள காட்சிகளைப் பார்ப்பதற்கும், நீரில் மூழ்கி இறக்கும் தருவாயிலிருப்பவர்களைக் காப்பாற்றுவதற்கும் பயன்படுமென்றுணர்ந்து அவ்விதங்களில் பழகவேண்டும்.

சிறுவனுடைய தேக சுகத்தை உத்தேசித்து அவன் நீந்துதல் கூடாதென்று ஒரு வைத்தியர் சொல்லும் பட்சத்தில் அவன் பின் குறிப்பிட்டுள்ள தேர்ச்சிச் சின்னங்களில் ஏதேனும் ஒரு சின்னத்தை யடைந்து விட்டால் போதும் என விதிகளில் குறிக்கப்பட்டிருக்கிறது:—பாடிவாழ்க்கைச் செய்பவன் (Camper); வீட்டுச் சாமான்களில் சில்லரைப் பழுதுகளைத் தானே திருத்திக்கொள்பவன் (Handyman); தன்னளவிலும் பிறர்க்கும் தேக சுகத்தோடிருப்பதற்கான விதிகளை யுணர்ந்து அனுஷ்டிப்பவன் (Healthman); செடி, கொடி, மரம், மிருகம், பட்சி முதலியவற்றின் வாழ்க்கைத் தன்மையை அறிந்தவன் (Naturalist); மரம் வெட்டுதல், முடிச்சுகள் போடுதல், பாலங்கட்டுதல், கூடாரம் அல்லது கொட்டகை அமைத்தல் முதலிய வற்றில் சமர்த்தன் (Pioneer); காட்டுமிருகங்கள் அல்லது பட்சிகளைப் பல்வேறு நிலைகளில் போடோ எடுத்து, அவற்றின் வாழ்க்கை, பழக்க வழக்கங்கள், அடையாளங்களை நன்கு எடுத்துச் சொல்லக்கூடியவன் (Stalker); வான சாஸ்திரி (Starmen); தடம் பற்றுவோன் (Tracker).

K. S. சுந்தரேசன்.

கின்றனர். கண்களைக் கட்டிக்கொண்டிருப்பவரும் கட்டிக்கொள்ளாதவரும் ஒருவர் மாறி ஒருவராக வட்டமாக நிற்கிறார்கள். கண் கட்டுண்டவர்கள் தங்களுக்கு வலது பக்கத்திலுள்ள கண் கட்டப்பட்டபாத சிறுவர்களைப்பார்த்து பேசுவோ, பாடவோ சொல்லலாம்; அல்லது சில கேள்விகள் கேட்கலாம். அவர்கள் குரலிலிருந்தும் அல்லது பதில்களின் தன்மையினின்றும் இன்னொரு குறிப்பிடவேண்டும்: ஆனால் கேள்விதான் 'உன் உயரம் எவ்வளவு?' 'நீ என்ன நிறம்?' என்பவற்றைப்போல் அடையாளங்கேட்கும். கேள்விகளையிருக்கக்கூடாது.

(40) குல்லாவை அனுப்பு (Pass the cap.)

சிறுவர்கள் வட்டமாக நிற்கிறார்கள். ஒருவன் ஒரு குல்லாவை யெடுத்து அதிதாற்போலுள்ள சிறுவனுடைய தலையில் வைக்கிறான். இம்மாதிரியே ஒவ்வொரு சிறுவனும் தன் தலையிலிருந்து குல்லாவை அதிதாற்போலுள்ள சிறுவனுடைய தலைக்கு மாற்றி

கிருன். ஒரு ஊதல் சந்தம் கேட்டவுடன் எவன் தலையில் அல்லது கையில் குல்லாவிற்குறிதோ அவன் வட்டத்தின் மத்தியில் வந்து உட்கார்ந்துவிடவேண்டும். கடைசியாக வட்டத்திலிருப்பவன் ஜயித்தவனாகிறான். சரியாக குல்லா தலையில் வைக்கப்படுகிறதானென்று

பார்க்கவேண்டும்; ஒருவர் கையில்லிருந்து மற்றொருவர் கைக்கு குல்லா போனாலுமட்டும் போதாது. குல்லாவுக்குப் பதிலாக கழுத்துக் குட்டையைக் குல்லாவாக அமைத்து உபயோகப்படுத்தலாம்.

K. S. சுந்தரேசன்.

நிரைக் குறிப்புப் புத்தகங்கள்.

(Pack Records.)

குருளை நிரையில் சிறுவர் பெறும் பயிற்சியை அங் வப்போது ஒருவிதமாக அளந்து அறியவும் பொது வாக நிரையின் முன்னேற்றத்தைச் சீர்தூக்கிப் பார்க்க வும் துணைக்கருவியளாயிருப்பவை நிரைக்குறிப்புப் புத்தகங்கள் (Pack Records) ஆகும். குருளைத் தலைவருடைய ரூபக சக்தியை நம்பி நிரைக் காரியங் கள் எல்லாம் நடப்பதென்பது, காகிதமும், எழுத்துக் கருவிகளும் மலிந்துள்ள இக்காலத்தில் மிகப் புராதன முறையாகவே கருதத் தகுந்தது. பல இடங்களில் குருளை நிரைகள் முதலில் செழித்து நடந்து பிறகு கடினமாகித் துப் போவதன் காரணங்களில் ஒன்று குறிப்புப் புத்தகங்கள் வைக்கப்படாமையாகும்.

தலைவர் ஒருவர் நிரைபைச் சிறந்த முறைகளில் நடத்தி வருகிறார் என்று வைத்துக்கொள்ளுவோம். சில மாதங்கள் வரையிலோ அல்லது இரண்டொரு வருஷ காலமோ அப்படி நடத்துவார். குருளையும்கூட நல்ல தேர்ச்சி பெற்றிருப்பார். பிறகு அக்குருளையில் பலர் தம் பயிற்சி முடிந்து குருளைப் பருவம் கடந்து நிரையைவிட்டு விலகுகின்றனர். புதிதாகச் சேரு கிறவர்களுக்கு தலைவர் மறுபடியும் சில விஷயங்களை ஆரம்பத்திலிருந்து நடத்த வேண்டியது. அப்படி நடத்துவதில் அவருக்கு முன்னவ்வளவு உற்சாக மில்லை. உதவித் தலைவர் ஒருவரை அமர்த்திக் கொண்டாலும் அவரிடமும் திரும்பத் திரும்பப் பழங் கதையையே சொல்லவேண்டியிருக்கிறது. எழுத்து சாசனங்களைப் பார்த்தறித்து சந்தேகங்களைமட்டும் புதியவர் நிவர்த்தி செய்துகொள்ளலாம் என்பது இய லாத காரியமாகிறது. எல்லா விஷயங்களையும் பழைய தலைவர் ரூபகத்திலிருந்து சொல்லவென்ப தும் முடியாத காரியமாகிறது எழுத்து சாசனங்கள் இல்லாமையால் ஆரம்பப் பயிற்சியின் பொறுப்பை உதவித் தலைவரிடம் விட்டு முதிர்ந்த குருளையருக்குத் தக்க உயர்தரப் பயிற்சியை அளிக்க முடியாமற் போகிறது. நிரையின் தேர்ச்சி முன் இருந்ததை விடப் பல மடங்கு குறைகிறது. அல்லது உதவித் தலைவர் ஒருவர் கிடைக்காவிட்டால் பெயருக்கு மாத் திரம் நிரை நடக்கிறது. அல்லது குருளைத் தலைவர் தாலுக்கா போர்ட் உபாத்தியாயராயிருந்து வேறிடத் திருமாற்றப்பட்டுவிட்டால் பயிற்சி அடியோடு நின்று விடுகிறது.

நிரையில் ஒருங்காக எழுதப்பட்ட குறிப்புப் புத்த கங்கள் இருந்தால் மேற்கூறிய குறைகள் ஒருவாறே பெரும்பாலுமோ நீங்கக்கூடும்.

இத்தகைய குறிப்புப் புத்தகங்களில் முதலாவது நிரை ஆஜர் பட்டி (Pack Attendance). ஆஜர்

பட்டியின் உபயோகங்களை அறிந்த வாசகர்களுக்கு இதை அதிகமாக விளக்கவேண்டியதில்லை. ஆனால் மற்றொரு சங்கம், பயிற்சிக்கூடத்தைப்போலவே குருளை நிரையிலும் இது அவசியம் என்பதைத் தலை வர்கள் உணரவேண்டும். அறுவை (six) க்கு ஒரு பட்டியாக மீட்டித்தான் 1/16 அளவில் 24 பக்கத் துடன், மாதிரிக்கு முதல் இரண்டு பக்கம் காலங் (column) கட்டிக் கொடுத்து நிரை கூடும் அன்றன்று தவறாமல் ஆஜரைக் குறிக்கும் பொறுப்பை அறவாராளரிடம் (sixers) ஒப்புவிக்கலாம். தலைவர் உடிக்கடி மேற்பார்த்து மாத்தக் கடைசியில் அறுவைப் போட்டி குறிப்புத் தாளில் ஒவ்வொரு சிறுவனுடைய மாத மொத்த ஆஜரை மாத்திரம் பதிந்துகொள்ளலாம்.

இரண்டாவது, நிகழ்ச்சிக் குறிப்புப் புத்தகம் (Log Book). நிரையில் முக்கியமான நிகழ்ச்சிகளை இதில் குறிக்கவேண்டும். ஒரு குயர், கால் சைஸ், எட் டன்ஸ் கோட்புக் ஒன்று போதும். குறிப்புகள் கூடிய வரை சுருக்கமாக இருக்கவேண்டும். புனைப் படங் கள், வரைந்த படங்கள் முதலியவற்றைத் தேதி நிகழ்ச்சி விவரங்களுடன் இதில் ஒட்டி அழகாக்கலாம். நிரையைப் பார்த்து மகிழ்ந்தோர் கையெழுத்து, குறிப்பு முதலியவற்றையும் இப்புத்தகத்திலே பெற லாம். (இவைகளுக்குத் தனிப் புத்தகம் தேவை யில்லை). நிரையின் விசேஷக் கொண்டாட்டங்கள், பாடி நிகழ்ச்சிகள், குருளையருடைய திறமையை விளக்கின அரிய சம்பவங்கள், நிரை இயற்றிய பொதுத் தொண்டு முதலியன இப்புத்தகத்தில் குறிக் கத் தக்கவையாகும்.

மூன்றாவது, தேர்ச்சிக் குறிப்புப் புத்தகம் (Pro- gress Record). ஒவ்வொரு குருளையனும் சேர்ந்தது முதல் தேறும் சோதனைகளையும், பெறும் சின்னங் களையும் தேதியுடன் இதில் குறித்துவைக்கவேண்டும். சோதனைகளையும், சின்னங்களையும் குறிக்கும் காலங் (column) களுக்குமுன் குருளையன் பெயருக்கு அடுத்தாற்போல் வயது: இருப்பிடம், தகப்பனார் பெயர், தொழில் முதலிய விவரங்களைக் குறிக்க காலங் (column) கட்டிப் பூர்த்தி செய்யவேண்டும். இதற்கு அச்சிட்ட நுழைக்கல் விற்கப்படுகின்றன. ஆனால் அவைதான் தேவை என்றில்லை. தலைவரே நுழைப் போட்டு புத்தகம் அமைத்துக்கொள்ளலாம்.

இப்புத்தகத்திற்குத் துணையாக ஒரு தனித் குறிப்புப் புத்தகம் (Personal Memoranda Book) வைத் தருதல் நலம். அதில் ஒவ்வொரு குருளையனுடைய தனி மனப்போக்கைப் பற்றியும், விசேஷ விருப்பங் களைப் பற்றியும், வீட்டுச் சந்தர்ப்பங்களில் குறிக்கத்

தக்கவை ஏதாவதிருந்தால் அவற்றைப் பற்றியும் குறித்துவைக்கவேண்டும். பிள்ளைகளுக்குப் பொது வான குணங்கள் பல உளவென்றாலும் சில அம்சங் களில் ஒரு குழந்தையைப் போலாதது மற்றொரு குழந்தை. அதனதன் மனோபாவத்திற்குத் தக்கபடி அதன் பயிற்சியில் வேலைகளை அமைக்கவேண்டும். இவற்றைத் தலைவருக்கு நினைவூட்டவும், தலைவர் மாற நேர்தால் புதுத் தலைவருக்குத் தெரிவிக்கவும் இப் புத்தகம் இன்றியமையாத துணையாகும்.

மேற்கூறிய புத்தகங்களுடன் நிரையின் வரவு செலவுக் கணக்கீடு (Accounts) ஒன்றும், பயிற்சிக்

கருவிகள் பட்டி (Stock list) ஒன்றும் வைக்கப்பட வேண்டும். சிறு தொகையானாலும் வரவு செலவுக் கணக்கில் பதியப்படவேண்டும் என்றும், சிறு பொரு ளானாலும் வாங்கின (அல்லது இராமாகப் பெற்ற) தேதி, விலை விவரங்களுடன் பட்டியில் குறிக்கப்பட வேண்டும் என்றும் தலைவர்கள் நன்கு உணருதல் அவ சியம். கவலையுடன் பொருள் உபயோகிக்கப்பட் டும், பாதுகாக்கப்பட்டும் வருகிறது என்று பெற் றோர்களும், பொதுமக்களும் அறிந்த மாதிரத்தில் நிரையின் பொருளாதார நிலைமை செழிப்பதும் என் பது திண்ணம்.

பாடி இடங்கள்.

(Camp sites.)

செங்கற்பட்டு ஜில்லா.

மேப்பூர்—செம்பரம்பாக்கம் எரிக்கரை, குன்னத் தூர் வழி, குன்னத்தூர், மாங்காடு கை காட்டியிலிருந்து கேர் வடக்கே சுமார் ஒரு மைல், சிறிய தோப்பு, பீ. டப்ள்யூ. பங்களா, நல்ல தண்ணீர் கிணறு; அனுமதி பெற செம்பரம்பாக்கம் செல்வதன் குபர் வைசருக்கு மனு செய்துகொள்ளவேண்டும்.

ஆலடி—ஆரோக்கிய ஆசிரமம்—டாக்டர் வக்ஷி பதியின் அனுமதியுடைய பாடியிருக்கலாம். ஆலடி யில்லே ஸ்டேஷனிலிருந்து 2 பர்லாங் பெரிய மாந்தோப்பு. தண்ணீர் வசதியுண்டு ஆலடி கூடா ரங்கள் போடத்தக்க இடத்திலிருந்து சற்று தூரம் போகவேண்டும்.

செவ்வாய்ப்பேட்டை—ரயில்வே ஸ்டேஷனுக்குத் தென்புறத்தில் இரண்டு தோப்புகள் இருக்கின்றன. தண்ணீர் வசதி—கவலைக் கிணறுகள். நீர்த்த தெரிந்த வர்கள் இருந்தால் மாதிரம் இறங்கிக் குளிக்கலாம். இல்லாவிட்டால் கவலை இரைக்கும் சமயத்தில் குளிக்க வும், தண்ணீர் கொண்டுபோகவும் வேண்டும். அனு மதி: தாலுக்கா போர்ட் மெம்பர் திரு. இராஜரத்ன நாயுடு, திருஞ்ப்பம்.

வாசகர்கள் தங்களுக்குத் தேர்ந்த பாடியிடங் களைப்பற்றி மேற்கூறியபடி விவரங்களுடன் எழு தித் தேர்விக்கும்படிக் கேட்டுக்கொள்ளுகிறோம்.

பர்.

செய்தித் திரட்டு.

சிந்தாதிப்பேட்டை IV-ம் படை—சென்ற செப் டம்பர் மாதம் 21, 22 தேதிகளில் சோழிங்கபுரத்திற் குப் பாடிப் போயிருந்தது.

திருவள்ளூர் I, II படையகம்—செப்டம்பர் 19-ம் தேதி மாகாண உதவித் கமிஷனர் திரு. எ. டப்ள்யூ. ஹட்டன் அவர்களால் பார்வை யிடப்பட்டது. மாகாண உதவித் கமிஷனர் பல புது விளையாட்டுக் களை நடத்திக் கற்பித்தார்.

அடுத்த மூன்று நாட்கள் திருவள்ளூர் I படை திருந் குப்பத்தில் பாடிப் போட்டிருந்தது. முதல்தரச் சின்னப் பயிற்சிகள் சில நடந்தன. பாடியின் பணச் செலவு தொகையை முன் இரண்டு அமாவாசை தினங்களில் சாரணர்கள் கடைவைத்து பழம் தேங்காய் முதலியவற்றை லாபத்திற்கு விற்றுச் சேகரித்தார்கள். செஷனக் குருளையர்—அடையாருக்கடுத்த கோட் டேர் நவாப் தோட்டத்தில் 36 அறவாராளர்கள் (sixers)

தசரா விடுமுறையைப் பாடியில் கழித்தனர். பல புது பயிற்சிகளைப் பெற்றனர். திரு. எ. டப்ள்யூ. ஹட்டன் அவர்கள் தலைமையில் திரு. சி. கிருஷ்ணசாமி செட்டி யார் அவர்களால் பாடி நடத்தப்பட்டது.

திருச்சேரி I படை—செப்டம்பர் 13-ம் தேதி ஜில்லா உதவித் கமிஷனரால் பார்வை யிடப்பட்டது. சாரணர்கள் பல புது விளையாட்டுக்களைக் கற்றனர்.

பேரம்பாக்கம், எரயாமங்கலம் குருளை நிரைகள் —செப்டம்பர் 14-ம் தேதி கீழ்ச்சேரியில் உபாத்தியா யர்கள் சங்கத்தின் முன் பயிற்சி முறைகளை நடத்திக் காட்டினார்கள். ஜில்லா ஸ்கொட் குபரிண்டெண்ட் நிரைகளைப் பார்வையிட்டார்.

ஈக்காடு குருளைநிரை—ஜில்லா ஸ்கொட் குபரிண் டெண்ட் அவர்களால் செப்டம்பர் 9-ம் தேதி பார்வை யிடப்பட்டது.

మన తెలుగు అనుబంధము—పండా? కాయా?

ఈ సంచికతో నాలుగవ సంపుటము ప్రారంభమగుచున్నది. ఈ అనుబంధమును ప్రచురింప ప్రారంభించి దాదాపు మూడేండ్లు పూర్తయినవి. ఇట్టి తెలుగుభాగమును యీ బాలవీరుల రాష్ట్రీయ పత్రికయందు కలిగియుండినదుపుటకు ముఖ్యాంశము అంగభాషాభాగములలో నారితేరని కిశోర బాల యావన వీరులకు వారి నాయకులకు తమ మాతృభాషలో విషయముల నందజేయుట అయియుండెను. అందుకు అంగభాషలోని వీరులు వీరుల నాయకులు తమ అనుభవజ్ఞానములను యీ అనుబంధము ద్వారా వెల్లెబ్బుచురని తలచితిమి. పాఠకులు హెచ్చుగ నుండి విషయముల గ్రహించి అగ్రజ్ఞానమును పొందిన వీరులగుచురని ఆశించితిమి.

ప్రత్యక్షముగ జూడ, మన తెలుగు అనుబంధమునకు వ్రాయుచుండిన వీరవిలేఖకులు బహు కొద్దిగ నుండిరి: కొంతకాలము వ్రాయుచుండిన కొందరు మాకు తెలిసి తెలియని కారణాంతరములచే మనకు వలయు జాగ్రత్తనుండి తొలగిరి. ఏ మాత్రము పాఠకులు యీ తెలుగు భాగమును లక్ష్యముతో చదివి వినియోగించుచున్నారో అనునదికూడ అనుమానాస్పదముగ తోచుచున్నది.

అయినను, “ధీరుల్ విఘ్న నిహస్యమానులగుచుకా ధృత్యున్నతోత్సాహులై ప్రారభారము లుజ్జగింపరుసుమి” అను భర్తృహరి వాక్యముసారముగా, నాలుగు పుటలతో ప్రారంభించి, యెనిమిది పుటలకు హెచ్చి, రాష్ట్రీయ బాల వీరుల సంఘపు ఆర్థికచక్రితో నారుపుటలకు దిగియున్న యీ తెలుగు అనుబంధము నడువకమానదు. తమ తమ అను

భవ విశేషములతో వీరులు వీరుల నాయకులు అనుబంధము నకు విలేఖలుగ తమ భారమును వహింప సన్నుతులు కాక పోరు. కిశోర బాల యావనవీరులు, వీరుల నాయకులు యీ అనుబంధములోని సమాచారములను నలుదేసలకు తెలుపక మానరు; తాము పొందు లాభమును అనుభవమును ప్రత్యక్ష ఆచరణద్వారా యితరులకు అందజేయక పోరు.

ఇకముందు, ప్రార్థనలు, పాటలు, ఆటలు, కిశోరవీరులకు వారి నాయకులకిరకు వ్యాసములు, బాలవీరుల నాయకులకు వ్యష్టిసంఘ నాయకులకు నూచనలు, గణముల బృందముల వ్యాపకములు, యావనవీరుల తరీఖీతు, తెలుగున ఉపయోగించుటకు తయారుచేయబడుచుండు సిగ్గు లింగు మొదలగు వీరుల విషయములు, బాలవీరుల సంఘపు నియామక నిబంధనలు మొదలగు విషయముల నన్నిటినిగూర్చి యిందు ప్రచురింప నుద్దేశ్యము. అందుకు తగువిషయములను యిప్పుటికి నిర్ణయింపబడి యిందులో ప్రచురింపబడుచున్న పర్యాయపదముల నుపయోగించి వ్రాసిపంపి, చదివి చదివించి యీ తెలుగు అనుబంధపు జీవితమును జయప్రథమగను అంగభాషలో బాలురకు ఉపయుక్తముగను నుండులాగున జేయ వీరులకు వీరోద్యోగులకు అందరకు మనవి.

“మా ప్రయత్నముల నాశీర్వాదింపుము: మా కోరిక లీడేరనిమ్ము”. అని భగవంతుని ప్రార్థించెదము.

పరిగె వెంకటరమణరావు,
సంపాదకుడు.

నిర్ణయింపబడిన తెలుగు పర్యాయ పదములు.

(Telugu Equivalents—1.)

(పరిగె వెంకటరమణరావు—సంపాదకుడు).

1. Boy Scout—బాలవీరుడు.
2. Wolf Cub—కిశోరవీరుడు.
3. Rover Scout—యావనవీరుడు.
4. Scoutmaster—బాలవీరుల నాయకుడు.
5. Scout Troop—బాలవీరుల బృందము.
6. Cub Pack—కిశోరవీరుల గణము.
7. Scout Patrol—బాలవీరుల వ్యష్టిసంఘము.
8. Court of Honour—శౌరవసభ.
9. Patrol-in-Council—వ్యష్టిసంఘపు కార్యాలయసభ.
10. Group Committee—వీరసమూహపు కార్యనిర్వాహక సంఘము.
11. Group Council—వీరసమూహపు కార్యాలయసభ.
12. Club-room—సమావేశస్థలము.
13. Camp—శిబిరము.

డాక్టర్ ఆనీ బెసెంట్, పి.టి.ఎస్., డి.ఎల్., గారి నిర్వాణము.

(అఖిలభారత శౌరవ వీరకార్య నిర్వాహక అధికారిణి).

జననము :
1 - 10 - 1847.

సాయంత్రం 5-39 గం.

నిర్వాణము :

20 - 9 - 1933.

సాయంత్రం 4-0 గం.

గాంధీ మహాత్ముడు:—

“భారతదేశము మనియుండు సంతవరకును బెసెంటుగారి సరించిన సేవలు

ఆచంద్రార్కముగ నిలచియుండును”.

దేశోద్ధారక కాశీనాథుని నాగేశ్వరరావు పంతులుగారు:—

“పూతచరిత్ర”.

“బెసెంటుగారి మరణమునకై ఎవరును విచారమునంద పనిలేదు. ఆమె 86 సంవత్సరములు దివ్యమగు జీవితమును గడపినది. ప్రపంచ విఖ్యాతమగు మహాసేవలను జేసినది. పండు పరిపక్వమై రాలిపోయినది. అందులకై వగవ పని లేదు. ఆ మహానీయురాలు చేసిన పనియందు సహస్రాంశ మేని మనము చేయజాలిన చాలును.

“బెసెంటుగారు జీవన్ముక్తురాలు. బ్రతికి యుండ గనే మోక్షసామ్రాజ్యమును పొందజాలెను. ‘హరిజనుల సేవించుటకై మరల జన్మింప గోరెదను’, అని గాంధీ మహాత్ముడనెను. భారతదేశమునకు స్వరాజ్యము సిద్ధించుటకై మరల (క్షత్రియ శరీరమున) అవిర్భవించెదనని బెసెంటుగారు అశించెను. అట్టి పూతచరిత్రలు, అట్టి పరార్థ జీవనము ఒనరించిన సేవలలో శతాంశమేని మనము చేయవలెనని మనమందరము సంతృప్తించిన చాలును మనము కృతార్థులమే. ఆమెవలె మనమును ఆత్మవిశ్వాసము కలిగి, మన జీవితములను పవిత్రోద్ద్యమములకు సమర్పింపకుండినచో నావంతయు ప్రయోజనము లేదు.

“బెసెంటుగారు భారతదేశమునకేగాక ధనవ్యామోహమున మునిగియున్న ప్రపంచమున కంతకును దివ్యమగు ఆధ్యాత్మిక సందేశము నొసంగెను. బెసెంటుగారుదివ్యజ్ఞాన సమాజమును సాగుమును నెలకొల్పి, పీఠాధిపతియై ముక్కుమూసికొని యూరకుండక, ప్రజల మాడుగుడ్డలకు, జన సౌభాగ్యమునకు, ఆర్థిక సాంఘిక ఆధ్యాత్మిక మోక్షమునకు పాటుపడెను. వారి యాదర్శము ననుసరించి కొంతకు కొంతయేని మనము నిర్వృత్తింప జాలినచో మనము కృతకృత్యులము, ఆమె యాత్మకు సంతృప్తి చేకూరును”.

సి. జినరాజదాసాగారు

(దివ్యజ్ఞాన సమాజసభ్యులు):

“ఆమె పురుషులను చేసెను”.

“డాక్టర్ బెసెంటుగారి విశేషలక్షణము లెవ్వి? మొట్టమొదటిది—ఆమె యోధురాలు. ఆగకదూకుట, ధైర్యము, ఉద్యమప్రారంభశక్తి ఆమె స్వభావ లక్షణములు; బుద్ధి కుశలత దూరదృష్టియు నామెవే. ఇతరులను ఆమితముగ నాకర్షించును; అయినను, యెవరిని అస్వతంత్రుల జేయును. శత్రులను గ్రహించుటకు ముందంజవేయునది ఆమెయే. అగ్నిపూరితయు, నిష్పక్షపాతియు—ప్రభుత్వములోని దోషములను ఖండించుటలో అగ్నిపూరిత, ప్రజల దుర్మార్గములను చూచి ఖండించుటలో నిష్పక్షపాతి. ఆమెను యెదిరించువానిని గూర్చి ఆమె కెట్టి కోపమును లేదు; అతడు తన ధర్మము నొనర్చుటకు ప్రయత్నించు చుండవలయునని ఆమె నమ్మకము, విషయములను ఆమె బాహుళ్యముగ దూరదృష్టితో జూచును, నూత్నవిషయముల నన్నిటి నితరులకు విడచును. తనపనిలో నామె కళానిపుణురాలిది. ‘అమ్మ’ అనునది ఆమెకు విశేషముగ నుపయోగింపబడిన అర్థయుక్తమైన నామము. అనేకమంది హిందూదేశములోని స్వతంత్రరాజులు, వేనకువేల యితరులు ఆమె నటుల పిలిచిరి. ప్రతి దేశములోను యువకుల నెప్పుడును ప్రోత్సహించినది; వారి ప్రయత్నములు కొన్ని శ్రేష్టములు కాకున్నను వారి నెప్పుడును నిరుత్సాహపరుపలేదు.

1896 నుండి ఆమెను నే నెరుగుచును. అపవాదమును అడ్డంకిని విశేషముగ పొందినది; ఆమె జయములు బహు కొద్ది. అయినను, ఆమెయొక్క యోధులక్షణము మాత్రము యెన్నడును జంకలేదు, ఇకముందు ఆమె జీవితచరిత్రలు అనేకము వ్రాయబడును. ఆమె జీవితచరిత్రమును సత్యముగ పూర్తిగా యీ మాడు మాటలలో నిమగ్నపర్చును.

“ఆమె పురుషులను చేసెను”

(‘She Made Men’)

అఖిల భారత బాలవీరుల సంఘములోని వీరులు వీరోద్యోగులకు—

సంరక్షణకర్త (ప్రాటెక్టర్) ఆనీ బెసెంట్ వ్రాయునది—

అఖిలభారత వీరోద్యమ సౌపనకు మూలమై, దానికి సంరక్షణకర్తయై, ప్రపంచ వ్యాప్తమై యుండిన బేడెక్ పవల్ వీరోద్యమముతో తన అఖిలభారత సంస్థను గౌరవమగు స్థితిలో కలిపి, భారత దేశము వంతలోని వీరోద్యమము వంతకును గౌరవ వీరకార్య నిర్వాహక అధికారిణియై స్థూలశరీరము నిప్పుడు చాలించిన యీ దివ్యమూర్తి జీవితచరిత్రము వ్లసముగను, భారత వీరోద్యమ సౌపనాది విషయములు పూర్ణముగను వచ్చు సంచికలో వ్రాయబడును. ఇంగ్లండ్ ఆ మహాత్మురాలు 1921 లో ప్రచురించిన లేఖను మాత్రము ప్రచురించు చున్నాము. అందలి విషయముల గమనించి అనుసరించ ప్రయత్నించెదముగాక! సం||]

సోదరవీరులారా!

ప్రపంచపు ప్రధానవీరుని, బేడెక్ పవల్ ప్రభువును, ఆహ్వానించుటకు చెన్నరాజధానిలోని వీరులందరను, 1921 ఫిబ్రవరిలో, చెన్నపురిలో సమావేశమైనప్పుడు (అఖిల భారత బాలవీరుల సంఘము, బేడెక్ పవల్ బాలవీరుల సంఘము, దక్షిణ భారత బాలవీరుల సంఘము అను) బాల వీరుల సంఘములన్నియు నేకమై, చెన్నపురి బాలవీరుల సోదరబృందముగ నేర్పడినదను సంతోషవార్తను ప్రధాన వీరుడు ప్రకటించెను.

ఈ ప్రత్యేకపు సంస్థలు యిక నుండవు. అఖిలభారత బాలవీరసంఘముయొక్క 'సంరక్షణకర్త' గా నేను చేయు చున్న చిట్టచివరపని యీ లేఖ.

భారత బాలుర భావమును, మాతృదేశభక్తిని, స్వదేశ గౌరవమును చూచి ప్రధానవీరుడు సంతసించెను. వీరప్రమాణములోని రెండవభాగము వీర సోదరబృందములో చేరుటకు దేశభక్తి అవసరముగా కలిగియున్నది. పోలిన తరివీరులవలన, తన ప్రత్యేక జాతీయ లక్షణములద్వారా, సామ్రాజ్యములోని ప్రతి దేశమును స్వజాతీయ భావమును ప్రోత్సహించుటచే, ప్రతిదేశమును తన విశేష పౌరుషలక్షణమును సామ్రాజ్యమున కొనగను.

ఇందుకుగాను, గౌరవించుటకును సాధ్యమైనంతవరకు అనుసరించుటకును తనదేశపు వీరులను అదర్శములుగా చూపవలయును; ఆద్వారా ప్రతిదేశమును తనకే సాధ్యమగు విశేషపు బాలురను తయారుచేయవలయును. అన్ని జాతుల

వారి వీరులను మనము గౌరవింపవలయును; కాని మన వీరులు మనకు ప్రీయతములు, మన వీరులు మనభావములను ఉత్సాహ పూరితములు చేయును. మన మాతృభూమి చరిత్రవలన, భారత గీతముల వలన, స్వజాతీయమగు ఆటలు వ్యాయామములవలన, భారత దేశపు కథల వలన, భారతీయ నాటకముల వలన, స్వదేశ భక్తిని పెంపొందింపవలయును. భారత బాలురు యితరులతో సములుగ వీరసోదర బృందములో చేరుచున్నారు. సామ్రాజ్యములో కలిసియున్న స్వతంత్ర జాతుల కన్నిటికిని తమ విశేష జాతీయలక్షణమును ఒకగ వలయును.

వీరప్రమాణములోని రెండవభాగము, 'దేవునకు రాజునకు నా దేశమునకు నా పిద్యుక్తధర్మమును ఆచరించును,' అని యున్నది. దేశభక్తిని కలిగియుండని బాలుడు యెవ్వడును బాలవీరుడుగా నుండజాలడు. కనుక, తమ మాతృభూమిని ప్రేమించుచు, తమ మాతృదేశమును నేమిచుచు, తమ మాతృభూమి యనిన గర్వపడుచు బాలవీరులందరు దేశభక్తులుగ నుండురు. తాము పెద్దవారై నప్పుడు స్వతంత్రమగు దేశములో సత్ పౌరులుగ నుండుటకు తరి వీరును యిప్పటినుండియు పొందుదురు.

ప్రపంచ మంతలోను ఒకే రాజు క్రింద కలిసియున్న స్వతంత్రజాతుల సమూహము బ్రిటిషు సామ్రాజ్య మొక్కటే. ఈ జాతులన్నియు వీరసోదర బృందము ద్వారా రెండు విధముల కలుపబడియున్నవి—'దేవుడు, రాజు,' ప్రతి దేశపు పుత్రులును తమ మాతృదేశము నెడల భక్తి గలిగియుండురు; యిది ప్రతియొక జాతికిని వేరుగ నుండును. ప్రతి బాలుడును యితరుల తల్లి దండ్రులయెడ గాక తన తల్లి దండ్రుల యెడనే భక్తి కలిగియుండును గదా. ఈ ప్రత్యేక భావములు తాము సోదరులు అను భావమును కలిగి యుండుటకు అభ్యంతరములుగ నుండ వచ్చును. అందుకే, వీరిని అందరను ఒకటిగ జేయుటకే వీరప్రమాణములో రెండు విషయములున్నవి:—

(1) దేవుడు—ప్రతి జాతిలోని ప్రతి వానికి స్నేహితుడుగనుండి సాధ్యమైనపుడెల్ల సాయము చేయ సిగ్గుముగ నుండుట ద్వారా దేవుని యెడల గల తన ధర్మమును బాల వీరుడు ఆచరించును.

(2) రాజు—జాతులను దేశములను అన్నిటిని కలిపి యేకముగ నుంచుచున్న బంధముగటచే రాజునకు తన ధర్మమును బాలవీరుడు ఆచరించును.

అందుచేత, మనదేశ మెన్నియైనను, మనకందరకు నొకటి యైన ధర్మము కలను; అదియే, 'దేవునకు రాజునకు' మన విద్యుక్తమైనది. మన మందరము ఒకే దేవుని పూజింతుము; యిదియే మానవకోటితో మనకు సంబంధ ముంచునది. ఒకే రాజుయెడల భక్తి కలిగియుండుము; యిదియే సామ్రాజ్యముతో మనకు సంబంధ ముంచునది. అందరను సామ్రాజ్యమగు ప్రపంచ ధర్మములనే—దేవునకు రాజునకు, దేశము జాతి స్థితి మత విచక్షిత లేకుండ నితరులకు సాయమొనరించుటకు, వీరధర్మముల ననుసరించుటకు—వీర ప్రమాణము అనువదించుచున్నది. మన గౌరవము మీద మన మిచ్చిన ప్రమాణము ననుసరింప నేర్చుకొనుటకు అందరకును ప్రతి యొకనికిని తగు ధర్మములను వీరనిబంధనాళి (వీర ధర్మములు) తెలియ జెప్పుచున్నవి.

మన మందరమును యిప్పటినుంచి ఒకటియగు వీరుల సంస్థయందు భాగమై మిగాన, అంగదేశపు వీరులు, కెనడా అస్ట్రేలియా న్యూజీలండ్ దక్షిణాఫ్రికా కాలనీ లన్నిటిలోని వీరులందరను, మనకు ప్రమాణ పూర్వకపు సోదరులు. సామ్రాజ్యములో ప్రతి చోటనున్న శ్రేష్టులగు యువకులతో కలుపబడితిమి. వీరసోదర బృందములో సభ్యులగు వారందరితోను సమానులుగ తలయెత్తి తిరుగ

గలము. ఈ సోదరబృందములో మనము చేరుటవలన సామ్రాజ్యములో భారతదేశమునకు యితర దేశములతో సాటు సమానత్వమును కలుగజేయుటకు సభ్యమ సోపానము నెక్కితిమి. అన్ని దేశములలోని యువకులు నేకముగ కలియుట సవ్యముగనున్నది—వారిదే భవిష్యత్తు.

మీరు, భారత బాలవీరులు, మన మాతృభూమికి చేసినది యిది.

మీరును నేనును మన ప్రాత సంబంధమును వదలక కలిగియుండుటకుగాను ప్రధానవీరుడు నన్ను అఖిలభారత గౌరవ వీరకార్య నిర్వాహక అధికారిగా నియమించినారు. మన చెన్నపురి బృహత్ సమావేశములో వీరప్రమాణమును నేను తీసికొనిన తరువాత, మామూలుప్రకారము కర స్వర్గ మొనరించుచు, బేడెక్ పవల్, 'ఇప్పుడు మీరు ప్రపంచవ్యాప్తమగు వీరసోదర బృందములో నొకరై తిరి,' అని నన్ను బి. పి. సంస్థలో కలుపుకొనినారు.

సోదర భారత వీరులారా! మీ సంరక్షణ కర్తగా, ఈ ప్రపంచ వ్యాప్తమగు వీరసోదర బృందములోనికి మిమ్మును నాతోడరమ్మని పిలుచుచున్నాను; మనయొక్క సౌఖ్యదాయక మయిన సంబంధమును తెంపకుడు. మీ యొక్క సంరక్షణకర్తయను నా సంబంధమును యీ చివరసారి అనుటతో వదలిపెట్టి, మీ లోడను వీరసోదరబృందములోని యితర వీరుల అందరితోడను కలిగియుండు సూతన సంబంధమును చేకొనుచున్నాను.

ఇట్లు మీ వీరసోదరుడు,
1921 ఏప్రిలు, ఆనీ బెసెంట్.

(అనరరి కమిషనర్ ఫర్ ఆల్ ఇండియా).

కిశోరవీరులకు ఉపయుక్తమగు క్రీడలు

(Games for Cubs).

1. వానరనృత్యము.

బాలురందరను వలయాకారముగ నృత్యమునేయుచు పరుగెత్తుచుండురు. నాయకుడు వలయాకారముగ నున్న బాలురమధ్యను నిలువోనియుండి శబ్దమును జేయును. ఆ ధ్వని వినినవెంటనే బాలురందరే మాత్రమును జాగునేయక కూరుచుండి తమకొళ్లను జాపవలయును. ఇట్లు జరిగిన

తోడనే ఆలస్యముగ కూరుచున్న బాలుని తగించుచు, తుద కొక బాలుడు మిగులునంత వరకు ఆట నాడింపవలయును.

2. తీర్థయాత్ర.

బాలురందరకు నొక్కొక్కచేతి రుమాలునొకటిగల యాకారముగ చేతిరుమాళ్ళను క్రిందనుంచి కూరుచుండు నట్లు నాయకుడు చెప్పవలయును.

బాలర సంఖ్యకంటే చేతి రుమాళ్ళ సంఖ్య యొక్క తక్కువ అయి యుండవలయును. నాయకుడు వలయాకారముగ నుండు బాలర మధ్య నిలుచునియుండి గంట నొకదానిని మ్రోగించు చుండవలయును. బాలరు వలయాకారముగనున్న చేతి రుమాళ్ళచుట్టును నాట్యమొనరించుచు తిరుగవలయును. గంటను మ్రోగించుట నాపిన తోడనే ఒక్కొక్క బాలుడు తనకు దొరకిన చేతురూలుపై కూరుమిండవలయును. చేతిరూలు దొరకిన బాలుని అటనుండి తొలగింపవలయును; యింకొక చేతిరూలును తగ్గింపవలయును. ఇటుల ఒక బాలుడును ఒక చేతిరూలును మిగులువరకు నాట నాడింపవలయును.

3. అంధక్రీడ.

బాలరను గుంపుగా నిలువజేటి నేత్రములను రుమాలులతో కట్టవలయును. నాయకుడు గంటనొకదానిని మ్రోగించుచు బాలరచుట్టును మధ్య ప్రదేశమందునూ బాలరకు అండక తిరుగుచుండవలయును.

గంటను మ్రోగించుచు తమకు దొరకక తిరుగుచున్న నాయకుని పట్టుటకు బాలరు ప్రయత్నింప వలయును. ఏ బాలుడు నాయకుని ప్రధమమున పట్టుకొనునో నాడు గెలుపొందును.

రెండవ అంధక్రీడ.

బాలరు వలయాకారముగ నొకరి హస్తమును నొకరు పట్టుకొనుచు నిలుచుందురు. ఒక బాలుడు కండ్లకు రుమాలును కట్టుకొని వలయాములో తిరుగుచు తన యిచ్చవచ్చిన బాలుని తాకి వానికిగల గురుతును చేరును చెప్పవలయును. సరిగ చెప్పినయెడల పట్టుబడినవాడు మొదటి వాని స్థాన మాక్రమించుకొనును. ఇటులే బాలరకంద రకు వరుసగ స్థానమియవలయును.

4. గారడీ గోడల మధ్యనున్న

మూషిక మార్జాలములు.

నాయకుడు బాలరను గోడలవలె నాలుగు వరుసలుగ రెండు చేతులను ప్రక్కకు బాచునట్లు నిలువజేట్టవల

యును. ఇద్దరు బాలరకు మార్జము మూషికమనియును మార్జాలమనియును నామముల నొసంగవలయును.

మార్జాలము మూషికమును పట్టుటకు ప్రయత్నించును. మూషికము దొరకకుండ తప్పించుకొనును. ఈ గారడీ గోడలు అతివీచిత్రముగ తిరుగుచుండును.

మూషిక మార్జాలములు, అడ్డమువచ్చిన గోడల నతీక్రమించి గోడల మధ్యనుండిపోరాడు. గోడల మధ్య యధోచ్చ గసంచరింపవలయును. మార్జాలము మూషికమును బట్టి నచో మరల నిట్లే యిద్దరు బాలర నాట నాడించవలయును. నాయకుడు 'గుంప్' అని హెచ్చరించినపుడు గోడల బాలరు చేతులనుబాచి యుండియే కుడివైపునకు తిరుగవలయును. అట ఆఖరగువరకు బాలరు చేతులను బాచియే యుంచవలయును.

5. జూపకశక్తిని పరీక్షించుట.

ఒక మేజాపైన పరునారు రకరకముల చిన్న వస్తువులనుంచి బాలరందరుకును ఒక నిముషము ఆ వస్తువులను చూచునట్లు జూపించి, వస్తువులను మూసివేసి నాటి నామములను 5 నిముషములలోపల వ్రాయునట్లు చెప్పవలయును. తుదకు 12 వస్తువుల నామములనైనను వ్రాయగలిగి యుండవలయును.

6. నవ్వుకండి.

నాయకుడు బాలరను వలయాకారముగ కూరుచుండ జేట్టవలయును.

వరుసగ బాలరందరు "అహహహ" అని చెప్పవలయును. అట్లునపుడే బాలుడును నవ్వురాను. నవ్వునచో వలయామునుండి వెడలగొట్ట బడును.

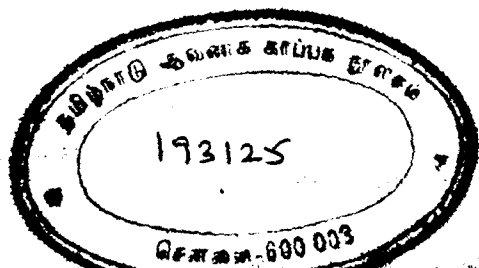
ఇట్లునేక రకములుగ బాలరను నవ్వించుటకు బ్రయత్నింపవలయును. (బఫీరా).

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



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

All Telugu matter intended for publication in the Telugu Supplement should be sent to Mr. P. V. Ramana Rau, B.A., B.Ed., The School, Rishi Valley, Kurubalakota P. O., Chittoor Dt.

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

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

All communications should bear the signature and address of the writers.

All business communications with regard to the Magazine should be addressed to the Manager, the South India Boy Scout, P. O. Box 424, Triplicane, Madras.

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